

DESCRIPTION OF THE DEVELOPMENT OF THE HISTORICAL WORLDVIEW OF ACADEMIC LYCEUM STUDENTS IN THE CONDITIONS OF THE NEW UZBEKISTAN WITH HISTORICAL REALITY

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Abstract. *This article presents the pedagogical and methodological ideas and views of scholars in the field on the development of historical worldview, consciousness, historical reality and the relationship between historical consciousness and historical memory in academic lyceum students, and expresses a subjective attitude to it.*

Keywords: *historical worldview, consciousness, historical thinking, specific features, structure, structure of historical formation, content of development, conceptual basis, component, developing educational and training tools, synthesis of practical skills.*

In the conditions of the new Uzbekistan, it is important to develop historical awareness, historical worldview, and a deep understanding of national pride and identity among academic lyceum students. The thoughts of our Head of State Sh.M. Mirziyoyev on this issue are noteworthy: “In particular, we need to understand our national identity, study the ancient and rich history of our Motherland, strengthen scientific research in this regard, and fully support the activities of scientists in the humanitarian field.

We need to pay special attention to instilling in the minds of young people the invaluable heritage of our great scholars and writers, our saints, the courage of our invincible commanders and figures, and strengthening their sense of national pride and honor. To this end, we need to establish the “History of Uzbekistan” channel within the National Television and Radio Company of Uzbekistan and, together with the scientific community and our creative intelligentsia, carefully formulate its programs.”¹. The researcher also states that “... the basis for national pride and honor is, of course, history, the past, because the nation leaves the assessment of its deeds to the future, and only when it passes its test does it receive a privilege for pride, and even then it is considered to have become a part of history.

The expected future is an abstraction that does not exist without the past and the present.

Therefore, only history, the past, is a factor that can raise the spirit of the nation, motivate it to great deeds, and inspire self-confidence. Historical consciousness also includes historical memory, which is one of the modern and historical foundations of understanding national identity.

The spiritual reforms taking place in our country have made it possible not only to understand the essence of the ideas of national identity, but also to study its historical roots, including historical consciousness and historical memory. The future of any country, its bright prospects are the depth of the historical consciousness of the people living in it, historical memory directly depends on its vigilance, learning from the past, and drawing lessons.”² The development of historical worldview involves the commonality of historical memory and historical

¹ Мирзиёев Ш.М. Ўзбекистон Республикаси Олий Мажлисига мурожаатномаси (2018).Електрон манба: <https://president.uz/uz/lists/view/2228>

² Кодирова Б.Т. Бадий асарлар воситасида бошланғич синф ўқувчиларида тарихий онғни шакллантириш методикаси.Пед.фан.фал.док...(PhD)дисс.Андижон-2022.: -146.

consciousness. In society, throughout the lives of people, the historical worldview is continuous and has individuality.

The more dynamic the historical worldview is in academic lyceum students, the more they develop a sense of historicity and national identity. "History can withstand anything. But it can never withstand falsification of itself."³. "The study of history, says Friedrich Schiller, the great German enlightener of the 18th century, "illuminates our minds and ignites our hearts with noble devotion. It protects our souls from a base and childish approach to moral issues."⁴. Orientalist scholar A.O. Makovelsky, "studying the Avesta, draws attention to the fact that it contains a call to learn from the past, to listen to the teachings of ancestors, and to learn from the victories and defeats achieved."⁵. "After all, ...preserving, studying, and passing on historical heritage from generation to generation is one of the most important priorities of our state policy..."⁶ accepted as.

"In the present era, enriching historical consciousness, strengthening historical memory, and forming the ability to conduct historical observation are among the priority tasks of historical knowledge. Through historical thinking and historical philosophy, the content of today's life is understood more deeply and a philosophy of the future is formed. This serves to create the phenomenon of each person as a person by forming his own way of thinking, and to shape character. A scientist, in restoring the past and putting the truth of history in its place, enriches his thinking through doubt, expands his concepts, and begins to understand the philosophy of reforms and the essence of reforms more deeply through the philosophy of life. Doubt is a conscious attitude that any scientist or researcher encounters in understanding the content and essence of historical reality. By this, it would be appropriate if we understand the creative spark inherent in human thinking. In the development of historical knowledge, it is correct to evaluate doubt not as a factor of ignorance, distrust, or instability, but as a source of creating new knowledge, a science of understanding the essence of truth based on reliable evidence. The goal of doubt can be considered as the achievement of truth, truth. Doubt should be developed not for the sake of doubt, but to reveal the truth, the truth."⁷.

At the heart of the historical worldview, our ancestors have always provided information on history through the triad of historical consciousness, historical memory, and historical worldview. Through the realities of the past, wisdom encourages us to spiritual and educational perfection through ideas, and individual intellect regarding history develops. At this point, we will dwell on the semantic nature of the concept of worldview. "A worldview is, first of all, a system of generalizations formed on the basis of conclusions and knowledge that arise as a result of a person's necessary perception, understanding, knowledge, and evaluation of himself and the world"⁸. "Worldview - ... creates a whole system of views and ideas about the world and man. Most importantly, it answers questions such as a person's attitude to the world, his place in the world,

³ Маврулов А. Маънавий баркамол инсон тарбияси. – Т.: Ўзбекистон, 2008. – 80 б.

⁴ Ўлдошев С., Усмонов М., Каримов Р. Янги ва энг янги давр Фарбий Европа фалсафаси. – Т.: Шарқ, 2002. – 340 б.

⁵ Маковельский А.О. Авеста. <http://spirit-of-silkroad.uz/avesta-drevnejshij-pamyatnik-literatury-prizyayushij-k-vechnomu-miru-i-dobru/>.

⁶ Mirziyoyev SH.M. "Tinchlik, ma'rifat va bunyodkorlik yo'lida hamkorlik." Islom hamkorlik tashkiloti Tashqi ishlar vazirlari kengashi 43-sessiyasining ochilish marosimidagi nutq // Xalq so'zi. - 2016. - 19 okt.

⁷ Қахоров П.Х. Тарихий билимлар ривожда шубҳа тамойилининг илмий – концептуал аҳамияти. Фал.фан.док(PhD) дисс. – Самарқанд. : 2022. 22-б

⁸ Фалсафа: (Ўқув қўлланма) Э.Ю. Юсуповнинг умумий таҳрири остида. – Т.: "Шарқ", 1999. - 496 б.

his essence, his life direction, and his understanding of himself⁹". Russian scientist, Doctor of Philosophy N.E. Sokolova describes the worldview as follows: "Worldview is a system of views of people on the objective world, on the existence that surrounds them, and on themselves.

These views express people's lifestyle, beliefs, ideals, principles of knowledge and activity, and determine the direction of any person's socio-political, philosophical, religious, moral, aesthetic, scientific and theoretical activities¹⁰". "Worldview, - it is written in a pedagogical textbook, - is a system of dialectical views and beliefs that determine the development of the content of nature, social society, thinking and individual activity. Within this system, beliefs formed on the basis of socio-ideological, philosophical, economic, natural-scientific, spiritual-moral, aesthetic, legal and ecological knowledge appear as the main structural elements¹¹". "It is no exaggeration to consider worldview as a dialectical phenomenon, a value that expresses and expands humanity's vision of its past, present, and future¹²". Pedagogical scientist M. Ochilov said, "Worldview reflects social life, which depends on the level of knowledge and social system achieved by a person in a particular historical period. Worldview is of great importance for human activity and relationships. A worldview reveals the general laws of nature and society, accelerating socio-economic development or, conversely, negatively affecting it¹³".

The concept of historical consciousness from a phenomenological perspective was first defined by A. Schütz¹⁴. He interpreted historical consciousness as an integral repetition of thought processes that allow us to comprehend the past as a successor to the perception of historical reality.

The past has its own uniqueness, "the experience of the perception of the world of the "alter ego" of ancestors may not be the same as it is now and exactly as I imagine it." The French thinker Raymond Aron interpreted the concept of "historical consciousness" as follows: "In my opinion," he emphasizes, "historical consciousness reflects three special elements: the awareness of the dialectic between tradition and freedom, the desire to know reality or the truth of the past, the connection between social organizations and human labor, which is not accidental, but is the most fundamental for man"¹⁵.

In this sense, researcher D. Abdullajonova defines the concept of historical consciousness in her research as follows: "Historical consciousness is one of the forms of social consciousness, it is the understanding by society of its origins and place in time, the connection between its past, present and future, and the objective perception of social reality"¹⁶.

⁹ Фалсафа қомусий луғат:(Тузувчи ва маъсул муҳаррир Қ.Назаров).-Т.: "Шарқ" нашриёт – матбаа акциядорлик компанияси бош таҳририяти, 2004.-496 б

¹⁰ Соколова Н.Е. Формирование коммунистического мировоззрения школьников в процессе обучения..-М.: Просвещение, 1991.64 с.

¹¹ Педагогика (Педагогика назарияси тарихи):Ўқитувчилар тайёрлаш ва педагогика фани таълим соҳаси бакалаврият йўналиши учун дарслик /М.Х.ТТахтаходжаева,С.Нишонава,Ж.Ҳасанбоев, М.Усмонбоева, С.Мадиярова,А.Қобилбекова,Н.Нишонава,Н Сайидахмедов,Ўзбекистон Республикаси олий ва ўрта махсус таълим вазирлиги. – Тошкент : "Ўзбекистон файласуфлари миллий жамияти " нашриёти, 2010.-400 б.

¹² Ҳасанова З.Д.Бўлажак касб таълими ўқитувчиларида ахлокий-эстетик дунёқарашни педагогик технологиялар асосида ривожлантириш.Пед.фан.фал.док (PhD) дисс... -Т.: 2018.199 б. 19 б.

¹³.Очилов М.,Очилова Н.Олий мактаб педагогикаси.Дарслик.-Т.:”Алоқачи”,2008,304 б.184 б.

¹⁴ Шюц А. Избранное:Мир, светящийся смыслом: пер.с нем.и англ. -М.: "Российская политическая энциклопедия" (РОССПЕН),2004.-1056 с.

¹⁵ Арон Р.Измерения исторического сознания. – М.:Либроком, 2014. -196 с

¹⁶ Абдуллажонова Д. Тарихий онг ва тарихий хотира. // Фалсафа ва ҳуқуқ. – Тошкент, 2004.- №2.-Б.83-85.

Therefore, in developing a historical worldview in academic lyceum students, understanding historical reality and integrating valuable social factors that form the basis for its perception will increase their historical knowledge and cultivate their human qualities.

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