

FACTORS FOR DEVELOPING HISTORICAL AND PHILOSOPHICAL THINKING IN YOUTH

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Annotation: *This article researches the historical, philosophical, and necessary aspects of developing philosophical thinking in youth, analyzing why it is an urgent issue today, along with its socio-philosophical, ethical, moral, spiritual, and legal classifications and specific characteristics within this process.*

Keywords: *Society, interethnic harmony, solidarity, socio-philosophical, ethical, spiritual, legal, thinking, future prospects.*

INTRODUCTION

In the current conditions of rapid spiritual renewal of our society and the formation of New Uzbekistan, every individual is required to possess high spirituality, moral strength, and broad knowledge and abilities. This is evidence of the large-scale reforms being carried out in all spheres and the noble goal of further elevating the living standards of our people. Indeed, the interests of citizens can only be ensured by creating an environment of peace, tranquility, mutual respect, benevolence, and solidarity. It can be confidently stated that our future, the future of our country, depends on who will succeed us—in other words, on the kind of future generation we raise. The future of the country depends on the social and spiritual activity, intellect, ethics, aesthetics, psychological, and physical preparedness of the youth, and their comprehensive maturity. It is known that the internal natural beauty of a person, having a comprehensively developed society and social life, a person's attitude toward the world, holistic maturity, their place in life, social orientation, and the call for self-awareness depend on the high level of their ethical and aesthetic thinking.

Literature Review and Methods: Researchers such as N. Jo'rayev, S. Safoyev, A. Jalilov, R. Jumayev, N. Mamanazarov, Q. Jo'rayev, R. Murtazayeva, R. Ubaydullayeva, I. Ergashev, X. Yunusova, and V. Gentshke have conducted scientific research on the significance and historical-philosophical content of ensuring interethnic harmony and solidarity in society.

Results and Discussion: The formation of a historical-philosophical worldview and aesthetic thinking is determined not only by living based on ethical norms and acting according to the laws of beauty, but also by a person's socio-philosophical, ethical, and aesthetic attitude toward events and phenomena. Under its influence, universal human ideas, ideals, knowledge, and worldviews are grounded, developed, and applied in practice. Consequently, forming and elevating historical-philosophical, ethical-aesthetic thinking in the future generation within the system of continuing education is a socio-pedagogical necessity. The historical-philosophical (aesthetic) worldview, as a socio-pedagogical necessity, requires specific theoretical and practical interpretations. Although it is

necessary for the future development of humanity, it holds great importance in the prosperity of society. Interethnic relations are a process that relies on the principles of equality, compromise, and cooperation. It is known that religion has a unique place in the development of interethnic relations. There are essentially two approaches to religion: the first views religion as a transcendental reality, independent of human activity, consciousness, and intellect; the second considers it to be a manifestation of human reason, intellect, and rational searches.

The worldview consists of a system of ideals inherent to humanity: views aimed at developing consciousness regarding nature, society, thought, and activity. Consequently, it enriches human spirituality. Every individual with a developed worldview sets noble goals for themselves and engages in continuous, creative work to achieve them. This is why it calls upon youth to use their intellect, love their homeland, and be active builders of the great future of the Republic of Uzbekistan. Every individual with developed aesthetic thinking and worldview sets noble goals and engages in uninterrupted creative work to achieve them.

Fostering the spiritual qualities necessary for a person to live in society is an ancient and eternal value that ensures the essence of the person as the most fundamental value. The values that ensure the existence of man and society are gradually, through spiritual education, passed down from ancestors to descendants. The term "spiritual education" (ma'naviy tarbiya) in a broad sense signifies the aggregate of all spiritual influences, measures, actions, and aspirations aimed at forming the human personality and ensuring its active participation in production, social, cultural, and educational life. This includes the entire social structure, its leading ideas, literature, art, cinema, radio, TV, mass media, and other activities. Likewise, education and acquisition of information in this field are also part of spiritual education in the broad sense. The issue of the Third Renaissance being raised to the level of a national idea as a strategic task, and the fact that educational institutions are the four vital links of the future Renaissance, places great responsibility on all patriotic citizens living in this Motherland. The theoretical foundations of philosophy and ideological relations in society focus more on the problems of the direction of education and upbringing of the individual, based on greater commonality. The dialectical relationship between society and the individual is not a static system but is constantly based on diversity and variety. People living in a society where the aesthetic culture of the individual is developing do not simply approach the fate of their people, but rather strive to strengthen the goals pursued by reforms in all spheres and the rule of law.

The methodology aims to create ideal models for youth in educational institutions and to develop a general methodology for implementing the education process based on the demands of the era and society. Thinking determines the content of the development of human activity, its nature, and its views in social society. Given the lack of initial preparation and insufficient parental qualifications, instilling national and world masterpieces in youth is difficult. Therefore, a curriculum for music culture lessons must be carefully designed from preschool age so that the child can understand everything from national culture to world culture by the time they grow up. Only then will the thinking of the younger generation develop and flourish.

Conclusion: It is necessary to distinguish the scope of spiritual and aesthetic concepts and values that youth should strive for. It is essential to form a culture of perception, considering the psychophysiological characteristics at every youth segment. The elevation of youth's aesthetic thinking should be formed under the influence of instilling feelings and a culture of perceiving culture at every age. Qualified pedagogues, teachers, and mentors must assist in shaping youth's thinking. Ensuring interethnic harmony for all peoples and nations in our country is strengthened by our Constitution and current laws. Therefore, the main goal of the national policy outlined in our basic law is to achieve the cohesion and unity of our people as a single nation of Uzbekistan, regardless of ethnic or other characteristics.

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