



THE NEED TO SHAPE THE YOUNGER GENERATION WITH HISTORICAL THINKING

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<https://www.doi.org/10.5281/zenodo.7816477>

ARTICLE INFO

Received: 02nd April 2023

Accepted: 10th April 2023

Online: 11th April 2023

KEY WORDS

Historical thinking, historical consciousness, historical knowledge, history, from self-realization, upbringing in the national spirit

ABSTRACT

This article is a comparative study of philosophical views on the study of historical thinking of the younger generation. Also, socio-spiritual factors in the formation of historical thinking are revealed.

The study of the centuries-old rich historical, scientific, cultural and religious value and heritage of the Uzbek people, the use of it as a common and invaluable property, opened a wide way. In the reforms carried out in Uzbekistan, such a process "spiritual and cultural life covers such areas as educational education, cultural heritage, historical experience, religious, moral, educational views, lifestyle, colorful relations, science, folk holidays, festivals, performances and events, art, literature. The special ethnic characteristics of the people, the nation, their contribution to world civilization are also actually measured by these spiritual and cultural values"¹.

On January 19, 2021, at the vidioseloktor meeting held under the presidency of our president on issues of radical improvement of the system of spiritual and educational affairs, strengthening the cooperation of state and public organizations in this regard, the head of our state said that "national history should be created with a national spirit. Otherwise it will not have an educational effect. It is necessary for us to teach our youth from history, to draw conclusions, to arm them with the science of history, historical thinking", proving how relevant the task is.

The content, concretization of the essence of spiritual security with the development of national spirituality in our country, the development of national language and culture, self-awareness, the maturation and strengthening of national feelings, pride, patriotism occupy an important place in the upbringing of a harmonious generation. The current national spirituality and values of the Uzbek people are a continuation of the National spirituality of the past: friendship, hospitality, humanism, humanism, moral perspiration, entrepreneurship, virtuosity, generosity, politeness, self-control within the community, imagination,

¹ Мусаев Ф. Демократик давлат куришининг фалсафий-хукукий асослари. Т.: Ўзбекистон, 2007, -Б. 119.



temperance, tidiness, cheerfulness, Valor, sincerity, graciousness, graciousness, love for the mother-land and people, honesty, selfishness, diyness, truthfulness, honesty, Oru-inadequacy, correctness, planning, purity, patience, restraint, carelessness, it includes respect for parents and adults, hard work, respect for the past, dishonesty, faithfulness, national pride, appreciation of independence, patriotism, nationalism and other national, spiritual and moral qualities. It is known from these that the Uzbek people have wonderful human qualities, rare traditions that the world recognizes.

The formation of ideological immunity remains an urgent task, explaining the nature of the content of "Western culture" samples and fanaticism, extrinsic ideas, trying to poison the consciousness of young people by infiltrating our country in various ways. The fact that a younger generation loves, protects, does not forget about its values and treats it with respect is a factor in our spirituality. From this point of view, history is becoming a real upbringing of the nation. The deeds and feats of our great ancestors are enlivening our historical memory, forming a new civil consciousness, becoming a source of spiritual upbringing and lesson. "...A completely new historical period began in the fate of our people. This period is coming into the world as a period of healthy, all-round life and ideas that serve human interests, which are just being formed through the ideas of independence, independence. It is in the form of National Independence, National idea, national philosophy that our relationship, which is just emerging, is being raised to the level of a strong internal need to evaluate our entire past in a new way, revise it, on the basis of which the memory of history and the formation of historical thinking."²

The development project, the further development of the heritage will need to create a new template. The business cultural image of the whole humanity uziga rum kelayetgan center is the best template of tasodifiya emasa. Samarkand, Bukhara, Khiva, only Olimlar and sanat are adherents of ukhungin emas, but also tarikh and tarakhi kadiyatlar bilan kizikuvchi barcha kishilar, as the holy aylangan. Yana Bir is in power of the source of Anianavia family and Karindoshlik munosabatlarar. Dear Kattalarni kilish, uzaro assistant kelajak descendant of Hakida caring kilish allisha uning Islam kumalib kelgan. Unfortunately, the council was also headed by Djiddiy Putur etdi.

During the conversation, the sides expressed satisfaction with the development of cooperation between Tajikistan and Iran. Bunda tarikh fani and Tarikhchilar are the fruits of truth, and the opinion of all scientists-philosophers of the conceptual person of Kilishga and Tarikh Bundan can be clearly perceived, because the ideas are based on science-philosophy. Kylib tarikh fanining methodologist-theoretical scientist substantiation and direction of islab chikisha hajj kelib enga dolzarba dolzarba mumoldan buzlib turibdi. In particular: "Uzlikni in English is very good. And if someone says: "I want you to be right," he said.³ Therefore, if we lose our sympathy and sensitivity, determination and responsibility in the matter of ensuring national-spiritual security, throw this very important work on our own, on self-esteem, we can lose our spirituality, historical memory, which was absorbed and nourished by our sacred values, and eventually get out of the path of universal progress that we aspired to. Especially if in the spiritual education of our young people there is negligence and indifference, when the

² Жўраев Н. Тарих фалсафасининг назарий асослари. – Тошкент.:Маънавият. 2006. 125 б.

³ Каримов И.А. Тарихий хотирасиз-келажак йўқ. -Т.: Ўзбекистон. 1998. –Б.3.



most pressing issues are thrown into self-esteem, then spirituality becomes the most helpless and weak point there. Or, on the contrary, where sympathy and diligence, high intelligence and contemplation prevail, then spirituality becomes a powerful force there.

The philosophical problems of history were the first to appear in the ancient Greeks in a rational form. "The philosophy of ancient history is a generalization of dramatic manifestations of the tragedy of human history."⁴ "These deep traces constitute objective realism. In the language of historians these remains the spirit of the people. The basics of life is"⁵. The historical past will be embedded in material and spiritual culture. Such cultural values are Real facts for historians. Therefore, the historical past as a subject of research should be a single norm in historical knowledge, since a historical event is a prerequisite for impartiality in assessing processes. "Objectivity is to tell netmay by distorting the truth. There will be no draft of history. History is written once. If we change history it will be a changed history"⁶. From this idea, we must conclude that when we make changes to history as we wish, as in the Times of the former Union, we will say in front of the future generation how "we are mistaken that Amir Temur is not an invader". If we change a story from history, then neither truth nor objectivity remain in it. Therefore, it is imperative to objectively study history and give an appropriate and original assessment.

Historical knowledge and problems of historical thought cannot be solved within an ideology. No matter how really objective a history researcher, no matter how realistic he approaches history bari-without a one-valued approach it is possible to show an example of this: "the historian, in his creative activity, makes judgments about the past using valuable and valuable concepts"⁷.

Any oppression can destroy a lot, but the historical memory of the people cannot be destroyed. Because historical memory consists in the re-manifestation, recollection, appreciation of the material and spiritual resources created by ancestors in the minds and daily practical activities of people. Without having his historical memory, a person cannot understand the essence of social changes taking place in life. Cannot imagine his own future. And history serves as a great memory for a person.

In conclusion, it should be noted that the question of the attitude to history and the understanding of history is raised to the level of Public Policy, and it is extremely necessary to observe history both philosophically and in order to establish a person and society capable of all reforms through historical thinking and historical knowledge. Those who think in a new way in our history especially need to pay attention to the role of future specialists and these issues.

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⁴ Гобаров И.А. Смысл и направленность исторического процесса. –М.: МГУ, 1987. –С.132 .

⁵ Самиев А. Генезис и развития исторического сознания. -Душанбе.: Дониш, 1998. –С.79.

⁶ Ибрагимов А. Биз-ким ўзбеклар. -Т.: Шарқ. 1999. –Б.289.



2. Жўраев Н. Тарих фалсафасининг назарий асослари. – Тошкент.:Маънавият. 2006. 125 б.
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