



## HISTORICAL-PHILOSOPHICAL ASPECTS OF THE DEVELOPMENT OF YOUTH THINKING

Isomiddinov Khakimjon Joraboyevich

Independent researcher of Fergana State University

<https://doi.org/10.5281/zenodo.10663399>

**Abstract:** The article examines the importance and future prospects of ensuring inter-ethnic harmony and solidarity in the society, its necessity, current issue, and in this process, its socio-philosophical, moral, spiritual, legal classification and specific features are analyzed.

**Key words:** society, interethnic harmony, solidarity, socio-philosophical, moral, spiritual, legal, future perspectives.

### INTRODUCTION

In today's conditions of spiritual renewal of our society and the rapid pace of formation of New Uzbekistan, high spirituality, spiritual strength, broad knowledge and abilities are required from each person. The large-scale reforms in all spheres are evidence of the noble goal of further raising the standard of living of our people. After all, the interests of citizens can be ensured only by creating an atmosphere of peace and tranquility, mutual respect, kindness and solidarity. It can be said without a doubt that our future, the future of our country depends on who will replace us, in other words, what kind of future generation we will raise. The future of the country depends on the socio-spiritual activity, intelligence, morals, aesthetic, psychological and physical training of young people and their development in all aspects. It is known that the inner natural beauty of a person, having a comprehensively developed society and social life, a person's attitude to the world, being well-rounded in all aspects, his place in life, social orientation and self-awareness calling depends on the height of moral and aesthetic thinking.

### LITERATURE ANALYSIS AND METHODS

On the importance and historical-philosophical content of ensuring inter-ethnic harmony and solidarity in society, N. Jorayev, S. Safoyev, A. Jalilov, R. Jumayev, N. Mamanazarov, Q. Jorayev, R. Murtazayeva, R. Researchers such as Ubaidullayeva, I. Ergashev, H. Yunusova, V. Gentshke conducted scientific research.

### RESULTS AND DISCUSSION

The formation of historical-philosophical worldview and aesthetic thinking is determined not only by living on the basis of moral standards, acting on the basis of the laws of beauty, but also by a person's social-philosophical, moral-aesthetic attitude to events. Under its influence, universal ideas, ideals, knowledge and worldviews are based, developed and put into practice. Therefore, it is a socio-pedagogical necessity to form and improve historical-philosophical, moral-aesthetic thinking in continuous education of the future young generation. Historical-philosophical (aesthetic) worldview as a socio-pedagogical necessity needs specific theoretical and practical comments. Although it is necessary for the future development of mankind, it is of great importance for the development of society. Interethnic relations are a process based on the principles of equality, compromise, and cooperation. It is

known that religion has a special place in the development of inter-ethnic relations. There are basically two approaches to religion: the first is to believe that religion is a transcendental reality that does not depend on human activity, mind and intellect, and the second is to believe that it is a manifestation of human intelligence and rational research.

The worldview consists of a system of ideals characteristic of a person: views aimed at developing the consciousness of nature, society, thinking, and activity. Consequently, it enriches human spirituality. Every person with a developed worldview sets good goals for himself and engages in non-stop, creative work to achieve them. That is why he calls on young people to be intelligent, love their homeland and be active creators of the great future of the Republic of Uzbekistan. Every person with a developed aesthetic thinking and worldview sets noble goals and engages in non-stop creative work in order to achieve them.

Cultivating the spiritual qualities necessary for a person to live in society is an ancient and eternal value that ensures its essence as the most basic value. The values that ensure the existence of man and society are gradually passed from ancestors to generations thanks to spiritual education. The term spiritual education in a broad sense means the sum of all spiritual influences, activities, actions, and aspirations aimed at forming a human personality, ensuring his production and active participation in social, cultural, and educational life. In this understanding, spiritual education is not only the educational work carried out in the family, school, children and youth organizations, but also the entire social system, its leading ideas, literature, art, cinema, radio, TV, mass media and other activities. Also, spiritual education in a broad sense includes education and information in this field.

The issue of the Third Renaissance is rising to the level of a national idea as a strategic task, for which pre-school education and school education, higher and secondary special education system and scientific and cultural institutions are the full Renaissance. It is an integral link, kindergarten teachers, school teachers, professors and scientific and creative intellectuals are the four pillars of the new Renaissance, parents who support this initiative are the fifth link of the new Renaissance, the fifth Being a pillar is a great responsibility for all patriotic citizens living in this country.

In society, the theoretical foundations of philosophy and ideological relations focus more on the problems of education and upbringing of a person based on generality. In this direction, there is a philosophy of every parent, who forms a purposeful relationship with individuals in order to solve the problems that arise in the upbringing of their child. In this process, the dialectical relationship between society and the individual is not a rigid system, but is constantly based on diversity and diversity. Because people living in a society where personal aesthetic culture is developing do not simply approach the fate of their people, spiritual heritage and today's social development and relations, but strive to strengthen the goals and the rule of law from reforms in all areas.

In this regard, the task of creating ideal models of young people in accordance with the social environment, creating a general methodology for the implementation of the educational process on the basis of the requirements of the era and society in forming the ideological direction of the educational institution is considered appropriate. The development of society is formed depending on the goals of education. The tasks to be solved at each specific stage of the educational process are usually implemented with the participation of the institution and the state. In addition, to a certain extent, the interests and inclinations of young people are taken into account. Young people's needs for self-development and self-awareness lead to

new ideas. Self-education, self-improvement and personal goals in life, the social state of awareness of the meaning of life play an important role here. Based on these, the goals of education in the system of spiritual culture are currently formed.

The presence and manifestation of spiritual culture in society distinguishes the unique aspects of a person as a biological species in the creation of cultural values. It is desirable to determine the process of upbringing in harmony with sociality, in addition to biology. This situation has been renewed and enriched as a direct result of historical development. In social life, even our ancestors felt the need for certain spiritual and moral values in order for an intelligent person to live a moderate life in a certain community and society, to determine the direction of activity within the general interests of this society.

They knew that social activity, ability and creativity, manifestation and individuality are of great importance in the development and activation of the essence of a person, his important mental powers. In turn, in the process of such formation, certain characteristics and qualities of a person, for example, knowledge and activity, hard work, will, and self-development are considered relevant. The essence of youth spiritual culture has been manifested in the forms of social consciousness in the course of the historical development of mankind.

In the historical development, the development of mankind was manifested on the basis of two opposite tendencies. On the one hand, the individuality of human existence and on the other hand, the strengthening and formation of integration processes in society is the organization of people in transnational communities. Each of these trends, in turn, determines the philosophy in society and determines the attitudes, goals and tasks of self-education of young people. It is an important process for young people to satisfy their needs in society, to demonstrate the real possibilities of individual knowledge in realizing their goals in life. Young people demonstrate social experience as a form of social existence, and this situation is reflected in the process of socialization of an individual. This process "increases the process of integration of the principles of nationalism and universality in the world, the internationalization and universalization of the universal aspects of any material and spiritual values achieved in the historical development of mankind, leaving the framework of the historical space. One of the important characteristics of young people is the ability to produce spiritual and material values. Interdependence creates an opportunity for the wide movement of young people in society as an element of society. Values based on past experience are important in creating material and spiritual wealth and are considered relevant in achieving cultural achievements. The existence of spiritual values created by mankind can be not only in material form, but also in the form of a certain sign, shape, etc. In the same materialized form of social significance, spiritual values can continue among members of a society living in another society or between generations.

Thought determines the content of the development of human activity, its nature, views on social society. In the conditions of systematic education, it will be difficult to inculcate national and world masterpieces in young people, taking into account the lack of initial training and insufficient skills of parents at home. Age characteristics, training level, etc. should be taken into account here. That is why it is necessary to plan a musical culture lesson from preschool age to high school, so that the child can understand from our national culture to world culture by the time he grows up. Only then will the thinking of the young generation develop.

**CONCLUSION**

It is necessary to highlight the range of spiritual and aesthetic concepts and values that young people should strive for. It is necessary to form a culture of perception, taking into account the psychophysiological characteristics of each age group. The rise of the aesthetic thinking of young people should be formed at every age under the influence of inculcating the culture of feelings, perception of culture. A qualified pedagogue-teacher, coach should help in forming the thinking of young people. Ensuring inter-ethnic harmony for all peoples and nationalities in our country is strengthened by our Constitution and current laws. Therefore, the main goal of the national policy in our head office is to achieve cohesion and unity of our people as a single nation of Uzbekistan, regardless of ethnic and other characteristics.

**References:**

1. 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". // <https://lex.uz/uz/docs/-5841063>
2. International friendship and solidarity is an important factor of peace and well-being of our people URL: <http://uza.uz/uz/posts/millatlararo-d-stlik-va-amzhi-atlik-khal-imiz-tinchligi-va-f-24-01-2017>
3. Pardaev T. R., Tursunov Z. N. The Attitude Of The Despotic Regime To National And Religious Values // Ўтмишга назар журнали. –2019.–Т. 23. – №. 2.
4. Kochkarov, R., & Tojiboyeva, D. (2016). National idea: basic concepts and principles. T.: TDYU.
5. Видгоф В.М. В 42 Философия эстетического сознания: интеллектуально эмоциональный мир, социальная природа и специфика. - Томск: Изд-во Том. ун-та. - 356 с.)

