



 Research Article

PEDAGOGICAL FOUNDATIONS OF THE DEVELOPMENT OF KNOWLEDGE ABOUT HISTORICAL IDEALS AMONG TEACHERS OF HISTORICAL HISTORY

Submission Date: December 05, 2022, **Accepted Date:** December 10, 2022,

Published Date: December 15, 2022

Crossref doi: <https://doi.org/10.37547/pedagogics-crjp-03-12-02>

Boltaeva Mokhichekhra

Senior Teacher Of The Jizzakh Branch Of The National University, Uzbekistan

Journal Website:

<https://masterjournals.com/index.php/crjp>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

This article aims to study the social necessity, pedagogical foundations and current state of the development of knowledge on historical ideals in future history teachers. Before carrying out this work, it will be appropriate to consider the essence of the content of the concepts of ideal, social ideal, religious ideal and historical ideal, to analyze the definition in dictionaries.

KEYWORDS

Historical ideal, history, pedagogue, pedagogy, social ideal, religious ideal.

INTRODUCTION

The deepening of democratic reforms and the further development of civil society in the new Uzbekistan show how powerful the harmony of real opportunity and historical ideal is. The harmony of real possibility and historical ideal is clearly manifested in the history of every nation and state and is enriched with new innovations based on the requirements of the time. This requires combining historical ideals with reality and using them as an educational mechanism.

As a result of the restoration of historical values, the growing process of national identity of peoples, important positive changes are taking place in the way of thinking. These changes taking place in our lives are absorbed into people's hearts and minds, and they are cultivating a sense of confidence in the future, a sense of freedom and liberty. The new development strategy paves the way for us to enjoy our rich cultural and spiritual heritage, the springs of spirituality created by



our great ancestors. Inculcating the educational process based on such historical values to the future history teachers and developing general cultural knowledge and skills in the society based on their pedagogical activity remains one of the priority tasks.

Philosophy: in the encyclopedic dictionary, the concept of "ideal" is derived from the French "ideal" and the Latin "idealus", meaning "image", "criterion", "perfection". It is written as a term that expresses the highest goal of dreams and aspirations. Also, in another foreign source, it is noted that the concept of "ideal" means the Greek "idea", i.e. "pattern", "norm". In our opinion, the ideal is an ideal image, has the characteristic of normativeness, and is important in determining the character and method of behavior of certain people or social groups. However, although there was a concept of "ideal" in the past, there was no name for the term reality that represented it. Instead, various words and expressions were used and were called "realism", "vitality". Ideal is an important philosophical category of social importance. Because of this, the social ideal is interpreted in close connection with the concept of "reality". Therefore, the term "social ideal" represents a set of knowledge aimed at knowing, understanding, and goodness of all aspects of social existence, and secondly, the desire for them. Therefore, dissatisfaction with the existing reality can be considered as an expression of the desire to improve the life of the society and the state. And the buds of the social ideal will be formed in the existing socio-political system and relations.

Referring to the role of the ideal in the history of socio-philosophical thinking and various approaches, analyzes and interpretations in this regard, it can be seen that this problem has been researched in the form of social-political, moral-aesthetic ideals in the activities of foreign and Uzbek scientists since the 60s of the 20th century. In particular, Russian scientists E.

Ilenkov "Ideal (Latin idealis, idea-image) - the highest value: the best ending of this or that event; A.N. Yatsenko defines the ideal as the goal of the goal, connecting it with the social activity of a person.

Conceptually, ideal and ideality is a very broad concept, a non-existent, imaginary person is compared to a real, existing person in reality, events in life, that is, everything that exists is measured by something that does not exist. Moreover, the ideal, in the broadest sense, does not exist either in the present or in the future, the condition for its existence is the past. Therefore, striving for an ideal is the behavior of a person not to fit into the usual conditions of his time, to expand it faster. As we have just said, man cannot find a model for this behavior in the future, because the model requires historicity, experientiality; a person who has become a moral ideal exists only in historical experience, and by a certain time, he is in a certain sense enriched with an exaggerated and mythical description, that is, idealized. The figures of the ideal righteous king Noshiravon, the righteous or ideal owner of generosity, and the generous man Hotam Taiy Yamani can be a vivid example of this.

Everyone strives for an ideal, compares his life to it, imitates it. It is the highest moral requirement in human life, the fulfillment of which brings the person to perfection. Of course, it cannot be fully achieved in life, but in the process of living as a model for this perfection, a person achieves relative-life perfection.

The worldly ideal, or rather, the socio-ethical ideal and the religious ideal, although at first glance it seems to be similar, are actually very different. For example, for Muslims - Muhammad, peace be upon him, for Christians - Hazrat Jesus, for Jews - Hazrat Moses is ideal. They ideally never change, they are eternal. Socio-moral and historical ideals can and often do change. For example, during the time of the Soviets,



Lenin, the founder of that system, was interpreted as the highest moral ideal and was accepted as such by many. And now "Strength is justice!" Our great ancestor Amir Temur, who considered the slogan as the meaning of his life, is accepted by many as a model of a historical ideal, a just state leader. So, depending on the requirements of a certain system, social and moral ideals can change. Despite such negative events, the ideal is generally a positive event in society and in the life of an individual. It has been a beacon of light in the history of mankind, and will continue to be its main task. Because in the ideal, every person sees the emotional expression of his happiness, considers the meaning of his life to be in the pursuit of it.

In the case of a historical ideal, exemplarity, heroism or general aspiration in the historical process was considered to be a social phenomenon that serves as a light beacon. The historical ideal is formed on the basis of historical consciousness and memory. Therefore, it is necessary to pay special attention to the development of historical consciousness and the formation of memory in the formation of the outlook on national historical ideals in the society as a whole.

At the current stage of social development, a lot of work is being done to restore the historical memory of the citizens of our country, especially the youth. The three-thousand-year history of our great national statehood is a source of pride and patriotism for our youth. Every stage of our socio-historical development also shows that our nation is a period of creation and development for independence, liberty and freedom. Most importantly, our young people have the right to be proud of their history, material and spiritual wealth created by their ancestors.

Only by studying such a great historical heritage, it is possible to form the spiritual image of future history teachers. Such heritage can be mastered through

history. Because without studying such a heritage, it is impossible to successfully complete our current reforms. This can be justified by the following idea: "History endures everything." But he cannot bear to fake himself». After all, the study of history sharpens our thinking, allows us to be proud of the history of the past, and to be free from the mistakes made in the future. "Studying history," said the great German enlightener of the 18th century, Friedrich Schiller, "illuminates our minds and ignites our hearts with noble devotion." It protects our soul from a humble and petty approach to moral issues». Therefore, it is important to guide future history teachers to pursue high ideals by developing their knowledge of historical ideals and to help them to understand historical truths.

It is known that knowledge of historical idealism is not only information about the past, nor memories. Its great power, educational power, mentoring essence is when it embodies the thoughts and ideas of evaluating the present through studying and researching the past, understanding the present, understanding the people of today and guiding them. If we look at history from this point of view, we will have a deeper understanding of its entire scope, its role in the development of humanity and society.

The concept of ideal has been studied as a scientific-theoretical concept since the time of Plato. At present, the ideal can be divided into the following directions as the future and development paths of mankind: "Mature society", "mature state" - the concept of "golden age", "Happiness", "building a happy life", the concept of social justice, democratic, civil society to the likes. Western scientist S. Rudiger stated that the concept of ideal was first mentioned by Schiller at the end of the 19th century and the beginning of the 20th century as a metaphor for perfection.



An ideal is a vision, image, model of the future in a person's mind. Therefore, any ideal is future-oriented, a hypothetical vision of future life, society, system. In the above directions, the concepts of "ideal" are not always used, but based on them, the future life, society, and system are assumed hypothetically. It is from this point of view that they are the directions of the social ideal, writes the scientist S.S. Agzamkhodjaeva in her research.

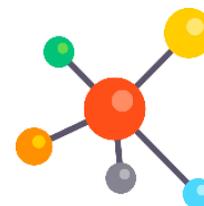
It is necessary to mention the social need for historical memory in the educational process as a pedagogical basis for the development of knowledge about historical ideals among future history teachers. Historical ideals have always served the historical good. After all, such ideals are a legacy of our people from their ancestors. The historical ideal is distinguished by the fact that it expresses the values, customs, traditions and various knowledge characteristic of each nation. Nowadays, representatives of most nationalities are gradually coming out of the border of losing the sense of freedom of their nation. It is not such an empty game of the mind that each nation defines its own life plans and prospects for the development of society. After all, national goals with a high foundation preserve the life of the nation. Because the representatives of each nation live their lives in harmony with these national goals and ideals. Therefore, in the implementation of national goals, it is necessary to use the power of grandeur and exemplary level of historical ideals in the pedagogical process, to create opportunities for future personnel to influence social development on the basis of historical ideals.

All norms and procedures that serve to live, work, and fight with the hope of passing on the masterpieces of spiritual and cultural heritage from generation to generation on the basis of universal competence are the basis of historical ideals. It is not possible to

advance a single step in society without creating new principles of historical ideals. In this sense, the main task of every state has been to establish ideals of a historical nature in the way of life of the nation. In this regard, the rich cultural and educational heritage left by our ancestors in the past, their heroism, patriotism, scientific skill, and inventiveness have not lost their importance even today, and the interest in them is increasing. This justifies the need to use their function as a historical ideal to improve the quality and efficiency of the pedagogical process.

Studying the gradual development of historical thinking shows that the roots of views on historical idealism go back to the distant past. In particular, "The imaginations of every people or the inhabitants of a city are their familiar imaginations. There are more or less differences in the most popular (widespread) ideas of certain peoples. Because every nation understands and reflects those events in its own way», Farobi wrote. In this opinion, the historical memory of each nation has its own characteristics and is connected with certain universal values as a necessary condition.

Beruni's views are also important in developing knowledge of historical ideals in future history teachers and solving theoretical and methodological issues related to historical thinking in higher education. Poetical, focusing on some negative situations in the development of national historical thinking, ethnocentrism, in the language of modern terminology, said: "This is stupidity, an incurable disease, it is such that in their beliefs there is no land in the world other than their own land, no people other than their own gender, ... their own there is no other science and there is no religion other than religion», he writes. From these words, it can be understood that the scientist expressed a sharp critical reaction to cases of discriminating against other peoples, putting one nation higher than another. Therefore, it is necessary



to pay special attention to the fact that the knowledge of historical idealism does not affect the formation of the egocentric views of the future history teacher, the nationalistic worldview, and does not become a basis for vices. Therefore, the development of knowledge about historical ideals in the pedagogical process should not be the basis for the formation of nationalism and the development of separatism.

REFERENCES

1. Philosophy: an encyclopedic dictionary. Compiler and responsible editor Q. Nazarov. - Tashkent: Sharq, 2004. - 142 p.
2. The latest philosophical dictionary / Compiled by A.A. Gritsanov. - Mn.: Ed. V.M. Skakun, 1998. P.252.

