



## THE NEED TO FORM RATIONAL VIEWS ON THE PHENOMENON OF IDEALISM IN THE THINKING OF YOUNG PEOPLE

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**Abstract:** In the article, the theoretical and methodological foundations of the formation of ideals of military heroism in the thinking of young people, the socio-philosophical foundations of the formation of ideals of military heroism in the thinking of young people are studied. Also, the need to form rational views on the phenomenon of idealism in the thinking of young people are analyzed.

**Key words:** thinking, patriotism, idealism, phenomenon, rational, heroism, military heroism, historical, military courage, pride, national, philosophical, patriotism, moral, education.

**INTRODUCTION.** 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 specific to 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 save the life of the nation. Because 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.

**LITERATURE ANALYSIS AND METHODS.** In the spiritual heritage created by mankind, ideas about heroism are found in mythological, religious-didactic, epic works such as the Avesta, Tripitaka, Ramayana, Mahabharata, Iliad, Alpomish, divine books such as the Torah, Psalms, Bible, Qur'an, hadiths and it is found in the examples of our classical literature, in the works of many philosophers. Problems of the impact of scientific research on historical and moral ideals on youth education R.Michner, S.Kautz, J.Sitser, Fernand Grenand, Frederic Starr, Eiji Mano, Magida Muhluf, Mark Bonnell, Yul Janssens, Masataka Takeshita, Shi Yunli, P. Petrov, S.I. Tyulyayev, S.P. Tolstov, K. Pirliyev, R.R. Safin, I.F. Kharlamov, B. Toychiyev, I. Inoyatov, M. Abilov, V. Kaloshin, O. Abdurasulov, A. Sa'diyev . .Komilov, U. Mansur, U. Mahkamov, S. Nishonova, N. Artikov, O. Musurmonova, K. Qilichevalar.

**RESULTS AND DISCUSSION.** Based on the development of the thinking of young people, 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 are the basis of ideals. Without creating new principles of ideals in the society, it is impossible to advance it even one step. 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 inventive works have not lost their importance even today, and the interest in them is growing more and more. This justifies the need to use their role as an ideal in improving the quality and efficiency of the pedagogical process.

Although there are countless individuals who can be embodied as ideals in our national history, the following representatives of science and art can be cited as the most valuable and high examples of them. The contributions of scholars such as Abu Rayhan Beruni, Ibn Sina, Musa al-Khorazmi, Ahmed al-Farghani, Abu Nasr Farabi, Mirza Ulugbek, thinkers such as Lutfi, Alisher Navai, Babur, Furqat, Muqimi to the treasure of world culture are incomparable. . In 1004, the "Ma'mun Academy" was established in Urganch, and the number of scientists who worked in it exceeded 300. This institution carried out effective work in various fields of science. Much attention was paid to the development of astronomy, mathematics, medicine, philosophy, logic, music, literature and other sciences. Turkestan has been one of the oldest centers of science, culture, literature and art since time immemorial. Especially in the 9th-15th centuries, among the peoples of Turkistan, al-Khorazmi, the founder of the medieval school of mathematics in the East and West, Abu Nasr Farabi, who was awarded the title of "Master Sani" - "The Second Teacher" or the Aristotle of the East, was the founder of the medical science. the leader "Sheikh ur-raisi" - the king of scientists Abu Ali ibn Sina, the pride of not only the East, but the pride of all humanity, the owner of the encyclopedic mind Abu Raikhan Beruni, the bright star of medieval astronomy al-Farghani, the great scholars of hadith and fiqh Imam Ismail Bukhari, Abu Isa Termizi, Khoja Ahmad Yasavi, the wise king, Mirza Ulugbek, one of the founders of the star chart, Alisher Navoi, who is considered one of the bright stars of classical poetry, Zahiriddin Muhammad Babur, and hundreds and thousands of great scholars and scholars have grown up. The great thinkers who came from the East, especially from Turkestan, creatively enriched the world science and culture with their discoveries and great scientific works, raised it to a higher level, and had an effective influence on its development for several centuries. .

To study the relationship between the ideal and the social reality today, the norm of interaction, the place of the historical ideal and the proportion in the reality in the development of the socio-economic, political, and spiritual life of the country and to draw methodological conclusions from it is important.

The importance of developing a social outlook on social ideals in young people is determined by:

Firstly, the national ideal, which is an important component of the universal social ideal, is nourished by the universal ideal and the place and role of the national ideal in the formation and improvement of the universal ideal in the conditions of independence, restoring the national ideal, enriching it with new content, and transforming its humanistic value on an international scale. through practice, the need for analysis is increasing day by day.

Secondly, revealing the content of the socio-historical ideal and the forces driving it is an important problem in social sciences. It is important to identify the concepts that make up the content of the socio-historical ideal and reality, to create a clear system based on the regulation of relations between them, to consider the evolution of separate concepts, to analyze the forces that move the national-historical ideal and their nature. The national-

historical ideal is a phenomenon that develops along with the historical improvement of the nation.

Thirdly, in the conditions of democratization, modernization and reform of the society, the demand for the historical ideal, which is the age-old dream of the nation, is increasing several times. This is reflected in the process of reforms aimed at strengthening the social stability of the country. The development of society requires updating the relationship between the historical ideal and reality from a theoretical and practical point of view.

Fourth, the expansion and deepening of the globalization process requires a serious analysis of the ratio of universal and national ideals. In globalism, the interests of certain states and forces are taking precedence over the interests of all humanity under the guise of democracy, subjectless entry into globalization, and "mass culture" are being widely promoted. Therefore, today globalism and related ideologies demand to reveal their harmful consequences, to enrich the content of the national-historical ideal, to create factors that increase its attractiveness.

Fifthly, the intellectual and spiritual potential of social subjects, their assimilation of the social ideal, seeing and evaluating the scope, content and speed of realization of these ideals in real life, forming a culture of objectifying one's participation in it is becoming more and more important today. becoming relevant. The formation of trichic ideals serves in systematic knowledge and the vitalization of historical ideals and the formation of new ideals of a person as a dedicated citizen.

Therefore, the spiritual ideal and reality are interrelated, controversial and a dialectical process. He classified the typology of spiritual ideal and reality and explained its essence with the present day: socio-political ideal and reality; socio-legal ideal and reality; socio-moral ideal and reality; religious ideal and reality; artistic-aesthetic ideal and reality; virtual ideal and reality; showed the spiritual ideal and reality. So, a spiritual ideal means a concrete and abstract attitude to life based on the goals, values and emotional state of a person, different social groups, in a philosophical sense. Its concrete nature refers to the past and present, while its abstract state is expressed in more future-oriented ideas. Social reality is expressed as the conscious lives of people, the inner quality of their conscious actions, and the necessary conditions of their way of life.

In our opinion, irrational and emotional features of the social ideal are expressed in the conducted researches. After all, in some cases, the symbols of the spiritual ideal may not exist in real life. That is, it will not exist either in the present or in the future, the condition of its existence is determined by the past. Thus, people's aspiration to the social ideal is considered to consist of their behavior in order to expand it faster than to fit into the usual conditions of their time. In turn, they cannot find a model for this behavior from the future, because the lesson in this complex reality requires historicity and experience. The realization of the ideal on a societal scale creates an innovative approach. Innovation is innovation in the field of technique, technology, labor organization, and management, based on the use of scientific achievements and advanced experience. It includes the following situations: creation of innovation, its acquisition, distribution and improvement. Innovation - English innovation means innovation, invention or innovation. As an example of this, we can cite the establishment of civil society. After all, this society creates ample opportunities for people to fully express their freedoms and rights. Of course, in real life it cannot be fully achieved, but all humanity strives for this social model.

**CONCLUSION.** The spiritual ideal gives a temporal dimension to the collective existence and further strengthens the cooperation of its members in the common past, which, although it initially acquires an abstraction, is later accepted as a social reality. In the same way, spiritual ideals provide representatives of each nation with a sense of a common future. Thus, the social ideal is a complex socio-ideological and spiritual mechanism that ensures the reality of social development. Only a society with high social ideals directs people's hopes and life goals to spiritual development, forms in their minds the idea of building a free and prosperous Motherland, a free and prosperous life.

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