

Freedom of thought in the Study of our National Heritage in the System of Continuing Education

Akramjon Gulomov

Senior Lecturer (PhD) of Fergana State University

Dilorom Pirmatova

2nd year Uzbek language student at Fergana State University

ABSTRACT: In the article, in the process of spiritual renewal of the society, the laws, legal and regulatory documents adopted and adopted in our country, the achievements and our successes bring us closer to our main goal, that is, to place our country among the developed democracies in the world. As a result, it helps to manifest aspects of freedom of thought that are inextricably linked with personal moral culture.

KEYWORD: Man, society, development of the Motherland, culture, value, science and enlightenment, pedagogical thinking, wisdom, socio-political, national heritage, science, education.

New Uzbekistan is paying special attention to the content of science, education and training of social development. The achieved achievements require the formation of skills in young people to preserve the national spiritual heritage and values, not to show events as events, but to deeply understand their cultural, moral and aesthetic essence. At the moment, this process requires ensuring that the methodological foundations and scientific content of the science of ethics, aesthetics, religious studies, which are the forms of consciousness, culture, and practice, are in common with national and universal principles. In order to ensure the spiritual development of the society, it is impossible to continue the reforms at a high pace and successfully without adapting the thinking of our youth to the demands of independence, and to the calls of the era when modern information technologies are rapidly entering all spheres of life, and the principles of globalization are gaining strength all over the world. Ideological immunity to ignorance, bigotry, and all kinds of destructive ideas is created faster only in a person who can think freely and independently. Only the owner of such thinking can acquire patriotism, humanity, strong faith and social maturity. The laws, legal-regulatory documents adopted and adopted in our country, the successes we have achieved are bringing us closer to our main goal, which is to make our country one of the developed democratic countries in the world.

The work on reforming the education system in our country is aimed at forming the spiritual culture of young people, and this issue is in full accordance with the principles of the "National Personnel Training Program" and the "Law on Education" from an ideological point of view.[1]

It is known that the National Personnel Training Program and the Law "On Education" state that the new future generation has free, creative and independent thinking, is different from the generation that grew up during the colonial period, is free from social fear and national limitations, is politically and socially active, inquisitive and active, and is capable of all forms of education. He was given the task that he should grow up to be knowledgeable and enlightened.[2] If you pay attention, the issue of freedom of thought of our citizens

is given special importance in these historical documents. However, educating an independent thinker is not an easy task that can be carried out in 5-10 years, but is inextricably linked with the issues of personal outlook and freedom of thought. It is worth noting that the need to comprehensively analyze the essence, interests, and attitude of a human being based on certain values has existed in all eras and will continue. Why did I come to this world, what is the purpose of my life, what is the essence of existence, what are the ethical and legal criteria for attitude towards nature, society, people, no one can ever avoid. In the process of finding answers to these questions, a person thinks about many things, connects his knowledge and life experience, the results of past lessons, makes a mental analysis based on certain social and spiritual values, and tries to draw conclusions that will be a life program.

The relevance of studying our national educational heritage is theoretically justified.[3] In particular, the principles of the national model of continuous education, mentioned in the national program of personnel training, essentially mean that education is carried out in harmony with national-educational, historical, folk traditions and our national heritage. Therefore, it is noted that it is important to improve the spiritual and moral education and educational work defined in the Law "On Education", to develop and implement modern educational forms and tools, to be based on national historical traditions and universal values. In general, according to the national model of education, updating the education system naturally creates the need to study our national heritage and bring it into the use of pedagogical thinking. Being a person with a mature spirituality, wisdom and wisdom is a sign of being loyal to human interests and humanitarian values. It is difficult for a person who can think deeply to emerge from people who do not have spiritual maturity and deep knowledge. In all their general conclusions related to the analysis of man and the world, the criteria of morality and decency were based on humanitarian values.[4]

A person whose thinking is limited or dependent on someone else cannot fully understand his behavior and individual situation and needs, as well as the social changes taking place around him. As long as there is a limitation in thinking, a thinking person cannot correctly analyze the nature of the event and situation he is witnessing, he cannot make a fair and honest decision about it, and he has difficulty reacting critically to the opinions expressed to him. As a result, the assumptions and ideas put forward by others seem to him to be correct and fair in all respects. As we can see from these observations, the concept of addiction in the educational system has a direct relationship with the level of human knowledge.

Freedom of thought is formed first of all in the family environment, and it begins with the responsibility of a person to think independently and make a fair assessment of events.[5] At this point, it is necessary to dwell on the culture of thinking in an individual. A person who has developed a culture of thinking is a person who has a certain level of knowledge, that is, who knows, has studied, or at least is aware of the information about the subject or event that is being discussed and analyzed. Secondly, he is the one who can correctly analyze this information and knowledge. If these two characteristics are not present, it is a sign that the thinking culture is deficient. Usually, a person with low knowledge has a hard time to objectively assess the opinion of his interlocutor in a conversation, argument or discussion, hesitates, doubts the correctness of the arguments presented by his interlocutor, but cannot reject them in a reasonable way. Even if he rejects it, he rejects it intuitively, based on a sudden thought that comes to his mind. Naturally, the result of such a risk is not always positive.

So, the culture of thinking lacks knowledge itself. If knowledge consists of more passive erudition, a set of information, it will not become a culture of thinking if it lacks the potential to create something new by analyzing, drawing independent conclusions and creating a new idea, i.e. becoming a practice.

At this point, the aspects of freedom of thought that are inextricably linked with the moral culture of the individual are also revealed. The concepts of decency, education, thoughtfulness, and thoughtfulness have existed in our people since ancient times. Mutual conversations, as recorded many times in historical sources,

were conducted with strict adherence to high standards of culture and ethics. As a result, communication culture typical of Eastern countries was formed. Rudeness, rudeness, interrupting the speech of the person speaking, throwing a mouthful out of place, speaking without permission, speaking loudly, using rude expressions, simply put, rudeness, lack of education, impoliteness, indolence, and vulgarity are considered. In Alisher Navoi's work "Mahbubul-Qulub", such bad habits that destroy human dignity are not without reason harshly criticized. The reason we treat these issues separately is that freedom of thought cannot be an isolated social problem. It is also a problem of moral culture with a scientific-philosophical essence.[6]

The first component of the national model of personnel training in the continuing education system is the individual. A true individual has the potential to re-educate himself. He gives up his useless and harmful habits for himself and the nation. He understands the interests of the nation as his own interest, and his own interests as a condition for achieving the interests of the nation. He sees his task in making the nation happy and lightening its burden. Because of this, he rises out of his personal shell and works harder and more effectively than others to improve himself for the benefit of the nation, through the welfare of the nation. The national idea, believes in the goal, defends it. These qualities do not appear suddenly in young people. First of all, he is brought up by encouraging the educational environment between parents, outside the family, neighbors and neighbors, and then by acquiring ideological knowledge in a higher educational institution. Therefore, this process should be considered as one of the priorities of social pedagogy.

It's not for nothing, of course. Because the ideological basis of our national heritage - education of the individual, has been the study of the factors that claim his spiritual needs, this problem is manifested as one of the most important issues in the politics of our society.

The process of education is determined by many factors that are decisive for the fate of human civilization, the convergence of different countries around the world, literally global. Among these factors, common and national specificities are of particular importance.

The unique possibilities of education are now connected not only with the arming of the human mind with new rapid possibilities, but also with the reconstruction of its consciousness. A new stage in the development of human civilization changes the perception of a person about the formation process, personal qualities, life goals and values. The education system for the growing young generation sets new requirements in terms of quality.

The future of our country will be determined by the effectiveness of work aimed at raising the educational system to the level of modern requirements, along with other areas of society.

The improvement of the educational system, in turn, depends in many ways on the consistent introduction of new, modern, advanced pedagogical technologies in this field. Taking into account that the effectiveness of education is determined by the extent to which the student actively participates in this process, new teaching methods and forms provide students with an opportunity for independent thinking and creative approach.

While the creativity of our ancestors was focused on personal interests, at the same time, all the innovations implemented in our new Uzbekistan are intended to serve the future of mankind. Ideological harmony based on the modern educational system and national heritage means the need to rely on the spiritual and educational grounds of the national heritage in the educational process. From this point of view, the importance of the spiritual heritage of the scholars and thinkers of the past in the education of the young generation is still incomparable even today.

There is a logical connection with the above issues in the preparation of a perfect human being and a mature qualified specialist, based on the national model of personnel training developed under the initiative and direct leadership of the First President of the Republic of Uzbekistan, Islam Karimov. After all, the national model of personnel training does not consist only of education, but includes many interrelated stages of life.

Our national model reflects the unity and cooperation of the individual, the state and society, continuous education, science, production, and their interrelationship.

A person is the main subject and object of the personnel training system, the consumer of educational services and their implementer. That is why our forefathers took into account the characteristics of the human personality in the matter of education. As Abu Nasr Farabi, one of our great thinkers, wrote, before starting the work of education, it is necessary to study the personal characteristics of the students. According to Farabi's teachings, a person acquires spiritual and moral qualities, moral standards and professional skills with the help of education. He put forward methods of encouragement, habituation, and coercion in education. These methods, in turn, should serve for the education of a morally pure and perfect generation in Farabi's "Society of Virtuous People".

The foundations of the national education and training system in "Avesta", which has a history of 3000 years, the rules of education and upbringing of children are described in the following order: "religious and moral education, physical education, teaching to read and write..."[7]

A healthy ideological education means a high worldview and faith education. At this point, it should not be forgotten that education and the personal quality of the teacher and dedication to his work are extremely important in this matter. Ghazali writes in this regard. "The key to raising a disciple of a sheikh (educator) is like a farmer cleaning his surroundings from weeds and thorns in order for a good harvest to grow from the ground."

After all, we live in a new century and a new civilization. In this civilization, only a person who works hard on himself, receives continuous education, constantly satisfies the needs of his knowledge and uses the knowledge he has acquired for the development of his family, people and state can occupy a worthy place. That is why continuous education is given great importance in our National model. Because the supreme goal of our society is to create a great future Uzbekistan, a free and prosperous Motherland, and the fate of reforms in general is directly dependent on the worldview, social goals of the generation being formed today, acquisition of modern sciences and professions, and practical organization.

Eastern philosophers in all periods based their teachings and conclusions on concrete historical experience, results of practice, scientific achievements formed in the process of development, beliefs and needs of humanity, people, level of spiritual maturity, religious and worldly values. For this reason, in the East, the knowledge of philosophical knowledge was considered a culture of thought based on certain traditions and values. It is clear from our observations that educating independent thinking students and bringing them to adulthood is one of the urgent tasks of the complex process that is emerging in the current globalization processes, and it imposes a great responsibility on the society. In the conditions of globalization, the countries of the world are gaining their place on the path of sustainable development in all areas. Of course, along with the natural and economic factors of each country. human factor, including education of young generations, creation of conditions, effective use of their intellectual potential is important.

The fact is that the education of thinking is a consistent education that operates in the system of family, neighborhood, work or school community, and its object and subject is the person himself.

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