

professional art and folklore) in artistic form; 4) political and ideological part (political, legal, moral consciousness in parts directly connected with the composition. The logical basis for the separation of the elements of these four groups is levels, as well as forms, methods, consciousness perception, expression, repetition of the historical process in historical consciousness.

Integration and differentiation of Sciences are its internal legal processes. Both in them, new branches of science are formed. But since cognition does not study the laws of its objects in order to be scientific, it can not grow from its empirical level to its theoretical level, it can not be literally a science. These rules also apply to the philosophy of history. N. Jurayev argues that the philosophy of history is a scientific idea that "the history of mankind studies the laws of development, their sources and essence". So what does social philosophy study in it? After all, social philosophy studies the general laws and driving forces of formation and development of society?! Therefore, social philosophy has become a methodology for historical sciences. At present, the theme of "philosophy of history" has taken place from the socio-philosophical background.[2,608] but to look at bringing society as a whole integrity gives it a formative factor as a system and the subject of "philosophy of society" of legitimacy. Not only that, but at the same time periodic divisions of society in the historical direction – be it formational and civilization, are they also the function of social philosophy?! Hence, the identification of the subject of the philosophy of history and its legalities remains a problem. In our opinion, it is worthwhile for the philosophy of history to study these socio - philosophical issues in relative concreteness. Also, the philosophical generalization of the achievements of historical science through the theme "philosophy of

history" accelerates the enrichment of social philosophy. About it A.A.Ivin says: "he understands, interprets, in a broader sense than historical science, regardless of the period of view, subject and historical reality, the philosophy of history, which studies ideas and general views based on historical thought. The philosophy of history draws the appropriate conclusions, during the determination of certain ways of development of past events, seeks to continue positive experiences in the future. Not only the present, but also the reflections on the future, are important in determining the general boundaries of philosophical-historical reasoning. The philosophy of history also studies the possible types of historical progress that have not been realized, despite the fact that it is in a certain sense attentive to the "history of thought worlds".[3,7]

In conclusion, it should be noted that the question of attitude to history and understanding of history has risen to the level of Public Policy, and to restore a person and society capable of all reforms through historical thought and historical knowledge, it is also necessary to philosophically observe history. It is necessary to pay attention to the role of new-minded people in our history, especially potential specialists, and to these issues.

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THE ROLE OF EDUCATION AND PHILOSOPHICAL IDEOLOGY IN RAISING THE SPIRITUALITY OF YOUTH

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ABSTARCT

In this article, special attention is paid to the direct connection of socio-political spiritual and interpersonal relations of society with spiritual processes in all periods of human development. In this regard, the role of education and philosophical bias in raising the morale of young people has been analyzed as an important factor.

Key words: socio- political relation, personal relation, spiritual processes, human development, interpersonal relations.

The main purpose of the reform of society is to raise the value of a person, his standard of living and his future, and the main purpose of the democratic changes that are taking place in this sphere is also aimed at ensuring human interests. This world-wide process has entered a new era in the life and development of the people.

Among such reforms, as a necessity, we should emphasize the changes aimed at ensuring that the education sector has a worthy place in the international educational space. In particular, in the decree of the

president of the Republic of Uzbekistan on the strategy of actions for the further development of the Republic of Uzbekistan " on the basis of the introduction of international standards for the assessment of the quality of education and training to improve the quality and effectiveness of the activities of higher education institutions, gradually increasing the quotas; in particular, the organization of specialized scientific-experimental laboratories, high-technology centers and techno parks in the presence of higher educational institutions and research institutes, creation of effective

mechanisms for the introduction of scientific and innovation achievements into practice, promotion of research and innovation activities".

In the socio-economic and social development that is taking place in the historical process, a wide range of innovative trends, changes in science, culture, ethics, aesthetics and other types of art have been deeply affected and continue to be affected. From such influences, the educational sphere is also not overlooked. It is predicted that the first decade of the 21st century, and even then, material wealth will depend on the level of knowledge, experience, skills, health, physical development. Consequently, science and culture play an important role in ensuring the development of every society. The experience of advanced countries in the world is an obvious example of this. After all, giving priority to education determines the prospects of the country and the people. The experience of countries such as the United States, Japan and South Korea confirms that the development of the education system is a leading factor in ensuring the development of the sphere, with special emphasis on education, its material and spiritual support from society.

Critical thinking in the field of Higher Education will realize the ability to adapt to the new composition, and it will be possible to use it for reconsideration in a rational (rational) way. Critical thinking requires the use of mathematical modeling, computer technology, mass media, heuristics, empirical testing, project management and other auxiliary tools³². [2,294]

Therefore, the development of the education system in the independent Uzbekistan, raising it to the level of world standards was recognized as one of the priorities of the state policy and for this purpose the implementation of large-scale reforms was defined as a social goal. It is an expression from the formation of an active, independent, responsible person, having a clear life goal and an independent mind, and also capable of solving life problems in the existing complex conditions, aimed at carrying out reforms in the educational system. The mutual harmony of the development of society and the development of personality is associated with the development of the functional capabilities of the subject in a new socio-economic environment.

The results of the research carried out in pedagogical and psychological directions show that even today, young people who are leading the competition in the process of social relations, are not psychologically and socially ready to live and work in these conditions, get out of difficult situations. From this point of view, it is not surprising that the result of social, including educational reforms carried out in society is aimed at the intellectual potential of the younger generation, high intelligence, the development of the educational system on the basis of world

standards, the introduction of the latest technologies into the educational process, the strengthening of its national ground.

The main features of critical thinking can be attributed to the following skills: "to take an informed decision (conclusion), make conclusions based on it, evaluate the positive or negative sides of the received information and thinking process, to focus attention on the result"³³[3,5]. This is exactly what philosophical education teaches, and through it, serves not only to provide citizens with scientific and pedagogical staff, but also to form a new generation of innovative people.

It is worth noting that innovative people will be able to analyze the social principles, create new ideas to further improve existing achievements; creative thinking; have the ability to form new cultures and new human values.

Indeed, philosophical education forms reflexive thinking, which is the main quality of critical thinking. According to the researcher-scientist A. Gryuze, J. Kurrfiss, critical thinking is emphasized as a reflection (repetition, re-reflection), that is, as part of the understanding of how knowledge is created, as well as practical training. For example, in colleges in Germany, critical thinking skills develop as a reflection of practical experience, practical projects in the development of new practical methodological recommendations.

The current development of society dictates to make great changes in the spiritual and material spheres of human activity. This is determined by the individual factor, the increasing importance of the role of his socio-political activity. After all, a person can not achieve social progress without developing his or her abilities, not bringing him up morally and morally, but also fully realizing new aspects of his opportunities. By creating the necessary conditions for the development of individual opportunities by society, the ability, opportunities of the individual in turn contribute to the development of this society both socially, economically and culturally.

Democratization and humanization of education in the process of reforms create the necessary conditions for the formation of a free citizen, a person who recognizes his / her right. It represents the development of the ability and talent of a person, its enjoyment of national and universal spiritual wealth, the foundation of historical traditions in teaching and education of a person, the maintenance of mutual harmony in social relations between a person and society, as well as the recognition of the rights of a person in the process of education, respect for his dignity, In this process, it is important for the individual to be able to consciously take into account his or her abilities and opportunities, striving to fully realize his or her spiritual and moral capabilities.

³² Fisher A. Critical Thinking. An Introduction / A. Fisher. – Cambridge: Cambridge University Press, 2001. – 294 p.

³³ Терно С.О. Розвиток критичного мислення старшокласників на уроках історії / С.О. Терно //

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In the process of education, it is necessary to take into account the interests and vital needs of the individual, to take into account the desires of the individual in the educational system, to adapt to it, to organize spiritual and educational activities aimed at the formation of an independent-thinking, socially active person who understands civil rights in a renewed society.

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ФИЛОСОФСКАЯ ПРОБЛЕМА БУНТА КАК ОСНОВНАЯ ЛИНИЯ ИССЛЕДОВАНИЙ АЛЬБЕРА КАМЮ

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АННОТАЦИЯ

В статье анализируется философский подход Альбера Камю к категории «бунт», который рассматривается как экзистенциальная проблема. Творчество французского философа, писателя и общественного деятеля Камю уверенно и безоговорочно вошло в предметную область историко-философских интересов и теоретических исследований. Его философия производит огромное впечатление своеобразием слова, нравственного поиска, мыслительного дискурса и занимает высокое и почетное место в философском календаре XX столетия. Тема абсурда и теснейшим образом объединенная с ней тема бунта являются актуальными, так как в них просматривается проблематика современности, связанная с нестабильностью гражданского общества и излишней устойчивостью некоторых политических институтов, оказывающих давление на человека. Процессы глобализации в целом становятся порой разрушающим фактором, влияющим на личность в отдельных государствах и на отношения личности и власти в мировых политических и гражданских сообществах. В таких условиях тема революции и бунта становится опасной, непопулярной. Однако при этом возникает проблема необходимости противопоставления этим социальным явлениям, которыми далеко не исчерпывается проблема абсурда, того, что стало бы приемлемым для исправления положения. Может быть, творческое созидание? Камю затрагивает этот вопрос под знаком гуманизма, который требует своего решения сквозь призму философских произведений философа. В статье предлагается анализ литературно-философских текстов писателя, прямо связанных с его биографией, что позволяет проводить параллели, опираясь на биографический метод исследования.

По объему литературы, посвященной личности и философии А. Камю, его можно сопоставить с ведущими фигурами мировой философии. Философский метод данного исследования пролегает в области экзистенциальной феноменологии и ценностно-эстетического подхода: как мыслитель экзистенциалистского толка Альбер Камю прошел путь от нигилистической концепции абсурда до моралистического гуманизма и эстетизма.

ABSTRACT

The article analyzes the philosophical approach of Albert Camus to the category of «rebellion», which is considered as an existential problem. The work of the French philosopher, writer, and public figure Camus confidently and unconditionally entered the subject area of historical and philosophical interests and theoretical research. His philosophy makes a great impression with the originality of the word, moral search, thought discourse, and occupies a high and honorable place in the philosophical calendar of the twentieth century. The topic of absurdity and the theme of rebellion closely associated with it are relevant since they look at the problems of modernity associated with the instability of civil society and the excessive stability of some political institutions that put pressure on people. The processes of globalization as a whole sometimes become a destructive factor affecting the individual in individual states and the relations of the individual and the authorities in the world political and civil society. In such circumstances, the theme of revolution and rebellion becomes dangerous, unpopular. However, this raises the problem of the need to contrast these social phenomena, which far from exhaust the problem of the absurd, of what would become acceptable for rectifying the situation. Maybe creative creation? Camus touches on this issue under the sign of humanism, which requires its solution through the prism of the philosophical works of the philosopher. The article offers an analysis of the literary and philosophical texts of the writer, directly related to his biography, which allows us to draw parallels based on the biographical method of research.