



THE ROLE OF A VALUE-BASED APPROACH IN DEVELOPING  
THE HISTORICAL WORLDVIEW OF ACADEMIC LYCEUM STUDENTS IN  
THE CONDITIONS OF THE NEW UZBEKISTAN

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**Abstract.** This article discusses the value, its relationship with the historical worldview, the harmony of historical consciousness and historical thinking, the features of achieving the effectiveness of historical experience, the content of development aspects, the synthesis of practical skills formed on the basis of educational and training tools that develop it, the means of pedagogical influence of subjective attitude to them in raising a complete person, spiritual and educational maturity, an axiological environment based on historicity.

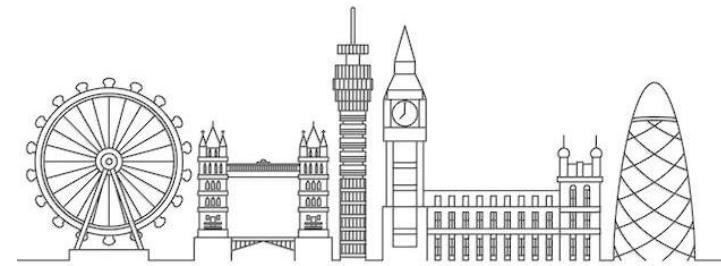
**Keywords:** Worldview, ideology, historical worldview, value, integration, component, polytheism, historical event, ideological struggle, integrativity, historical consciousness, historical thinking, combination, communication, conceptual basis, axiological, acmeological skills.

**Аннотация.** В статье рассматривается ценность, её связь с историческим мировоззрением, гармония исторического сознания и исторического мышления, особенности достижения эффективности исторического опыта, содержание аспектов развития, синтез практических навыков, формируемых на основе учебно-воспитательных средств, способствующих их развитию, средства педагогического воздействия субъективного отношения к ним на воспитание целостной личности, духовно-воспитательной зрелости, аксиологическая среда, основанная на историчности.

**Ключевые слова:** Мировоззрение, идеология, историческое мировоззрение, ценность, интеграция, компонент, политеизм, историческое событие, идеологическая борьба, интегративность, историческое сознание, историческое мышление, сочетание, коммуникация, концептуальная основа, аксиологические, акмеологические навыки.

“Historical worldview is an important component of human consciousness and knowledge acquisition. This is not just one element among many other elements, but a complex interaction between them.” The historical worldview, embodied in one complex state, manifests itself as a holistic understanding based on knowledge, thoughts, qualities, interests, aspirations, dreams, attitudes, and aspirations.

Historical worldview can change intensively over time under certain influences, or a certain change may not change dynamically.



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“ When we speak of a worldview on a broad historical scale, we mean the most recent beliefs, principles of knowledge, ideals, and norms of life that prevailed at a certain stage of history; that is, we identify the general characteristics of the intellectual, emotional, and spiritual mood of a particular period ”<sup>2</sup>. In reality, a developed form of historical worldview is typically found in certain students. An integral part of the historical worldview is connected with the student's memory and interest. Therefore, if a student reads history with interest and retains historical knowledge in their memory, their worldview will be at a potential level. The roots of the historical worldview include generalized knowledge about historical events and phenomena, historical figures and historical cultural heritage, and play an important role in its development in everyday life, practical and professional activities.

Observations and analytical studies show that the development of a historical worldview in academic lyceum students is based on strengthening historical knowledge, developing spiritual consciousness, rationally instilling ideological ideas, and at the same time relying on national and general cultural traditions and customs.

Consistent levels of sources of cultural wealth conceptualize the historical worldview of academic lyceum students, the perfection of human life. Based on this process, national values should be in harmony with impressions of the past and projects for the future. Failure to harmonize historical worldview with the past leads to a contradiction in essence.

Value combines the necessary concepts associated with the continuity of the historical worldview. Also, the combination of value with norms and ideas helps to evaluate the historical worldview through comparative comparison. In general, the analytical value of historical events and phenomena based on a value-based approach is determined. The system of value orientations plays a very important role in individual, group, and social worldviews. Their commonality in a holistic state must somehow balance and harmonize the cognitive and value-based ways of understanding the world in the mind, life, and actions of the student.

Mood is influenced by people's living conditions, their social status, national characteristics, cultural type, individual destiny, character, age, and health differences. The worldview of a young, strong person differs from the worldview of an old or dying person. Critical, difficult life circumstances require great courage and moral strength. One of the situations that evoke strong emotions is encountering death.

“The concept of "worldview" is relatively traditional, although it cannot be considered fully integrated into the conceptual structure of the humanities. In particular, D.A. Leontiev notes that there is no conceptual difference between worldview and worldview in English-language literature. Often, when it is necessary to distinguish the main

<sup>2</sup> <sup>2</sup> Л.Г. Интымакова, Н.П. Чередникова // МИРОВОЗЗРЕНИЕ: СТРУКТУРА И СПОСОБЫ ОРГАНИЗАЦИИ. Вестник ТГПИ Гуманитарные науки. 32-38 с.

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invariants of worldview in English texts, the German word Weltanschauung is used without translation. In the traditions of the Russian language, the concept of worldview has long been political in nature and, as a rule, is combined with ideology. Therefore, it is necessary to reconstruct the concept of worldview as a specific scientific concept <sup>3</sup>. According to V.S. Stepin, the essence of worldview lies not in the assimilation of a system of knowledge, not in the reflection of the world (this is one of the tasks of science), but in the development of beliefs and instructions in constantly changing social conditions <sup>4</sup>. The earliest forms of religious consciousness were characterized by polytheism (synonyms: polytheism, idolatry, paganism). Each deity in such a system (spirit, idol, etc.) is responsible for something unique; they differ from each other in a number of features, and their relationships with each other are often similar to those in human society (for example, pagan gods often participate in battles with each other, conspire, etc.). Religions that believe in the existence of only one God are called monotheistic. In addition to philosophical, religious, and scientific theories, various mystical doctrines also claim the status of a worldview.

The concept of worldview is also connected with the concept of "ideology," but they do not coincide in content: worldview is broader than ideology. Ideology encompasses only the part of worldview oriented towards social phenomena and class relations. The entire worldview belongs to all objective reality and to man <sup>5</sup>. "Worldview - a complex form of consciousness encompassing various layers of humanity - expands the narrow boundaries of everyday, specific place and time, accumulates experience in understanding the meaningful basis of human life, introduces everything to the spiritual world of new generations - ancestors, grandfathers, fathers, contemporaries. The scholar characterizes three aspects of worldview.

The Cognitive-Intellectual Side of Worldview "In the context of building a new society in Uzbekistan, further developing market relations, and enriching the worldview of young people in the context of globalization, relying on specific scientific, theoretical, and methodological foundations has become a pressing problem.

Firstly, the pressure of ideological, conceptual, and informational attacks on the minds of young people is increasing. This is primarily manifested in the rapidly growing virtual space, in the presentation of films and works of art.

Secondly, it shows the need to accelerate the formation of democratic values in society, adapt it to the conditions of globalization, create innovative communications that directly affect the worldview of young people, are justified, and correspond to the receipt of information useful for the country and society.

<sup>3</sup> Леонтьев Д.А. Мировоззрение как миф и мировоззрение как деятельность //Менталитет и коммуникативная среда в транзитивном обществе / под ред. В.И.Кабрина и О.И Муравьевой. – Томск: Томский государственный университет, 2004.– С.11-29

<sup>4</sup> Степин В.С. Диалектика в науках о природе и человеке. // Диалектика –мировоззрение и методология современного естествознания. – Минск: Изд-во,«Университетское», 1988. – С. 39-41.

<sup>5</sup> Человек: Философские аспекты сознания и деятельности / Т.И. Адуло, А.И.Антипенко, Е.А. Алексеева и др.; Под ред. Д.И.Широканова, А.И. Петрушина. –Мн.: Наука и техника, 1989. – 208 с.



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Thirdly, the gradual enrichment of the worldview of young people based on our rich historical traditions, the formation and improvement of the ideas and ideology of national progress, is becoming a priority issue of state policy <sup>6</sup>.

Thus, there are ideological threats that hinder the gradual enrichment of the historical worldview.

1. Perception of Western culture as a priority among a certain segment of youth.
2. As a result of the weakness of pure religious knowledge, some young people blindly succumb to fanaticism.
3. Lack of understanding of the essence of national and universal culture.

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