



## CONTENT OF DEVELOPMENT OF AXIOLOGICAL POSITION IN FUTURE TEACHERS IN THE PROCESS OF HISTORY EDUCATION

**Submission Date:** June 14, 2023, **Accepted Date:** June 19, 2023,

**Published Date:** June 24, 2023

**Crossref doi:** <https://doi.org/10.37547/pedagogics-crjp-04-06-14>

**Journal Website:**  
<https://masterjournals.com/index.php/crjp>

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### ABSTRACT

In this article, the pedagogical, psychological and methodological features of the development of the axiological position in the process of teaching history to students of higher educational institutions are widely covered.

### KEYWORDS

Movaraunnahr, objective interest, lecture, seminar, Third Renaissance, methodology, interiorization.

### INTRODUCTION

It is known that history is not only information about the past or memories. Its great power, educational power, and mentoring essence are 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 directing them!

If we look at the study of history from an axiological point of view, we will have a deeper understanding of its entire scope, its role in the development of humanity and society, and the succession of value systems.

According to N. Joraev, who carried out fundamental research work related to the philosophy of history, the understanding of history begins with an interest in the sources of historical knowledge, and studying it [1] A scientist continues his thought and is a prelude to any process of understanding, imagination, and thinking, and at the same time, the need for historical knowledge is a person himself. , there is no doubt about the existence of an interest in the origin, fate and history of mankind [2], he emphasizes.

### THE MAIN RESULTS AND FINDINGS



Until the 2020-2021 academic year, the history of Uzbekistan was taught in the 1st year of all undergraduate courses of higher education institutions for a total of 90 hours, consisting of 26 hours of lectures, 28 hours of seminars and 36 hours of independent study.

It was determined that the program's calendar-theme plan includes the following topics that provide for the study of axiological aspects of history:

1. Science and culture in Movaraunnahr in the IX-XII centuries.
2. Socio-political life in Movaraunnahr during the Timurid period. Science and culture.
3. The culture of the peoples of Central Asia in the second half of the 19th century and the beginning of the 20th century.
4. Restoration and development of national and spiritual values in Uzbekistan.

Based on the analysis of this curriculum, the following conclusions were reached:

- 1) the system of competencies related to the implementation of the

axiological approach to the study of history is not clearly defined in the curriculum;

- 2) the content of the curriculum does not provide for axiologically

coherent, systematic, organic and continuous study of reality and processes in connection with different historical periods;

- 3) lectures and seminar sessions of the curriculum are exactly the same,

in-depth study of historical-epistemological, historical-prognostic, epistemological, axiological aspects of practical importance should be provided in the seminar

sessions, and topics should be designed based on this basis;

- 4) the curriculum consists of a calendar-theme plan and does not fully reflect the contents of the studied subjects.

From the 2020-2021 academic year, teaching of the subject "Newest History of Uzbekistan" has begun. In the program of the subject "Newest history of Uzbekistan" partial attention is paid to the development of the axiological worldview.

For future history teachers, the course "Methodology of History Teaching" is considered a basic specialty subject. It is envisaged that the students will master the traditional and innovative methodical bases of teaching history within the framework of this subject. In undergraduate education, the subject "History Teaching Methodology" is taught in 4-5 semesters, and a total of 176 hours of classroom training are allocated to this subject. However, the issue of formation of axiological awareness and worldview in the course of studying history in the history classes of Uzbekistan was not reflected in the form of any exercise. This situation leads to the conclusion that the students are not taught an important component of history education - the method of elucidating the axiological aspects of science education.

"History of Uzbekistan" is taught in the 1st-3rd years of the "History" undergraduate education, and it reflects the historical events of the history of Uzbekistan from the earliest times to the present day. However, in the process of teaching the subject "History of Uzbekistan", the issues of having imagination, knowing and using, and acquiring skills are reflected in the qualification requirements for the results of the students' educational activities. The result of educational activities related to the development of



axiological worldview is not clearly defined in any course of this science program.

Also, in the curriculum of undergraduate courses, there are several other specializations and elective subjects that allow to study the history of Uzbekistan and the direct history of mankind: "Archaeology", "Anthropology", "Cities of Central Asia", "Museology", "Ancillary History", "Historical local studies", "History of the peoples of Central Asia", "History of culture", "History of art" and others.

Of course, there is a need to study and analyze the curriculum of the "History of Culture" among these subjects. This subject is planned to be taught in the 4th semester of the 7th semester. 56 hours of classroom training are allocated for teaching science.

The purpose of this subject is to equip students with knowledge about the stages of cultural history and their characteristics, different periods of the cultural history of the people of Uzbekistan.

The goals and objectives of the subject are not clearly defined in the curriculum and are limited to a general idea. In fact, the purpose of this subject should be clarified in the form of developing students' ability to analyze and evaluate the emergence and development of culture, the harmony of material and spiritual culture, the diversity of historical and cultural heritage, their peculiarities and importance.

In the calendar-topic plan of the educational program, 11 topics are allocated for lecture classes and 10 topics for seminar classes. However, the topics were not designed based on the methodological foundations of cultural studies. In particular, the 3rd topic of the lecture session was called "History of the ancient and early medieval culture of the peoples of Uzbekistan (from the 6th century BC to the 4th century AD)". The question arises: where is the history of our culture, historical and cultural heritage of 2500 BC?! A historical

error was made as a result of introducing topics in the program without deep analysis. It should be noted that this situation has been highlighted in the researches carried out until now.

Also, the contradiction to the historical chronology is noticeable in the program. In particular, the third cultural renaissance in Turkestan - the renaissance of the Jadids is planned to be taught after the development of "socialist culture". In the years of independence, the issue related to the restoration of the historical and cultural heritage in Uzbekistan and its recognition by the whole world is not appropriate to be taught as a single subject with the Jadidism movement.

The results of the analysis concluded that the study of this subject is important, but it should have a practical description, and the lessons should be designed on the basis of museum pedagogy and virtual excursions.

The "History of Art" subject is also taught in the "History" bachelor's course. A total of 106 hours are allocated for this subject.

As mentioned in the program, the course "History of the Art of Uzbekistan" studies the general laws of the development of national art. The subject of science is the cultural and spiritual life of the peoples of Central Asia from the earliest times to the present day. However, the subject of this science should reflect the historical development trends and transformational processes of the art forms that are part of the historical and cultural heritage.

The program includes issues related to the history of the development of art in different historical periods. However, the emergence, development and transformational processes of art are not systematically, clearly and consistently described. The program does not distinguish between culture and art history. At the same time, it should be emphasized that



there is a possibility of in-depth teaching of intangible heritage in the process of teaching this subject.

In general, as a result of the analysis of the curricula of general professional and specialized subjects taught in the field of history of higher educational institutions, the following conclusions were reached:

- historical and cultural in the curriculum of undergraduate education

there are a number of subjects that allow studying heritage: "History of Uzbekistan", "Archaeology", "Methodology of teaching history", "History of culture", "History of art", "Resource studies", "Cities of Central Asia", "Museology", "Assistant history", "Historical local studies", "History of the peoples of Central Asia" and others;

- as well as axiological worldview in students there are also development-

oriented specializations and elective subjects: "Introduction of modern educational tools in the teaching of history", "Innovation in History: technologies, models and methods", etc. However, in the content of these subjects, topics aimed at developing the axiological worldview of students are not clearly reflected;

- The in-depth study of historical heritage based on the object and subject of the course in the subjects of the "History of Uzbekistan", firstly, allows students to master the rich heritage left by their ancestors, and secondly, when thinking about historical and cultural heritage objects in the context of the rapid development of tourism today, students think about them. the competence to acquire information based on clear evidence is developed.

Also, analysis of programs of general and specialized subjects such as "History of Uzbek Statehood", "Archaeology and Ethnology", "Museology", "Archival

Studies", "Historical Geography", "Innovation in History: technologies, models and Methods" as a result, it was concluded that it is necessary to clarify the methodological aspects of introducing the axiological approach to the history teaching process.

At the heart of the fundamental reforms implemented in the Republic of Uzbekistan lies the formation of a new worldview in the minds of our people. Because the changes taking place are one of the important factors of the education system, primarily for the benefit of people. Establishing and developing a higher education system that can quickly adapt to the demands of the labor market is one of the urgent issues, especially for Uzbekistan, which is integrating into the world economy.

In the years of independence, the issue of improving the quality and effectiveness of education in Uzbekistan was recognized as a priority issue of state policy. Consistent reforms are being implemented in this regard. Nevertheless, it is becoming clear that global change is a social necessity to have a compelling idea that defines the basis of national development. Therefore, the President of the Republic of Uzbekistan Sh.M. Mirziyoyev put forward the idea "From national revival to national rise" [3]. This idea serves to ensure the emergence of "a new renaissance in Uzbekistan - the period of the Third Renaissance" in the current conditions.

It is known that the issue of didactic provision of history teaching is related to the development of different concepts of education in the science of pedagogy. With this in mind, it is possible to interpret three main concepts of educational content, each of them in its own way:

the first – is educational content as a pedagogically adapted basis of the subjects studied in HEIs;





the second is given as a set of knowledge, skills, and competencies that students should master;

the third - third concept considers the content of education as a pedagogically adapted social experience of mankind.

In the first two concepts, the goal of education is to form the mechanisms of adaptation of students to the life of society. The third concept, based on the principles of person-oriented education, aims to take into account its spiritual potential in the content of education and implies the ideological self-determination of students, the main content of which is to understand their essence and place in life.

The expediency of highlighting the value component in the content of education has been demonstrated not only by pedagogues-scientists but also by researchers in various fields of science. For example, philosophers (L.A.Mikeshina, and L.V.Baeva) developed the theoretical and methodological foundations of the operational model of the value approach in education [4].

The concept of B.F. Lomov is very important for justifying the psychological mechanisms of realizing the valuable content of knowledge. With its help, it was possible to determine the dialectical unity of educational and educational processes, which ensures the transfer of knowledge from "objectively interesting" to "personally relevant" sphere, as well as teachers and students from an objective to a subjective position. During the implementation of such a transition operation, a person "absorbs" common values through communication with "significant others", as a result, these values become his needs, part of the motivational sphere [5].

Didactic scientists I. Ya. Lerner and M. N. Skatkin made a great contribution to the development of the theory of educational content. Based on the theory of the

integrity of educational content developed and proposed by them, it systematically consists of four components: a collection of knowledge about nature, society, technology, people, and methods of activity; experience in introducing certain methods of operation; the experience of creative activity expressed by non-algorithmized actions; experience of emotional-valuable attitude towards the world, people, oneself. Each of the structural foundations has meaningful content, fulfills its role in the personal growth of students, and is implemented in a certain way during the educational process. At the same time, these components are interrelated.

The need to implement the axiological component in the content of history education is first of all determined by the value approach to the study of historical events. The study and analysis of historical evidence, events, and processes implies scientific-cognitive (logical) and value-oriented methods of acquisition. The first is aimed at discovering the laws of operation of objects, gathering different phenomena under common concepts. Evaluation of historical evidence, events, processes is related to the value system shared by the researcher, which has its place in the interpretation of scientific knowledge.

Implementation of the axiological component of the content of history education will certainly be effective if the content of the educational material is implemented in accordance with the "semantic dominants" (basic ideas) of historical sciences. Semantic dominants express the main ideas of the content of history education, determine the content of the educational material, increase the axiological potential of the educational subject and clarify its main content. Among the main semantic dominants, the following can be included: "Reasons for lifestyle changes and new views on the world"; "Methods of struggle to change life in a positive direction"; "The



fate of events and people"; "Historical Names"; "Time, space, time and I" etc.

When choosing and implementing the axiological structural basis of the content of history education, three stages of knowledge acquisition are envisaged, and for its mastery, it is necessary to take into account the following:

- the stage of providing knowledge and acquiring skills;
- stage of demonstration of knowledge and skills;
- the stage of reflecting and evaluating the use of knowledge and skills in a new situation.

There are no clear boundaries between the stages, they are conditional, in each of them there is enrichment of knowledge, strengthening of skills and processing of acquired information. But at the same time, each stage has its own purpose and certain characteristics in the process of its implementation. The purpose of the stage of knowledge presentation and acquisition of skills is to present the learning material and engage students in practical activities to master it. The stage of expressing knowledge and skills implies understanding them in accordance with semantic dominants (basic ideas) and understanding scientific knowledge from a personal point of view. The knowledge and skills acquired in the third stage should be applied in new educational conditions, in the study of other subjects.

In order to effectively master the axiological component of the content of history education, it is important to involve students not only in educational-cognitive but also in axiological activities. The axiological activity allows students to draw correct conclusions about the causes and significance of historical events (processes), motives, goals, and results of the activities of historical figures, and their personal qualities. The organization of axiological

activity is the formation of a personal emotional-valuable relationship, evaluation, and documentary materials, using methods such as reconstruction, and processing from different perspectives, with the personification (acquiring personal significance) and dramatization (development of events) of historical events by students of a higher educational institution, includes creating learning projects, modeling ethical choice situations, organizing learning dialogue, and writing reviews.

As one of the main didactic principles of the axiological approach in teaching history, the personally important activity of the learner is reflected in the organization of the process of "attracting" the subject, "living with that era", which is considered a component of "values interiorization". Therefore, the educational material, no matter how well its content is developed, cannot ensure effective learning by itself. Such effectiveness can be ensured on the basis of applying an axiological approach to the activity component of the organization of comprehensive forms and types of organization of students' learning activities in the process of studying history.

It should be noted that the absolute interrelationship of all elements of the methodology can be ensured through additional factors of the teaching process based on the axiological approach. That is, each means of forming an axiological attitude to history should complement each other.

In addition, the proposed methodological structure fully complies with the following criteria:

justification of necessity (allows students to acquire the skills to assess human activity in relation to the historical period, to determine the individual attitude to a historical person, to evaluate the reality and evidence of the past, to give his personal assessment of the controversial problems of history, to acquire the



skills of analyzing the fundamentals of the valuable, personal activity of a person as a basis for scientific research the need to acquire knowledge and skills that allow understanding history as an axiological aspect);

the validity of this structure to achieve the goal: of forming a valuable attitude to history that expresses the ability of students to perceive and understand the past through value-oriented qualities such as meaning, significance, value, practical usefulness, experience, multidimensionality, attraction; understanding of historical events and their interrelationship as a unity of past, present and future (A.Kh. Samiev [6]);

to understand the principle of historicity and to be able to apply it in the analysis of various events and processes of reality;

mastering axiological competencies: being able to axiologically assess reality, understand the importance of natural and social phenomena, enjoy, enjoy, feel a sense of responsibility, the student's understanding of his own internal position and readiness to act in connection with specific values, problems that reflect different aspects of life and views expressing their solutions, understanding the value of ideas, teachings, demands, and needs for real processes (B. Khodzhaev [7]);

as a unique field of knowledge, it is necessary to strive to expand knowledge about history, its methods, and the peculiarities of cognitive processes.

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