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**Annotation:** in this scientific article, the formation of a scientific worldview in the younger generation has been the focus of attention of advanced people of the nation at all times. In all the regimes experienced by mankind, educated, educated people of the era made significant contributions to the universal culture of World Science.

**Keywords:** pedagogy, education, upbringing, science, theory, practice.

Knowledge is considered the basis of the scientific worldview. Learning, of course, begins with youth. "The science obtained in youth is a pattern carved in stone," says our wise people. An educated person will never fade from the pages of history, from the hearts of our people. Among such people, among the thinkers of the Eastern Muslim world are al-Kindi, Ghazali, Beruni, Khorezm, Naqshbandi, Yassavilami, Western scholars I. Gant, F. Hegel, L. Feuerbach, A. It is impossible not to mention the names of schopenhauerlaming. The greatest scholars and sages, with their unique works, educational horses, made a huge contribution to the development of mankind. Did you take the science of life deep down when they devoted their lives to science and left this bright world?"when asked, "I'm going to know nothing." The science of life is mysterious and complex, and not all human lives can be realized. Worldview, its forms. Knowledge is the basis of a scientific worldview. The worldview is a characteristic only of Man, and the animal world is something else, for objects and creatures, it is hoi Yat. In them, the worldview consists of a system of scientific philosophical, political, legal, moral, aesthetic religious, views and tasawurs of people about the universe and its transformation, development. Hence, the worldview is a whole set of generalized knowledge about the universe. The more information, knowledge that people have about what and events around them, the more perfect and thorough the worldview of ulaming will also be. Awalo it should be noted that the scientific worldview is different. People of different professions will have a different worldview. Worldview is a multifaceted and effective concept that forms in people a whole series of generalized knowledge, ideas about the universe, the meaning of which evaluates based on the goal of certain social groups, classes, political parties, mass movements, States, and, accordingly, gives an opportunity to determine their own mortality in life, directions of practical activity, goals.

There are two levels of worldview. The first is the totality of theoretical knowledge, ideas accumulated thanks to science, while the second is the totality of theoretical knowledge, ideas accumulated on the basis of the practical experience of everyday life and professional activities of kishilam. They are both inextricably linked with each other, complementing each other. The worldview is the perception of social existence. It reflects social life, and it will depend on the social order. The constant change and development of the worldview is clearly manifested in the exchange of its historical species. Mythological (Greek - mythos-narration, narration, logos-concept, doctrine) worldview is the main form of social consciousness, embodied in folk oral creativity-narratives and legends, characteristic of the prime time of Social Development. "How did the universe come about? Who created the sun, moon and stars? Where is the end of this existence full of sirsinoat?"the questions have long been of interest to mankind. The first answers that mankind found to these questions were expressed in myths, and they formed a whole mythological system. There was also such a mythological system in the ancient Turkic peoples. As an example, let's give a mythological transcript of the appearance, structure and relationship of the Earth, Sky, starlaming:

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1. The Earth will be covered with the sky over it. At the highest, in the middle stands an iron pile star. In total, the star circulates around the perimeter of the iron pile with the Earth. Under the Earth, too, there is an iron pile star. Two iron piles argue, and the earth does not move.

2. Hulkar awal is seven stars. Someone was taken by seven robbers, and six were left. Seven robbers fell between the Hulkar and the Qambar, making them blind. Awal they loved one another. Now, when the Hulkar boots, the Qambar comes out. And when the calamary sets, the Hulkar gives birth. They say Hulkar - girl, Kambar - guy. And at the hour they will see The Sun and the Moon.

3. As long as the sky is floor-to-floor. It turns out that there is a tree on the floor of the Nechanchidir. Every man's horse is written in baig as long as it is on this tree. When a person dies, the Leaf wilts and breaks down. When a leaf falls to the ground, touching a person, it turns out that this person has a pinch of ear. It turns out that at such a time kalima must return. The religious worldview is a worldview formed and developed on the basis of mythology (myth), reflecting the origin, development, perspective of reality in fictional images, images and concepts.

The fact that the religious worldview is permeated with the people's consciousness and takes root deep in their hearts is that they are expressed in the form of vivid images, myths and legends that, adapting to the psyche of ordinary people, influence their feelings, thinking and remain remembered for a long time. In every myth and narration in the teachings of Islam, there is great wisdom, philosophical thought, meaning. That is why they were living and passed down from generation to generation, reaching our time. We must be careful of such spiritual wealth. The philosophical worldview is the totality of holistic and systematized knowledge about the universe. While the mythological and religious worldview is formed on the basis of information achieved through our emotional members, the philosophical worldview is the sum of the knowledge that we have accumulated with the help of science thanks to our emotional and mental members. The philosophical worldview gives people information about the General Laws of the development of Nature, Society, human thought. At the same time, he emphasizes that it is possible to know the world, the world and the laws of its development that surround a person, and cognition consists of a complex, contradictory process. The essence of the formation of a new thinking in the worldview is that nowadays, when the consciousness of people does not follow a new way of thinking in the worldview, a big change may not occur if the idea, meaning and essence of national independence is not explained to ulai. One of the important current issues is to change the old outlook of people, teach thinking on the economic, political, cultural fronts, realize their rights in strengthening independence and encourage them to fight against the intrusion of Non - like status into life. Since the formation of national consciousness and ideology is a requirement of the present day, we also need to know the essence of these concepts in depth. National consciousness and ideology. Consciousness is derived from the Arabic word "mind", a number of scientists argue. But there are also differences between the expressions of consciousness and mind. When a person's ability to think is implied, the meanings expressed by the terms mind and intelligence coincide, both consciousness and reason are products of the human brain. "A person minds (understands), reason, thinks. Consciousness is also the totality of the spiritual, ecclesiastical, political, philosophical point of view, religious, artistic views of a person." National consciousness-the level of activity in the worldview, economic, political-social and cultural-spiritual spheres, formed directly due to the long period of historical ethnogenesis of each nation or state, lifestyle, method of economic production, religious beliefs, culture, interaction of other peoples. "National consciousness is one of the effective factors in strengthening the independence of Uzbekistan." Great work is being done in our state to raise national consciousness to the level of demand of the era. The role of educational institutions is especially important in this. Ideology (Arabic "ideology" - a system of point views and beliefs, majmuyi) - a set of specific political, legal, moral, religious, artistic, philosophical, scientific views, opinions and ideas in society. Ideology is the spiritual and political perception of Social being, that is, of the life of society in a broad sense, its reflection in the human mind, its realization by man and the transformation into a single system, and the theoretical basis and spiritual support of this system in practical activity. Since we need to form the ideology of national independence in our consciousness and worldview, we must initially deeply understand the essence of this ideology. About this in previous topics, in the process

of passing other disciplines, there is also a lot of stopping. Let us recall one more thought, knowledge. The "brainstorming" method is used. Students divide into groups, discuss with the group about the "ideology of national independence - an expression of the interests of our people", "requirements for national ideology", "tasks of national ideology", "ways to instill national ideology in students" and give their conclusions. A drawing with the rules of "brainstorming" is hung on the board. Conclusion to be drawn after the discussions: the ideology of national independence of the Society of Uzbekistan is, in its essence, a system of ideas that represent the main goal provisions of our people, connect its past and future with each other, serve to realize their century-old dreams. Ideology of national independence:

- Based on the Constitution of the Republic of Uzbekistan, national and universal values, principles of democracy;
- the high spirituality, traditions and traditions formed during the century of our people, feeds on the immortal heritage of our great-grandfathers;
- reflects the ideas of justice and truth, freedom and independence, as well as the confidence and faith of our people;
- serves to ensure the peace of the country, the prosperity of the motherland and the well-being of the people
- mobilizes members of society, all segments of the population to create the great future of Uzbekistan;
- every citizen of our country, regardless of nationality, language and religion, decides in his heart a feeling of love for the Native Land, loyalty to the ideas of independence and mutual respect;
- the soul and mind of the public is instilled in an educational way, adhering to the principles of diversity of thoughts, freedom of conscience.

National ideology has become not only today, but also a relevant political and social issue in all times, the foundation that unites society towards healthy, noble goals and gives spiritual and spiritual strength for its achievement of its term. It is a spiritual criterion that determines to what extent it fulfills the duty and responsibility of each of our compatriots to the family, society, the country. Social life in the Republic of Uzbekistan develops on the basis of the diversity of political institutions, ideologies and thinking. No ideology can be immortalized as a state ideology. This rule means that the programmatic ideas of any of the parties, movement and socio-political groups operating in Uzbekistan cannot be the ideology of a single state. The ideology of national independence is a social phenomenon - a social phenomenon that surpasses the ideology of various political parties and social groups. In this ideology, no worldview is absolutized or it is not transformed into a political weapon with the aim of strengthening existing political power. The ideology of national independence, in its essence, serves the socio-political development of Uzbekistan, all political parties, groups and strata represent the following common interests of our entire people:

- independence, territorial integrity of the country, inviolability of borders;
- peace of the country, protection of the state from military, economic, ideological, environmental, informational threats;
- ensuring an atmosphere of civil and interethnic harmony, social stability in the country;
- well-being of every family and the whole people;
- the priority of justice in society, the validity of the principles of democracy, self-government. In order for the ideology of independence to become a literal national ideology, it is necessary to meet the following requirements:
- embodying a system of concepts and feelings, beautiful and life ideas that positively affect the human soul and mind;
- to be a source of power, high trust-faith that unites the nation, people and society;
- be able to absorb any progressive idea and respond against any evil idea;

- depending on the changes of time and period, the self-expressed interest recommends new and new means of realization of the goal-term. The ideology of national independence can fulfill the following main tasks only if it meets these requirements:
- formation of an independent worldview and free thinking;
- to educate a man who is of pure thought, free from muteness and impudence, who lives believing in his knowledge and power;
- to encourage the will of our people, especially young people, to create a spiritual environment that will serve the strength of faith and faith;
- awareness of identity in the thinking of our compatriots, loyalty to historical memory, preservation of our sacred values, mastery of the patriotic canvas;
- to further elevate such virtues as faith, rigor, quality, which are characteristic of our people;
- formation and development of the concept of "Uzbekistan is a single homeland" in the minds and hearts of the multinational people of our country.

"Ideology embodies the meaning of life of my man living in society, the aspirations of Ulama." In instilling the ideology of independence into the hearts and minds of young people, it is necessary to cover all spheres of public life, rationally use effective methods and means of education.

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