

THE ROLE OF HISTORICAL MONUMENTS IN THE FORMATION OF THE NATIONAL PRIDE OF THE YOUNG GENERATION

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ABSTRACT

The aim of this work is to study the impact of historical and monumental monuments on the formation of national pride in the education of young people. Currently, local lore materials, history and art opportunities are not used enough, but due to them in the article: increase interest in the study of the history of the motherland, the acquisition of new knowledge by students, expanding the professional card of adolescents, It lies in exploring the development of skills such as cultivating a sense of pride.

KEYWORDS: *Patriotism, Abilities, Skills, System, Activity, Interests, Monuments, National Pride.*

INTRODUCTION

There are several directions in the study of historical monuments of the country. However, with their help you can solve a number of problems: increase motivation to study the history of their homeland, the formation of new knowledge by students, the awakening of a sense of patriotism, and etc.

Apart from the status of the program for the implementation of the general requirements of youth education, it is clear that the restoration of the urban system, including excursion clubs, has a greater role to play.

The problem of cultivating patriotism and forming a respectful attitude to traditions is an integral part of national culture. I.I. Alpatsky noted that the historical memory of the people, loyalty to traditions and customs, patriotic upbringing in Uzbekistan has a high spiritual and moral potential, is an element of the human worldview, and is a source of inspiration for the motherland. [1]

Considering the issues of modern patriotic education, it is necessary to define the scope of the terms "patriotism" and "patriotic education". The word "patriot" first sounded during the Great French Revolution (1789-1799) and was addressed to the fighters, the defenders of the republic.

In those days, the word "citizen" was often used interchangeably with "patriot." One of the highest moral qualities embodied in these concepts is the love of science, diligence, and selfless service to the cause of the Motherland.

It is also necessary to pay attention to the activities of foreign researchers and their attitude to the problem of patriotism, the development of patriotic feelings in young people. Even the ancient Greek philosopher Democritus insisted that a person who is moderate in all his dealings with public duty should be moral. [2]

His contemporary Socrates pointed out that there are universal and unchanging moral concepts that man should strive to understand: among them, in his opinion, is the love of the Fatherland. [3]

Analyzing the work of modern authors, it should be noted that in the twentieth century paid less attention to the problem of educating young people in the spirit of patriotism, which was the result of changes in society, changes in political and economic directions of the country's development and, consequently, amendments to the conceptual framework. Based on the above, the most optimal direction of the integration of civic and patriotic education is the formation of the basic qualities of personality.

It instills in children not only love for the Motherland, but also love for the homeland, respect for national traditions and customs, and pride in their people. Of course, not only history teachers, but also other school teachers have a special place here in up-bringing the youngsters.

Important factors of education are the formation of personality and students' attitudes to the studied disciplines, historical themes, historical events, famous military men, statesmen, active forms, methods and methods of stimulating cognitive, creative activity, deepening knowledge. There are requirements and personal interests of schoolchildren, which can be achieved through the active involvement of monuments in the educational process.

The work on preservation and promotion of cultural heritage is important. Monuments of culture and history influence the formation of moral beliefs, worldview principles, aesthetic tastes. [4]

We do not have the right to be indifferent to the misuse and destruction of monuments by certain individuals. Nurturing patriotism means educating the monuments in the spirit of respect for the glorious past of the Motherland, educating people who are ready to defend their homeland in difficult times.

We believe that the main purpose of education should be: to bring up a patriotic person with the most important spiritual and moral values;

socio-economic qualities capable of expressing them in the interests of society and the homeland.

The implementation of patriotic education is based on a number of principles.

reflects the laws of the whole pedagogical process and the peculiarities of patriotic education of secondary school students. [5]

Parents can and should involve their children in the preservation of ancient monuments, instilling in them a sense of respect for memorable places. Historical and monumental buildings can become illustrations in the depiction of important events in the history of a country and a region.

Involving local history materials, such as historical and monumental buildings, in patriotic upbringing can play an invaluable role, so that teenagers can relate to history, gain new knowledge and skills, and be proud of their country.

The main social functions of cultural monuments include:

1. The historical continuity of the broadcast function or social experience.

It is also often referred to as an information function. Monuments are rightly a collection of human social memory about different periods, events and people. In this case, it is represented in sign systems, such as art monuments and so on. Thanks to monuments, social experience is passed from generation to generation, from one country to another. In this case, the monuments serve as a mechanism for broadcasting the richest experience accumulated by humanity.

However, it is not just a “repository” of social experience reserves, but a means of rigorous selection and active transmission of its best examples. Hence, any violation of this function has serious, sometimes catastrophic consequences for society. The rupture of cultural continuity leads to the loss of social memory, the loss of the whole layer of information, the connection between the past, present and future.

This phenomenon of manicurism is described in ChingizAitmatov's novel "The day lasts more than a year". It shows how the abducted boy's plastic surgery removes memory from his mind. He forgets his roots, his past, and becomes a manatee, an obedient slave to his masters. Cultural monuments do not allow you to forget your roots and past. We can say that monuments are the historical memory of humanity as part of culture. It is a vast treasure trove of knowledge and values created and accumulated by humanity. The principle must apply to them: to preserve everything and pass it on to future generations. But it's definitely about saving, not losing, and not destroying. And each generation chooses from this treasure what they need, in accordance with the requirements of modern times.

2. Ideological function. Historical and cultural heritage has always been one of the most important means of shaping people's social consciousness and enhancing their spiritual life, as it has undergone social interpretation and evaluation in the process of existence and has repeatedly. The first interpretation occurs in the creation of a monument and is aimed at contemporaries and sometimes generations. Given the specific socio-cultural situation, the following interpretation is made as necessary. For example, after the revolutionary events of 1917, the state's attitude to historical and cultural monuments changed radically. The leaders of revolutionary radicalism combined spiritual values with a social system that, in their view, should be abolished. This situation led to the rapid promotion in the Soviet country for decades of the importance of monuments that reflected only the revolutionary ideology, and monuments that did not conform to new views of the country's past were forgotten or completely destroyed. Numerous monuments began to be used by the authorities as an ideological weapon in the fight against "class enemies", telling the story of the plight of workers during the previous regime.

The presence of objects of historical and cultural heritage in the historical and cultural environment influences people's worldview. This will be more effective with the targeted use of monuments.

The role of monuments and their ability to influence social life has been accepted as a reality in the process of their use. At a time when the first measures for the preservation and study of monuments in our country are being implemented, it is used as a useful material for the development of scientific knowledge, as a means of shaping people's worldview.

Many human creations have survived their time and the culture that created them, continuing to live in their “second life,” filling new conditions with new content, embodying new ideas, events, and thus connecting generations. They will continue to realize in time. views of contemporaries on the past. [6]

These symbols can mean region, period, idea, moral category. The Egyptian pyramids are considered not only the tombs of the pharaohs, but also as a symbol of eternity and great human labor. The Acropolis of Athens is for us a symbol of antiquity and its lofty art. The Great Wall of China has lost its defensive significance and is accepted by contemporaries as a symbol of isolation policy. The Eiffel Tower is a symbol of France. Moscow Kremlin - Russia.

In a society of different nationalities and religions, historical knowledge acquires an ideological and political character. Therefore, the issue of expediency of preservation and use of monuments is a key issue that determines the attitude of the state and society to all measures for the protection of monuments, as they are related to the available opportunities. pursuing their own interests by different political forces.

3. Educational function. The educational function is understood by society as the use of historical and cultural monuments to influence the formation of human views, worldviews, which ultimately determines its social behavior.

Monuments themselves are a source of information and, as a result, have an epistemological (cognitive) function and are able to play an educational and pedagogical role in society. As a result, in the process of emotional perception of the monument and its connection with historical events, the impact on people's social consciousness, the connection with the historical past is realized.

The educational function is the most important social function of historical and cultural monuments, and as a result of its implementation, the society receives from the monuments the main result - the worldview of the society.

4. Cognitive (gnoseological) function. It involves the use of historical and cultural monuments in order to obtain new information about historical and cultural events and happenings in the past. The study of monuments is not a goal in itself, but helps to delve deeper into the essence of historical and cultural events.

Thus, the social functions of monuments are quite diverse, primarily due to their ability to influence the worldview of members of society, people's perception of the present in the context of the past. From a social point of view, monuments contribute to the upbringing, education and ideology of a society, can be used as attributes of the political sphere and can be used by it.

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