

# PHILOSOPHICAL FOUNDATIONS OF EDUCATION OF YOUTH BASED ON A PRAGMATISTIC WORLDVIEW

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## **Abstract**

This article analyzes the issues of forming a pragmatic worldview among young people in modern Uzbekistan, educating them in the spirit of personal responsibility, activity, patriotism, and national values. It is emphasized that in the context of globalization of the world, it is important for young people to strive for an active lifestyle based on their knowledge and potential, to have innovative thinking and a creative approach. Based on the philosophy of pragmatism, the necessity of encouraging young people to think independently, act on the basis of specific goals, and harmonize their interests with national interests is highlighted. Thus, the upbringing of a harmoniously developed, spiritually mature young generation with modern knowledge in society is recognized as a priority direction of state policy.

**Keywords:** Pragmatism, worldview, youth education, patriotism, spiritual values, innovative thinking, personal responsibility, creativity, national ideology, activity strategy.

## **Introduction**

Today, the task of forming a pragmatic worldview, universal, spiritual values, and a sense of personal responsibility in young people is of paramount importance. In our country, one of the priority directions of state policy is to pay attention and care for the thorough education of young people, their acquisition of professions, and their development in the spirit of respect for national traditions and values. The formation of a new worldview prompted the search for ways to rationally organize socio-cultural activity. To consistently implement this, it became necessary, first of all, to determine the issue of ensuring social development and management in accordance with the spirit of the times. The desire to interpret the philosophy of society and man from the point of view of a new worldview required specific methodological principles of socio-cultural development. The idea of the gradual course of social development forms the basis of such a worldview. Consequently, this helps to interpret the regularities of the cyclical movement of society's life.

In particular, the law of development is that it is constantly being updated. Today's world is also being renewed and changing. Therefore, variability is one of the peculiarities of today's world, and it is the same for Uzbekistan. It is our duty to deeply study Eastern philosophy, on this basis to revive the roots of our great culture and values, to get rid of the ideology left over

from our recent past, to restore our national ideology and thinking, which have passed the test of centuries and were left to us by our great ancestors, to enrich it with a modern universal spirit. Thus, a new outlook on life began in our country. The reason is that the principles on which the previous unified philosophy of materiality was based are connected with the fact that the diversity of democratic ideas and views is incompatible with human rights and the development of a free society.

The reforms being implemented in our country are aimed at the development of human dignity and capital, the modernization of society, and ensuring innovative development. "As time passes, the world is changing, and our people's demands for a better life are increasing. Today's day demands constant research and innovation. Only by working based on such requirements can we change the lives of our people for the better"[1]. Therefore, there is a need for further deepening of scientific research on measures to create a business environment in our country. In this paragraph, the goal is to teach young people to live as pragmatists by forming a pragmatic worldview, to teach them to organize activities based on personal development from expecting opportunities and benefits from the homeland, and on this basis, to analyze the issues of forming patriotism in them. For the implementation of this task, it is advisable to consider what a pragmatic worldview is and what its role in the formation of patriotism in young people is.

The word "pragmatism" comes from the Greek "pragma" - work, action, deed. He is considered the "father of American scientific philosophy." According to the idea of pragmatism, a person adheres to four forms of trust in their actions: 1) blind following; 2) following authority; 3) following a priori (knowledge acquired outside of experience); 4) following knowledge. Of these, only the latter is truly reliable, useful, illusory, and consistent with life experiences and trials.

A practically active person, relying on a pragmatic worldview, was the ideal of the ethnocultural environment in America, the embodiment of a universal value, which an ordinary American imitated. A person's way of thinking and lifestyle had to prove their strength and resourcefulness in practice, that is, by acquiring income and property. This ideal was not merely an imaginary, transcendental, characteristic of the East, never achievable "perfect person," but a person who achieves his goal in real life, demonstrates his capabilities. This cultural ideal was so close, clear, and real to everyone, especially for an ordinary person who wanted to do something in life and achieve certain indicators, that all that was required was action, self-interest, and resourcefulness. The ethnocultural environment in American society glorified this ideal, calling people to live striving for it. The industrious, active, self-interested individual was the main object and ideal of the pragmatic worldview[2]. It was pragmatists who transformed the ideal of the American ethnocultural environment into a hardworking, active person, a courageous person, striving for their own life goals, without fear of existing obstacles. Not the traditional empiricists or proponents of empiricism, but individuals who devoted their strength and energy, knowledge and thinking, time and opportunities to work, and who made practice their life goal, were glorified as cultural values and ideals.

In human activity, at the heart of activity lies the pursuit of one's own interests, their pursuit, this fundamental objective need encourages activity. In the worldview of pragmatism, these dialectically connected realities are analyzed from the point of view of psychologism, and the desire of a person to demonstrate their knowledge, strength, and capabilities is revealed in accordance with rational requirements.

In the worldview of pragmatism, psychologism occupies a leading place; it even studies human behavior, activity, and activity through such realities as psychological motive, attitude, consciousness, ideal, impulse, reference point, experience, associative, and imagination. Such an approach contributes to a deeper understanding of the foundations of human behavior, activity, and activity. However, their lack of analysis of external influences is also noticeable, the absolutization of psychologism is a narrow approach, which leads to the limitation of activity and activity by psychological concepts.

The principles of pragmatism should actually be analyzed and revealed from the point of view of practical needs and pragmatic goals. However, in pragmatism, since the psychological approach is prioritized, it is revealed that they are analyzed through such realities as associative experiences, motives, attitudes, doubts, and beliefs. Habits play an important role in human behavior, and trust gives these habits direction, purposefulness, and even meaning.

Renewing Uzbekistan puts a person in their rightful place. It gives the opportunity to consider a person as an individual, as the highest value. Another aspect of the renewed mindset, characteristic of Uzbekistan, is that the people of Uzbekistan today do not live "without the right to self-determination." On the contrary, he decides his own fate. Today, the socio-economic and psychological life of Uzbekistan has been freed from the democratic obstacles of the administrative-command variant. It is developing based on a market economy, diversity of ownership, and national culture. Building their future, relying on their national-spiritual heritage and values. This is one of the new opportunities for every person, their worldview, and intellectual potential. Because the people of Uzbekistan, based on their national-spiritual foundations, understand their identity and the changes in the world. Therefore, if the spiritual world of each nation does not express its own historical, spiritual way of life, if it is alien to it, then, of course, it does not correspond to the law of its own and corresponding development[3]. Therefore, the formation of a pragmatic worldview in young people creates in them dependence on the Motherland, interest. This creates loyalty to the homeland in them.

In a pragmatic worldview, it is noted that activity is valuable because it is directed towards certain goals. For a person, it is not the activity itself that is important, but its purposefulness. It should not be overlooked that when praising activity in pragmatism, its purposefulness is also taken into account. For a conscious person, it is clear that at the heart of any activity lies a certain goal. Therefore, we cannot consider human behavior separately from the goal.

Modern pragmatists sometimes call the goal "strategy." Especially modern American pragmatists and businessmen believe that human achievements are "not connected with the right people, nor with the right attitudes, nor with the right methods, nor with models that perform the right roles, nor even with the right organization, but with the presence of the right, reliable strategy"[4]. It is "strategy," writes the renowned pragmatist and businessman J. Trout,

that makes a person unique, making you unique in the opinion of your current and future consumers"[5]. Strategy goal, defined and planned goal. A person with such a goal can maintain their image and pragmatic goals in today's global problems and the global competitive market.

In pragmatism, the subject is considered as an active creative, searching, and dynamic force. Those who seek a positive basis in pragmatism mainly cite this approach as evidence. Viewing man as an active subject is not new to philosophy; pragmatists could not have been unaware of these studies, their scientific results, and recommendations. However, they introduced a different approach to the subject and its relationship with the world, object, in accordance with their concepts.

Pragmatists recognize that the subject possesses "freedom of will." Experience and practical results cannot be achieved without such willpower. The pragmatic nature of experience and practice makes human behavior necessary, useful, and purposeful[6]. Activity and activity, as an expression of the "objective determination" of this experience, practice, also show the nature of the subject, what ideas, knowledge, and social experience he possesses. Free will ("freedom of will") has an optimistic character when the identity of the subject manifests this will. F. Nietzsche called this will "the will to power," and pragmatists interpret it as a psychological reality.

The difference between creativity inherent in the human mind and that inherent in nature is that any innovation begins with the birth of a new idea in the inner world of a person. Therefore, the creative process constitutes a complex individual mental state within a person. However, the application of values and knowledge assimilated by the creator from socio-cultural systems in the creation of novelty is manifested in the acquisition of social meaning and content as a result of the interaction of his individual activity with other people in the process of implementing a new idea. In addition, the created innovation must correspond to its traditions and procedures in order to be compatible with the system of socio-cultural values that ensure the corresponding activity. At the same time, it can create a unique psychological environment in a new innovative socio-cultural system. The harmonization of the pragmatic worldview with the existing socio-cultural system is further strengthened, especially through the introduction of innovations into mass reproductive activity on the basis of finding their basis and testing. After all, people who open the way to innovation and create spiritual and material wealth in a mass manner must master its ideological conceptual basis and technological aspects. Taking this into account, when creating innovations, it is also necessary to develop measures aimed at their implementation in mass activity. This creates a favorable foundation for the formation of a unified innovative space, where creative activity is carried out on a societal scale.

Indeed, in today's complex and rapidly changing era of globalization, such issues as raising the spirituality of the youth of our country and protecting them from various threats, understanding the essence of the processes taking place in the international arena, having an objective and independent opinion on these realities, strengthening attention to young people, widely involving them in culture, art, physical education and sports, instilling in them the skills of

using information technologies, promoting reading among young people, and increasing women's employment are becoming increasingly important.

The problem of forming the spirituality of youth, determining moral destiny, and introducing universal human values to the world is one of the eternal problems developed by many generations of researchers. There is a huge amount of scientific literature covering the topic of spirituality, including various definitions, interpretations, and research directions.

The success of the reforms being implemented in our country is determined by the level of spiritual maturity and national spirit of the people. From this point of view, the development of our state in the 21st century, its strength and potential largely depend on the high and pure spirituality of the people, intellectual literacy, knowledge, creativity, initiative, and patriotism of our intelligentsia and youth. The idea of sustainable development of the country in close connection with the youth, who are the future of our country, is based on the upbringing of an educated and intelligent generation[7]. After all, only educated, knowledgeable, intelligent, spiritually and physically strong young people can walk the path of independence and progress, achieve sustainable development of the country. Since ancient times, our ancestors considered science, enlightenment, education, and upbringing, which are invaluable sources, as the main condition and guarantee of human perfection and national development. The concept of an educated and intelligent mature generation represents a new stratum that values democratic principles, is armed with high potential, modern scientific and technological achievements, and deeply understands the responsibility of making a practical contribution to increasing the socio-economic potential of the country[8]. They are a harmoniously developed generation capable of developing all spheres of society's life and solving the complex and complex tasks of building a democratic society. The upbringing of an educated and intelligent generation is clearly reflected in the democratic nature of state policy, and the two concepts - education and upbringing - are always used in harmony in the upbringing of a mature generation.

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