The Question of Interpretation of the World (Existence) in the National Education of the Peoples of the World

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Abstract
The article deals with the problem of understanding the essence of the world (being) in the national education of the peoples of the world. Mythological, idealistic and religious, as well as dialectical-materialistic approaches to the interpretation of the essence of the world (being) from the scientific, pedagogical and historical points of view are analyzed.

Key words: education, national education, mythology, idealistic or religious approach, dialectical-materialistic approach, "faith", "conscience", cosmogonic hypothesis, hypothesis of gradual development (evolution), the concept of spontaneous education, the concept of biogenesis, the concept of constancy, the concept of panspermia.

From ancient times to the present day (depending on the active influence of a person on education), the interpretation of the essence of the world (being) in the national education of the peoples of the world can be conditionally divided into the following doctrines. They are:
- mythological;
- idealistic or religious;
- dialectical-materialistic;
- dualistic.

These teachings were the basis for people in their time and space for knowing the world (being) and interpreting its essence. These teachings are not directly related to the educational process. They often influenced the education of people, providing the theoretical and methodological basis for the ideology of a tribe, nation, people or state.

One of the most ancient teachings on understanding the essence of the world (being) in the national education of the peoples of the world is the mythological teaching. “Mythology - from the Greek Miphos - epic, story, legend and logos - doctrine. In the development of primitive society, myths were paramount, focusing not only on the harmony of man and nature, but also as a separate type of mythological worldview, a figurative representation of natural phenomena and social life, that is, unscientific, emotional, social fantasies, many social processes and, possibly, relied on inadequate reflection of their position in these processes. There are myths and legends of all peoples living on earth. They play an important role in the expression of the historical memory of peoples, in their social organization. There are also mythological views in modern human consciousness and culture”1.

One of the oldest teachings on the interpretation of the essence of the world (being) is the idealistic or religious teaching. If idealism refers to "a philosophical view, a doctrine that denies materiality and underlies the spirit or ideas underlying the universe, and determines the existence and development of the world,"2 then when we talk about religious teaching, we mean "god or gods ", The existence of supernatural forces... a special way of representing the creation of the

Universe, life, a special way of perceiving it, which is manifested through certain doctrines, emotions, prayers and the activities of religious organizations.  

Idealism is a philosophical doctrine that has many types (for example, objective idealism, subjective idealism), while religions (such as Judaism, Buddhism, Christianity, Islam) are divided into many types. Although these doctrines are essentially based on some philosophical, and on purely religious principles, they are unanimous in their interpretation of the essence of the world (being).

Although idealism and religious teachings are similar in nature, they differ in their impact on the educational process. The main reason for this is that the doctrine of idealism is not ideological, and religious teachings are completely ideological.

Based on the above considerations, we can conclude that not all teachings can affect the educational process. Because doctrines can influence the educational process only if they are ideological. Accordingly, today idealism is viewed only as a philosophical teaching, and religious teachings - as a theoretical and methodological basis that plays a key role in the education of a particular people, nation.

The essence of the world (being), its formation and other similar issues are important issues for the educational process. Because every young generation, which is a subject of education, is always looking for answers to these questions. It is impossible to shape his upbringing without giving him a satisfactory and convincing answer in this direction.

Religious teachings have perfected their approach to all matters necessary to persuade and teach a person. This also applies to the essence of the world (being) and its origin, which is affirmed in Judaism and Christianity:³ “God first created the heavens and the earth⁴. There was only water everywhere, and the spirit of God stood over it, and God commanded: let there be light. Seeing the goodness of the light, he separated it from the darkness and called it day, and the darkness - night. The next day, he created a heavenly dome in the middle of the water. The heavenly dome divided the water into two parts - those that stood in the open air on the ground, and the clouds hanging in the sky in the form of rain. On the third day, when he collected water there, he saw that the land was dry, and called it land, and ordered that many kinds of fruit plants and fruit trees grow there. On the fourth day, God created the heavenly bodies. On the fifth day, he created sea creatures, all aquatic creatures and birds flying over the earth.

He blessed them to sow and multiply to fill both the sea and the sky. By the sixth day, God created animals. After all, he created a man who would rule the entire earth.

Within six days, God created the universe and man and left his great creative work "- Bible Interpretation⁴.

The essence of the world (being), the question of its formation also exists in Islam, and in Islam it is clear that this issue is similar in content to the religions of Judaism and Christianity. In particular, in verse 54 of Surat al-Araf, the holy book of Islam, it reads: Undoubtedly, your Lord is Allah, who created the heavens and the earth in six days, and then established himself on the Throne. He envelops the night (darkness) during the day and rushes after it. It is said that He created the sun, moon and stars under His command. He is the One who creates and commands. This is also mentioned in verses 9-12 of Sura al-Fussilat: “You do not believe in the One who created the earth in two days, and do you equate others with Him? Isn't he (Allah) the Lord of all people? He created (the Earth) put mountains on it and blessed it, and put in it (the Earth) feeding (that is, food for the inhabitants of the Earth) noted and distributed for a full four days. Then he turned to the heavens in the form of smoke and told him and the earth: "Come willingly

and compulsorily (at my command)." They said: "We came at our will (obeyed your command)". So, it says - Enough, He created the seven heavens in two days and opened to each heaven (ordered to him) his business - revealed (declared) his task. And he decorated the skies with light - stars and protected (it from disasters)\(^5\). Verses 31-32-33 of Surah al-Anbiya also provide information about the creation of the universe and the processes that take place in it: it says, "We have set mountains on the earth so that the earth does not shake (people) and could find the right path. He is the One (Allah alone) who created the night and day, the sun and the moon. They all float in their own space".

Such information about the nature of the world (being) in religious teachings, the issue of its formation, ensures the improvement of the educational process. Consequently, if the young generation, which is the subject of education, is not given a satisfactory and convincing answer to the essence of the world (being), be it at least (mythological, religious or materialistic), this will not be able to have an educational effect. This is why religious teachings have historically taken this issue more seriously than science and philosophy. Their information is provided to people not in the form of a hypothesis, as in science, but in the form of sacred information (revelation) that requires faith. For these reasons, the "monopoly" on religious teachings continues to dominate educational theories.

Historically, doctrines have also developed that are contrary to idealism or religious teachings about the interpretation of the essence of the world (being). These are the teachings of materialism and dialectical materialism.

Under materialism (Latin Materialism - material, materialized), the universe is material, independent of our consciousness, it exists objectively, matter is primary, not created by anyone, exists forever, and thinking is a property of matter, a philosophical flow that assumes that the Universe and its laws can to be known. Materialism is the opposite of idealism, and between them there were and still are many disputes in the history of philosophy\(^6\). “Dialectics is a philosophical teaching about development. In the historical and philosophical tradition, dialectics is presented both as a theory and as a method\(^7\). Dialectical materialism arose from the integral unity of the theories of materialism and dialectics. “The basic principles of dialectical materialism were described by K. Marx and F. Engels in the 1840s. Dialectical materialism is based on the fact that matter is the only foundation of the world, consciousness is a property of matter, and recognizes movement and development in the world as a result of its internal contradictions, based on the principle that there is a general interaction between things and events\(^8\).

It should be noted that dialectical materialism effectively used all the advanced, scientific ideas of the historical development of science in interpreting the essence of the world (being) from its point of view. In particular, this doctrine is based on the hypothesis of physicochemical evolution about the nature of the world (being) and the issue of its formation. The scientific basis of this hypothesis is the cosmogonic hypotheses of I. Kant (1724-1804) and P. Laplace (1749-1824) about the formation of the solar system, as well as the work of the English scientist Charles Darwin (1809-1882) written in 1871 “The emergence of man and sexual selection ”put forward hypotheses and achievements of biological science of that time.

According to the hypothesis of physicochemical evolution, I. Kant argued that the solar system


was formed as a result of the mutual convergence of matter particles scattered in space. These scattered particles were separated by sex as a result of evolutionary processes that led to the gradual formation of meteorites, cosmic planets. According to Laplace's views, the rotation of the planets of the solar system in gas-saturated nebulae is the result of the formation of the first organic compounds.

Charles Darwin's hypothesis of evolution also forms the basis of dialectical materialism. According to him, evolution occurs according to the following mechanism:

1. Organisms leave offspring more than themselves (microbes divide into two parts in a short time, one tulip produces ten bulbs in two years).
2. Generations are very similar to their ancestors (heredity), but not exactly the same: they are somewhat different (variability); this phenomenon is especially pronounced in bisexual organisms.
3. Each animal is struggling to survive and leave offspring, but due to the diversity of generations, their adaptation to the external environment and its changes will be different. As a result, those who adapt more are more likely to survive, leave offspring, and pass on changes in their genes to the next generation (natural selection);
4. Research accumulates from generation to generation and leads to the emergence of new species (genesis).

According to Darwinism, more precisely, according to dialectical materialism, man was not created by any divine force, he is also the result of this historical development (evolution).

Based on the above information, it can be seen that dialectical materialism was able to effectively use all advanced, scientific ideas and hypotheses in science in interpreting the essence of the world (being) from its point of view. But, nevertheless, this doctrine remained essentially party and class. He did not fit into any other philosophical direction, considered any religious and idealistic views unscientific. "In the former USSR, the concept of dialectical materialism was declared the only theoretical basis for science, culture and public life in general, served the ideology and politics of the Communist Party."

As dialectical materialism became the theoretical and methodological basis of the ideological mechanism of the USSR, its influence on human education also increased. He threatened the national education of indigenous peoples on the territory of the USSR, historically formed on such a basis, since he declared other philosophical, religious and idealistic views unscientific. At the same time, the theoretical-methodological and methodological-methodological foundations of the national education of the indigenous peoples were denied. Instead, a process of atheistic education was introduced in society (from Greek A - negation, theos - god; denial of God, religion), based on the doctrine of dialectical materialism. Although the doctrine of atheism has existed since ancient times as a philosophical trend, dialectical materialism and the ideological mechanism of the USSR introduced it into all forms and methods of the educational process. In particular, they are invited to "public lectures, film lectures, evenings of questions and answers, readers' conferences, group conversations, information, meetings with interesting people, clubs that work according to their interests; individually work with believers according to a specially developed program; it can be divided into the introduction of socialist traditions."

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The teaching of dialectical materialism at one time had a strong influence on the education of people, in contrast to other teachings (for example, idealism). This process took place because it was closely related to ideology (communist ideology).

In short, today there are many scientific and philosophical concepts, theories and teachings on the interpretation of the nature of the world (being), in addition to mythological, idealistic or religious and dialectical-materialistic teachings, which actively influenced human education. Examples include the concept of "spontaneous formation"\textsuperscript{14}, the concept of biogenesis\textsuperscript{15}, the concept of a state of constancy, the concept of panspermia (from the Greek "Pan" - all, all-encompassing, "spermiya" (here) in the sense of the seeds of life)\textsuperscript{16} and other views can be cited. These concepts are of great importance to science and education today. However, they have not yet been taken as a theoretical and methodological basis for the educational process of a particular society or nation, as in the aforementioned (mythological, idealistic or religious and dialectical-materialistic) teachings. In our opinion, the main reason for this is that these concepts are still incomplete, not completely convincing hypotheses, albeit from a scientific point of view. Incomplete, incomplete hypotheses of the educational process cannot be a theoretical and methodological basis. Because the issue of "trust" and "faith" is the essence of education. Education is impossible without "trust" and "faith".

**List of used literature:**
