



THE IMPORTANCE AND PROSPECTS OF HUMANITIES IN EDUCATION

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ANNOTATION

In the theory and practice of indigenous education, there is a shift from a subject-oriented paradigm to a humanitarian paradigm. The main educational instruction is the integrity of education based on the study of the individual, his real "human" qualities, subjective methods of assimilation (assimilation) of culture. Modern pedagogical practice is increasingly faced with the problems of alienating students from education. Students feel excluded from the learning process and from understanding the role and meaning of education in their lives.

A more humanistic education deals with these problems. A distinctive feature of humanitarian education is that it is focused on the "inner" person, on the subjective reality of a specific "empirical" (AB Orlov) person. We mean liberal education, which is not limited to the study of certain subjects. We are talking about education in the context of humanitarian-anthropological approach. In this case, the focus is on the whole person.

Keywords: humanities, modern student, innovative education, artificial intelligence

АННОТАЦИЯ

В теории и практике коренного образования происходит переход от предметно-ориентированной парадигмы к гуманитарной. Главной образовательной установкой является целостность образования, основанная на изучении личности, ее реальных «человеческих» качеств, субъективных способов усвоения (ассимиляции) культуры. Современная педагогическая практика все чаще сталкивается с проблемами отчуждения учащихся от образования. Учащиеся чувствуют себя исключенными из процесса обучения и из понимания роли и смысла образования в своей жизни.



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Более гуманистическое образование решает эти проблемы. Отличительной чертой гуманитарного образования является то, что оно ориентировано на «внутреннего» человека, на субъективную реальность конкретного «эмпирического» (А. Б. Орлов) человека. Мы имеем в виду либеральное образование, которое не ограничивается изучением отдельных предметов. Мы говорим об образовании в контексте гуманитарно-антропологического подхода. В данном случае в центре внимания оказывается целостный человек.

Ключевые слова: гуманитарные науки, современный студент, инновационное образование, искусственный интеллект.

INTRODUCTION

In the humanitarian paradigm, which was formed as a result of the human's desire to penetrate into the depths of the subjective world in socio-cultural development, the basis of the professional and pedagogical value is the concrete person, his inner space, the specific characteristics of the individual cognitive process. Humanistic knowledge is focused on individuality focused on the spiritual world of a person, his personal value system and the meaning of life¹.

In this plane of pedagogical existence, what is subjectivized, with its individual diversity, always with its originality, emotions, relationships, and the uniqueness of the individual experience, is of primary importance to the author.

Any knowledge is considered "impersonal" until it is incorporated into a person's relational system. Thinking about humanitarian and "non-humanitarian" knowledge Yu.V. According to Senko, knowledge is one way or another in a person's relationship to knowledge. Something about another person, be it silent, to be humane—for me—must have personal meaning. VSSementsev stated that its content is not limited to the set of values established in scientific, artistic and sacred texts - humanitarian knowledge, which is a question of the value and meaning of human life.

¹ Bodalev AA On the relationship between communication and relationships // Problems. psychology. 2021. No. 1. p. 122-127).



DISCUSSION AND RESULTS

The content of humanitarian knowledge is related to the issues of the meaning of human existence; it involves moving from fact to meaning, from thing to value, from explanation to understanding. Humanitarian knowledge represents the value-semantic development of human existence².

It is useless to refer to the evaluation of natural phenomena, because things and natural phenomena are neither good nor bad. Humanistic knowledge is the unity of truth and value, truth and meaning, reality and necessity. Sagatovsky V.N understands humanitarian knowledge as scientific knowledge focused on human problems. The humanitarian character of knowledge is determined by its relevance to a certain area of reality, which is human nature. MM Bakhtin emphasizes that any object of knowledge (including a person) can be perceived and known as a thing. But the subject cannot be perceived and studied as a thing, because as a subject it cannot be mute while remaining a subject, so its knowledge can only be dialogical. In the humanities, the appeal is focused on the individual, his joys and misfortunes, affections. The results achieved in these subjects can be evaluated in terms of good and bad. The subject of humanitarian knowledge is material with human meaning. The concepts of "meaning" and "value"³ are a necessary condition for understanding human existence.

Understanding humanitarian education as meaningful, "authorship" education (SV Belova), we raise the question of attitude as the "final unity" of humanitarian knowledge. It is the starting point of a person's process of knowledge and understanding of his own education. In connection with the above, we can conclude that attitude is the main structural element of humanitarian knowledge. In modern humanities, "relationships" are one of the foundations of logical and philosophical concepts, which reflect the path (go) of related events and objects. "Communication is the interconnection of events." In developing systems, there is a constant change of connections and relationships, their mutual transformation, which leads to the

² Myasishchev VN The concept of personality in the aspects of norm and pathology./Psychology of personality. T. 2. Reader. - Samara: "Bakhram - M" publishing house, 2020. - 544 p., p. 206). IN

³ Psychology. Dictionary / Ed. AV Petrovsky, MG Yaroshevsky. M., 2020).



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emergence of new types of systems (or new levels of organizations). The category of attitude is widely considered in philosophy and psychology, but little covered in the content of humanitarian education.

As we have already mentioned, the content of humanities education is defined by relational humanities. The conscious experience of relationships with people forms the system of internal relationships of a person. This system of processed experience further determines the characteristics of the perception of reality, the nature of personal experiences and the forms of manifestation of behavior in response to external influences. Relationship is a power, potential that determines the level of interest, the level of expression of feelings, the level of tension of desires and needs. Therefore, relationships are the driving force of personality. AA Bodalev considers the concept of "relationship" as closely related to the concept of "communication". According to the author, attitude is formed in the process of communication. According to AA Bodalev, attitude in itself prompts action. Its power as a stimulus depends directly on the degree to which the attitude is integrated into the individual's value system and its relation to the dominant values in that system." motivates a person to perform certain actions. M. G. Yaroshevsky emphasizes that the interpersonal relationships that form a person from the outside are manifested in the form of communication or subject-object relationship Abramov, the important events are "meetings" and "events". and a meeting with a certain subject is an event for a child). When we talk about dialogic relations, we mean the position of value-semantic (human) equality, the position of non-interference in the inner sphere of the individual, the position of accepting the other as "other".

In developing systems, there is a constant change of connections and relationships, their mutual transformation, which leads to the emergence of new types of systems (or new levels of organizations). Slobodchikov considers the VI category of attitude in the system of correlation, various connections: interaction, opposition, self-acceptance, self-knowledge. The relationship develops in the mind, in the self-image of the individual. Self-awareness comes in many forms to an individual and manifests as self-awareness, self-esteem, self-control, and self-acceptance.

In W. Frankl's works, "attitude" is understood as a revision of one's attitude to situations that cannot be changed. According to HA Leontiev, relationships have a



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specific meaning for individual objects, events and people. Attitudes, on the other hand, include personal needs and values and include guidelines for socially appropriate activities.

A person enters into many relationships, the nature of which characterizes his level of "humanity". We are talking about dialogue as a humanistic educational situation, dialogism as a humanistic quality of a person. Thus, humanistic knowledge, which includes meaning and relationships, is capable of filling a person with subjective self-reflecting qualities and needs. 'no and must be filled with an understanding of what I am

It does not matter whether it is a math lesson or singing, any activity in the student's lesson should have a personal meaning, motive, analysis of their actions and actions. Impersonal knowledge (information) becomes important when it has a special meaning and meaning for me. And working in the classroom not with impersonal information, but with humanitarian knowledge, the subject gets the meaning of his activity and self-understanding in a particular situation.

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