CONCEPTUAL FOUNDATIONS AND METHODOLOGICAL POSSIBILITIES OF EDUCATIONAL PHILOSOPHY IN THE DEVELOPMENT OF MODERN EDUCATION

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Annotation. This article summarizes the conclusions drawn from the results of scientific research conducted by scientists in this field, about the common origin of the science of philosophy and philosophical education. A general explanation of the concept of the philosophy of education is given and the conceptual significance of this science and direction in the modern educational process is investigated.

Key words: education, New Uzbekistan, philosophy of the third renaissance, education, philosophy of education, existence, innovations, public life.

INTRODUCTION

The true essence of the educational reforms currently being carried out in New Uzbekistan is not to ensure the priority of national values, but to create an educational system that will base the development of a new era on the basis of the great achievements in the field of world science and the education system and the implementation of the national self-awareness. In this regard, there is a need to solve the problem of teaching philosophy and educating the philosophical thinking of young people on the basis of new paradigms. That is why, in our opinion, the introduction of the formation of thinking skills in the system of continuous education in the philosophical observation of young people based on world philosophy, especially national philosophical values, serves to further improve our national mentality based on the national idea. Today, the scientific study of the fundamental works of Eastern scientists is of great importance in the development of pedagogical

philosophy and philosophical education[1]. In this sense, President Sh.M. Mirziyoyev said: “Today it is obvious that the issue of further development of fundamental research is somewhat neglected. Because we see that countries with a rapid development of fundamental research are significantly ahead of other countries in terms of economic development. It is no coincidence that scientific achievements in the world have been made in the direction of fundamental research. Therefore, now the comprehensive support of fundamental science, providing the industry with talented young personnel is put on the agenda as one of the important tasks of our state”[2, p.592].

“The upbringing of patriotic youth with independent thinking, a firm life position, a broad outlook and deep knowledge” is defined as the main task of the education system[3]. Mature cadres, thinking deeply and broadly in all aspects, are embodied as creators of the future. Philosophy is a science that aims to improve the skills of free and correct, reasonable thinking of members of society, thereby guiding people on the right path. In the process of development of one science, the separation of another science from its composition is the differentiation of sciences. For example: biology includes botany, human and his health (anatomy), zoology, ichthyology, entomology, etc[4].

The subject of this 2500-year-old science is all objective and subjective material and abstract world processes that may interest people. This science, included in the list of values with the name “Father of Sciences”, throughout its history has developed effective and appropriate methods for studying its subject, as well as all areas, based on the timeliness of its time and ensured its implementation. Although the science of methodology deals with problems of method as a general matter, it also belongs to the realm of philosophical subjects (the realm of epistemology-theory of knowledge). The integration of achievements in various fields achieved by mankind throughout its history, the widespread involvement of synergistic achievements is very important for all areas, especially for the educational system of society.

LITERATURE REVIEW AND METHODOLOGY

In the development of philosophical education in the context of the development of new Uzbekistan, it is difficult to achieve a certain result without getting acquainted with the achievements and rich experience of foreign, in particular, Western scientists in this direction in order to study the scientific and philosophical heritage of scientists of the Eastern Renaissance. The civilization of the present requires a reassessment of the level of historical development of mankind and the criteria that determine the development of scientific knowledge of the categories of pedagogical philosophy. Based on this requirement, Thomas P. Flint, Michael C. Ray, Ali Akbar Vilayati, Ardakani Reza Dovari, Burns, Birinjkar Rida, V. Wundt, G. Oldenberg, Gold, Lyman Oliver, A. Korben, Seyyed Hussein Nasr, M. Mutahhari, A.R. Ubudiyat, Chittik William and other similar scholars pay special attention to this issue[5, p.544]. Also, in many regions, centers have been widely established that conduct scientific activities in the same direction. In particular, the Center for Islamic and Middle Eastern Studies has been established in Birmingham, England, specializing in the study of the philosophical foundations of Islam.

This center is located in the “Department of Philosophy and Religious Studies” at the University of Birmingham in England, which also has a Department of Oriental Manuscripts. Here is stored the oldest manuscript of the holy book of Islam - the Holy Quran. In order to determine the age of the manuscript, a scientist who examined it by radiocarbon dating at the Oxford laboratory was able to establish that the manuscript was written between 568-645. This indicates that one of the oldest manuscripts of the Koran was well preserved until that time. This center has opened a master's program based on scientific research, and created enough opportunities for researchers who want to conduct scientific research in this direction. In these educational programs, the history of Islam and philosophical teachings are studied in depth along with the study and research of Islamic knowledge. In this regard, one can feel that the philosophical teachings of medieval Eastern scientists had a positive impact on the development of Western science [6, p.71].

Also in the X-XI centuries, the philosophy of the ancient world, primarily the socio-philosophical views of Aristotle and Plato, had a direct influence on the formation of Eastern philosophy. That is why in the philosophical literature the term “Eastern peripatetism” is given special attention. Representatives of Eastern peripatetism include such philosophers as Ibn Sina, Abu Nasr Farabi, Abu Rayhan Beruni, Ibn Tufail and Ibn Rushd. It was thanks to the works of these great philosophers that Western philosophical thought began its period of development in the Middle Ages. Based on these considerations, it cannot be concluded that Eastern and Western philosophy have the same roots. Because both in the East and in Europe, philosophical teachings differed significantly from each other in the world of concepts, the whole side of philosophical thinking in the analysis of problems and the search for ways to solve them. This allowed more representatives of Eastern philosophy to critically examine Western philosophical views.

In the studies of Uzbek scientists, based on primary sources, the philosophical views of Eastern thinkers such as Farabi, Ibn Rushd, Ibn Sina, Abu Hamid Ghazali have been studied in great detail. Uzbek philosophers and a number of other researchers substantiated the fact that great scientists made a worthy contribution to the history of the development of philosophical knowledge[7, p.400]. In our opinion, it is impossible to develop a philosophical education that corresponds to the development taking place in the life of society and in the minds of people, simply by repeating the views of past ancestors. To do this, it is necessary to keep abreast of the latest developments in world affairs, think independently and pay special attention to a certain approach.

Orientalists, such as A.L. Kaziberdiev, S. Serebryakov, Azkul Karim, Albert Nasriy, carried out serious scientific work on translating the treatises of these philosophers, giving a separate commentary on each concept, and compiled a translation dictionary of their works. At the same time, in the study of the scientific and philosophical heritage of scientists of the Eastern Renaissance from the point of view of the ideas of tolerance, in the definition and demonstration with the help of

new scientific data, the scientific works of Z. Munavvarova, A.Gasanov, M. Imomnazarov, Z.M. Khusnidinov, R.M. Bakhadirov also appropriate to show the research[8, p.256]. However, the work done by Uzbek, Russian, Western scientists and philosophers to study the scientific and philosophical heritage of scientists of the Eastern Renaissance has not yet been analyzed.

ANALYSIS AND RESULTS

The socio-cultural trends of modern education are largely determined by the specific features of social life, but the philosophy of education can and should preserve the cultural function of its development as an opportunity to improve society. Philosophical sciences are an important field for the preservation and development of such a potential. At the same time, educational strategies have a significant impact on the state of professional and pedagogical training. One of the controversial trends is the question of the quality and nature of educational services[9].

In the issue of teacher training management, from this point of view, it is especially important to analyze general approaches in management theory in harmony with the existing traditions of managing domestic education, axiological traditions. In other words, our position is based on the value of a humanistic approach to teacher education, which, for a number of reasons, is significantly reduced in the context of the globalization of education. However, our analysis shows that there is also a global tradition of social management theory that focuses on the individual as a source of shared social capital. We consider it important to take into account these approaches while maintaining the value framework in the management of the teacher's professional training. In this context, the important trend towards harmonization of national higher education systems in order to create a single educational space that puts higher education in a highly competitive environment should not hide the idea of cultural and historical continuity. The educational philosophy of this order is focused on the harmony of cultural traditions combined with innovative solutions. Appeal to the world experience of social

management helps to emphasize the principles of local educational strategies. To do this, we emphasize that the rationalization of various spheres of public life in the late 19th and early 20th centuries contributed to the emergence of theories of scientific management of social processes. The approaches of this administration were also focused on education, which was of a mass nature during this period and at the same time became a sphere of profitable investment and social development. To this day, education continues to experience qualitative changes associated with socio-economic changes. Globalization and the development of information technologies lead to the danger of losing education as a sphere of reproduction of the society's culture. Not only the philosophy of education, but also the question of pedagogy as a science and practice in many aspects of the theory of culture is to know the scope and possibilities of educational subjects in order to maintain the main positions in this matter, without becoming the area of “pure” educational services. We believe that the answers must be defined both in terms of society and its culture, and in terms of education as a unique part of it. Some answers can also be found in control theory. Therefore, management theory has obvious implications for education. The school of human relations E. Meyo stands out in particular[10, p.199].

The results of the study showed that an educational philosophy associated with the theory of social culture is necessary in building a flexible and high-quality policy. One of the main provisions of this philosophy of education management is the principle of cultural compatibility in teacher training.

The origins of this tradition can and should be traced back to the history of Russian thought, where K.D. Ushinsky, N.F. Bunakov, A.N. Korf. Scientists-teachers paid great attention to the humanistic component in the organizational and pedagogical conditions and attached great importance to the teacher as the central person of the educational process. They were the first to perceive education as an integral system in need of a unified management. S.I. Hessen links the goals of education to the structure of society[11, p.35].

Creation of a system necessary for the formation of healthy offspring, i.e. the formation of a physically and spiritually mature generation and the realization of its capabilities and potential, the development of education and training, the formation of a healthy lifestyle, the promotion of science and innovation are the main pillars of our national idea and must serve. In this case, the philosophy of education performs the function of information and socio-cultural support, both in theoretical and practical terms.

CONCLUSION

In conclusion, it should be noted that the philosophy of education in its function and conceptual basis, the humanization of education contributes to the acquisition of human spirituality, breadth of thinking, and the creation of a holistic picture of the world around. On the basis of a universal culture, all aspects of a person successfully develop, taking into account his subjective needs and objective conditions related to the level of education and potential. The inseparability of education from a philosophical point of view and from the point of view of realistic materialism determines the national orientation of education. The vector of development should be directed forward, but at the same time it should be based on history and folk traditions. Education should contribute to the preservation and enrichment of national values. In modern society, the education system should be open. Educational goals should not only be formed on the basis of the state order, but also expanded based on the needs of students, their parents and teachers. Educational programs are subject to the principle of openness. They should contain a core of knowledge and be easy to fill out.

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