THE HISTORICAL FORMS AND CONCEPTUAL PECULIARITIES OF PHILOSOPHICAL EDUCATION

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Abstract: This article discusses the emergence of philosophical schools in medieval Europe, the role and importance of philosophy in the educational process. Therefore, the present study also provides a comparative analysis of classical schools of philosophical education in Europe and the classical paradigms of education.

Index terms: Aristotle, Dialectics, Philosophical Education, Philosophical Schools, paydeya, Sophists, Socrates School, Platon’s School, Nietzsche.

1. INTRODUCTION

In recent time, not only the study of the scientific and philosophical legacy of the Eastern Renaissance thinkers, but also the study of the fundamental works of the thinkers of the Antiquity and the Western thinkers is important in the development of philosophical education today. In this context, the following comments of President the Republic of Uzbekistan Shavkat Mirziyoev: “Today it becomes clear that the issue of further development of fundamental research has been neglected. This is because fundamental research shows that rapidly developing countries are ahead of other countries in terms of economic development. It is no coincidence that scientific progress in the world is made in the direction of fundamental research. Therefore, comprehensive support of fundamental sciences and the provision of talented young professionals in the field is one of the main tasks of our state” [1], [171] states that. From this point of view, the philosophical way of thinking, by its essence and power, can divide or unite the members of the society to one another, increase or diminish the status and authority of the state in the world, and develop or degrade nations.

Philosophy, as a component of European culture, has the following function. That is, a person needs to know not only the universe but also his or her own. In his work “The Phenomenology of Zurich”, Hegel made the following statement with great clarity: “Humanity is self-awareness. A man understands his humanity. On the basis of his humanity, pride differs from other creatures. A man first realizes himself when he says, I am” [5], [9]. Religion, mythology, and art were also involved in the problem of self-awareness. The philosophical worldview replaced by the mythological worldview has played a major role in the history of European countries. The development of philosophy coincided with the process of building democracy and civil society from a society based on despotism of European nations. It was during the development of philosophy that the Ancient Culture and the New Age Culture emerged.

2. METHODS

The characteristic of the antiquity was that the schooling of science and the religiousization of scientific activity within the school framework were distinctive. As a result of the aspiration to preserve the past, a new institution has been created. Pythagorean School is a prime example of science and philosophy schools. It is here that the pedagogical basis for the revision of shorthand texts as textbooks begins to emerge. Based on the study of such texts, analytical aspects have emerged in explaining their ideal images. The Pythagorean School has formed a teacher-teacher-discipline structure. The result was a pedagogical process. And this structure is still preserved. The school is important as an independent social institution. Philosophy represents all sorts of interpretive texts, including all forms of
independent mental activity. And as an independent field, it has played an important role in the educational process. The debate over education led to the importance of intellectual development in ancient Greece.

The logical argumentation method derived from mathematics was perfected by the sophists Socrates, Plato, and Aristotle. The anthropological turning of antique philosophy was associated with the activities of Sophists and Socrates, and the great phenomenon of Greek culture was the so-called “Greek paydeia”. "Paydeia in Greek means education, upbringing child”. The system of education and training in Ancient Greece to create an ideal political citizen, a relevant category of Greek philosophy[9]. "Paydeia" has created a higher human dignity than the care of ordinary children, and has brought the highest reality of education. As a result, two alternative areas of education and training emerged. The first was "The Pope of the Sophists", with a focus on the formal encyclopedic education. The second is Socrates’s "caring for the soul", focusing on personal oral communication between the educator and the educator. [4.124] In Socrates’s view, dialogue based on dialogue is made up of different ideas. And the conversation is seen as the basis of Socrates’s teaching, pointing out the need for hearing different points of view in reaching the truth. The essence of Socrates’s conversations is that he reaches the very essence of the conversation through rejection. The Purpose of the Conversation The essence of the conversation Socrates treats the reader as someone who does not know, but who does not know for himself. Socrates called his style "art of influence". The peculiarity of this method is that it focuses on the best features of the human being, their development, their reproduction. It was repeated many times, and it was through this process that different philosophical concepts were used to help generate a new idea. For Socrates, the challenge was not to defeat his opponent, but to fully understand the subject and the subject being studied. The most radical manifestation of Socrates’ rejection was that he ended up talking to an opponent, the reader, to the moral level of the madness, and at the end of the conversation both the reader and Socrates knew nothing. But not knowing anything would serve as a trampoline for understanding the true essence of reality. There was a room for the truth that the Socrates would reject. In this respect, he is positive. Despite the differences between Sofists and Socrates, there are many aspects that unite them. The main thing is that they focus on the true nature of human beings from their physical appearance. He and they have addressed the problems of youth while addressing adults. In Sofists and Socrates, education was at the forefront. Sophists taught not only the art of eloquence, but also various knowledge. Sophists taught their pupils the techniques of life, while Socrates taught his pupils the art of living. Plato School of Philosophy directed the revival of the Socratic period philosophical schools. In this sense, Plato schools were at the same time a museum, theater and library. In his book “High Spirituality - Invincible Power”, Islam Karimov stated the following: "Platone was a great disciple of Socrates, a great scholar who devoted his life to science. According to historical sources, after the death of Socrates, the fate of Greek philosophy is in danger. It is only through Plato’s selflessness and unparalleled service that this subject is taken to a new level. What a challenge it was to set up an academy, a place where scholars would gather and debate, after spending so much of their wealth, buying special land near Athens. Founded by Platon, this scientific institution will have a powerful impact on the development of not only Greeks, but the whole of the East and West in the millennium, and will determine the future of human development. That is why Platon is famous in the Oriental science with the honorable title of “the first teacher”". Socrates manifests itself as the beginning of anthropological time from the upbringing of the individual and makes the teacher the center of artificial intelligence, the school. If the speaker’s speech was always based on public opinion, the dialectic was the opposite and focused on communication with the individual. This dialogue helps us to understand or self-actualize a person’s true nature, revealing his dreams and aspirations. Understanding is only possible on logos. It is not accidental that dialectic theory is based on the criticism of rhetoric. Consequently, dialogue has been at the forefront of Plato schools. Ancient philosophical texts were preserved here. These texts were the basis for literary research. The Lyceum, founded by Aristotle in 336 BC, was different from the Plato schools. It was mainly focused on encyclopedic knowledge of nature. “Likey” is a Greek word meaning “lyceum” in Latin. Aristotle’s students were given the nickname “peritaketics” by the “Lieutenants” and the teacher loved to meditate and teach while walking his students continued the tradition of teaching at Likey, and the name has been preserved in history as the name of Aristotle’s philosophical school. They call it lyceum [10]. It is here that a new way of teaching is called “Lecture”. The lectures were divided into two types, one for the selected audience and the other for the general public. It was the lectio that distinguished scientific knowledge. Systematic analysis of all fields of knowledge. The distribution of academic activities among school members based on the potential of each new student was a key feature of Aristotle’s likenesses. These circumstances have been recognized as the basis for the development of European science education. By the time of Ellenism, philosophy had become a school affair. Separate philosophical disciplines have emerged that can become independent disciplines. Later, they formed as independent disciplines, such as logic, ethics, and physics. In the thirteenth century, attention was paid to philosophical education in Western European universities. For example, in Paris in 1215, in Cambridge in 1269, and in Oxford in 1117, the arts departments became specialized faculties. In them, Dialectics has come to the forefront as a major science. The University of Paris, which has a long tradition of philosophical teaching, has come to the forefront in philosophy education. Because the cathedral schools in the French city of Sartre from the late 10th to the 13th centuries had a long tradition of teaching philosophy. The main feature of medieval culture is the development of written speech. This creates the transition from written sources to periodicals. The importance of the word increased. The text was important. At that time, there were three forms of teaching; first, the delivery of the entire course content in the hours allocated by the syllabus was called lectio. These lectures are divided into two types: the first is ordinary (compulsory) and the second is extraordinary. The task of the teachers was to convey to students the different perspectives about a
problem or issue, and to explain their differences and similarities. The second method of teaching was repetitio in which the text was carefully studied in all its aspects from a variety of positions. This form of teaching focuses on profound knowledge of the text and is conducted in the form of questions and answers. A third form of teaching was disputation, which was based on the knowledge gained. It was in this way that the student learned to express himself and defend his point of view. Dialectics was at the forefront of these discussions. The medieval environment provided the basis for new ideas and ideas. In the new age, education has been based on the principles of experience and rationalism (the relation of innate, discovered, mastered knowledge, tabula rasa) to the rebirth of dialogue. Criticism of religious dogmatism has made the secular nature of education the mainstream of free dialogue. The main feature of philosophical education is encyclopedic science, scientific rationality. In this regard, scientific schools have become the basis of the educational process. As a result of the emergence of new humanistic traditions, there were two directions of education. The first is rationalistic upbringing, in which a person has a specific purpose and image. This direction was fully formed by the time of enlightenment. In this case, upbringing became a profession, and a person became a material or raw material. The tutor could create whatever shape she wanted from the raw material she was given. The second direction is organic education, which is contrary to the first one, according to which nature and the child are positive and the upbringing is negative. The second direction is not to take care of the child, to interfere with the nature of the child. The soil of the child grows from it. This line was shaped by romance. According to him, a person who is tired of civilization eventually longs for childhood. J.J. Rousseau and G. Spencer propose the theory of natural parenting, arguing that parents and educators should be mediators between the child and nature. The above two lines completely ignore each other.

3. DISCUSSIONS AND RESULTS
In the second half of the nineteenth century great changes were made in philosophical paradigms. The theory of cognition based on rationalism has lost its identity with philosophy. Metaphysics began to be regarded as a completed method of philosophy. Previous stereotypes based on the anti metaphysical impulse have been rejected, and the need to adopt new adequate and comprehensive concepts in human nature and behavior. In the 1888-1889 academic year at German universities of the 19th century, reports on metaphysics accounted for 5% of the total lectures. The crisis in the understanding of the world has created a section between philosophy and pedagogy. F. Nietzsche's concept of life philosophy and Heidegger's fundamental ontology formed a new methodological framework for education. Nietzsche proposed three criteria for evaluating education. The first is that education needs philosophy, the second it needs artistic instincts, the third is that Greek and Roman classics are the basis of any culture. These criteria set the goal of education and conclude that "the goal is to educate a free brave man in every way". Nietzsche was interested in the problem of humanity education. He said that it is necessary to revive the traditions of the teacher and apprentice. In his opinion, everyone needs a teacher at a young age. "A modern student cannot understand philosophy. Inferior to the instinct of art, and barbarous in comparison with the Greek (barbar), he is free to think himself free" [3], [425] wrote by Nietzsche. According to Nietzsche, the lack of upbringing can cause students to get bored and tired. And the absence of a teacher makes him move from king to king. However, in the modern educational institution, it is seen that this natural need is an impediment to the student's independent thinking and freedom. According to the idea of that time, that is, the student was supposed to form his or her own worldview, and the information from history, philology, and other special disciplines helped him. Nietzsche has often said that philosophy is not relevant. Nietzsche rejected any idea based on new philosophers of the past, who recognized nihilism as his credit. According to Nietzsche, it is impossible to clearly state the role of philosophy in culture. Because in the modern world there is no culture. According to him, "Only Greek culture can think about the essence of philosophy in its functions. Only Greek culture can justify philosophy and justify its importance. In Greek only philosophy is "the main star in the universe". In the modern world, he argues that it is "a random comet that scares and frightens" [6], [197]. Spengler also made critical comments about modern philosophy. In his book The Destruction of the West, he compares modern philosophers with those of the past: "It is a shame that modern philosophers are embarrassed to see no significant or practical and politically limited people. We can see that the ideas that modern philosophers put forward are simply irrelevant. There is no philosophical activity. He was replaced by various propaganda, states. The philosophy seems to be that the bird jumps off the height of a bird's flight with a frog jumping from its height. This raises the question of whether there is a valid philosophy" [7], [178], [179]. Nietzsche's genius metaphysics and his conception of education in general criticized the idea of humanism, based on anthropocentrism and morality. When it comes to humanism, the aspects that separate and distinguish a person from nature, that is, nature and humanity are united. Man has the highest potential and depends on nature and natural needs. Nietzsche reflects on a person with a strong state instinct, saying that human support is necessary for a rigid and just system of government, and that this need can be created by a fair and other person. And to achieve this, he proposes that education and training should be refined and improved. The systemic philosophy that existed in the eighteenth century and analyzed the whole existence is neither the moral philosophy nor the present. There is a comparative worldview based solely on the comparison of different cultures. This position denies a universal view of the world. And denies eternal and absolute truths. It absolves relativism and historical relativity in any conclusions and opinions. Contemporary skepticism denies the systematic nature of philosophy. Spengler only acknowledges the history of philosophy as the last serious topic. The emergence of new and new philosophical movements in this period indicates that these two thinkers have erred. But emerging trends and trends have not had a significant impact on society. Only postmodernism was relatively widespread. According to Richard Rorty, a proponent of postmodernism, literary criticism has been replaced by
Another example is Heidegger's response to French journalists in 1969. Heidegger replied: “The collapse of universities is accompanied by a loss of belief in philosophy must not exist in the view of many”. Philosophy is not relevant in its essence, and it is a special phenomenon. Philosophy is “an opportunity for autonomous creative existence” [8], [146]. The current task of philosophy is to "not disturb anyone." This is the basis of Western culture. In spite of the philosophy of the end of philosophy, philosophy has evolved with a new force in the latest era. It has literally changed its shape candle. But at that time, philosophy was different from mythology, religion and science. Its importance to humanity has been clearly demonstrated. This is because philosophy sets the limits of human freedom. No science can replace philosophy. Because, there is no science that teaches freedom. When we look at the historical periods that have gone through philosophy, we see that at each historical stage, society's philosophical consciousness went through “evolutionary” stages. The first phase of the history of human philosophical culture is inextricably linked with the mythological worldview, which began long ago in the ancient East, namely, Egypt, Babylon, Central Asia, India, China, and its globalization, syncretism, and monolithic structure of knowledge mystical). According to the myth researchers, the “mystery” of this period was considered to be the origin and meaning of life from God, the source, and they dominated society and governed the lives of people through mystics. They ruled the country in ancient China as the “sons of heaven”, the priests in ancient Egypt, the Brahmins in ancient India and other names. At this time the knowledge of Wisdom was not expressed through words. Because at this time the Great Wisdom kept its intuitive-emotional and intuitive-intellectual aspects intact, and its ability to synchronize the existence of things. The second stage relates to modern Western philosophy, its antique philosophy (Pythagoras, Eleates, Hercules, Democritus, Sophists, Socrates, Platon, Aristotle, Epicureans), whose origin and source are the golden age of prosperity (which we also call Classical philosophy) stoics, skeptics). At this time, philosophy was the science of knowing and loving the essence of its subject. And he was very close to mythology in terms of the integrity of his content. At this time, the parts of the philosophy that were esoteric, esoteric, unorthodox, and practical were clearly formulated and separated from each other. Soon the popularity of the esoteric aspect of philosophy in words, doctrine or doctrine became popular. And the esoteric aspect began to fade from memory to many. In the third phase, the Western medieval period, philosophy was regarded as a doctrine, which became a means of theoretical justification (religious scholasticism). Philosophical historians interpret this as the transfer of philosophy to theology. The fourth stage is called Renaissance Philosophy. The philosophy of this period has placed man at the center of attention. An attempt is made to revive the ideas of antique philosophy in this work. But this attempt failed. On the contrary, as a result of the emphasis on the individual, it gave a powerful impetus to the rationalization of science and the advancement of science and technology. The fifth stage is characterized by the beginning of the period of rationalism in philosophy. In other words, the scientific knowledge that is based on rational thinking has become dominant in the philosophy of the period. Mysticism and esotericism are related to the religious worldview and are ignored. Ideas of enlightenment flourish. The subject of philosophy is to study the outside world, nature, in order to submit to man. The sixth stage was the formation of the classical science of the 19th and 20th centuries, when the abstract views on the philosophy of philosophy emerged. After all, is philosophy no longer necessary or not? (Positivism). Can it be useful now? (Pragmatism). The mind is incapable of knowing the universe (Philosophy of Life). All attempts are in vain! Attitudes such as (existentialism) have escalated. At this time, Marxist materialism was also formed. The seventh stage. This is a time in which we live, and the uncertainties of the previous stage continue, and there are also some positive changes in the meaningful revision of philosophy. First of all, this was reflected in the formation of the principle of ontology and, in particular, metaphysics, the restoration of the former position of science as a primordial principle of existence (Heidegger, H.O.-i-Gasset, N.A. Berdyaev, S.L. Frank, E. Gartman, K. Jaspers, etc.). Now we can say that in Europe there has been some research on the problem of neometaphysics, that is, the re-shaping of modern metaphysics. At the same time, practical philosophy (Philosophy of History, Social Philosophy, Economics, Political Philosophy, Technical Philosophy, Science Philosophy), Human Philosophy (Philosophy of Culture, Philosophy of Creativity, Philosophy of Religion, Philosophy of Love), anthropology, psychoanalysis of the twentieth century, and postmodernism) are continuing independent development of some alternative philosophical movements.

4. CONCLUSION
In conclusion, firstly, philosophical education is a form of general culture, a way of self-description, a logic of the image of the world, and a phenomenon that is manifested in a particular culture, and a way to evaluate one's place in society. Philosophy not only provides a methodological guide to the study of human essence and attitude, but also for the development of other sciences, but also focuses on the study of the internal possibilities and facets of human thinking. Science, however, extends thousands of years of scientific and theoretical knowledge into the formation of human outlook. Studying the history of society and determining its future also depends on the nature of philosophical outlook. Secondly, philosophy is the manifestation of the human potential of the human mind in the form of the most general concepts, knowledge, conclusions and worldview. A person's self-awareness, spiritual analysis of his essence, directing all his purposes and related activities to the lessons of history, modern requirements and opportunities, problems of the future and relying on new needs, scientific conclusions and values, and fair treatment of other people. Therefore, a person's perception of himself and others, and on this basis, his or her relation to existence, is also a system of philosophical problems and constitutes one of the most complex areas of it. Thirdly, there are philosophical implications that influence the style and orientation of philosophical thinking that are embodied in methodological principles. Indeed, at different times, philosophy summarizes, converges, and integrates the knowledge and experiences gained from different countries around the world. On this basis, the convergence
of sciences, the combination of problems opens up new opportunities for the expansion of scientific and practical activities of humanity. Fourth, the practical activities of man and the advancement of science have never weakened the need for philosophical thinking, on the contrary. Not only does a person gain a systematic knowledge about his essence, society, nature, and thinking, but he also strives to make general conclusions that are important for the development of scientific thinking and his practical activities. As a result, new discoveries for science will be on the globe. This is a unique achievement of science. It is no secret that today the philosophy of science is changing dramatically. One of the topical issues of this day is the formation of the younger generation’s thinking, the development of their outlook and the improvement of their attitude to themselves and the world. Because, the younger generation is the successor of tomorrow.

Fifth, the uniqueness of philosophical thinking is that such thinking is subordinate to the students of rationality, internal consistency, inconsistency, and proof. It can be said in advance that these characteristics are consistent with people’s emotional, will, evaluative, and value arguments. Generally speaking, philosophy played a special role in the education system that developed in medieval Europe. Above, we can see that philosophies as a way of understanding, understanding, understanding the world have so far been debated. This is because some scholars nowadays claim that philosophy is at a time when information technology is gaining momentum, while some scientists reject it. In our view, as philosophy has emerged as the first form of knowledge at the earliest stages of human development, it will never lose its place as the product of human thinking and its importance in meeting its needs. It always raises the person’s interest in learning about the world, and with new questions and problems, we grow our thinking and develop our curiosity and motivation. Therefore, today a comprehensive study of the scientific and philosophical legacy of European thinkers can contribute to the development of philosophical education in our country.

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