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THE ROLE OF THE PHILOSOPHY OF EDUCATION IN ENHANCING HUMAN THINKING**Karimov Zafarbek Ataboyevich***Urganch State Pedagogical Institute**Associate Professor of the Department of National Idea and Philosophy*kzafarbek727@gmail.com

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Abstract: In this article, the role of the philosophy of education in the formation and development of human thinking is analyzed from a philosophical and theoretical perspective. It is emphasized that the philosophy of education is not limited to providing knowledge and skills, but also directs a person toward independent thinking, creativity, and moral–ethical maturity. From this point of view, the article highlights the importance of the main principles of the philosophy of education – such as freedom, justice, human dignity, conscious choice, and creative thinking. Furthermore, the relevance of a philosophical approach in modern educational processes, as well as its impact on social development and individual growth, is discussed.

Keywords: philosophy of education, modern pedagogical technologies, professional competence, human capital, educational models, socio-humanistic, gnoseological, ethnodidactic heritage, ethnopedagogy.

РОЛЬ ФИЛОСОФИИ ОБРАЗОВАНИЯ В ПОВЫШЕНИИ ЧЕЛОВЕЧЕСКОГО МЫШЛЕНИЯ

Аннотация: В данной статье философско-теоретически анализируется роль философии образования в формировании и развитии человеческого мышления. Подчеркивается, что философия образования не ограничивается лишь предоставлением знаний и умений, но также направляет человека к самостоятельному мышлению, творчеству и духовно-нравственному совершенству. С этой точки зрения в статье освещается значение основных принципов философии образования – таких понятий, как свобода, справедливость, человеческое достоинство, осозанный выбор и творческое мышление. Кроме того, рассматривается актуальность философского подхода в современном образовательном процессе, его влияние на развитие общества и совершенствование личности.

Ключевые слова: философия образования, современные педагогические технологии, профессиональная компетентность, человеческий капитал, образовательные модели, социогуманистический, гносеологический, этнодидактическое наследие, этнопедагогика. According to experts, education and upbringing can be studied as separate objects of research; however, one should not forget their unity – that is, the problem of the human being and education, the essence of upbringing processes, and their influence on human thinking and ideals. Education and culture (the philosophy of education as a socio-humanistic and socio-cultural phenomenon) acquire philosophical significance due to their humanistic nature and perform

functions required by society. According to Doctor of Philosophy, Professor A.A. Korolkov, education and upbringing are philosophical because they are extraverted, that is, directed towards other “selves,” and their social essence lies in their positive influence on people and the surrounding environment. Nevertheless, this feature does not emerge on its own, but rather because of the didactic nature of the subject–object relationship, its orientation, and its socio-educational significance [1]. We consider it appropriate to focus specifically on these aspects, since this philosophical nature is embodied in the following directions.

1. The philosophy of education is directed towards shaping human consciousness, thinking, and worldview. Its function in this regard is close to other social and humanitarian sciences (such as pedagogy, history, literary studies, political science, and jurisprudence). However, the philosophy of education generalizes socio-pedagogical processes and experiences at a metaphysical level, analyzing the interrelation between human beings and upbringing, education, subject and object, and how these relations are oriented towards consciousness. It also examines how personal qualities and virtues embody national, social, and universal characteristics. These analyses reflect various stages and perspectives of different concepts, which ultimately manifest in the plurality of opinions and approaches, thereby revealing the democratic nature of education.

For example, let us consider the relationship between the individual and the educational system. The individual, with his or her social, demographic, physiological, intellectual, and professional characteristics, places diverse demands on education. From a socio-pedagogical standpoint, education and upbringing must be built upon the needs and interests of the individual, with the person positioned as the primary element in this relationship. Such a humanistic approach raises no objection. However, it cannot negate the role of the educational system itself. This system, formed over centuries, from an institutional and functional perspective, goes beyond individual interests. It is characterized by stability, organization, and a tendency toward governance.

There exist institutionalized forms of continuous education — kindergarten, school, gymnasium, lyceum, institute, university, doctoral studies — which, by their very organizational structure, subordinate personal interests to the system. In this regard, there are always two opposing sides: disorganization versus organization, unconsciousness versus consciousness, individuality versus sociality. These dualities must constantly be reconciled. Such reconciliation often requires organizational functions that go beyond pedagogy and the direct processes of education.

2. The philosophy of education fulfills its main function by stimulating a person’s gnoseological interests. This function of education is primarily entrusted to the school system, and subsequently to the university system. Therefore, research on the philosophy of education focuses mainly on these two institutions. Family, kindergarten, extracurricular institutions, and community-based educational centers are supplementary and supportive to these primary systems.

Gnoseology is the field of philosophy that studies processes related to human knowledge. Gnoseological interest, in turn, refers to a person’s inclination toward acquiring scientific knowledge. Experience shows that gnoseological interest manifests in mastering scientific fields, benefiting from existing scientific perspectives, and striving to bring rationality to research [2]. Thus, the link between cognition and rationality distinguishes it from other forms of cognition (emotional, transcendental, or irrational).

The task of educational theory is to foster cognitive interest, which mainly results from methods such as observation, analysis, and experimentation. Scientific observation differs from ordinary observation in that it relies on specific rational and methodological approaches. It directs attention to social problems that can be addressed and resolved. Research into unsolvable issues often acquires scholastic features or remains hypothetical and utopian. Science, however, calls

researchers to focus on problems that are indeed solvable. In essence, there is no theoretically insoluble problem; yet this does not mean that every encountered phenomenon can automatically serve as a research subject or goal. A scientific concept, research topic, objectives, and tasks must emerge from the contradictions between the real state of an object and its ideal state [3].

The renowned researcher and financial analyst N.N. Taleb referred to unexpected events, crises, and processes in life as the “Black Swan.” His famous book *The Black Swan: On Robustness and Fragility. The Bed of Procrustes (Cherniy lebed'. Pod znakom nepredskazuemosti)* deals with the problems of comprehending social phenomena and demonstrates that such unforeseen realities, emerging from randomness, can reshape social consciousness and scientific thought. By this, N.N. Taleb shows that scientific cognition—no matter how much it relies on rationality—cannot escape randomness. The true strength and power of scientific knowledge lies precisely in understanding these contingencies and evaluating them rationally [4].

3. The Philosophy of Education Teaches a Person to Understand Themselves and the World. “Know thyself” is the ancient appeal and postulate of philosophy. At its core lies the idea that before a person can know the world, they must first know themselves. Yet, these two are harmonious: in knowing oneself, one also comes to know the world.

How, then, does the philosophy of education teach a person to know themselves and the world? At this point, one might ask: does the philosophy of education risk turning into didactics or applied pedagogy? Indeed, such a risk exists. However, it is not a threat directed toward human life or existence itself, but rather a subjective risk that provokes debates and diverse approaches. These debates and approaches, in fact, are inherent qualities of human thought.

The philosophy of education convinces a person that life is, above all, in accordance with their own perceptions. “*I think, therefore I am.*” This postulate, well established in philosophy and even regarded as an axiom, emphasizes to a human being their own existence. If you are thinking, then you exist as a conscious being—you are alive, you are living. Once you cease to think, you no longer exist, at least not as a conscious being, not as a human.

This postulate leads a person to realize that conscious existence is the foundation of life, and that consciousness is primary. Yet, knowing oneself does not negate the necessity of knowing others and the world. Any form of education urges and leads an individual to grasp the mysteries and contradictions between these two poles—the subject and the object.

The philosophy of education, however, seeks the essence of these mysteries and contradictions in the collisions of antinomies such as morality and immorality, knowledge and ignorance, beauty and ugliness, nobility and baseness, humanity and inhumanity.

4. Utilizing Ethnodidactic Heritage and Ethnopedagogical Experience Transforms the Philosophy of Education into a Sociocultural Reality. The use of ethnodidactic heritage and ethnopedagogical experience transforms the philosophy of education into a sociocultural reality, since cultural reality is characterized by gradual development and reliance on traditional experience. Ethnodidactic heritage and ethnopedagogical practices include life lessons left by ancestors, teachings about ways of living, wise sayings, proverbs, counsels, stories, and traditions.

According to B. R. Mendel, the philosophy of education does not emerge in a vacuum; it embodies traditional experiences and ethnodidactic guidance, even conceptual ideas of lasting significance. On the one hand, these experiences are part of historical-cultural heritage, and on the other, they constitute a complex of socio-psychological and pedagogical tools influencing human upbringing and formation [5].

Although philosophy has not always explicitly acknowledged reliance on ethnodidactic heritage or ethnopedagogical practices, no philosopher has ever created or innovated apart from their influence. Could the dialogues and ethical reflections of Socrates and Plato have existed without drawing upon the ethnopedagogical heritage of their own era and people?

It is said that “*before his death, Plato dreamt he had turned into a swan, flying from tree to tree, while hunters wandered in confusion, unable to catch him. Socrates’ disciple Simmius interpreted the dream by saying that the hunters represented commentators of past geniuses’ ideas, and that they would be incapable of fully interpreting Plato’s thoughts, which combined natural, moral, and divine qualities.*” [6]

In the philosophical and pedagogical reflections of thinkers such as Acosta, Spinoza, Kant, Feuerbach, Voltaire, Diderot, and J.-J. Rousseau, reliance on ethnopedagogical experience is strikingly evident. Yet none of them explicitly discussed the philosophy of education. Even when I. Kant expressed his views on the debate between faculties (the natural sciences and the faculty of philosophy), his considerations were related not to the philosophy of education, but to the system of university education.

5. The socio-pedagogical functions of the philosophy of education encourage the use of modern pedagogical technologies. Indeed, in scholarly literature, there are diverse and sometimes even contradictory opinions about the term “technology” and the requirements attached to it. Why do we say *technology* and not *lesson* or *teaching*? Can the word *technology*, borrowed from physics, replace the teacher? Has living education become outdated? Who has proven or tested that technological processes are more effective, when in fact they are only one of the tools of pedagogy? On what grounds should we entrust living pedagogy to technical means and replace the teacher’s responsibility with lifeless technological methods? [7]

The philosophy of education seeks answers to these questions, although in practice the answers are determined by the learning process itself, the qualifications of the teaching staff, and the learners’ interest in lessons. For example, according to Doctor of Pedagogical Sciences N. Surtaeva, pedagogical technology is, above all, a *technology of humanity*. It encompasses several levels: the first level—modern, innovative, and non-traditional technologies; the second level—technologies aimed at studying specific problems and topics; the third level—technologies related to various fields and disciplines; the fourth level—teaching and developmental technologies; the fifth level—educational and upbringing technologies; the sixth level—pedagogical technologies within teacher training; the seventh level—general pedagogical technologies; the eighth level—social, humanitarian, and organizational technologies; and the ninth, highest level—human technologies [8].

6. Systematizing information flows and using them purposefully play an important role in the modern education system. The information flows related to educational processes are increasing year by year. According to researchers, apart from the specialized educational literature published in the world, every publication, every newspaper, and every journal also contains information related to education. It is very difficult to determine and calculate their flow. Researchers divide modern information flows, on the one hand, into profession-related information, and on the other hand, into the flows created by information and communication technologies. They emphasize that in modern education, not only specialists who know their profession well and conduct good lessons, but also personnel who master the ever-spreading new information that is conquering the global world, can take their place. [9]

Therefore, researchers connect the purposeful use of information flows with computer literacy, the culture of using information, and information-communication competence. Each of these is important for training qualified personnel, selecting the necessary information from the flow, and

forming the skill of purposeful use in professional activity. Indeed, modern higher education requires media literacy from future personnel.

7. Teaching higher education institution (HEI) staff to understand and analyze the strategic goals of education is as necessary as familiarizing students, the future qualified specialists, with them. At first glance, this may seem like just a declaration or statement. In reality, however, it may be argued that students do not need to understand and analyze the HEI's goals since they are unlikely to accomplish this task. This is a valid objection, but understanding the goals of the HEI also means comprehending the objectives and tasks of the educational subject, the characteristics of pedagogical technologies, and ultimately, the features of the profession itself.

Today, proposals are being made to transfer classes and the educational process in HEIs into a "subject-subject" system, to give students more freedom in this regard, and even to shorten the academic week to three or four days. If such changes are implemented, it will become common for students not only to improve their professional knowledge during their free time but also to actively participate in the activities of the HEI.

8. The philosophy of education, by integrating theory with practice, forms its own unique model of teaching and upbringing. An analysis of specialized literature shows that such models can be divided into three categories in terms of the degree of academic freedom.

The first category consists of models in which the core content of the educational process is creative inquiry, scientific activity, and intellectual development. Such educational institutions are mainly specialized in culture, art, and creative fields, and their nature is based on academic freedom.

The second type includes educational models that, while fulfilling state requirements, also allow for a certain degree of creative and independent activity. For example, institutions in journalism, architecture, publishing, and tourism fall into this group.

The third type is represented by private and self-financed higher education institutions. Within these models, the integration of theory and practice is expressed in different ways: in the first model, this integration is accepted as a natural process; in the second, the connection between theory and practice is realized largely through state orders; in the third, the significance of the educational system and the specialists it produces is directly determined by how necessary they are for practical application. If society and the labor market demand it, then the model is considered effective.

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