

SPECIFIC CHARACTERISTICS AND SOCIO-PHILOSOPHICAL ANALYSIS OF THE FORMATION AND DEVELOPMENT OF THE YOUTH WORLDVIEW

Xamrayeva Muslima Odilovna

Assistant at the Department of Philosophy and National Idea, Samarkand State

Pedagogical Institute Email: muslimaxamrayeva@mail.ru,

Phone: +99899-123-03-77

Abstract. This article provides a philosophical analysis of the reforms carried out at the level of state programs aimed at improving the quality of education in Uzbekistan. Philosophy of education may pertain to the academic field of applied philosophy or to one of the educational philosophies that promote a specific type or view of education, examining the definition, meaning, and objectives of education.

Keywords: applied philosophy, definition of education, with philosophy, metaphysics, epistemology, study of values, pedagogy and political issues (but not limited to these), education, philosophy of law, theory of education, compulsory military training.

Discussion and Results

1. Concept and Essence of the Philosophy of Education

The philosophy of education can refer to the academic field of applied philosophy or to one of the philosophies of education that promote a specific type or view of education by examining its definition, meaning, and goals. As an academic field, the philosophy of education is "the philosophical study of education and its problems". Its primary subject matter—education and its methods—shares the same core as philosophy itself.

The philosophy of education can be linked to either the educational process or the academic discipline. This means:

- It can function as part of a science concerned with the goals, forms, and outcomes of teaching and learning;
- Alternatively, it can be a disciplinary philosophy implying an interest in the concepts, aims, and methods of this field.

Consequently, it is a component of both the educational sphere and the field of applied philosophy; hence, it utilizes metaphysics, epistemology, the study of values, and philosophical approaches (reflective-theoretical-analytical). Within a worldview, problems related to the essence and characteristics of the entire universe, along with their solutions, are contemplated. These problems encompass complex scientific-theoretical issues such as the origin of the universe, its multiplicity, structure, external form, laws of change and development, dimensions, and foundational composition.

For example, one can study, though not exclusively, issues of pedagogy and politics, the curriculum, as well as the educational process. Specifically, research can explore what constitutes education and training, the values and norms identified in educational practice, the licensing and limitations of education as an academic discipline, and the relationship between educational or pedagogical theory and practice.

The philosophy of education is typically taught in departments or colleges of education rather than in philosophy departments, which is closely analogous to how the philosophy of law is taught within law schools. Along with numerous branches and disciplines of philosophy, the multi-faceted approaches to acquiring education render the philosophy of education a field that is not only diverse but also difficult to define strictly. This similarity should not lead to confusing the philosophy of education with educational theory, which is not clearly defined by the application of philosophy to educational issues alone. Furthermore, the philosophy of education must not be confused with the teaching of philosophy, which refers merely to the instruction and learning of philosophy as a subject.

Instead of viewing it solely as an academic subject, the philosophy of education can be understood as a normative theory of education that integrates pedagogy, curriculum, educational theory, and the purpose of education, while resting upon specific metaphysical, epistemological, and axiological assumptions. These theories are also termed philosophies of education; for instance, a teacher might be required to adhere to a long-standing or perennial philosophy of education.

2. Historical-Philosophical Perspectives on Education

Idealism and Plato's Philosophy of Education: Plato's philosophy of education was rooted in his vision of an ideal republic, where the optimal recommendation for an individual was subordination to a just society. He advocated for separating children from their mothers and raising them under state guardianship, placing great emphasis on identifying children suited for different social classes. Children of the highest rank receive the maximum amount of education so they can defend the city and care for those beneath them. Education is holistic, encompassing facts, skills, physical discipline, music, and the arts, which he regarded as the highest form of diligence.

Plato believed that talent is not strictly hereditary and could exist in any child of any social class. Based on this premise, he asserted that those possessing the appropriate abilities should be trained by the state to be fit for the ruling class role. Recognizing an adolescent as a mature individual by parents and teachers, and consulting them on certain matters, helps them navigate the adolescent crisis without psychological stress.

This essentially establishes a selective public education system based on the assumption that an educated minority of the population is qualified for sound governance owing to their education and innate learning capacity. Plato's works outline the following ideas: primary education is provided to the guardian class only until they reach eighteen years of age, followed by two years of compulsory military training, and

subsequently, higher education for those who meet the requirements. While primary education adapts the soul to the environment, higher education helps the soul attain the light-illuminating truth. Men and women receive the same type of education. Primary education consists of music and physical exercises, aiming to teach and harmonize the gentle and forceful traits within an individual to cultivate a balanced personality.

Perennial Philosophy (Abadiy Falsafa): Perennialists argue that things of permanent importance should be taught to all people everywhere. They believe that the most critical issues are those that develop the human being. Since the details of facts are constantly changing, they cannot be included among the most essential subjects. Thus, principles, rather than fleeting facts, are what must be taught.

Since people are human beings first and foremost, their education should relate primarily to their humanity, rather than to machines or technologies. Because people are human beings first and workers second, they should be taught everything concerning freedom and liberal arts rather than narrow vocational subjects. This doctrine focuses more on wisdom and logic than on raw facts, and places greater emphasis on liberal arts than on vocational training.

Alan Bloom's Historical Context (1930–1992): A professor of political science at the University of Chicago, Bloom endorsed traditional liberal education based on great literature in his extended essay, *"The Closing of the American Mind"*.

3. Progressive and Reflective Education Models

Progressive Education: This approach is built upon the principle that humans are social animals who learn best through life activities with other people. Like proponents of most educational theories, progressives claim to rely on the best available scientific educational theories. According to most progressive educators, children follow a process similar to John Dewey's educational model, acting much like a scientist. This involves reflective education; thinking-based education aims to disseminate spiritual consciousness throughout the educational process.

Reflective approaches can be implemented in the classroom, particularly at the higher education or secondary education stages (in a modified form). Parker Palmer is regarded as one of the pioneers of reflective teaching methods. The *Center for Reflective Mind in Society* established an education-oriented branch, which functions as an association for reflective consciousness in higher education.

Teachers can also employ reflective methods during lesson preparation; the Waldorf school stands as one of the pioneers of this latter approach. Through various practices—such as consciously reviewing the previous day's activities, sustaining student mindfulness, and reflecting upon inspirational educational texts—one can attain the inspiration needed to enrich content, format, or pedagogical methods. Ziegler asserts that teachers can exert a positive influence on students' spiritual development only through their own spiritual development.



While some theories evaluate education as a phenomenon independent of the socio-economic structure of society, others emphasize that education possesses a class character, aimed at forming specific political, philosophical, moral, and legal views in every member of society. Just as the objective of education changes in accordance with objective life demands, the character and direction of education transform in line with its underlying purpose.

CONCLUSION

In conclusion, the philosophy of education serves as an essential framework for analyzing how a young person's worldview is structured. Whether adopting classical idealist models, perennial principles, or progressive and reflective methods, education remains inextricably linked to the socio-philosophical demands of the era. For Uzbekistan, aligning these global educational philosophies with state-level reforms provides a comprehensive path toward elevating educational quality and fostering a mature, critical, and well-rounded worldview in the younger generation.

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