

PHILOSOPHICAL VIEWS ON RAISING A BOY AS INTERPRETED BY WESTERN PHILOSOPHERS

Khojikulov Naimjon Raimovich

Dean of the correspondence department

University of Science and Technology.

<https://doi.org/10.5281/zenodo.17477567>

Abstract. This article examines the philosophical views of Western philosophers on the upbringing of boys through contextual analysis. As society developed, the forms and methods used in the theory and practice of upbringing gradually changed, and we can observe that various views, opinions, and theoretical approaches related to the problems arising from upbringing and their solutions have been refined in connection with socio-historical developments. Concepts of upbringing methodology, its place and role in human life, as well as issues of its significance in practical life, were reflected in the works of such Western philosophers as Socrates, Plato, Aristotle, Jean-Jacques Rousseau, Claude Adrien Helveti, Denis Diderot and Immanuel Kant.

Key words: education, family, society, boy, education methodology, state, Renaissance.

ФИЛОСОФСКИЕ ВЗГЛЯДЫ НА ВОСПИТАНИЕ МАЛЬЧИКА В ИНТЕРПРЕТАЦИИ ЗАПАДНЫХ ФИЛОСОФОВ

Аннотация. В данной статье рассматриваются философские взгляды западных философов на воспитание мальчиков посредством контекстуального анализа. По мере развития общества формы и методы, используемые в теории и практике воспитания, постепенно менялись, и мы можем наблюдать, как различные взгляды, мнения и теоретические подходы, связанные с проблемами воспитания и их решениями, совершенствовались в связи с общественно-историческим развитием. Представления о методологии воспитания, её месте и роли в жизни человека, а также вопросы её значения в практической жизни нашли отражение в трудах таких западных философов, как Сократ, Платон, Аристотель, Жан-Жак Руссо, Клод Адриан Гельвети, Дени Дидро и Иммануил Кант.

Ключевые слова: воспитание, семья, общество, мальчик, методология воспитания, государство, эпоха Возрождения.

Western thinkers have always strived for a human originality, a distant memory of the mysterious and legendary East, for simple human relationships, especially sincerity and love, devoid of false and hypocritical compliments, egoism, and material interests. They were convinced that the question of education lies at the very core of these relationships.

Scientific knowledge of educational theory among the ancient Eastern peoples began to be mastered by the Greeks and Romans by the first millennium BC. The development of city-states in Greece in the 9th - 8th centuries BC and the great Greek colonization in the 8th - 6th centuries BC allowed them to become acquainted with other peoples of the Mediterranean and Black Sea and exchange products with each other. On the other hand, during this period, the process of forming centralized states was completed in countries such as Ancient Egypt, Babylon, Assyria, Syria, and Phoenicia. By this time, "a decisive step had been taken toward understanding the world by the human mind, from its religious and mythological understanding" [1]. It is noted that in the states that emerged during this period, the issue of education rose to the level of state policy, was considered a state task, and direct participation in education was

transferred to the state. For example, the Spartans strove "to raise children to be strong, physically healthy, hardy, and trained warriors." Their boys lived at home until they were 7 years old, then were placed in a state educational institution called " Agella ", where they received an education and were raised until they reached the age of 18. The heads of these institutions were prestigious and famous people appointed by the state, they were called " pedonomists " and they supervised all educational work.

In particular, special attention was paid to the education of adolescents, who were taught to be physically healthy through various exercises, taught to endure cold, hunger and thirst, and to tolerate pain. In the Spartan educational system, after boys reached the age of 18-20, they were transferred to a special group of "ephebes" (in Ancient Greece, ephebes were called adolescents who had reached puberty) and underwent military service" [2]. Thus, in the process of education in Sparta, mental, moral, aesthetic and physical education were carried out harmoniously.

As society developed, the forms and methods used in educational theory and practice gradually changed, and we can observe that various views, opinions, and theoretical approaches related to the problems arising from education and their solutions were refined in connection with socio-historical developments. These "changes in the socio-historical, socio-scientific, and cultural foundations led to changes in the foundations of educational methodology and the formation of a new educational methodology." Concepts of educational methodology, its place and role in human life, as well as the problems of its significance in practical life were set forth in the works of such Western philosophers as Socrates, Plato, Aristotle, Jean-Jacques Rousseau, and Claude Adrien. Helvezi, Denis Diderot and Immanuel Kant.

E.E. Fedorova writes: "There are three specific levels of Socratic dialogue. The first level is the conversation itself or in the form of a dialogue, the second level is in the form of strategic discourse, which characterizes the form of dialogue in the process of development. The third level is called metadiscourse, which concerns the rules of conducting a dialogue. [3] Plato, on the other hand, emphasizes that "education should be organized by the state and serve the interests of the ruling groups," and recommends that boys receive an education from the age of 3 to 6 under the guidance of state-appointed tutors. From the age of 7 to 12, he recommends that they study in state schools and teach them reading, writing, arithmetic, music and singing. It emphasizes that boys aged 12-16 should study in the "Palestra" school, where physical exercises are taught, up to 18 in schools where secular sciences are taught, and up to 18-20 in "Ephebe" schools, where they should undergo military Preparation. After graduating from the Ephebe School, capable and talented young men must complete the third stage of higher education, which includes philosophy.

Aristotle, focusing on the systemic process of "family-state-personal virtue-harmony of the will" in the upbringing of a boy, developed the methodological aspects of educational theory.

Overall, the views of ancient philosophers on education had a strong influence on the views of Western European philosophers.

In general, although the views of the ancient philosophers Socrates, Plato and Aristotle were put forward based on the interests of the society of that time, in their opinion, the possibility of achieving happiness by raising a boy to be a morally mature person is of paramount importance. One of the distinctive features of medieval Western civilization was corporatism. During this period, the French philosopher and educator Jean-Jacques Rousseau criticized scholastic methods of teaching and educational work in his work "Emile, or On

Education" (1762), which was devoted to the problems of pedagogy. He argued that the primary task of school is to educate true men and citizens. He advocated independent thinking in children. [4]

Another French philosopher of the Enlightenment, Claude Adrien Helvetius, unlike other philosophers of his time, viewed boys' abilities as a product of upbringing, believing that "all men have the same abilities and therefore respond equally to the beneficial effects of education.

The theory that Helvetius adopted from Locke and which formed the basis of his philosophy was that education determines a person's success." [5] Jean H. Bloch notes that "Helvétius's views had a strong influence on the formation of J. Rousseau's pedagogy, and also provided him with the opportunity to express his controversial views. [6]

Another famous German philosopher who advanced his philosophical views on the upbringing of boys was Immanuel Kant. His ideas on educational theory serve as the methodological basis for the development of modern views on education. According to researcher R.K. Khaitmetov, "I. Kant understood education as the formation of knowledge and skills and believed that it relates to natural education, which includes the development of physical strength and mental abilities, as well as the formation of discipline. "Education, on the other hand, is associated with the formation of morals and ethics and differs from school education or training (acquisition of skills) and pragmatic education (development of intelligence), as well as from practical education" [7].

The central theme of Georg Wilhelm Friedrich Hegel's educational philosophy is *Bildung*, which translates as "education," but more closely corresponds to the concepts of "formation," "development," and "culture." With this theme, Hegel reveals the process of self-development of the mind or Spirit, embodied in culture and history. In his opinion, "The primary goal of education should be the deepening of the soul through awareness and community and helping the learner overcome his natural simplicity and wildness."

The above contextual analysis allows us to draw the following conclusions:

Theories about the methodology of education, the problems of its place and role in human life, as well as its significance in practical life are an interesting and relevant topic that has been studied with great interest by Western philosophers from ancient times to the present day as the main philosophical problem in the center of attention;

In the school of ethics founded by the ancient Greek thinker Socrates, he focused on developing general qualities in boys, as well as specific qualities such as courage, wisdom, moderation, justice, and others. Plato advocated that "education should be organized by the state and adapted to the interests of the ruling groups." Aristotle argued that "for the perfect man to be a perfect citizen, the state must also be perfect," and that "although the highest goal is the attainment of truth through observation and intellectual intuition, human nature is imperfect," and that because of this imperfection, "life experiences the need for a whole series of blessings and virtues."

While one of the Western philosophers of the Renaissance, J.J. Rousseau, put forward his idea of "free education", Helvetius, unlike other philosophers of his time, considered the abilities of boys as a product of upbringing and saw in "education the key to a person's success";

D. Diderot demonstrated that "every person by nature possesses individual developmental potential and characteristics, but their manifestation depends on the influence of society and education," and pointed out the need for an institutional approach to the issue of education, while I. Kant paid special attention to the issue of moral duty in the upbringing of boys and approached

education from a structural-functional point of view. It was emphasized that the main theme of Hegel's philosophy of education is Bildung, and although this term is translated as "education," it more closely corresponds to the concepts of "formation," "development," and "culture," and that the formation of the human "self" is of paramount importance, based on his philosophy.

LIST OF REFERENCES

1. Холмўминов Ж. Шарқ ва Ғарб: тамаддунлар мулоқоти. – Тошкент: Shafolat Nur Fayz, 2023. – Б. 124.
2. Ҳамаев Н.М. Қадимги Юнонистон ва Рим ўлчов бирликлари тарихидан // Academic research in educational sciences Volume 2 Issue 7 2021 ISSN: 2181-1385 Scientific Journal Impact Factor (SJIF) 2021: 5.723 Directory Indexing of International Research Journals-CiteFactor 2020-21: 0.89 DOI: 10.24412/2181-1385-2021-7.
3. Источниковедение Древней Греции (эпоха эллинизма) / под ред. В. И. Кузищина. - М.: Изд-во Моск. ун-та, 1982. - 240 с.; Белох Ю. Греческая история в 2-х томах. Т. 2. Кончая Аристотелем и завоеванием Азии. Архивная копия от 4 ноября 2018 на Wayback Machine / Пер. с нем. М. О. Гершензона. - 3-е изд. / под ред. и со вступ. ст. Ю. И. Семёнова. - М.: Государственная публичная историческая библиотека России, 2009. - 474 с.; Егер О. Всемирная история. - Т. 1. Древний мир. - СПб.: Полигон; М.: ООО «АСТ», 2010. - 672 с.; Зайков А. В. Место и роль спартанской государственности в древнегреческой цивилизации (теоретический аспект) // Материалы XV Международной научно-практической конференции Гуманитарного университета. - Екатеринбург: Гуманитарный университет, 2012. - Т. 1. - С. 340-345. Лурье С. Я. История Греции. - СПб., 1993. - 680 с.; Ляпустин Б. С., Суриков И. Е. Древняя Греция. - М., 2007. - 362 с
4. Элмуротов Ж.Ш., Азимова Ч.А. Қадимги Шарқ ва антик давр фалсафасининг ўзаро фарқ қилувчи ва ўхшаш жиҳатлари // Academic Research in Educational Sciences Volume 4 Issue 5 2023 ISSN: 2181-1385 ISI: 0,967 Cite-Factor: 0,89 SIS: 1,9 ASI: 1,3 SJIF: 5,771 UIF: 6,1. – Б. 699-677.
5. Ғарб фалсафаси / Тузувчи ва масъул муҳаррир Қ.Назаров. – Тошкент: Шарқ, 2004. – 720 б.; Полякова М. В. Проект «Круг Сократа» или как научиться вести сократовскую беседу // Заметки ученого. 2015. - Т. 1, № 1-1 (1). - С. 92-103.; Иванова О. Э., Точилкина Т. Г. Сократический диалог как обучение совместному решению проблем // Азимут научных исследований: педагогика и психология. - 2017. - № 3 (20). - С. 108-111.; Фёдорова Е. Е. Ценностный аспект диалога в философии Сократа и софистов // Вестник науки и образования.- 2019. - № 5 (59). - С. 31-34.; Алымова Е. В. Сократический диалог как кайротический логос // Журнал Сибирского федерального университета. Гуманитарные науки. - 2020.- № 8. - С. 1283-1249.
6. Фёдорова Е. Е. Ценностный аспект диалога в философии Сократа и софистов // Вестник науки и образования. - 2019. - № 5 (59).- С. 31-34.
7. Sworowski Jeffrey “...A la Chasse des Idees”: The Educational Ideas of Claude Adrien Helvetius in Context / Dissertation, Concordia University. -Canada, 1995. <https://philpapers.org/rec/SWOALC>

8. Jean H. Bloch. Rousseau And Helvetius on Innate and Acquired Traits: The Final Stages of The Rousseau-Helvetius Controversy. // Journal of the History of Ideas, 1979. 40 (January-March): - Pp. 21-41.
9. Жилин С.Н. Педагогические идеи Дени Дидро. Бюллетень медицинских Интернет-конференций (ISSN 2224-6150). Том 9, № 4. 2019. – С. 167.
10. Кант И. Педагогика тўғрисида / П.Тешендорф (сўз боши), Немис тилидан М.Акбаров таржимаси. - Тошкент: Niso Poligraf, 2013. – Б. 57-58.