



PHILOSOPHICAL AND ANTHROPOLOGICAL FOUNDATION OF MODERN PEDAGOGICAL EDUCATION

Rakhmonova Makhfuza Kholmurodovna
candidate of Pedagogical Sciences Karshi
State University (Karshi, Uzbekistan)

Resume

The article describes the tendency for the integration of pedagogical concepts of education on a philosophical and anthropological basis, the philosophical and anthropological approach presupposes a certain method of studying education - “philosophizing”, which is directly related to the study of a person, his life, his personality, the search for means of assisting him in self-determination, finding the meaning of life.

Keywords: trend, integration of pedagogical concepts, philosophical and anthropological basis, method of education research - “philosophizing”.

Introduction

Currently, there is a tendency in the scientific community to integrate pedagogical concepts of education on a philosophical and anthropological basis. In modern socio-cultural conditions, the position of the individual in the structure of education has changed, the attitude towards her not only as an object, but also as a subject of pedagogical interaction. This requires a revision of the philosophical and pedagogical foundations of education in general and a polyparadigmatic conceptualization of teacher education in particular. The methodological function of the philosophical and anthropological substantiation of education is to accept the pluralism of modern concepts (sociological, cultural, pragmatic, existential, hermeneutic, etc.) and to develop an integrative model of education based on consistency and holism.

It is known that the philosophy of education considers how the mental and moral development of a person takes place in a cultural environment and how the educational system can and should contribute to this process. The new philosophy of education requires an adequate organization of its content on the basis of the principles of the integrity of culture and man. Turning to the richest traditions of world philosophy in the process of education can help in solving the most difficult problems of human existence, the meaning of life, its purpose in it, in the analysis of the most exciting problems of a person. Fundamental anthropological concepts, such as integrity, reflection, subjectivity, spirituality, freedom, selfhood, value, meaning, etc., play the role of mechanisms for the development of subjects of education. Only philosophical anthropology is able to provide pedagogical science with systemic and holistic knowledge about a person in the interpretation of pedagogical anthropology.



Literature Review

The starting point in the formation of the philosophical and anthropological approach to education was the ideas of K.D. Ushinsky that pedagogy is a science only if it is based on the synthesis of the human sciences and, above all, on philosophy. If philosophical anthropology is the doctrine of the whole person, then pedagogical anthropology is the doctrine of the developing person, as an educator and educated. Ushinsky put forward the idea of creating an integrative teaching about a person - a philosophical and anthropological theory, according to which pedagogy, before teaching, educating and harmoniously developing a personality, must study it in all aspects, its nature and place in the system of pedagogical relations [1].

The first attempt to create such a theory was made in Germany. In the works of M. Scheler, the foundations of a new philosophical and pedagogical direction were laid, the followers of which were O. Balnov, G. Plesner, G. Roth and others. In our country, only at the end of the 20th century, a philosophical and anthropological trend arose (A. Valitskaya. And Kolesnikova, L. Luzina, O. Prikot, V. Shubinsky and others). In the works of representatives of this trend, the problems associated with the creation of pedagogical anthropology based on the use of all achievements in the field of human studies, previously understood by philosophical anthropology, were illuminated.

Materials and Methods

The philosophical and anthropological approach presupposes a certain method of studying education - "philosophizing", which is directly related to the study of a person, his life, his personality, the search for means of helping him in self-determination, finding the meaning of life, purpose. Its pedagogical context is focused on studying the spiritual life of a person, comprehending his essence, understanding, sympathy, empathy. The specificity of socio-pedagogical activity lies in the fact that it relies on the basic philosophical and anthropological principles, at the same time, not denying, but preserving general pedagogical (conformity to nature, cultural conformity, freedom conformity, complementarity). The main methodological provisions of the approach under consideration are as follows:

It is based on the ideological principles of humanistic philosophy and psychological pedagogical anthropology.

Its subject is the real event of the subjects of education.

Means and mechanisms are a person's ability to self-knowledge, self-development, self-improvement, diayuga and interaction, understanding and mutual understanding.

At one time, N. Pirogov wrote that it is impossible to talk about the reform of education without fully realizing the idea from which the reform itself should flow. He pointed to the deep connection between parenting and philosophy. In the failure of the famous article "Questions of Life" the author reveals the reasons for the "slippage" of the education reform: the uncertainty of the goals and meanings of education, educational ideas, the shortcomings of our own education "we do not like philosophy, we do not believe in psychology" [2].

The tasks of professional pedagogical education do not include the solution of global contradictions of a sony character. Another function is intended for him - to prepare a person for survival in an unstable



society, to develop mechanisms for survival, resilience, to teach him how to independently solve “life questions”. The process of modernization and reforming of the higher education system has clearly revealed the realism and the possibility of realizing the educational ideal, which can be defined as "freedom and self-development of the individual." Development is determined by both external (socio-cultural and ecological) and internal (natural) factors that determine a person's personal growth. At the same time, the very term "education" presupposes the presence of a third dimension of a person (existential) - "a person forms himself."

The process of self-education at the student age occurs in the process of self-development. Self-development can be understood as the socio-cultural process of conscious self-education, self-education, self-determination, and the anthropological process of self-actualization and self-realization of a person, inner growth. According to I. Kant, this is “the cultivation of one's own strengths” [3]. M. Mamardashvili understands self-development as “the act of gathering your life into a whole, as organizing your consciousness into a whole” [4]. With regard to vocational education, self-development is understood as an anthropological characteristic of a person - the subject of education, a "subjective reality", i.e. it records the process of collecting, integrating a person in himself artificial (cultural) and natural (natural) for the formation of a new quality, which can be expressed only in a single subject [5]. At the same time, self-education is considered as a process of the individual's conscious development of his mental, physical, creative forces, moral qualities, intellectual and social abilities with the aim of "self-construction" to an integral personality capable of self-realization. This is a way of "embedding oneself" into the sociocultural process, into society, a means of preserving identity, human dignity, individual freedom, and the development of creativity. And self-development is a condition and result of self-education, integrating the activity of the subject, aimed at "collecting", the formation and development of his individuality, his character and abilities.

Psychological and pedagogical anthropology introduces the idea of the development of a person in essence as a "cardinal transformation" of his own self, as a leap in the course of development, as a result of which a person becomes a true subject of his life, self-development. From this point of view, higher education can be truly developing if it implements all types of development, "the center of which is self-development" [6]

O. Gazman also distinguished between the concepts of “socialization” and “individualization” of education and raised the question of the need to develop two types of programs: a) education in the context of familiarizing the younger generation with national, general cultural values and normative behavior in the system of interpersonal, social and state relations, and b) programs of pedagogical support for individual development [7]. In numerous publications of recent years, the idea of solving the problem of personal orientation and individualization of modern domestic higher education has also been persistently promoted. Students are different, they differ in their abilities, capabilities, level of readiness for mastering professional knowledge. But the curriculum at the university is the same for centuries. Therefore, in order for education and upbringing to be individualized and personally oriented, it is necessary to create special educational subjects and special courses aimed at determining the psychodynamic qualities of students, diagnosing their abilities and personal capabilities, developing



professionally significant qualities, competencies, and socio-anthropological integrity. The creation of programs for individual support of students in education is the most important function of universities today.

In this regard, the professional and educational training of modern teachers and psychologists is increasingly acquiring the character of psychological support for professional and personal development. Thus, the current situation confronts us with the need to choose a qualitatively new approach to the implementation of teacher education. This approach, according to many scientists (V. Slobodchikov, E. Isaev, T. Vlasova, A. Ogurtsov, E. Shiyanov, A. Danilyuk, etc.), is based on the anthropological principle of constructing humanitarian knowledge. Anthropocentrism in the organization of pedagogical education meets the requirements for modern higher education and integrates the human-centered achievements of the leading scientific areas of the late 20th and early 21st centuries. It seems to us that the basis of such a model of education is the theory of self-organization (synergetics), which makes it possible to solve many cultural and educational problems. As a new direction in the science of self-organization of matter, synergetics acts as a methodological guideline for building a new concept of education. Among the fundamental ideas of such a concept are:

- the idea of integrity (holism), which recognizes the unity of the natural world and the human world;
- the idea of tolerance (tolerance) in relation to other individuals and societies in the social system;
- the idea of self-organization and self-development, representing the world in the unity and integrity of dynamically open interacting systems;

an acmeological idea, in the context of which the problems of the development of the spiritual world of a person are solved, his achievement of his socio-anthropological integrity.

Discussion and Conclusion

The development of theoretical and methodological foundations of anthropological and acmeological education is associated with the solution of pedagogical problems in three directions. The first integration of forms and methods of organizing professional training from the standpoint of a philosophical and anthropological approach. The second is the transition from mono-subject to polysubject paradigm of interpersonal relations in the pedagogical process. The third is the practical implementation of the concept of psychological and pedagogical support. Psychological and pedagogical support of subjects of education is understood by us as the inclusion of anthropological intrapersonal mechanisms of self-movement. When developing a complex of pedagogical technologies for vocational training, the level of personal and professional development achieved by the student, as well as the specifics and structure of future professional activities, are taken into account.

So, in the process of experimental work carried out for many years by a team of scientists and teachers of the Taganrog State Pedagogical Institute, psychological and pedagogical conditions have been identified. necessary for the development of the personality of an acmeologically oriented professional who is able to get out of the influence of the functional preset TM, possessing socio-anthropological integrity. In other words, attitudes towards human subjectivity come to the fore, that is, decency, mercy,



empathy, tolerance, an outstripping vision of pedagogical activity, reflexive attitudes, a humanistic orientation, the optimal possibility of self-realization.

In the course of the experiment, theoretical substantiation and practical approbation of the anthropological and acmeological model of professional training of specialists of a new type were carried out and adequate pedagogical technologies of self-development were developed for this, contributing to the improvement of the quality of education, correcting and stimulating the process of professional and personal development of students. In this regard, the tasks of ensuring successful primary adaptation of students, identifying professional orientation, forming motivation for social and pedagogical activity, professional self-awareness, social and moral values and spiritual qualities of future specialists were solved. The developed complex of acmetechnologies used in the educational process is focused on the development of pedagogical reflection, value orientations, author's pedagogical position, creative abilities, mastering modern methods of self-development.

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