

The Image of Wisdom in Uzbek and English Literature

Siddikova Gullolaxxon Ahmadjon qizi

2nd year master's student of Namangan State University

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ABSTRACT

Many people believe that the highest stage of human development is wisdom. Although revered by everybody, it is unknown whether the idea of wisdom can be applied in the same ways in all cultures. We examine the existing scholarly definitions, representations of wisdom in various world philosophies, folk beliefs on wisdom and its growth, and empirical insights evaluating expression of wisdom-related features as we evaluate the recent research on this topic. Scholarly and cross-cultural folk notions seem to have a lot in common, pointing to the fact that wisdom contains some features of pragmatic reasoning but is less clear when it comes to emotion regulation and prosocial aspects. In terms of how much they emphasize social aspects and view wisdom development as an incremental ability (rather than an unchanging thing), folk views about wisdom vary among cultures. Also different across cultures is the propensity for wisdom expression. We urge an understanding of the distribution and purpose of psychological phenomena associated to knowledge that is rooted in culture.

Introduction

Wisdom literature was a category of literature in many cultures in the time of the Old Testament. Wisdom literature deals with the way the world “works.” It can deal with the big philosophical problems and the smaller things that may be addressed with common sense. Modern philosophical writings might be considered to be in the same vein as ancient wisdom literature. Modern philosophers write about such lofty issues as the problem of evil, while others address more mundane matters from a practical standpoint. A modern example of the more practical wisdom might be Benjamin Franklin’s “Poor Richard’s Almanac,” source of the wise saying “Early to bed, early to rise, makes a man healthy, wealthy and wise.” This is not lofty, academic philosophy, but it is philosophy of sorts.

Materials and methods. People have talked about wisdom as one of the most prized human qualities for millennia (Assmann, 1994). Many philosophical traditions have linked wisdom to the idea of a good life (Kekes, 1995), orientation towards the greater good (Jeste & Vahia, 2008; Sternberg, 1998), and a virtuous life (Dahlsgaard, Peterson, & Seligman, 2005). What is knowledge? Similar to the notion of culture used throughout various chapters of this manual, this term can signify many different things. For example, “wisdom literature” is a specific literary genre with a cultural context that includes works like Confucian Analects and Solomon’s Book of Proverbs. At the same time, it can also refer to particular ways of doing things and ideas; it’s a collection of attitudes and ways of acting that people use to describe virtue in others and themselves, as well as to try to live up to it.

We begin combining many viewpoints on wisdom and its connection to culture and literature in this article. In order to achieve this, we first go over a few standard definitions of wisdom. We’ll discuss three key topics in wisdom research in the humanities and social sciences: Ancient

wisdom writings, folktales concerning wisdom's emergence, and expressions of wisdom-related psychological traits are the first three. We also examine related academic work that combines etic and emic perspectives on each issue (Berry, 1990; Grossmann & Na, 2014). We shall concentrate on the cross-cultural expression of particular psychological traits using the etic approach. We shall consider the culturally specific applications of these traits using the emic approach. We will expand on current empirical data and theoretical understandings in cultural psychology throughout the chapter.

Discussion and results. Since the onset of empirical study on wisdom, scholars have proposed a distinct set of definitions that was built on historical traditions and contemporary folk theories. Notably, these “explicit theories” can be distinct from the classic and folk characterizations of the construct. This is mainly because wisdom scholars aimed to define a scholarly standard for wisdom, as a tool for the development of generalizable methods for capturing the psychological characteristics attributed to this quality. This approach stands in contrast to the frequent emphasis on norms and ideals in folk theories of wisdom.

philosophy of the West. Classical Eastern and Western philosophy have both placed a strong emphasis on the concept of wisdom. According to many traditions, the Ancient Greek belief systems that emphasized the value of knowledge and logical reasoning had the greatest impact on Western societies' conceptions of wisdom (Robinson, 1990). The majority of Greek philosophers agreed that wisdom involves knowing the nature of the world and being able to comprehend the truth. The school of western wisdom ideas that Socrates (470–399 B.C.), Plato (428–348 B.C.), and subsequently Aristotle (384–322 B.C.), supplied is undoubtedly the most influential.

Socrates' philosophy is frequently interpreted as the idea that the universe is too complicated to be adequately explained by a single, logical conclusion. In order to find out what one doesn't know and learn more, one must ask questions (Durant, 1961). Being intelligent is difficult; in fact, Socrates stressed that human cognitive limitations are a major barrier to wisdom. Considering that no one, save God(s), possesses perfect thinking, he proposed that men fall somewhere along the spectrum between the ignorant and the smart. Instead, individuals can develop into "lovers of wisdom" or sophists (philosophical teachers) and never stop learning (Adler, 1952).

The route to wisdom (as knowledge) can be started by those who value wisdom beginning to explore the limits of their own and others' knowledge.

The idea of intellectual or epistemic humility was one of the main ideas credited to Socrates. Plato claims that the Delphi oracle declared Socrates to be the wisest of mankind, which surprised Socrates and inspired him to seek out a wiser person among politicians, poets, and artisans. But after speaking with each of them about various issues, he discovered that either they lacked information or—for craftsmen—their knowledge was limited to a particular field.

Socrates is alleged to have said following one of these encounters, "So I thought, as opposed to him in this small extent I am wiser: that what I do not know, in no way I think I know" (Plato, 2000, 1. 21d, Apology). The "humility theory of wisdom" is the moniker given to Socrates' philosophy of wisdom by this and some adjacent passages. It is believed that intellectual humility, or the ability to recognize one's limitations, drives thought and inquiry, which leads to the acquisition of information and, ultimately, the development of wisdom. Following the Socratic tradition, Aristotle, a student of Plato, is frequently credited with further subdividing wisdom into two parts: *Sophia*—the theoretical knowledge about the universal truth or true nature of things, and *phronesis* – the practical application of knowledge through reasoning about best actions in a given context with an aim of living well (Aristotle, 1953, bk. 6).

Assmann (1994) observed that the fundamental ideas about how to live righteously are shared by

all Abrahamic religions. Christianity predominated both the religious and cultural frameworks, particularly in the West. Christians have claimed that humility and wisdom are associated since the time of the Old Testament (and especially the New Testament), in line with Socrates's humility hypothesis of wisdom. This is not surprising given how Aristotelian ideas were incorporated, at least since Thomas Aquinas, into the ethics literature of medieval Christian intellectuals. Because God is perfect and has access to the absolute truth, Christians hold that humans are limited in their understanding of it because they are sinners. Therefore, seeking wisdom and being lowly before God are the ways to attain it. It is typical to hear individuals describe wisdom as partially supernatural and connected to moral perfections, ideals, and self-transcendence because wisdom is divine.

In general, Western philosophical traditions emphasize both the cognitive components of wisdom (such as practical reasoning) and knowledge of universal truths. The conceptions of wisdom from non-Western countries will be compared and contrasted in the next section based on cultural factors.

Conclusion. Every culture has a way of recording the practical advice of previous generations and an important part of life is becoming familiar with this cultural data. The Wisdom Literature contains writing designed to help people live righteously, in ways that are pleasing to God. Wisdom is the combination of experience, knowledge, and careful decision. It can help improve your life in all aspects: emotional, mental, physical, and financial. Wisdom has played an important part in human evolution. Our ancestors spent years adapting to their ever-changing environment. They experienced hardships and learned to survive. Their knowledge and experiences were passed down to their descendants to give them a greater advantage and increased likelihood of survival. Without wisdom acquired and passed down over the years and centuries, it is likely that most of us would not be able to survive today, making wisdom the principal thing in life.

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