

THE ROLE OF PHILOSOPHY IN MODERN EDUCATION

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ABSTRACT	KEYWORDS
Abstract: The article examines the methodological foundations of modern education. Attention is focused on the importance of "hermeneutics" for the formation of "understanding" pedagogy. The effectiveness of the comparative approach in the educational process is investigated.	comparative approach in philosophy and pedagogy, innovations, methods of understanding education, multidimensional connections, new reflexivity, modernization of the activity approach, modern pluralism, philosophical concept

In contrast to the usual ideas about the exhaustion of the influence of philosophy on public life, we immediately emphasize that at present philosophy and its methods remain the most important methodological foundations and an effective tool for understanding the new reality, and this understanding is the foundation of the reforming education system.

In Uzbekistan, with social changes, peculiar and unique conditions have developed for philosophy. Socio-political changes have allowed philosophers to "read", re-evaluate, and select from academic philosophy principles that are able to explain modern processes and exclude outdated ones that have lost their former theoretical significance under new social relations. New hypotheses and new conceptual solutions in various spheres of public life have become an impulse and driving force in the constant updating and improvement of multi-layered and multi-complex reality.

The practice of a new pluralism is emerging. I would like to note that pluralism is an integral attribute of philosophical thinking at any stage of socio-historical development. All outstanding philosophers have had and defended their own views since the appearance of philosophy. But modern pluralism has its own peculiarities, and, unlike the traditional view, in modern philosophical directions, the subject, status and place in scientific knowledge are defined ambiguously, and awareness of any methodological view determines tolerance towards opponents.

Both philosophical and general scientific concepts are being modernized: "activity", "ideology", "consistency", "reflexivity", "self-organization". The concepts of "intentionality", "convention", "paradigm", "hermeneutic circle" and others are filled with philosophical content, new "categorical-conceptual grids" are formed, which interact with each other and produce new approaches and methods of cognition.

In the philosophical arsenal of modern research, the comparative (comparative) approach proves to be effective. It is used in two guises:

- a) among professionals (in dialogues);
- b) when studying connections in interdisciplinary and interdisciplinary educational processes (in teaching).

Comparative studies, as well as pluralism, are implicitly present in philosophy itself, since even the assimilation of historical and philosophical knowledge is impossible without the involvement of comparative analysis.

In the age of rapid differentiation of scientific disciplines and the need for their integration, the comparative approach in cognition acts as a condition for the existence and development of specific sciences that determine the development of philosophy. The implementation of such multidimensional connections in the process of cognition requires the allocation of multilevel methodological foundations: general, particular, interdisciplinary.

New methodologies ("intermediate"), based on the synthesis of general philosophical and special scientific methodology, began to have a high explanatory potential. Intermediate methodologies themselves appeared in scientific knowledge only in the twentieth century. Their general scientific foundations were system, self-organization, socio-cultural foundations - a new philosophical anthropology, a new reading of the activity approach, a new reflexivity.

This duality is becoming very important in the education system. Its characteristic feature is the desire for awareness of education itself, and this cannot be done without philosophical reflection. Therefore, philosophy as an academic discipline in the modernization educational process is designed to take its rightful place. (Apparently, it has already taken, but, unfortunately, as is often the case in reality, the process of realizing this fact has not yet been completed). And if philosophy acts as the self-consciousness of culture, then education provides the process of introducing a person to culture, and at the present stage also with an emphasis on the formation of the "human in man": it is impossible to bypass philosophical questions about man and his versatility.

The questions formulated by I. Kant in his main works are "What can I know?", "What should I do?", "What can I hope for?", "What is a person?", as well as the statement in his article "The idea of universal history in the world civil plan" that "culture it consists in the social value of a person", can be considered at present as the philosophical basis of the competence approach, the development of basic competencies - cognitive, civil, professional, moral and others. Only in this case, education can fulfill an essential and meaningful humanistic mission.

The activity approach still occupies a special place in the educational process. Pedagogical activity, however, like any other, includes various aspects: practical, theoretical, value. But we can agree with V.A. The lecturer's point is that "the activity approach can show its validity in modern conditions only if attempts are made within its framework to understand those phenomena that have been identified in non-activity and anti-activity concepts: phenomenology, a number of variants of the analytical philosophy of consciousness and analytical philosophical psychology, in cognitive psychology proceeding from a computer metaphor mental processes". Consequently, the activity approach is not feasible without scientific research, without creative intuition and understanding of real facts (i.e. qualitative certainty of the studied object), because pedagogical activity is a creative, innovative activity (including the ability to manage changes), and for this a meaningful elaboration of all educational programs, projects and initiatives is necessary.

The main task in modern education is the formation of an "understanding" pedagogy. Pedagogy in the past developed in the paradigm of classical rationality, which was based on logic and subject

knowledge. The pedagogical process was based on the object-subject cognitive system. The hermeneutics of the twentieth century presented new aspects and methods of understanding reality to science, not excluding the pedagogy of knowledge, but attaching to it the pedagogy of understanding, which turned to personal experience, a system of values, self-awareness (of the teacher) in the subject (education), moved the center of the educational process from the object to the subject, from object-subject relations to the subject-subject, paid close attention to the co-creation of communication participants in the pedagogical process.

"Understanding" pedagogy in the modern educational process intersects with existential pedagogy, in which the central idea is also a person and his development. This existential attitude underlies modern continuing education.

Since "understanding" pedagogy is creative, one of the conditions for the formation of creative thinking is the ability to reflect. In modern conditions, under the influence of a huge flow of information and the speed of its change, a quick reaction to information novelty, semantic assessment, independent interpretation of texts and effective implementation of goals is required from the subject, which characterizes "nonlinear" thinking. And this is not an easy task.

Every human ability has normal, extreme and abnormal conditions of realization. The ability to reflect is a special ability that requires only normal conditions in the learning process. Teachers will have serious innovations in terms of developing methods that combine the formation of cognitive interest and constant mental exercises - "training", and for this it is necessary to improve skills, improve the quality of methodological literacy, without which "understanding" pedagogy will remain an unrealized dream. And really, how can a student be taught to make a choice independently without knowing the categorical structure of thinking? How can a person live in the modern world without critical philosophical thinking, without a "new" reflexivity in relation to the world and to himself (analysis of his thinking on the content and construction of thought structures)?

Let's return to the "intermediate" methodologies in modern cognition. One of such "intermediate" methodologies is the philosophical concept of the "middle" level developed by the author. The specificity of this concept is as follows: it carries out a philosophical analysis of non-philosophical concepts, establishes new meanings, creates syncretic explanatory models. In each concept there are two plans: philosophical and private scientific. As a result, the concepts of private science are interwoven into the context of general theory, sometimes without violating the general ideas, and sometimes changing them. In this concept, each specialist is included in the holistic world from his "disciplinary" side, and philosophy systematizes these sides into a holistic unity; moreover, philosophical knowledge becomes accompanying in understanding the problems that are solved by specific sciences. There are examples of the application of the philosophical concept of the middle level in pedagogical scientific research.

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