

THE ROLE OF PHILOSOPHY IN THE HIGHER EDUCATION SYSTEM

Ismadiyorov Komil Maxamadiyorovich

Andijan State Pedagogical Institute, Lecturer at the Department of National Idea,
Fundamentals of Spirituality, and Legal Education, 4 Dustlik Street, Andijan,

E-mail: anddupimanaviyat@mail.ru

ABSTRACT	KEYWORDS
The spiritual transformations occurring in contemporary human life and the challenges arising from globalization processes highlight the significance and relevance of the science of philosophy. The necessity to shape the philosophical thinking of young people to protect them from spiritual threats and various foreign, harmful ideas, and to enhance their philosophical knowledge to cultivate a generation capable of withstanding any adverse effects of globalization, defines the role of philosophy in higher education. This article presents reflections on the relevance and importance of teaching philosophy within our country's higher education system.	Philosophy, universe, human, epistemology, existence, pluralism, tolerance, paradigm, worldview, ethics.

Introduction

"In the world's leading higher education institutions and scientific research centers, studies are being conducted on effective methods and tools for developing students' intellectual culture based on critical thinking, logical reasoning, and analytical thinking skills through the teaching of philosophy. As humanity enters a complex and perilous stage of development, forming intellectual responsibility in today's learners through philosophical thinking—in order to comprehend the global problems before it and prevent the biorobotization of society—has become one of the most important tasks facing world pedagogy" [1, p. 37].

Philosophy is considered the oldest science in human history, with the relationship between the world and humanity being the primary subject of its discourse. Furthermore, the meaning of human life, the changes occurring in the world and people's attitudes toward these changes, as well as humanity's anthropogenic impact on the laws of progress and development, are the main objects of philosophical research. It is no coincidence that philosophy has long been called the "father of all sciences," as it is the fundamental basis of all sciences. It is a science that discusses the world and its structure, the problem of being and non-being, human life and its meaning, and moral values.

Regarding the meaning of the term "philosophy," it should be noted that this word is derived from Ancient Greek. The word "philosophia" ("philo" – I love, "sophia" – wisdom) translates to "the love of wisdom." Throughout human history, the word philosophy has been given various definitions and explanations depending on its place and significance within the system of sciences. Ancient Greek

philosophers like Socrates and Euclid also used the term "philosophy" with meanings such as "the pursuit of reason" and "the pursuit of knowledge."

In Ancient Greece, the term "philosophy" was first used by the great scholar Pythagoras, who is well known to us all through the field of mathematics. It entered European culture through the works of the great Greek philosopher Plato. As noted above, the word "philosopher" was first used by the great mathematician and thinker Pythagoras. He explained the meaning of this concept using the Olympic Games as an example: one group of people comes to the gathering to compete and test their strength—that is, to demonstrate themselves and their identity; a second group comes to trade and increase their wealth; and a third group's goal is to derive spiritual nourishment from the games, and to know and ascertain the truth. According to Pythagoras's interpretation, it was the people belonging to this third group who were the philosophers.

Analysis and Results

In the initial stages of human and societal development, the discipline of philosophy was limited to humanity's conceptions and knowledge of the world. In reality, philosophy is a broad discipline that has formed into an independent branch of science. Philosophy explains the world and humanity, man and society, existence and nature, as well as the essence of these concepts. This science serves to form a philosophical worldview by studying the relationship between the world and human existence, and the most important aspects of the laws governing the development of nature and society.

Since the most ancient times, humanity has contemplated what the world is, what constitutes its foundation, who or what man is, how nature is structured, and the essence of the world and human existence. In fact, philosophical thinking begins with self-awareness, which arises from a person's comprehension of the world and the realization that they are a part of nature; as their knowledge of the world develops, their philosophical thinking takes shape. Epistemologically, as a result of man's striving to know the world, he comes to understand its infinity. People's awareness of existence, formed from the experiences gained throughout their way of life, created conscious and subconscious perceptions and gave rise to their first unique worldviews.

At this point, it is natural to ask: what are the topics of philosophical debate, or what constitutes its subject of study? Human interests are limitless, and when the information a person obtains through mythological, religious, or scientific methodologies proves insufficient in their pursuit of knowledge, the subject of philosophy becomes "any objective and subjective reality that raises questions and attempts to provide rationally substantiated answers based on one's existing knowledge, experience, specific beliefs, convictions, and intuition. In other words, anything that can serve as a basis for a person to ask a question in order to form a certain idea about their object of interest is the subject of philosophy" [2, p. 16]. Specifically, in Ancient Greece, the initial philosophical views and doctrines concerning the foundation of the universe were distinctive, with the main focus being on debates about what constitutes this foundation. Later, with the development of society and the establishment of statehood, social and moral relations, various problems, and theories of the state began to take precedence. As Christianity in the West and Islam in the East became an integral part of people's spiritual world, theological perspectives started to assume a central role in philosophical doctrines. The teaching that the entire universe was created by God became the primary topic of debate within these doctrines. During the European Renaissance stage in the development of philosophical thought, an aesthetic approach to humanity's inner beauty became the core teaching. In the philosophy of the

Modern Age—the 17th and 18th centuries—the methodology of science began to occupy a central position, and during this period, hypotheses and views related to scientific theories were at the forefront of philosophical teachings.

"The crisis of 'classical philosophy' and rationality in the second half of the 19th century brought to light the problems of irrationality, intuitiveness, and the unconscious. In the first half of the 20th century, these became the primary subject of analysis for 'non-classical philosophy,' which, in turn, sparked a particular interest in the logic, language, interpretation, and commentary of texts. The last decades of the 20th century saw the formation of post-non-classical philosophy, which brought to the forefront the crisis phenomena in modern culture and the challenges posed by the rapid development of new information technologies and mass media. Proponents of this philosophy, reflecting on the 'completion of historical development' and the idea that all meanings and concepts have 'already been expressed,' highlighted humanity's inability to process the deluge of information it faces, thereby advancing the idea of non-systematicity and of transforming the foundations, values, and boundaries of traditional European philosophical knowledge" [2, p. 81].

"Teaching philosophy is vastly different from teaching other disciplines. This difference stems from philosophy's place within spiritual culture. Indeed, we know that true philosophy is not merely science, but also the highest form of elite culture and a unique historical type of worldview that looks upon existence with the eyes of a sage. Therefore, a philosophy teacher is not simply someone who, like other instructors, can only provide a student with knowledge (information) and enrich their thinking; they are also a person who acquaints them with the secrets of viewing life through the eyes of a sage" [3, p. 407]. Today, philosophy is taught in all fields of higher education and plays a vital role in students' professional development. In addition to fostering high human virtues in students, philosophy serves to prepare specialists—"professional – vocational training – unexpected future"—who can be ready for complex situations.

It is important to emphasize that among the spiritual heritage created by humanity, philosophy performs a greater number of functions compared to various other fields of science. Philosophy primarily serves to develop higher-level thinking and a broad worldview, to preserve and elevate the moral norms of society, to reinforce the principles of harmony between humanity and nature, and to cultivate individuals of high virtue. While the instruction of specialized subjects in higher education serves to build knowledge and skills, the teaching of philosophy—in addition to building knowledge and skills—also serves to develop analytical thinking and provide a philosophical education. Philosophy is not only a field of science but also a distinct philosophical worldview, differing fundamentally from mythological, religious, and scientific worldviews. As a philosophical worldview, it helps to instill in students a profound ideology, spiritual values, and a rich culture.

Furthermore, philosophy education fosters in students an appreciation for pluralism—a diversity of opinions—and tolerance. It cultivates principles such as adherence to moral values, intolerance towards destructive and violent ideas, and a strong rejection of harmful foreign influences. Philosophy plays a vital role in enhancing students' ability to practice self-assessment—that is, to understand themselves—and in improving their skills in adhering to societal moral norms.

"At the new stage of our country's development, transforming the educational environment, harmonizing national interests with universal human interests, and developing philosophical education are seen as prerequisites for national progress" [4, p. 112]. Philosophical education enables individuals

to prioritize universal human interests over personal ones, apply philosophical teachings to life, and analytically assess their acquired knowledge and skills.

Amidst global scientific and technological advancements, the importance of philosophical education is growing in establishing a quality higher education system aimed at producing competitive professionals and training specialists with high intellectual potential. The issue of philosophical education is actively researched within the context of the social sciences and humanities, alongside epistemological principles such as a distinct scientific worldview, humanism, and patriotism. This highlights the necessity of further expanding the scope of its object and subject of study based on modern methods of scientific inquiry.

"Philosophy is a system of human values higher than even morality. This is because, for a philosopher, the priority is not distinguishing good from evil, but rather distinguishing knowledge from ignorance and nescience. For, in the view of the wise, all evil is a consequence of ignorance. Philosophers believe that the ignorant and uneducated cannot be taught goodness. On the other hand, wisdom is not comprised of knowledge alone, but also of the ability to regard all people—both good and bad—with loving-kindness. Thus, wisdom is not merely knowledge or knowledge itself; it is also embodied in the person who can morally evaluate how to apply their knowledge and who can empathize with people and nature. This definition clearly reveals the difference between a sage and a scholar. That is, when a scientist makes a discovery, they think more about what this discovery will bring them personally than about how much benefit or harm it will bring to people" [5, p. 56]. Today, addressing the urgent problem of forming philosophical thinking in student youth through the teaching of philosophy requires an approach based on new paradigms. A paradigm – (from the Greek **paradeigma** – meaning example, sample) [6, p. 217] – is a theory accepted as a model for solving scientific problems. A paradigm constitutes the specific, goal-oriented theoretical, practical, and/or methodological foundation of any activity, particularly scientific activity. A distinctive feature of philosophical education is the emerging need to change the organizational paradigms for enhancing an individual's philosophical and intellectual potential. In addition to forming students' knowledge and skills through education, it is important to apply the tools of philosophical education through the dynamic principles of developing procedural-critical thinking (analysis, argumentation, evaluation). A prerequisite of modern education today is the ability to critically analyze philosophical knowledge, substantiate it with facts, and evaluate it. The modern person of today must have formed global and individual human values based on philosophical knowledge, be an innovative individual adaptable to any changes occurring in the world, and possess the qualities of critical thinking.

The transformations occurring in the development of fundamental sciences, which hold a significant place in human progress, are one of the factors that have given rise to the need for philosophy. The importance of philosophy as a science is illustrated by the fact that contemporary research in fundamental sciences is not conducted independently of it. Research in fields such as the theory of relativity, quantum physics, and neurophysiology necessitates that the problems encountered are addressed through philosophical reflection.

When discussing the role of philosophy in education and society, the following words of our president, Shavkat Mirziyoyev, are noteworthy: "Today, as the world changes rapidly and new threats and dangers emerge that undermine stability and the sustainable development of nations, it is more important than ever to focus on spirituality and enlightenment, moral education, and young people's pursuit of knowledge and personal growth" [7, p. 27]. This is because philosophy has played a crucial

role throughout human history, establishing moral criteria in the lives of society's members and holding positive significance as a science that leads to progress. The discipline of philosophy shapes students' philosophical thinking and fosters their sense of involvement in the changes and realities occurring in society. Today, the importance of philosophy in our education system is also growing, and to further develop its instruction, philosophy courses are being taught in higher education institutions based on specialized fields of study. For example, students in pedagogy are taught "Globalization and Education," medical students are taught "Philosophical Anthropology (Philosophy of Man)," and psychology students are taught "Philosophy of Personality." Furthermore, the development of national experience in teaching philosophy continues. The Islamic Academy of Uzbekistan has introduced subjects such as "Philosophy of Religion"; technical fields offer "Philosophy of Technology"; the University of Economics teaches students "Globalization and Leadership"; history students study "Philosophy of History"; and students in the field of National Idea, Fundamentals of Spirituality, and Legal Education are taught "Philosophy of Ideas." Through these efforts, the saying "Philosophy is the father of all sciences" is finding its practical confirmation.

As noted above, philosophy is a worldview, and it plays a vital role in shaping the worldview of students, which necessitates focusing on several noteworthy aspects:

First and foremost, through philosophical knowledge, the formation of a philosophical worldview in young people fosters a conscious attitude toward the relationship between the world and humanity, as well as the phenomena of nature and society;

The development of philosophical thinking in young people through philosophical knowledge cultivates skills in procedural and analytical approaches, and enhances their ability to navigate any problematic situation and practice self-management;

Furthermore, the branches of philosophy are important in enhancing a number of positive qualities in young people: ethics promotes moral qualities; aesthetics illuminates the essence of concepts such as refinement, beauty, and elegance; and philosophy itself is crucial for understanding the laws of society and its development, humanity and its social progress, and for cultivating an independent worldview; The role of philosophy is unparalleled in the formation of universal human values in the minds of young people and in fostering a spirit of loyalty to them.

"Furthermore, philosophy has the following functions, which are relevant not only to the youth but to human society as a whole: it is aimed at forming a holistic worldview. Philosophy also serves a methodological function, equipping representatives of all sciences with the fundamental forms, methods, and principles of scientific knowledge. Additionally, philosophy performs epistemological, axiological, and humanistic-educational functions. At the same time, it awakens in the individual a sense of social responsibility towards society and humanity. It is precisely this function of philosophy that, as a core idea, serves us greatly in achieving the noble goal of 'from national revival to national progress' at the current stage of Uzbekistan's development. This is because, in the upbringing of every mature individual who must strive for the well-being of the people, the peace of the country, and the development of the motherland, a sense of social responsibility serves as a guiding principle for strengthening societal development and for correctly defining its laws of development" [5, p. 136]. Philosophy, as a worldview, serves to elevate human spirituality and is a science that leads to all-around maturity. Philosophy analyzes the relationship between the world and humanity, and views on human life not as they are, but on the basis of how they should be from a critical perspective. Philosophy has always contributed to filling human life with meaning. By taking a critical and analytical approach to

philosophical categories, philosophy has advanced important doctrines for the individual, society, the people, and the state, and has served the realization of human happiness and perfection. That is why the ancient Greek philosopher Plato aptly stated that "humanity cannot be happy until philosophy, that is, reason, wisdom, political power, and state governance, are harmonized."

Conclusion

At this point, it is natural to ask whether we need philosophy in today's highly developed technological and information age. No matter how rapidly society, science, and technology develop, they present humanity with new and unprecedented problems that no one has ever faced before. Solutions to such problems are sought through philosophical thinking and an analytical perspective. Developments in science and technology, along with accelerating globalization, are creating global problems for humanity, and these problems are threatening humanity's very future. Today's challenges are large-scale problems—technogenic, ethical, social, political, and ecological—which necessitate turning to philosophical teachings in the search for ways to cultivate a well-rounded individual and harmonize the relationship between humanity and nature. In overcoming these problems, understanding the role of philosophy in life and education is becoming a key issue. Philosophy has always aimed to investigate the most fundamental problems of human existence and the universe. Therefore, even amidst today's globalization processes, the importance of human and universal existence as the main subject of philosophical debate, and the cultivation of a well-rounded individual at the center of philosophy's subject matter and discussions, will never diminish.

REFERENCES

1. Khaitov L. Philosophy. A textbook for higher educational institutions. B.: "Bukhara hamd print": 2023. – 384 pages.
2. Nazarov, Q. et al. Fundamentals of Philosophy. Textbook. – T.: National Society of Philosophers of Uzbekistan, 2018. – 380 p.
3. Khaydaraliyev, Kh.Kh. "Parameters for Developing Patriotic Qualities in Students Based on Philosophical Education." // Inter education & global study. 2025. No. 3. pp. 405–412.
4. Decree of the President of the Republic of Uzbekistan No. PF-4947 "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan." - Tashkent: Adolat, 2017. - 112 p.
5. Mukhtarov, U. Scientific and Conceptual Features of the Development of Philosophical Education in Uzbekistan. Dissertation for the degree of Doctor of Philosophy (PhD) in Philosophical Sciences. – T.: 2020.
6. Explanatory Dictionary of the Uzbek Language. Volume 3. – T.: "O'zbekiston milliy ensiklopediyasi" State Scientific Publishing House. 2007. – p. 217.
7. Mirziyoyev, Sh.M. We Will Resolutely Continue Our Path of National Development and Raise It to a New Level. Volume 1. T.: "O'zbekiston," 2017. - p. 27.