



## PHILOSOPHY, THE RANGE OF ITS PROBLEMS IN SOCIETY

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### ABOUT ARTICLE

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**Abstract:** In this article, the author presented his research results on the place of philosophy in the education of modern youth of New Uzbekistan. The author shows that the modern young generation, in search of an answer to the question “what should a person focus on in order to preserve his moral principles,” often turns to philosophy.

### INTRODUCTION

In Much of what surrounds a person, he lets into his own soul unconsciously, without any critical assessment, accepting the world around him as it is, without thinking about its nature. Usually a person tries to live simply and does not feel the need for consistent thinking. But a person also has a different state of soul, and he discovers in himself the ability to move towards the truth, to discover the secrets of reality, to discover the secrets of reality, and tries to answer questions that seem to have no meaning for him personally. Where did the world come from? Where is history going? What is the purpose of man? But people always think about the future of humanity with sufficient depth and concern. Modern humanity has a huge amount of information and knowledge about the world created in the process of the evolution of society, but it has not become much wiser. Meanwhile, acquiring wisdom is one of the main tasks of humanity, to ensure further existence and attempts to understand the questions posed by humanity at the dawn of civilization and unresolved to this day.

Philosophy is the most ancient field of knowledge. It arose in the middle of the first millennium BC almost simultaneously in three regions of the world - China, India and Greece. This already indicates that the birth of philosophy was caused by urgent social needs. The term “philosophy” itself is of ancient Greek origin: “philo” - love, “sophia” - wisdom. It is characteristic that three hundred years ago philosophy in Rus' was called “philosophy.” However, the term itself says little about the content of this science. We can say that philosophy is a set of key conclusions from the main content of the culture of a certain era, its quintessence. This is its meaning and significance. Philosophy acts as a special, theoretical level of worldview, considers the world in its relation to man and man in his relation to the world. We will return to the question of the content of philosophy. And now we will think with you

about why the study of philosophy is necessary, what makes this task especially relevant today. appears in the 7th-6th centuries BC. in Ancient Greece and in the East - in India and China. Since then, debates about the subject of philosophical reflection, the purpose of philosophy, and its relationship with other forms of human spiritual activity have not subsided. For the Greek philosopher Plato, philosophy is thinking about the eternal and imperishable. Pythagoras saw in philosophy not the discovery of final truth, but only the love of wisdom and moral life. Aristotle saw the root of philosophy in wonder, and its subject in the study of "first principles and causes." At the same time, philosophy helps to understand the purpose of activity. One strives for philosophy not for the sake of benefit, "this science is the only free one, for it alone exists for its own sake." Specificity of philosophical knowledge The main specificity of philosophical knowledge lies in its duality, since it: has a lot in common with scientific knowledge - subject, methods, logic -conceptual apparatus; however, it is not scientific knowledge in its pure form. The main difference between philosophy and all other sciences is that philosophy is a theoretical worldview, the ultimate generalization of the knowledge previously accumulated by humanity. The subject of philosophy is broader than the subject of study of any individual science; philosophy generalizes, integrates other sciences, but does not absorb them, does not include all scientific knowledge, and does not stand above it. Philosophical problems can be successfully resolved when discussed only in a society where criticism of any point of view, disagreement with any person, and recognition of different positions on the same issue are allowed. The following features of philosophical knowledge can also be highlighted: it has a complex structure (includes ontology, epistemology, logic, etc.); is of an extremely general, theoretical nature; contains basic, fundamental ideas and concepts that underlie other sciences; largely subjective - bears the imprint of the personality and worldview of individual philosophers; Philosophical knowledge, being scientific knowledge, at the same time often acts as artistic knowledge, as religious knowledge, as intuitive knowledge, is a set of objective knowledge and values, moral ideals of its time, and is influenced by the era; studies not only the subject of knowledge, but also the mechanism of knowledge itself.

Professional philosophers often express the opinion that there is no generally accepted definition of philosophy, as well as a generally accepted idea of its subject, since the very recognition of a particular theory or methodology is a philosophical procedure and is carried out on the basis of one or another system of philosophical ideas. There have been many different types of philosophy throughout history, differing both in their subject matter and methods.

The desired definition of philosophy may be as follows: philosophy is a system of theoretically related ideas that have taken the form of conviction about the essence and general patterns of development of nature, society and human thinking, about man's relationship to the world around him, to people and to himself. Philosophy is usually described as one of the forms of worldview, as one of the forms of human activity. A special way of knowing, theory or science.

The term "philosopher" was first used by the ancient Greek scientist and philosopher Pythagoras (580-500 BC) in relation to people striving for high wisdom and the right way of life. The very concept of wisdom carried a sublime meaning; wisdom was understood as a scientific comprehension of the world, based on selfless service to the truth.

Wisdom is not something ready-made that can be learned, solidified and used. Wisdom is a search that requires effort of the mind and all the spiritual powers of a person.

In a general cultural sense, historically philosophy is preceded by mythology with its emotional-sensual, visual-figurative and anthropomorphic (likened to man and the social structures in which he is included) comprehension of the world. Unlike mythology, philosophy deals with the rational

description and interpretation of reality, striving to understand the world from its own, internal principles and foundations. The origin of philosophy is a movement, a transition from myth to logos, from the authority of tradition, going back to the gods and heroes, to the authority of reason, i.e. logical and reasoned reasoning, a person's faith in himself, in a Man with a capital M. In other words, philosophy arose from mythology, as a result of the struggle between the mythological, spontaneously and collectively fantasy picture of the world and that initial objective knowledge that humanity accumulated on the basis and as its practical relationship to reality became more complex.

As a result of this emergence, the development of philosophy meant dissociation from mythology and religion, as well as going beyond the boundaries of everyday consciousness. Philosophy and religion as worldviews often solve similar problems of explaining the world, as well as influencing human consciousness and behavior. Their fundamental difference is that religion is based on faith in solving ideological problems, and philosophy is a reflection of the world in a theoretical, rationally understandable form.

Philosophical knowledge is holistic knowledge, knowledge of integrity or the whole. "The world as a whole" - this is how one could designate the subject of philosophy in this regard. Just don't confuse it with "the world as a whole." In the latter case, the whole means something composite, including everything and everyone, the whole together with its relatively independent parts. The world as a whole is studied by all sciences - each from its own special side. In the subject of philosophy - the world as a whole - the whole is taken as if in contrast to its parts, as something additional and new that appears as a result of their interaction - after all, the whole is never the sum of its parts. Let us explain what has been said with examples. We put pebbles or grains and get a pile. There is no "accuracy" in a single pebble or a single grain - it is precisely the result of their addition. This is precisely the new whole with which, by definition, philosophy is concerned. And further. A doctor treats a patient, saves a person's life, but he does not answer the question of whether life is worth living at all.

The latter is the same whole compared to the part, i.e. illness-recovery.

The emergence of philosophy was facilitated by the further improvement of the human mind and living conditions of people, and this also led to the replacement of worldview with worldview. Unlike a worldview, a worldview cannot be based on an intuitive comprehension of the world. It needs an understanding of nature, its comprehension with the help of concepts, in contrast to a visual-figurative worldview.

The worldview is of a socio-historical nature, because The very life of people in society is historical in nature. Following changes in all components of the socio-historical process, the worldview of human communities, social groups, and individuals changes.

Worldview is a complex, integral formation in which the connection of its components is fundamentally important.

Doubt is an essential element of an independent worldview. Fanatical, unconditional acceptance of any views without one's own critical reflection is called dogmatism. But one cannot go beyond a certain limit here, because one can fall into the other extreme - skepticism, or nihilism - disbelief in nothing, loss of ideals.

Thus, a worldview is a complex, contradictory unity of knowledge, values

As a product of people's spiritual activity, philosophy is an integral part of human culture. Culture itself (in the broad sense of the word) is a set of material and spiritual values developed by humanity, as well as the activities of people to reproduce and renew social existence. Hence, a person's life takes place in

a system of values, which for him are guidelines in choosing his destiny. The orientation of individuals towards a system of values and submission to the norms of community life underlies their introduction to culture and the development of civic qualities in them. The ability to live in society is not a gift of nature, but a cultural asset. Philosophy is directly related to the theoretical understanding of the world of values. The very appearance of philosophy is the birth of a special, secondary type of social consciousness, aimed at understanding already established forms of practice and culture. Hence, in general, philosophical knowledge is the core of the spiritual culture of society, and the richer this or that philosophical concept is, the wider the field of structure becomes the subject of ideological comprehension in it.

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