



QUESTIONS OF PHILOSOPHY: COMPLEXITY AND PARADIGM OF SCIENCE AND EDUCATION

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Abstract

The independence won by Uzbekistan in August 1991 created an atmosphere for objective scientific determination of the principal directions of science and education, as well as research on philosophy in the republic. The question arises what problems of philosophy should we deal with and on what basis should we now establish a scientific and educational philosophy ourselves. It is obvious that a significant part of the philosophical forces will be engaged, as before, in teaching philosophy. However, it should not determine the face and content of the philosophy of independent Uzbekistan. They should be determined by the new things that the philosophers of Uzbekistan will bring to the disclosure of the deep content of the philosophy of our ancestors, starting from the creators of the Avesta and ending with our forerunners—the titans of thought, who theoretically prepared the onset of the era of great discoveries of the Middle Ages. Thus, it is reasonable to focus the work in the republic on philosophy in two directions, firstly, the teaching of philosophy and, secondly, the development of the history of Russian philosophy from the Avesta to the present. At the same time, in our opinion, the focus should be on the history of our philosophy. We pay special attention to this point because we did not study the philosophy of our ancestors, but retold what is written about them in abbreviated and truncated form in the encyclopedias of large states. That is, there was no genuine research of primary sources based on the study of the original texts. If such work is established, then gradually a new world center for the history of philosophy will be formed in the Amu Darya and Syr Darya rivers and on the lands adjacent to them, with a focus in Uzbekistan and with the study of primary sources in the original languages. Of course, in no way should we forget the merit and scientific research of Academician I. Muminov regarding Uzbek philosophy, especially the history of philosophy of our fatherland.

And also, the fundamental philosophy of today should take into account the cardinal transformations that are taking place in the increasingly complex world, scientific knowledge, as well as social changes. If the ideals of classical philosophy were accuracy, clarity, the ability to foresee, then the arsenal of modern philosophy also includes such concepts as randomness, uncertainty, probability, which were not reflected in classical philosophical concepts.





Keywords: science, philosophy, education, knowledge, values, history of philosophy, complexity, system, determinism, paradigm.

Introduction

The most difficult problem of the first half of the XXI century, the difficulty of solving which increases with each decade, is the management of society, the management of humanity. The objective basis for its strengthening is, on the one hand, an unprecedented acceleration of population growth on earth; in this regard, we recall that in the XXI century the number of people on earth has grown to 7.5 billion. And this is despite the two world wars of the twentieth century, which took place for the first time in the history of mankind and claimed tens of millions of men of child-producing age. There is a further acceleration of population growth on Earth, which is inevitable with the ongoing improvement of medical care for the population. Secondly, the problem is not limited to the numerical growth of mankind. A subjective factor comes into play in the form of an increase in the education of the population, its ability to analyze what is happening in the world, the desire of each person to take a more active and more conscious part in public life. The third factor that repeatedly complicates the management of humanity, society, is the acceleration of scientific and technological progress, which is accelerating every year and unthinkable in the past, which is actually equivalent to a multiple increase in the population on Earth.

The growing number of people thinking about the social structure, the structure of the world and the fate of mankind, the connection of theoretical thought with concrete life content, philosophical understanding of reality - all this has finally become not a fashion, but the nature of modern new thinking.

The changes taking place in Uzbekistan, like in a drop of water, reflect all layers of democratic trends around the world. In the conditions of the Republic of Uzbekistan, where certain conservative elements of national consciousness are still strong, the struggle for a new life acquires a multi-layered character. In fact, we are talking about complex systems.

Methods and Methodology

So far in Uzbekistan, philosophy exists rather as a science commenting and retelling the content of other people's works. Philosophers of Uzbekistan, who are fluent in both ancient and modern foreign languages, can be said to be almost-very few. Underestimating this most important aspect of the problem is a serious omission and a significant gap in the activities of philosophers, especially philosophical education in Uzbekistan.





In this regard, E. Agazzi is unequivocally right in stating: "In order for all this to remain the task of the philosophy of science, it is necessary to allow an expansion of the range of categories and tools used by it: to understand the complex reality that modern techno-science represents, it is necessary to use all the tools available to philosophy, not only epistemology, formal logic and philosophy of language, but also, in particular, ethics, social and political philosophy, axiology" [1. pg. 40-52]. In a word, education, especially in the social sciences and humanities, should be oriented towards value traditions.

Of course, "If ancient science considered the ideal of observation as the source of its inspiration, and Modern science considered the ideal discoveries, then the science of today is rightly presented as research. In other words, it is an activity instilled into what science has already built, not as an inheritance belonging unconditionally to it, but as a set of constructions that can be revised, criticized and abandoned"[1. pg. 40-52].

Humanity, society, represent, individually, the unity and struggle of opposites. These unity and struggle manifest themselves in countless degrees of sharpness and delineation, from the most acute and uncompromising, to the confrontations of two forces close in content. In this regard, V.I. Melnikov argues very pessimistically, saying that "Philosophy is also silent about ways to solve many modern challenges that affect not only progress, but also the survival of mankind. This, first of all, should include the problems of ecology, terrorism, the global economic crisis, religious conflicts, the stratification of society, the decline of morals and the growth of violence in society, and many others. Of course, philosophy explores the problem of good and evil, but for some reason there is less and less good in the world, and more and more evil. That is, the influence of philosophy on these problems is essentially zero"[2.] In principle, V.I. Melnikov is literally guided by universal values, raising topical issues. This view of philosophy was not formed by chance. To understand the historically developed similar situation, let us recall that civilization itself has only a five-thousand-year history, by the second half of which the first philosophical works appeared in an extremely limited number of copies and in languages accessible to a narrow circle of initiates. It was only two and a half to three thousand years ago. Even today, philosophy is perceived by most earthlings as something abstract and far from life, from the daily struggle for daily bread. From all that has been said, the conclusion suggests itself that for the time being philosophy resembles a scientific Touchiness for the majority of humanity and it will take many years of painstaking work to bring to the consciousness of the majority of the active part of humanity its necessity, necessity and inevitability for a reasonable organization of society, for a creative life without





wars. And if we take into account that a complex world requires interdisciplinary, and even transdisciplinary approaches to the problem or events of the world around us, while organizations dealing with problems of universal issues are very differentiated and competitive, then of course the philosophy should become different. Based on this, as well as education.

As M. Abdullayeva notes, "The history of the development of human society shows that the global goals of education and upbringing have changed adequately to the study of the real processes of the objective world. The basis of knowledge consists of philosophical concepts, methodological attitudes. Structural changes in the system lead to changes in the ideological, methodological attitudes of the individual and society. The system of structural transformations should be adequate to the material interests, cultural, value, moral principles of society" [3. pg.11-15].

Neither individual sciences and technologies, nor narrowly specialized philosophies are unable to help humanity provide that rational "perspective of the whole", which has always been the most typical characteristic of philosophy and without which it is impossible to do today [4]. This hints that the need to study, analyze, make practical suggestions and recommendations, predict these complex, rapidly changing processes based on new methodological approaches is a social factor.

According to M. Abdullayeva: "Among the concepts of modern epistemology, the concept of "complexity" is of great importance, in the sense that it constitutes the fundamental basis of reality. The study of complexity is associated with its non-linear characteristics, the defining property of which is the openness of the system, which involves the continuous choice of alternative development paths, since non-linearity is necessarily multidimensional, multivariant" [5. pg7-11]. In this sense, there is already a need to develop a methodology for the systematic study of complex processes. And also the main attention is paid to the main characteristics of a complex system, which is one of the types of systems, i.e. dynamic system; the system's own behavior in changing situations; the ability to change; system flexibility, variety of elements or systems; multilevel, etc.

The concept of complexity in modern philosophy is studied on a large scale. The problem of complexity is a multilevel concept, and therefore there are several developed scientific models in the world. For example, there are a number of concepts by G. Haken [6], I. Prigogine, E. Morena, U. Maturan, F. Varella [7], E.N. Knyazeva [8], Kurkina E.S. and others. I. Prigogine [9] interprets the phenomenon of complexity as unstable systems. On the other hand, K. Meizner describes the phenomenon of complexity as complex structural thinking. The scientist notes that as the modern world becomes more complex, it is necessary to develop complex thinking





so that a person can function effectively. According to Roger Lewinani, complexity is life on the edge of chaos. M. Mitchell Waldrop in his work "Complexity as an order and a limit of chaos in science", considers complexity as a limit of chaos.

Scientists of our country are developing the following modern philosophical methodological problems, in particular M.Abdullayeva - synergetics new methodology, complexity, epistemology of science; B.Turaev - principles of synergetics, time and space; B.Karimov - evolutionary epistemology; Sh.Kushakov - virtual reality, E.Izzetova - human capital, information society; G.Gaffarova - information generation, system approach, complex systems, digitalization, information society; M.Niyazimbetov - modeling, ontology of complexity, fractal; G.Jalalova - transformation of knowledge, enactivism, synergetic model of knowledge; F.Usmanov - rationality, scientific ethics; Sh.Tursunkulova - problems of synergetics in art [10].

New social relations are being formed in our country, a democratic legal and civil society is being built, there is a process of transition from a planned economy to market relations, all this is a new phenomenon for our people. However, the current global economic downturns put us in front of a difficult reality. In this sense, the principles of synergetics, that is, that the universe is in the process of constant development and eternal uncertainty, and that stability is a short-term stop on this path, prove their correctness. As E. Izzetova notes: "The duty of philosophy in this situation is to contribute in every possible way to the preservation of human dignity, clarity of thought, optimistic outlook, determination to overcome crisis phenomena" [11. pg.19-22.].

Results and Discussion

Unfortunately, over the years, the basic principles and laws of philosophy and its fundamental position were impoverished, its vital juices were sucked out of it and it was actually deprived of its most important part - the positive, creative part of being. In my understanding and interpretation of philosophy, there is something to say here and thereby strengthen the attractive power of true philosophy. It is time to restore it in its true manifestations as a science about man, about the worldview, about society. The above does not mean the imposition of philosophy everywhere and everywhere, but the concretization of its understanding and interpretation in terms of value orientations. It is high time to direct philosophy to the creative, creative and thinking sphere. This, in my opinion, is the value-oriented philosophy. Modern problems of philosophy, and in general the methodologies of many industries rely on issues of complexity and complex systems. Of course, in this regard, complexity is a significant





socio-economically significant problem related to the human factor and attitude to disciplines and scientific direction and education.

"Learning becomes interactive, as writes about it U. Maturana, G. Pask and F. Varela. Not only the teacher teaches the student, but also the student teaches the teacher, they become cooperating employees with each other, are in a synergistic bond. The teacher must learn to see what is hidden behind the student and learn to understand him. In the process of learning, the ignorant turns into the knowledgeable, and at the same time the teacher himself changes, just as in the process of psychotherapy the patient turns into a healthy or at least into a convalescent, but at the same time the doctor himself undergoes changes, testing his mental balance and in most cases strengthening it" [12. pg.116-132].

The goal is clear. But, it will take more than one decade to make this simple truth the rule and foundation of life. For thousands of years, we have been crawling step by step out of savagery into the world of mind and conscious, meaningful, reasonable actions. It's time to move from good intentions to real action. First of all, social scientists should pay attention to this problem.

In this regard, Yu. Borev is right, who notes: "Once F.M. Dostoevsky proclaimed: "Beauty will save the world." However, why hasn't she saved him yet? ... J. Swift, after the publication of Gulliver's Journey, waited for the correction of the world, its deliverance from evil ... The "Auditor" did not destroy either bribe takers or bureaucrats. Shakespeare did not rid the world of Iago, Pushkin of Salieri, Moliere of misanthropes and hypocrites... Many fascist guards of concentration camps were music lovers and even created orchestras from prisoners. The musicians brought beauty to the overseers, and the overseers brought death to the musicians. And it was not music that saved the world from the brown plague, but the power of weapons and the heroism of people" [13. Pg.482]. Continuing his thoughts, he states: "There is a class, national and universal moment in political, ethical, and aesthetic perception. But in the latter, the universal is always decisive" [13. pg.44].

Win with your mind, reason, and thinking. You, man, are the only representative of the living world gifted by nature with the highest manifestation of its perfection, namely, intelligence. Don't humiliate yourself by lowering yourself to the level of savagery. The value orientation of young people, the predisposition to prolonged mental studies and loyalty to them gradually develop in a person not only a calm, but also a calming attitude to worldly vanity. But this is not an easy way of self-knowledge and self-improvement. Great minds often left the historical arena because they did not observe a sense of proportion in these matters.





"The main problem is how to manage without managing, how to push the system to one of its own and human-friendly development paths with a small resonant impact, how to ensure self-managed and self-sustaining development. The problem is also how to overcome chaos (unorganized and spontaneous aspirations of the student), not overcoming it, but making it cute, creative, turning it into a field that gives birth to sparks of innovation. The synergetic approach to education consists in stimulating or awakening education, education as self-discovery or cooperation with oneself and with other people" [12. pg.116-132].

From a methodological point of view, modern education, if we focus not only on philosophical, but also in general terms on education, is innovative in itself. For example, S. P. Kurdumov notes the following: "From a synergetic point of view, the learning procedure, the way of communication between the teacher and the learner, the teacher and the student is their mutual cyclic determination and mutual construction, formation and development. Learning is not the transfer of knowledge as a baton from one person to another, but the creation of conditions under which the processes of generating knowledge by the student himself, his active and productive creativity become possible. This is a non-linear situation of open dialogue, direct and feedback, a solidaristic educational adventure, falling - as a result of resolving problematic situations - into the same self-consistent tempo world. The latter means that thanks to joint activity in this kind of situation, the teacher and the student begin to function at the same speed, to live at the same pace. The teacher poses problems in such a way as to start a joint study so that the student is surprised by the mysteries of being, understands the inexhaustibility of knowing the world and acquires not so much "I know what" as "I know how" [12. pg.116-132].

The theory of awakening education is very relevant in our time. "Another idea put forward by Sergey Pavlovich Kurdyumov is the idea of awakening learning as a new type of learning, a new way of connecting teacher and student, when the teacher does not just shift his knowledge to the head of the student, but ignites, awakens his own strength to learn and constantly update his knowledge" [12. pg.116-132].

Conclusions

Thus, the inevitable conclusion in this situation suggests itself that humanity is still mostly in the "pre-philosophical" stage of its development. That is, it gets acquainted with this science of philosophy, assimilates its original laws and requirements, passes exams on them and, feeling relieved by this, switches to the troubles of real life, in which a person does not feel the daily practical need for the laws and rules of philosophy.





It means that we humans, humanity as a whole, still lead, but essentially, a pre-philosophical way of life. Philosophy for us is not yet the main guide and not the initial foundation of the organization of life and being, but a set of smart parting words for everyone and for everyone that should be known and remembered. It does not permeate our practical and theoretical life as an integral and obligatory part of it. We are taking steps forward, each of which has been made or will be made essentially at random when calculating the previous steps. We cannot deviate from this habitual method, because so far world history does not present us with other examples and samples. This explains the logically inexplicable development of society, namely, that the destinies of peoples depended and still depend not on philosophy, but on the character, goals and human qualities of individual leading personalities or on the influx of negative natural phenomena that man is unable to foresee and prevent. That is, while the development of society is largely in the form of combinations of accidents, and not in accordance with the laws of philosophy. This means that the value orientations of philosophy itself are changing. The next inevitable task of mankind is a difficult and long-term work on the introduction of the laws of philosophy into life, on their transformation into a brain element of being.

The truth is known by comparison and comparison: From this point of view, philosophy appears, on the one hand, as a very young science, because it is known that the first more or less mature philosophical works appeared less than three thousand years ago and only now it is taking the first thoughtful steps to serve the self-knowledge of mankind. At the same time, it is like a science of sciences, which for a century is trying to invade the sphere of governance of society, humanity. Such a half-hearted position of philosophy is nothing more than a reflection in philosophy of the objective truth, which consists in the hurt of its youthful self-esteem. But philosophy helps with this. This is where the traditional and innovative predisposition of philosophy or "Auto poetry of the work of consciousness works - this is its continuous self-production, its maintenance of its identity through constant search and its formation. In autopoiesis, there is always not only the preservation of the state, but also its overcoming, updating. It is possible, perhaps, to talk about the autopoiesis of thought, which means that there is a vector in it for self-completion, invention and construction, achieving goals and building integrity. Cognition is autopoietic in the sense that it is aimed at finding what is missing, at eliminating gaps" [12. pg.116-132].

In today's globalizing world, every country strives to preserve its distinctive culture. Our country, which has a rich culture, scientific and philosophical heritage of our great ancestors, should study them even more carefully and use them in teaching both philosophical and natural science disciplines. A free-thinking person or a public





organization must have an accurate and well-founded goal, be responsible for solving the tasks set, and also comply with regulatory requirements. For the diversity of thoughts and views should not contradict the requirements of laws, not contradict national interests, not depart from the universal norms of morality and ethics. Yu. Borev notes: "The highest goal of science is to give people knowledge. The highest goal of technology, relying on the knowledge gained by science, is to satisfy the material and spiritual needs and interests of people" [13. pg.482].

We talk a lot about the importance of spiritual wealth, moral improvement, aesthetic culture. But we do not have a scientific basis, in-depth research and generalization of complex moral, psychological and aesthetic transformations. To do this, it is necessary to create a wide range of research and creative experimental directions for the study of man and his spiritual needs.

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