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## **METHODOLOGICAL ASPECTS OF TEACHING PHILOSOPHY AND ITS INFLUENCE ON THE FORMATION OF NEW THINKING**

***Annotation.** The ideological function of philosophy is to determine the value orientations, the life orientation of each person, his understanding of the essence of phenomena and the formation of a sense of belonging to events in society. The onto-epistemological and anthropological orientation of philosophy contributes to the formation of the methodological culture of the future specialist. Therefore, philosophy as one of the compulsory subjects of study is included in the curriculum of higher education, because the main function of philosophy is aimed at the formation of a worldview position and critical thinking in every citizen. Therefore, the main goal of teaching philosophy is aimed at the development of an elite culture through an elite education. In understanding the objective reality, philosophical knowledge is based on the ratio of rational and irrational and forms critical thinking.*

***Key words:** philosophy, reflection, critical thinking*

***Анотація.** Світоглядна функція філософії полягає у визначенні ціннісних орієнтацій, життєвої орієнтації кожної людини, розуміння нею сутності явищ і формування почуття причетності до подій у суспільстві. Онтоепістемологічна та антропологічна спрямованість філософії сприяє формуванню методологічної культури майбутнього фахівця. Тому філософія як один із обов'язкових предметів вивчення входить до навчального плану вищої школи, адже основна функція філософії спрямована на формування світоглядної позиції та критичного мислення кожного громадянина. Тому*

*основна мета викладання філософії спрямована на розвиток елітарної культури через елітарну освіту. В розумінні об'єктивної реальності філософське знання ґрунтується на співвідношенні раціонального та ірраціонального і формує критичне мислення.*

**Ключові слова:** *філософія, рефлексія, критичне мислення*

**Introduction.** In the context of mega-civilization and the deepening of global problems, the formation of a philosophical worldview and thinking among the younger generation is becoming relevant, because the introduction of information technologies in all spheres of society, on the one hand, revealed the intellectual abilities of a person, on the other hand, contributed to the manifestation of individualism, alienation of a person by a person [1]. To prevent this destructive phenomenon, it is necessary to expand humanitarian knowledge through the prism of which there is an understanding of the meaning of life, a reassessment of values and a change in life orientations. The humanistic function of studying and teaching philosophy is to form a humanitarian culture. The universal and national values developed by philosophy throughout the history of society contributed to the moral improvement of people, a change in the style of thinking and value orientations [2]. Based on the principles of universal interconnection and a systematic approach, philosophy improves the understanding of scientific knowledge, without which we cannot imagine the modern world. It is also important to note that the teaching of philosophy is becoming important in the system of higher education, since it is precisely the source that forms the criticism and ideology of the nationally oriented elite culture, changing the stereotypes in the views of young people and uniting them in the name of the prosperity of science and education.

An analysis of the works of scientists on philosophy testifies to the diversity of approaches to describing its subject, nevertheless, the unity in determining the main goal of teaching philosophy is to teach how to live and maintain peace of mind. Therefore, some authors offer separate methods that contribute to better teaching of philosophy. Some authors have proposed the principles of pedagogical didactics,

allowing systematic study of topical issues of philosophy. In some works on philosophy, there are proposals to improve the quality of the methodology for working with the categorical apparatus and the text of philosophy, improving the general content of philosophy is the subject of understanding teaching. Recently, special attention has been paid to the problem of new knowledge and competence in teaching philosophy. Also, the authors published articles on the importance of teaching philosophy in non-core universities [3]. Thus, we can conclude that scientists - philosophers and teachers of philosophy try to consider the teaching of philosophy within a wider range. With this approach, the teacher must turn the learning process into a creative workshop and the student must master fundamental knowledge, but in the form of a dialogue with students, where the teacher is required to be able to «draw the elusive boundary between mind and stupidity, sense and nonsense, mistake and delusion». The essence of philosophy is comprehension, understanding of the essence of phenomena and the ability to distinguish evil from good and good from evil.

**Main part.** The modern system of higher education requires philosophy teachers to improve the quality of student's independent work and competence, presented in educational standards in all areas of personnel training. The idea of striving to rely on the ontological foundations of competence within the framework of Western educational traditions. The author argues the idea that competence and competence should be considered in relation to such concepts as quality, property, skill of a person. «Competence and competence are secondary categories in relation to the categories of quality and property», since an individual person has competence, and he carries the «meaning of quality» and the degree to which he is able to realize his knowledge and skills». Mastery is interpreted as «a form of manifestation of competence and a way of formation of competence» [4]. The quality of human competence is determined by the quality of education. The author also notes that competence is «a set of potential properties of a graduate», and competence «is not just a set of competencies, but a set of competencies updated in certain types of activity». In our opinion, the ontology of competence is secondary to the «economic

ontology of education», which is focused on «the destruction of the diversity of humanity and the diversity of cultures, education systems» is a false notion [5]. If within the framework of teaching natural and technical disciplines it is necessary to use a competency-based approach, then in the humanities it is impossible to limit the scope of competencies. Changes in the structure and content of competencies do not contribute to the quality of teaching, because any change requires a new methodological approach to understanding the content. The new formulation of competencies involves innovative forms of tasks, as well as a dialogue between the teacher and the student. New methodological approaches cannot be developed in a year or two. However, a teacher of philosophy must show flexibility of thinking and adapt to the real situation, respond to it, and eliminate the shortcomings of his competence-based approach in professional activities and in education, in particular.

Some authors, in order to identify competencies in philosophy among students in technical universities, pose a number of questions: «What to teach? How to teach? Why teach?» in this case, the authors pay special attention to understanding the content, and also put forward the problem of choosing a methodology for teaching philosophy to determine the main question of philosophy.

From the point of view of understanding philosophical knowledge, the demand to improve the quality of teaching philosophy is undeniable. For, the specific features of philosophical knowledge, such as abstractness, ambiguity of answers, cause a negative attitude towards philosophy on the part of students of technical universities. Thus, the priority task of the teacher becomes not only the creation of conditions under which a negative attitude towards philosophy is minimized, but also the search for individual psychological leverage to strengthen the degree of its fundamental significance. Efforts aimed at concretizing the meaning of philosophy as a science and a special form of knowing the world will allow transforming the system of existing stereotypes and realize the goals and objectives. In view of the need for consistency in the goals of teaching and the tasks that guide the individual student in the learning process, the need to find points of intersection between the teaching of philosophy and its study increases. In this case, the definition of competence is

expressed very formally and administratively, as well as the list of requirements imposed on the professional field of activity of the graduate. This approach reflects the functional significance of competence as an integral indicator of a person's status, built at the junction of the intersection of specific professional and competent characteristics, as well as moral and ethical traits. Philosophy as an academic discipline and as a form of culture in the preparation of a future engineer works precisely in the context of competence. Philosophy has the ability to manifest itself where natural scientific knowledge is still impossible, but there is a cognitive interest. Berdyaev pointed out that only mastering the cultural achievements of the past enables a person to become a creator. But the assimilation of the culture of previous eras can fetter the creative impulse of a person, as it loads his consciousness with ready-made samples and ideas, making it difficult to create a fundamentally new one. However, it is philosophy that plays a heuristic role in the development of the natural sciences and makes it possible to overcome the crises of scientific knowledge that periodically arise in the history of science. The reason for the sharp slowdown in the growth of physical knowledge is the ideology of pragmatism and instrumentalism that is currently dominant in physics. This style is pragmatic and realistic, it encourages virtuosity in calculations. But this is extremely different from the way A. Einstein, N. Bohr, W. Heisenberg, E. Schrödinger and other revolutionaries of the 20th century did science. Their work arose from a deep reflection on the most basic issues of the environment - space, time, matter, and they saw that they were part of the broad philosophical tradition in which they were at home [6]. Turning doubt into the most important tool of cognition, acting as a cleansing mechanism in the face of delusions, philosophy considers the specifics of any issue in a generalized and integral context, which makes it possible to develop mechanisms for non-standard thinking, pluralistic and systematic tools in the study and solution of pressing scientific problems.

Thus, the philosophical foundations of science are factors that enhance its concretization and refinement, which is the most important criterion in the formation and progressive development of science. This makes it possible to single out students

capable of scientific work, further orienting them to enter graduate school, where science will become their professional activity. Before that part of the students who will be involved in production, scientific problems of an applied nature will inevitably arise. But without fundamental science, which is the basis of modern technologies, it is impossible to successfully and promisingly solve applied problems.

At the very beginning of its inception and development, philosophy acquired the privileged status of a «super-science», which, based on the principles of universal rationality, logic, evidence, and general accessibility, made a significant contribution to the process of accelerating the growth of knowledge, transforming human cognitive abilities to a qualitatively different level [7]. Having developed the fundamental universal foundations of theorization and the methodological principles arising from it, philosophy has laid a solid foundation for all particular sciences.

The transformation of knowledge as a value orientation will help to warn the future researcher against the artificial demarcation of knowledge into necessary and unnecessary. The lack of full awareness by a novice specialist of the importance and seriousness of covering the entire complex of knowledge included in the curriculum requires revision and promotion of the growth and qualitative transformation of human abilities.

At the same time, a specialist involuntarily begins to look at the world through the prism of his profession, which leads to a one-dimensional view of the world. Adding to this the stereotypes imposed by modern advertising and the media does not contribute to the development of a harmonious, internally free personality.

Since the time of Socrates, philosophy has taken care of the inner world of a person, calling him to introspection, revealing life's meanings. Philosophy is not divorced from life. On the contrary, «all philosophical concepts originate in life and are aimed at being embodied in a certain way of life» [8]. Each philosophical concept, along with the picture of the world, determines the model of a person, his behavior and ways of interacting with the world. Philosophical concepts and, consequently, behavior patterns are diverse. The Enlightenment model turned nature into a raw material and, under the slogan «Knowledge is power», not only

contributed to the exploitation of nature, but also turned man himself into a raw material for processing. An analysis of the educational picture of the world and the corresponding behavior (in particular, the behavior of a future scientist or engineer) confronts the student with the problem of his responsibility for the world around him in a broad context: political, civil, economic, and environmental. The study of alternatively existing models of the world order and awareness of the role of man in it provides an opportunity for the student to implement philosophical self-reflection and the subsequent process of self-identification, accompanied by the inclusion of a philosophical apparatus, as opposed to primitive everyday mechanisms of understanding the world. The study and passion for philosophy, characterized by the desire to know the core of being, allows the questioner to turn to that very authentic «care» (M. Heidegger's term) about oneself, which consists in the ability to find and maintain one's immanent image in the system of a capitalist-utilitarian society, guided by the principles of strengthening quantitative indicators of consumption [9]. Coordination in the direction of revealing the true values and goals of life, which form the methods of their acquisition arising from them, contributes to the creation of a certain metaphysical ideal, the basis of the personal characteristics of which are moral aspects. In search of a healing remedy that eliminates vice as an expression of the devaluation of the moral law, the researcher comes to the conclusion that no practice-oriented discipline contains direct guidelines for moral behavior.

Being the most important part of professional behavior, moral and ethical aspects determine the direction of professional patterns of behavior, which should be possessed not only by a philosopher, sociologist and lawyer, but also by an engineer. When implementing a technical project, one or another specialist should always be aware of the potential consequences of introducing a new one, since the severity of the damage caused sometimes exceeds the totality of the advantages of inventions. It follows that there is an urgent need to eliminate the paradigm of the "Euclidean mind", replacing it with the universal principles of tolerance and humanism.

Any specialist works more efficiently if he realizes the importance of work in general and his work in society. The understanding of this must be determined not

only on the basis of the banal idea of the social division of labor. The significance of the profession is determined through its involvement in the most important universal values on which the life of society depends [10]. The system of road construction, the construction of new knowledge, education, information and communication support, works to ensure improvement and social well-being contribute to the formation of the external being of each person, the ability to distinguish between being genuine and non-genuine.

Involving students in research work requires the formation of a methodological culture. Philosophy, through its content, can make a significant contribution to its development. At the undergraduate level, philosophy allows equipping students with a categorical apparatus (the concepts of cause and effect, regularity and chance, space and time, necessity and sufficiency, system, method, analysis and synthesis, analogy, and others) necessary for understanding technical and scientific problems. In philosophy classes, students are aware of the role of fundamental knowledge in the process of cognition. Priority appeal to anthropological and onto-epistemological issues does not exclude the consideration of other philosophical issues.

The reform of the education system not only significantly changed its structure, but also made adjustments to the classical didactic principles. Postmodernist didactics, first of all, suggests abandoning the knowledge paradigm, recognizing the plurality of education and its constant updating, building individual learning trajectories, and branching curricula. But it is impossible to recognize postmodern tendencies as unconditional innovations. The formation of competencies is impossible without knowledge, the differentiation of curricula and programs is associated with the relevant processes in science, individualization requires taking into account the individual abilities of the student.

At the same time, the teaching of philosophy has its own specific features related to the content of philosophical knowledge, which must be correlated with the competence-based approach. The official exclusion from the state standard of competencies on the formation of an ideological and civic position, in our opinion, seems unreasonable and, most importantly, does not change the position of



philosophy in society. Philosophy has been and will remain knowledge that influences the formation of an individual's worldview, which is an indispensable spiritual element of an established personality. Worldview is the most complex spiritual formation that has a multi-level content [11]. The process of its formation is complex and lengthy. A problem arises: how can one check the level of formation of a worldview? First, it is hardly possible to fix how much philosophy classes of 68 hours (at best) influenced the student's worldview. Secondly, students come to classes at the age of 18–19, having already a certain system of views on the world and the person in it, formed under the influence of the family, school, media, and the socio-cultural environment of society as a whole. It is impossible to change their views essentially. I. Kant suggested replacing the primitive worldview of the layman with a philosophical one.

However, the presence of such a phenomenon as the mentality inherent in society and an individual allows us to assert that it is beyond the power of any education system to change the presets of human perception of the world absorbed «with mother's milk». However, philosophy affects the human mind, its arguments and reasoning are logical and evidence-based, so it can help strengthen the rational component of the human spiritual world and thereby contribute to the formation of a conscious, consistent worldview position of a person [12]. Consequently, in the educational process, we can only talk about checking the student's ability to navigate in the worldview sphere as an abstraction, which has its manifestations in the theoretical field in the form of philosophical concepts and in real life, embodied in human actions. In this case, the teacher can formulate questions and tasks that will reveal the level of preparedness of the student and the effectiveness of the classes in the context of the formation of a worldview position.

Each philosophical theory explicitly or implicitly includes the image of a person and a model of his behavior corresponding to the ontological model of this theory. Accordingly, when studying philosophical theories, it is necessary to focus students' attention on these aspects, which can be formulated in the following questions. First of all, it is necessary to form the concept of "worldview", its structural elements and

the concept of «picture of the world», which will allow us to highlight the groups of questions that are of interest to us, which should be considered in the course of training sessions and be disclosed during the test of knowledge.

– What is the origin of the world and its objects? Is the world finished? Is it possible for it to change, or develop?

– In what interaction are the objects of the world with each other? What are the general characteristics of objects?

What are the concepts of space and time?

– What are the ideas about the basic laws that all elements of the world obey?

– What is the meaning and purpose of the processes taking place in the world?

– What is the essence of man and his place in the world?

How can a person interact with the world?

What can or cannot a person accomplish in this world?

– What is the image of an ideal person in this ontological concept?

What is the meaning and purpose of human life?

– What means and methods are offered to a person to achieve their goals?

What are the values and ideals of a person?

Is it possible or not for man to know the world? If so, how can the world be known?

This is not a complete list of necessary questions in the study of any theory. But the understanding of the worldview as the highest relation of a person to the world in the form of a set of views on the world does not exhaust the entirety of reality, since it is limited only to a direct intellectual act [13]. The worldview consists of two components: a rational understanding of the world and the practice of real life. In other words, it is necessary that speculative ideas find realization in the actions and deeds of a person. But it is impossible to check how students will act in specific life situations.

However, during the training sessions there is another opportunity - the opportunity to check how students, having studied this or that philosophical concept, own the knowledge they have received. For this purpose, the following educational

work is possible. Students are invited to apply the knowledge of the philosophical concept to the analysis and evaluation of various social phenomena, both occurring now and in the past. During the discussion, it is possible to model the behavior of a person for whom the theory being studied is the basis of his worldview. Moreover, students can assume how much their assessment of social phenomena and the model of human behavior differ from assessments and models formulated in other philosophical concepts, or are similar to them. The question of the possible consequences of the implementation of the obtained model in real life will also be interesting. You can also try to imagine how relevant or acceptable these assessments and models are to today. Can modern man be guided by any ideas of philosophers of the past in the present? It is also possible (depending on the level of trust that develops in the course of classes between the teacher and students) to apply assessments and models to analyze their own actions and actions.

Another group of questions will be case tasks, which, on the contrary, will already present ready-made descriptions of human behavior, the state of society, assessments of past and present events, and characteristics of social and even natural phenomena. The content of cases can be both fictional and taken from various texts (philosophical, historical, political, and psychological). In this case, students will need to identify and justify what philosophical concept underlies the proposed description. In other words, try to define the philosophical theory that guided the author. This is a rather difficult task, but quite doable.

As a result of such teaching of philosophy, the desired ideological effect will arise. Philosophy is no longer perceived as a theoretical discipline far from real life.

On the contrary, students develop an understanding of the life-oriented nature of philosophical knowledge. This ultimately increases the attractiveness of philosophy in the eyes of students. At the same time, the teacher gets the opportunity to assess the level of students' knowledge of philosophical knowledge, to assess the quality of understanding of philosophical theories, the logic of the reasoning, the consistency and clarity of the arguments [4]. Thus, it becomes possible to apply a competency-based approach to teaching philosophy, while contributing to the formation of

students' worldview. In our opinion, the sequence of presentation of educational material should correspond to the logic of the development of philosophical knowledge: from understanding the universe, reasoning about being to the study of the essence of man.

Philosophy means the conceptual and logical development of the world. Mastering the categorical apparatus by students is the most important condition for the formation of the philosophical culture of the student, the culture of thinking in general, and an indicator of the successful assimilation of educational material in the discipline.

The most important distinguishing feature of categories (and highly philosophical ones), which must be realized by students, is the ultimate breadth that ensures their universal application. The universalism of philosophical categories determines the significance and necessity of mastering them. The development of the categorical apparatus is successfully carried out on the basis of etymological and logical methods.

Without working with original philosophical texts, the teaching of philosophy is also not possible. Firstly, philosophical texts represent a “concentration of meaning”, since philosophers “strive to think at the limit of the possible”. Such texts immerse the student in the direct world of the author's thoughts, free from interpretations and layers. This allows the student to form his own opinion about the author's concept, independently reflect on what he has read, give a personal assessment, see something of his own in the text, and express his own opinion about what he has read. Secondly, philosophical texts demonstrate the author's ways of thinking, show how thought and its branches are built and developed, how argumentation (logical and empirical) is built. In philosophical texts, the authors pose problems and ask questions to them, allowing them to delve into the understanding of the phenomenon under study, to consider it from different angles.

When working with text, logical and hermeneutical methods are applicable. This technique is aimed at forming the worldview position of the student and, according to formal features, may mistakenly seem not to fully meet the new requirements of the

state standard. However, the features of philosophical knowledge, contained in its rationalism, logical evidence, reliance on the achievements of science through the involvement of empirical material, critical interaction between philosophical concepts in the space-time continuum, will solve the problem of developing the student's thinking, which seems to be secondary (namely, the task, not the goal) in relation to the process of formation of the student's civic and ideological position.

**Conclusion.** Thus, without breaking away from its essence, philosophy as an academic discipline will be able to successfully fulfill the tasks assigned to it by the state standard and perform the functions corresponding to its purpose in society, which it has retained throughout its history, despite all attempts to limit its influence. The target setting, associated with the unique ability to form the ability of its cognizing subject, to create one's own personality through self-reflection, genuine "care" for one's Self, needs to be preserved. It does not exclude, but immanently contains the development of systemic and critical thinking. As a result, the philosophy course will be taught on the basis of the classical didactic principle, which has proven its effectiveness: the teaching methodology of any academic subject must correspond to its essence and content.

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