EDUCATION. HUMAN. UNIVERSITY.

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PREFACE

Educational issues have always been a matter of attention for any country throughout history. From the very first days of independence, the development of the education system became a pressing issue in Uzbekistan. The "Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030," approved by Presidential Decree No. PF-5847 dated October 8, 2019, includes among its strategic goals the improvement of the quality of training highly qualified personnel for the modernization of the country and sustainable socio-economic development, as well as the development of human capital based on the requirements of the labor market"[1] this idea was incorporated. Shavkat Mirziyoyev stated: "There is no doubt that one of the most important tasks of the education sector is to nurture a new generation that is necessary for today — knowledgeable youth who have a strong grasp of science and the fundamentals of their specialty. At the same time, it is extremely important to form a generation of modern, broad-minded young people with a clear civic position, who protect the interests of society and the state, and actively participate in the changes and reforms taking place in the life of the people."[2]. The past century stands out for its significant achievements in the field of education, as these accomplishments contributed to major social changes as well as scientific and informational advancement. In the second half of the 20th century, the global education system succeeded in educating more people than in all previous human history combined. However, the rapid expansion and changing role of education during the 20th century also led to a sharp intensification of problems in the field, allowing some researchers to conclude that there is a global crisis in education. As a result, educational issues have become a central focus of the scientific community.

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[1] https://nrm.uz/contentf?doc=602362_o%E2%80%98zbekiston_respublikasi_oliy_talim_tizimini_2030_yilgacha_rivojlantirish_koncepciyasi_(o%E2%80%98zr_prezidentining_08_10_2019_y_pf-5847-son_farmoniga_1-ilova)&products=1_vse_zakonodatelstvo_uzbekistana

[2] Янги Ўзбекистон стратегияси [Матн] / Ш.М.Мирзиёев. – Тошкент: "O`zbekiston" нашриёти, 2021. – 230-231 бетлар.

While the classical theories of education in the past were focused on exemplary models of thinking necessary for individuals living in a traditional society, today's paradigms have shifted. According to Umberto Eco's comprehensive expression, we now live in a "networked labyrinth"[3] In the past, classical theories of education were aimed at exemplary models of thinking necessary for individuals living in traditional societies. Today, however, paradigms have shifted, and as Umberto Eco broadly expressed, it has become necessary to educate a person who lives in a "networked labyrinth." In this context, new post-nonclassical methods, practices, and guidelines are needed to meet the demands and needs of our time. Since we live in a world of high technology and information, the educational process is undergoing constant modernization.

However, the depth of the problem lies in preserving the holistic essence of a human being living in a "networked labyrinth," in a "network society." The true goal of education is to help a person consolidate themselves as an individual, to realize and understand their own essence. An analysis of educational practice shows that modern education is in need of restoring the moral "face" of education as a whole.

Fundamental approaches to education must be carried out from a philosophical point of view; only then can we truly uncover the content, subject, and system of education. The foundational principles laid out by J. Comenius, J. Pestalozzi, J. Herbart, and W. Humboldt are now considered classical models of education. Since the rise of classical German philosophy, education has become the subject of deep philosophical reflection through the lens of classical methodology.

Humanitarian practice has shown that philosophy and education are two concepts that clarify the boundary meanings of existence and reveal the ontological essence of the human being. Education is a matter of human essence. Therefore, the philosophy of education emerges as a distinct direction within the humanities, in the context of studying and teaching philosophy, pedagogy, anthropology, and cultural

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[3] Эко У. От древа к лабиринту. Исторические исследования знака и интерпретации / Пер. с итал. О.А. Поповой-Пле. — Москва: Академический проект, 2016. — 559 с.

studies. In the modern context, the philosophical problems of education should focus on "teaching" and "nurturing" a sense of humanity, tolerance, patriotism, and responsibility for peaceful coexistence in the world.

When talking about reforms in the field of education, we must first understand the need to humanize education — both in organizing the educational process and in reshaping its content. The introduction of credit-based education technologies is aimed at democratizing the learning process, offering an alternative to the imposition of totalitarian schemes and standards. However, the credit system does not address the deeper issues that must be confronted to unite a person's life efforts and aspirations. The point is that any education system — consciously or unconsciously — is based on a certain understanding of the human essence. Ultimately, the educational process must be directed toward clarifying that very essence.

Within the scope of education reform, there is a need to provide the market economy with highly qualified specialists, far-sighted diplomats, and others. These are indeed important tasks. However, unfortunately, many of our modern universities are focused solely on solving specific problems and have lost interest in the deeper, ultimate meanings of education. It is here that a philosophical approach to education is required. By transferring the essence of education to the basis of human ontology, philosophy allows us to view many issues within a framework of philosophical wisdom. After all, the educational process can be organized very intelligently, but rationalism alone cannot fully explain the need for moral values in the life of the individual. The absence of a great moral goal in professional knowledge leads to human decline.

The philosophy of education raises questions about the moral and spiritual meaning of the educational process. Only by proceeding from human ontology can we ask ourselves the following questions: "How well does modern education align with the essence of the human being?", "What is education as an event that takes place in the depths of the human soul?", "Is education a path for bringing a person closer to themselves and to the world?", "Does education mean establishing a true connection with others?" These questions are far from rhetorical.

In our time, only an inexperienced or naïve person could believe that the newest scientific theories bring us closer to truth than earlier ones. In general, believing that modern theories are superior to medieval doctrines or ancient epistemologies — just as assuming modern art is superior to ancient art — is absurd.

Likewise, the mere integration of modern high technologies into the education system does not necessarily make education better than before. The essence of high technologies lies not only in implementing innovative information systems. In fact, the most important thing is that high-tech education helps to shape the spiritual essence of the human being.

This monograph analyzes several topics within the framework of Eastern educational philosophy: the essence and characteristics of Islamic education; the historical significance of the Jadid educational concept; the philosophical problems of education in modern Uzbekistan; the formation, development, and modernization of Western educational philosophy; the interaction between Eastern and Western educational philosophies; the connection between the philosophy of education and the philosophy of the human being; the humanization of the higher education system; the role of university education in the process of globalization; and the challenges and prospects of teaching social and humanitarian sciences in universities.

I would like to express my gratitude to the responsible editor and reviewers who provided practical assistance in the preparation of this monograph, as well as to the professors, teachers, and scholars who shared their valuable thoughts and insights.

UTHOR

INTRODUCTION

(Analysis of Key Terms and Concepts)

Philosophy of Education

What philosophical-methodological principles are necessary for analyzing education?

In understanding education, it is essential to apply a range of philosophical and methodological principles. The credit-based education model recognizes education as an eternal and continuous process, which can be interpreted philosophically within the context of an unfinished postmodern discourse. This approach may also be synergistic, as education is characterized by non-linearity, openness, and self-organization.

Dialectics, as a method, provides a complete explanation of the content of education. In this context, systematic, phenomenological, hermeneutic methods, and comparative studies need little elaboration. The philosophy of education is an interdisciplinary field that intersects with philosophy, cultural studies, pedagogy, anthropology, history, and psychology. Therefore, it is essential to employ various methodological approaches when researching it.

How important is it to determine the scientific nature of the philosophy of education?

If we accept Martin Heidegger's notion of philosophy within the framework of fundamental ontology, then philosophy is not merely a science — it is broader, as it reveals the "ultimate meanings" of existence. Thus, the philosophy of education should be understood in the same context. Moreover, the ongoing nature of the educational process urges continuous philosophical reflection on the ontology of education.

The scientific status of the philosophy of education suggests that it should be studied as a subject through diverse scientific-methodological approaches. Equipped with scientific tools, it uncovers its content, tasks, and objectives.

The goals and significance of education can be defined based on different underlying interests — governmental, economic, political, socio-cultural, and

others. Without debating the supremacy of any particular paradigm, it must be emphasized that all approaches ultimately serve as means of addressing the human being.

Education creates a worldview and provides individuals with a defining idea — it gives us the ability to see and understand reality correctly. However, the function of education does not end there. As Heidegger observed, genuine education encompasses and transforms the human spirit as a whole.

Therefore, education is a process of enlightening the individual and encompasses our entire existence. As Plato said, if we live according to ideas, we become capable of acting with wisdom and prudence. Since ancient times, education and worldview have been directed not at empirical knowledge, but at understanding ideas, laws, principles, and essences — in other words, universals.

Unfortunately, the principle of freeing education from ideology has not only liberated it from totalitarian frameworks and blind objectivity, but has also led to a distortion of its content. Education subordinated to market imperatives prioritizes the formation of pragmatic and professional qualities in students while adapting its content accordingly.

Modern education does not focus on understanding fundamental life problems of human beings, but instead promotes situational thinking. In our view, this is one of its most critical flaws. Education is a specific socio-historical means of shaping the individual, and thus a fundamental phenomenon for the functioning of society.

One of the key tasks of modern education should be to cultivate abilities and efforts aimed at preserving human unity. However, this task appears difficult to accomplish, as critical attitudes toward universal values and ideas are becoming increasingly widespread.

The future of nations in the global historical process depends on their level of education. Moreover, investing in education requires far less financial input than is needed for industrial or modern technological development. For developing countries, education serves as a means of avoiding future social disasters and inspires hope.

In our opinion, the philosophy of education represents a fundamentally new domain of scientific knowledge. It fully and consistently reflects the existence of educational reality, the general principles and laws of cognition, and allows for an understanding of its condition, developmental tendencies, contradictions, and various dimensions (systemic, processual, value-based). It also facilitates the comparison of what is expected and what is truly possible.

The philosophy of education offers general guidelines for the development of educational theory and methodology. Throughout human history, it has retained its significance at every stage and provided a stable foundation for educational thought. Under modern production conditions, the idea of anthropocentrism — developing personal qualities to improve work productivity — has emerged. Today, it is important to harmonize personal interests with the phenomenon of social cooperation.

The philosophy of education provides a methodological foundation for shaping the national dignity, respect for state laws, professional competence, political culture, social activity, initiative, determination, and responsibility of the citizen of Uzbekistan. It also promotes respect for all peoples of the world, peace, morality, spirituality, professional ethics, and the enrichment of knowledge with global and national cultural values.

Conclusion:

The philosophy of education is a general theory that views education as a distinct field of socio-cultural and humanitarian practice through the lenses of axiology, ontology, epistemology, and anthropology. It works on the basis of principles that harmonize individuality and sociality, integrity, universality and fundamentality, professionalism and morality, humanity and humanism, and the unity of national-state and global foundations.

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Human factor

In the present day, the process of globalization is affecting the world community. Globalization is a result of informatization. Key issues such as employment, modernization of higher education, preserving and ensuring the development of the best universities are emerging. The open educational space demands a re-examination of the common language, teaching methods, and control technologies. Therefore, the role of the human factor is growing in the optimal alignment of reason and necessity.

The increasing role of the human factor in society's life indicates the necessity of developing measures to fully reveal and efficiently manifest human capabilities in various types of activities. Human activity is becoming one of the social and economic development factors. The issue of the human factor calls for the upbringing of individuals who possess the virtues necessary for achieving social goals. The human factor is not only an object of use but also of formation from the very beginning of human life. The most important role in the formation of the human factor belongs to higher education.

The human capital acquired during studies in higher educational institutions not only brings economic benefits to its owner but also changes the quality and level of life. Higher education directly influences the effectiveness of an individual's socio-economic activity. Higher education is an investment sector, a source of human capital growth, which cannot be acquired in other fields of activity. The modern education system aims to develop general cultural levels, fundamental knowledge, learning abilities, and personal competencies, based on which practical skills are formed. Today, the labor market places high demands on the level of preparation for specialists with broad professional and personal competence.

The cultural level of people with higher education is usually high, and this affects their formation process. In culture, the experience of generations is accumulated, knowledge, skills, and abilities are preserved, structures for the application of labor forces and regulatory mechanisms for relationships between people are formed and developed. The cultural level of citizens largely determines

the economic achievements of society, its socio-political, ideological, educational, and moral-ethical structure.

The higher education system is not only about preparing qualified specialists for the economy but also includes preparing specialists who can function in the world of technological changes, solve problems in situations requiring decision-making and choosing alternatives. This involves preparing people who can influence their own and others' vital interests and act in the new world of social technologies.

A person with higher education not only remains a specialist but also enhances their own human capital. This capital is not only the property of the individual but also of society. Higher education creates an opportunity for individuals to perceive the modern world through knowledge, skills, abilities, and the continuous development and renewal of these attributes.

In our view, to implement the idea of rapidly developing education in modern conditions, it is essential to understand that the human factor plays a decisive role in the implementation of innovative production. Tasks such as improving products, entering new markets, identifying new target groups, and transforming production processes require optimal solutions involving the human factor. Only through employees who can utilize their capabilities can an enterprise remain competitive.

The new stage of society and economic development requires continuous education for an individual throughout their life. This has become a necessary condition to support the competitiveness and effective activity of specialists and enterprises.

It has been proven that education, as the most important factor in human development, significantly affects the solution of the entire range of economic, political, social, and humanitarian problems. For example:

Achieving a modern standard of living and quality of life that is compatible with civilization in every country;

The possibility of eradicating poverty;

Ensuring efficient employment;

Reducing social inequality, eliminating gender and ethnic inequalities;

Reducing crime;

Fighting the spread of diseases;

Eliminating and preventing political and interethnic conflicts;

Ensuring sustainable development;

Strengthening the structures of civil society;

Respecting human rights and effectively implementing them;

Creating conditions for the full realization of an individual's potential.

Human development, technological modernization of production, and the transition to the innovative type of economic development will be the basis for future economic growth and a true alternative to the country's raw material specialization. This requires solving problems in healthcare, demographics, science, education, and innovation. The necessary condition for the development and effective growth of the human factor in a country is high-quality life.

Countries that have accumulated high-quality human capital have significant advantages in improving the quality of life, creating and improving economic knowledge, information society, and creating stable conditions for the development of civil society. Countries with educated, healthy, optimistic populations, and specialists with professional competence in various fields of economic activity, education, science, management, and other areas are competitive globally.

The human factor is a subject of study in the theory of general systems, psychology, economics, and sociology. Therefore, the concept of the "human factor" includes social-economic, organizational, psychological, management, individual psychological, and other aspects.

The human factor, human resources, and human capital, and most importantly, their quality, determine the country's ability to create and develop a new economy of knowledge and information in the competitive global environment.

Thus, in all times and eras, especially in the modern post-industrial stage, the most important value for society is the human being. On the one hand, the well-being and quality of life of citizens are indicators of the level of development of states, while on the other hand, human virtues and their responsibility in this world

determine the fate of civilization. Human virtues can be developed in education, and therefore, this field is valuable for the individual, society, and the state.

University education

A university is an institution of higher education that prepares specialists in a wide range of natural sciences, humanities, and other fields at all levels of higher education, post-graduate, and continuing education. It conducts fundamental scientific research and implements higher education programs. The tasks of a modern university include intellectual (creating, preserving, and transmitting knowledge, science, culture, and scholarship), research (developing knowledge, freely seeking the truth), social (training and retraining specialists and highly skilled workers), service (providing expert assessments of societal development), education (shaping and nurturing the intellectual capital of society), and humanitarian ideas (internalizing fundamental humanistic ideas, doctrines, and values). In our opinion, among these, the most important are scientific-research, educational, and humanitarian tasks.

The role of universities is to serve the strategic directions of society's development, expand humanitarian prospects, promote, create, and disseminate knowledge through scientific research, provide necessary knowledge for societal, cultural, social, and ecological development, and develop natural sciences and technological research. In this regard, the social significance of university education becomes evident.

To understand the essence of university education, we quote from J. Ortega y Gasset's book "The Mission of the University." According to him, "A university in the narrow sense is an institution where an average student learns to become cultured and a good specialist."[4]. This thesis suggests that special conditions must be created in universities to form a cultured person and a good specialist. Such conditions

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[4] Ортега-и-Гассет Х. Миссия университета / Хосе Ортега-и-Гассет; пер. с испан. М. Голубевой. — Минск: БГУ, 2005, с.60

include, for example, the two types of activities of professors and associate professors, namely the combination of science and teaching.

The humanitarian function of the university is to be a successful environment capable of shaping individual uniqueness. The university, as a means for a person to enter social space, is aimed at forming and nurturing the human virtues necessary for the person's future life. However, education and upbringing are based on the experiences of previous generations. Therefore, it is essential to interpret this experience as a source of new knowledge and experience, transforming it into a means of life activity in a constantly changing environment. However, education should not be seen only as preparation for the future. At the same time, education should also offer the opportunity to address important issues here and now. Therefore, university education should be sufficiently practice-oriented and pragmatic. In general, university education implies profound knowledge, professional flexibility, the ability to quickly solve emerging non-standard, complex problems, the ability to act in the new system of social and production relations, to define priorities, solve prospective tasks, focus efforts on economically beneficial issues, and the development of high levels of spirituality and ethics.

Two main approaches can be relied upon to understand the mechanism for developing university education: 1) The supporters of the pragmatic approach focus on the need for specialists who are capable not only of mastering information but also of transmitting, sharing, and creating it in the era of the information civilization; 2) The supporters of the humanitarian approach are concerned about the loss of humanitarian values in education, the disappearance of human dimensions, and the transformation of education into a subject of market relations. Both approaches are relevant and complement each other, but neither should be given precedence. The concept of universities and university education in the 21st century is based on the synthesis of utilitarian and liberal approaches, recognizing that education prepares individuals not abstractly, but specifically for a particular society.

The values of modern university education can be defined as the scientific and educational potential of professors and teachers, the interdisciplinary and practice-

oriented character of university preparation, and the diversity of scientific schools and educational technologies. The values of university education are the system that ensures the vitality and sustainability of the university. In our view, the integrative basis of university education is its systemic organization, centered around humanity and its humanitarian nature.

The foundation of university education is shaped by the concept of a "human revolution," transforming a person into a well-rounded, universally knowledgeable individual who is ready to take responsibility for the future of generations as an "ecological person." One of the imperatives aimed at changing the paradigm of university education in the 21st century is the task of universities to be carriers of a "spiritual revolution." It is aimed at preparing individuals for value-oriented directions, ensuring harmonious relationships, and the unity of a self-forming society's social intelligence.

It is important to emphasize that the principles of continuity, fundamentality, and universality in university education will remain relevant in the near future. These principles are complemented by the principles of academic openness and mobility, providing students and teachers with the opportunity to participate in the educational process under comfortable conditions. Based on the principle of complementarity, the interaction of classical (knowledge-based, rational) and non-classical methods of education takes place. This depends not only on the skill and efficiency of knowledge transmission processes but also on the development of interdisciplinary, dialogue, new values of competence, and critical thinking. The principle of success guarantees the continuity of the university's existence in space and time, as well as the nurturing and development of individuals capable of shaping their own uniqueness.

The current principle of knowledge in university education is significant, according to which education should not only be viewed as a tool for preparing for the future but must also offer the opportunity to address the problems that students face in the here and now.

Furthermore, the principle of the integrity of the educational process, which allows for the consideration of education, upbringing, and development as an interconnected whole, is also crucial. Given that the modern educational process is increasingly confined to teaching, the idea that university education is complex, characterized by the deep development of the individual, is becoming especially relevant. The university's task is to help shape a creative individual, capable of thinking and experimenting.

Another principle of university education is professionalism. Higher education is increasingly combining professionalism and research, with professionalism becoming a measure of social status and one of the core values of modern youth. In general, professionalism is a complex, multi-dimensional phenomenon that includes qualities such as an individual's readiness for constructive and creative professional labor, social qualities, moral awareness, and the development of ethical culture. In this context, we can emphasize the relevance of humanitarian traditions as a value in university education.

The values and principles of modern university education define its essence and the directions of its development.

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I-PART THE EVOLUTION OF EASTERN EDUCATIONAL PHILOSOPHY

I.1. The Characteristics and Development of Islamic Educational Philosophy

In the present era, alongside the traditional educational system, religious education is also developing. In Islam, special attention is paid to the issue of human upbringing. Unlike classical education carried out in general education schools, vocational colleges, and higher education institutions, religious education and upbringing ensure faith in Allah.

Islam, as a religious doctrine, is a purposeful process of worshiping Allah, adhering to the rules and laws of Sharia, educating and nurturing children and adults for the sake of Allah, and helping them reach perfection. It also aims to form a person who follows the moderate path of Islam and adheres to the Muslim way of life.

When studying the unique features of Islam and Islamic educational philosophy, two main directions can be identified. The first includes theology—covering Qur'anic studies, Kalam (Islamic scholastic theology), and Fiqh (Islamic jurisprudence). The second direction is Islamic studies, which examines religion from a secular perspective and utilizes interpretative dialogic discourses through hermeneutics. There are significant methodological and stylistic differences between these two approaches to studying and teaching religion. In the first, a theological approach dominates the study of the Holy Book, whereas the second is based on general scientific methodology and principles of Islamic rationality. These two approaches differ not only in theory and methodology but also in their conceptual and categorical frameworks.

Islamic education is a multifaceted and interactive process, as it takes place in a space of communication—between disciplines and among individuals. The development and formation of Islamic education as a process of transforming human potential into moral life practice is carried out through the internalization of concepts

predefined by Islam. Unlike other educational practices that offer theoretical ideas about the importance of education in human life, Islamic education presents itself as a doctrine about how one should live and the necessity of knowledge for life.

In Islam, education holds a special place. The moral and spiritual development of the Muslim Ummah is directly tied to the progress of the educational system. The Holy Qur'an points out that "Allah created Adam (peace be upon him) and taught him the names of things used in life." Then He presented these things to the angels and said, "If you claim you are more deserving of caliphate, then tell Me the names of these things!" This emphasizes the significance of knowledge and learning in Islam." (2:31)[5]. From this verse, it follows that Allah granted Adam (peace be upon him) the ability to name all things on Earth. Allah said to Adam: "O Adam, inform them of their names." When Adam had informed them of all their names, Allah said: "Did I not tell you that I know the secrets of the heavens and the Earth, and I know what you reveal and what you conceal?" (Qur'an, 2:33).

Thus, the beginning of Islamic education can be considered to date back to the era of the first human being on Earth – Adam (peace be upon him), who was also the first messenger and prophet. Adam and the prophets after him explained to the believers the oneness of Allah and the necessity of following and fulfilling what He has revealed.

The first word revealed to the Prophet Muhammad (peace be upon him) by Allah was "Read." The subsequent words also pointed to knowledge and learning: "Read in the name of your Lord who created –" (96:1). "Created man from a clot (a piece of congealed blood)" (96:2). "Read! And your Lord is the Most Generous –" (96:3). "Who taught by the pen –" (96:4). "Taught man that which he knew not" (96:5).

Islam emphasizes literacy and knowledge among Muslims. "O you who have believed, when you are told, 'Make room [for others]' in gatherings, then make

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[5] Here and in the following instances, reference is made to the following source: Translation and Notes": Алоуддин Мансур / chm-design: MuslimUzbek muslimuzbek.narod.ru

room; Allah will make room for you. And when you are told, 'Arise,' then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do" (58:11).

The historical path of human spiritual development shows that messengers were sent to every community: "Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know" (2:151). Another verse states: "Certainly did Allah confer great favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error" (3:164).

One of the responsibilities of the prophets was to carry out educational and moral-ethical activities among people: "We only send the messengers as bringers of good tidings and Warners. So whoever believes and reforms – there will be no fear concerning them, nor will they grieve" (6:48). In another verse it is said: "But those who deny Our signs – punishment will touch them for their defiant disobedience" (6:49).

With Allah's permission, all prophets carried the divine knowledge of religion: "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein" (42:13). The Prophet Muhammad (peace be upon him) is the last prophet, the seal of all prophets. The Prophet himself confirmed this: "My example and the example of the prophets before me is like a man who built a house, completing and beautifying it, but leaving one brick missing. People would walk around it and admire its beauty but say, 'If only that last brick were put in place!' I am that last brick, and I am the seal of the prophets.""[6].

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[6] Сахих Аль-Бухари (краткое изложение). Мухтасар (полный вариант) / пер. с ар. А. Нирша — Москва: Умма, 2003. – 522 с.

In the history of Islam, the Prophet Muhammad (peace be upon him) is depicted as someone who taught the fundamentals of Islam, emphasized moral issues, and most importantly, called people to the oneness of Allah. As stated in the Qur'an: "It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses, purifying them, and teaching them the Book and wisdom — although they were before in clear error." *(Surah Al-Jumu'ah, 62:2)*

In Islam, the Prophet Muhammad (peace be upon him) is considered a role model: "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often." *(Surah Al-Ahzab, 33:21)*

During the lifetime of the Prophet (peace be upon him), the religion of Islam developed actively. In that period, the lifestyle of the Arabs underwent a radical transformation, shifting from a traditional nomadic tribal structure to a clearly defined class-based society. The Prophet Muhammad (peace be upon him) faced the task of uniting the nomadic tribes of Arabia around himself. It became necessary to create a system of perspectives, rules, and recommendations aimed at solving the most important and fundamental issues in Arab life. Moreover, this system needed to be understandable and accessible to every Arab, regardless of their social status or occupation.

The early verses of the Qur'an, revealed by Allah the Almighty, responded to many of the essential needs of the Arab people. To comprehend these verses correctly, there arose a need to develop an effective system of education and upbringing. The Prophet Muhammad (peace be upon him) aimed to update and complement the existing forms and methods of teaching and educating the Arabs, and to integrate military training with educational functions and psychological preparation. For every Arab warrior, education was considered a mandatory part of military art.

The overall goal of education and upbringing, as defined by the Prophet, was to spread Islam among the broad masses of the population. The education of elder tribe members, children, and youth was carried out not only intellectually and

morally but also in military knowledge. The foundation of upbringing was obedience to Allah, submission, and the fulfillment of all religious obligations prescribed by Him. Education and upbringing in line with the shared duties and goals of the ummah (Muslim community) ensured the formation of Muslim unity. The essence of upbringing was the formation of moral virtues based on the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him).

In the system of education, teaching methods that enhance learners' knowledge played a crucial role. The Prophet Muhammad (peace be upon him), in explaining his mission and proving his innocence, did not limit himself to words alone but used various ways, methods, and means of instruction. During the teaching process, the Prophet drew the listeners' attention to Islamic values and emphasized the importance of auditory, visual, and impactful techniques.

At times, to ensure clarity, he would take an unlawful item in his hand and show it to the people, and then, to avoid misunderstandings, say: "This is not permitted." According to Imam Ali's narration: "The Prophet (peace be upon him) once took silk in his left hand and gold in his right, then raised his hands and said: 'These two are forbidden for the men of my ummah, but they are permissible for its women.'"

To convey the essence of a subject to the listener, he would ask questions that guided them to the correct answers without quoting prohibitive phrases. Comparison and analogy were also used by the Prophet as explanatory techniques. The Prophet said:

"The believer who recites the Qur'an is like a citron: its smell and taste are pleasant. The believer who does not recite the Qur'an is like a date: it has no smell but its taste is sweet. The hypocrite who recites the Qur'an is like basil: it smells nice but tastes bitter. The hypocrite who does not recite the Qur'an is like the colocynth: it has no smell and tastes bitter.""[7].

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[7] Хусейн Сайиди. Личность Пророка ислама. / Хусейн Сайиди. – Москва: ООО «Садра», 2017. – C.57-63

The Messenger of Allah left behind valuable recommendations that contribute to students' success in the learning process. One of the key principles is to "start with what is possible." This principle is reflected in a hadith narrated by Aisha (may Allah be pleased with her): *"Whenever the Prophet (peace be upon him) had to choose between two options, he would choose the easier one, as long as it was not sinful."*[8]. To solve a problem, the Prophet recommended choosing the easiest option — meaning to start with what is within your ability. In this way, a person ultimately achieves their goal. To help reach one's goals, the Prophet Muhammad (peace be upon him) developed the following recommendations. According to them, it is crucial to move from failure to success and to see virtues even in shortcomings. As the Qur'an states: *"So, surely with hardship comes ease"* (94:5), *"Indeed, with hardship comes ease"* (94:6).

The Prophet (peace be upon him) advised approaching problem-solving gradually and favored a step-by-step method for the development of society. For example, at first, verses that were vital for the lives of the Arabs were revealed, and only after these were fully understood and accepted were the prohibitory verses introduced.

The Prophet Muhammad (peace be upon him) also gave the wise advice: *"Turn your enemy into a friend."* This principle is echoed in the Qur'an: *"But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]."* (41:34).

The followers of the Messenger of Allah later refined the methods of teaching Islamic sciences. One example is the approach of a scholar who would return several times to a portion of legal texts until it was fully memorized, and then repeat it with the students. He especially emphasized the differing rulings and interpretations of scholars like Imam Malik and Abu Hanifa, as well as others, and the commentaries within the text. Then he would present verses from the Holy Book as evidence and

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[8] Сахих Аль-Бухари (краткое изложение). Мухтасар (полный вариант) / пер. с ар. А. Нирша — Москва: Умма, 2003. – 522 с.

give relevant real-life examples in clear and understandable language, repeating them in various ways until they were firmly retained in the students' memory."[9].

At the early stage of the development of Islam, education was based on the Islamic traditions of the society. The development of Islamic education aimed to spread the teachings and practices of this religion among different peoples. One of the most distinctive features of Islamic faith is, on the one hand, introducing followers to the obligations known as the five pillars of Islam: the declaration of faith (shahada), prayer (salat), fasting (sawm), almsgiving (zakat), and pilgrimage to Islamic holy sites (hajj). On the other hand, every Muslim is expected to be able to recite the Qur'an and to memorize at least several of its surahs. In the initial phase of Islamic education, the core components of the curriculum were religious practices — teaching *fiqh al-'ibadat* (jurisprudence related to acts of worship), reading the Qur'an, and memorizing it (*hifz al-Qur'an*).

In Islamic education, special attention was given to family upbringing passed down from generation to generation. The family education program included learning the Qur'an, performing religious rituals, physical education, reading, writing, and arithmetic. Attention was also given to learning grammar and literature. Alongside religious sciences, the teacher's responsibilities included military training. At the intermediate and advanced levels of education, lessons were mostly conducted in mosques or teachers' homes.

The subjects studied were divided into two groups according to their content: traditional and rational (intellectually comprehensible) sciences. The first group mainly included religious subjects such as Qur'anic exegesis (tafsir), oral narrations of the Prophet's life (hadith), Islamic law (fiqh), and theology (kalam). In addition, Arabic philology — grammar, poetry, literary criticism, and rhetoric — was studied within this group. The second group of subjects included logic, mathematics, astronomy, medicine, and other natural sciences, as well as related philosophical teachings.

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[9] Триттон А.С.: Мусульманское образование в средние века. / А.С. Триттон. – Лондон: Lukas and Co. Ltd., 1957. — C.90.

The mosque, considered the place of worship of Allah the Almighty, also served as a center for teaching the fundamentals of religion, Qur'anic reading, and writing. Lessons were conducted in the form of study circles, where the sheikh-teacher gave lectures, read from books, and debated with colleagues. In order to attend advanced courses or to be allowed to teach Islamic sciences, students had to obtain permission (*ijazah*).

To study Islam, serious attention was paid to Qur'anic reading and interpretation (*tajwid* and *tafsir*), learning the traditions of the Prophet Muhammad and his companions (*hadith*), religious practices (*fiqh*), Islamic creed (*aqidah*), and history.

There is no exact information indicating the precise time and place when the madrasa appeared as an independent educational institution. According to some sources, the prototype of the madrasa was *Bayt al-Hikma* (House of Wisdom), established in Baghdad by Caliph Harun al-Rashid (786–809 CE) and revived by his son Caliph al-Ma'mun (813–833 CE). A group of scholars there worked on translating ancient treatises on philosophy, medicine, astronomy, and mechanics. The medieval historian Narshakhi, in his *History of Bukhara*, mentioned a madrasa building that burned down in the year 937.[10].

Historical records also mention the first madrasa attached to a mosque in Morocco in the year 859. Madrasas became the most widespread educational institutions in Muslim-populated countries during the 9th to 13th centuries. Typically, madrasas were established alongside large mosques. Starting from the 8th century, the development of science, culture, and education in the Near and Middle East, Central Asia, and southern Kazakhstan occurred under the influence of Islam. In these regions, from the 8th to the 19th centuries, Islamic educational institutions played a leading role in the upbringing of Muslims. Their main goals were to spread the Islamic religion and to combat heresies and free thinking emerging in various religious movements.

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[10] Лыкошина Н. Мухаммад Наршахи История Бухары / Н. Лыкошина. – Ташкент: 1897, 128 с., [Электронный ресурс]. – URL: http://www.sattor.com

Many graduates of madrasas were given the opportunity to continue their studies at other madrasas, where they studied different curricula than those offered at their previous institutions. Madrasas were established in major cities and large villages. Among peoples who had embraced Islam, lessons were held on the fundamentals of religious teachings and practices. Each educational institution developed its own curriculum, but there was no unified educational program.

According to M.N. Farkhshatov, "Unlike European educational institutions, the madrasa did not have the status of a legal-academic institution and was dependent on a leader whose influence could significantly shape its traditional curriculum."[11]. The madrasa curriculum was based on theology and Islamic jurisprudence (fiqh). General education subjects were limited and served a supplementary role in helping students better understand and assimilate Islamic beliefs. Instruction was conducted in Arabic and partly in Persian, while the mother tongue of students was not taught. The main focus was on memorizing the Qur'an and primarily religious texts.

It is important to note that, since there was no division into levels or courses based on the stage of education, a fixed sequence of books, which made up the curriculum, served as an indicator of one's progress in acquiring knowledge.

Active teaching methods were applied in the madrasa: "Education in the madrasa was carried out in a heuristic or even Socratic method, which depended greatly on the teacher's skill. The teacher would read several lines from a book, and students would then share their opinions on the content. This often led to debates among the students. Once ideas were fully formed and clarified, the teacher would reconcile conflicting views and usually express his own position in a dogmatic manner."[12]. Thus, logical thinking was developed, and the material was better assimilated and remembered. In modern terms, instead of lectures, such seminars were already being conducted in the 9th century with the emergence of the first madrasas. The teacher, together with the students, would break down and interpret

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[11] Фархшатов М.Н. Народное образование в Башкирии в пореформенный период 60 - 90-е годы XIX в. / М.Н. Фархшатов — Москва: Наука, 1994. — 144 с.

[12] Коблов Я.Д. Конфессиональные школы казанских татар. – Казань: Тип. Императорского ун-та, 1916. – 23 с.

the material being studied (a process known as *tadris*), hence the teacher was called a *mudarris* (interpreter/explainer), and the educational institution was called a *madrasa*.

Much depended on the mudarris's experience, skill, enthusiasm, and diligence. Based on these qualities, the mudarris could apply various teaching methods. According to Ya.D. Koblov, secular sciences were not considered primary but rather auxiliary, i.e., of secondary importance: "Arabic grammar, poetics, rhetoric, arithmetic, logic, and philosophy should be viewed solely as tools for fully understanding sacred literature."[13].

In Uzbekistan, Islamic education has its roots that span many centuries. In the early Middle Ages, there was a wide network of madrasahs in this region, where both religious and natural (worldly) sciences were taught. Essentially, madrasahs represented a system of secondary specialized and higher education. From ancient times, Central Asia, particularly the region of Transoxiana, has been recognized not only as a center of Islamic civilization but also as a hub of science, culture, and, especially, the development of Islamic religious sciences worldwide. The names of great scholars such as Al-Biruni, Ibn Sina, and Ulugh Beg are known across the globe for their immense contributions to the progress of science.

The Muslim world studies the works of scholars like Imam al-Bukhari, Imam at-Tirmidhi, Abu-l-Layth Samarqandi, Abu Mansur al-Maturidi, Burkhaniddin Marghinoniy, and others. According to modern Muslim theologians, these scholars elevated Islamic sciences to the level of scientific disciplines and, through their efforts, initiated a new era in the development of fields such as Tafsir (Qur'anic exegesis), Hadith (sayings of the Prophet Muhammad (peace be upon him)), Fiqh (Islamic jurisprudence), and Kalam (theology).

For example, Europe has long been proud of its scholars and the methods and research conducted in practical sciences. However, some of these methods were developed and applied by Imam al-Bukhari long before Europe's scientific advancements. Imam Bukhari's approach to studying Hadith and their sources is

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[13] In here

considered a prime example of scientific research and remains so to this day.[14]. All of the scholars mentioned above began their education in madrasahs. The formation and development of local Muslim communities were significantly influenced by the major cities of Transoxiana, such as Tashkent, Bukhara, Samarkand, and Khiva. Later, these cities became centers of Muslim thought and Islamic education. In the 15th to 19th centuries, madrasahs such as "Mir Arab," "Sherdor," "Ulughbek," "Tillakori," "Kukaldosh," and "Baroqkhan" were built in these cities, serving as prominent centers of higher education within the Muslim world.

By the end of the 19th century, there were 336 madrasahs in the Bukhara Emirate, 132 in the Khiva Khanate, and 348 in the Turkestan region.[15] .

As is known, at the end of the 19th century and the beginning of the 20th century, during a turning point in the social development of the Central Asian region, a movement to reform and modernize the Islamic education system emerged, which entered history under the name of "Jadidism." This movement promoted the opening of new-style schools, the establishment of regular newspapers, and especially the publication of textbooks and study guides in natural sciences. It also encouraged the use of European cultural achievements, leading to the emergence of a national secular education, spiritual renewal and enrichment, and an increased understanding of national identity. Thanks to the efforts of Jadid educators, new subjects such as foreign languages, physics, chemistry, mathematics, psychology, hygiene, agronomy, economics, accounting, and commerce were included in the madrasah curricula.

However, after the establishment of the Shura government, during the 1920s and 1930s, a strong anti-religious propaganda was carried out, and efforts were made to secularize the population of Central Asia. Hundreds of madrasahs and mosques

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[14] Мардонов Р.С. Исследовательский метод имама ал-Бухори как образец научного творчества // Журнал: Культура народов Центральной Азии. – Самарканд, 1999. – С. 20-23.

[15] Агзамходжаев С. Современное состояние исламского образования в Узбекистане // Проблемы становления и развития мусульманского образования на постсоветском пространстве. – Нижний Новгород: ИД «Медина», 2009, с.96.

were closed, religious pilgrimages were banned, and not only religious believers but also ordinary people who supported local customs and beliefs were persecuted. Nevertheless, real life did not accept the wave of "militant atheism." The population continued to secretly perform religious rites, celebrate religious holidays, and conduct ceremonies, thus continuing the practices known as "customary Islam.

During the years of the Second World War, positive changes occurred in the Soviet state's attitude towards religion and religious organizations. In 1943, the Central Asian and Kazakh Muslim Religious Authority (CAMRA) was established in Tashkent to coordinate the activities of religious organizations across Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan, and Turkmenistan. Under the jurisdiction of the Muslim Religious Administration, two educational institutions were established to prepare imams for mosques. These included the "Mir Arab" madrasa, built in Bukhara in the 16th century and restored during the Soviet period in 1945, and the Baroqkhan Madrasa, built in Tashkent in the 16th century, which was renamed the Tashkent Islamic Institute in 1971. Until 1990, these were the only Islamic educational institutions in the former Soviet Union. The efforts to organize these institutions and to train faculty members in new conditions were significantly supported by the Bobokhonov family of muftis: Eshon Bobokhon Abdumajidkhan (1943–1957), Ziyodinkhon ibn Eshon Bobokhon (1957–1982), and Shamsiddinkhon Bobokhonov (1982–1989).

In the 1950s and 1960s, new persecutions against Islam and other religions began in the Soviet Union. In 1960, the CPSU Central Committee and the Uzbek Communist Party Central Committee Bureau adopted resolutions titled "Measures to Eliminate Violations of Soviet Legislation on Religions by Clerics," as well as the resolution "Closing of Sacred Sites and Shrines and Transferring Them to the Committee for the Protection of Material Cultural Heritage under the Council of Ministers of the Uzbek SSR." In 1961, the Baroqkhan Madrasa was closed as an illegal educational institution, and the Mir Arab Madrasa, with a total enrollment of 40 students, remained the only Muslim religious educational institution in the USSR. The hours allocated for religious studies in the curriculum were significantly

reduced, and some religious subjects, especially Islamic history, were removed from the program. Particular attention was given to secular subjects such as the Russian language and Russian Soviet literature, political economy, the history of the peoples of the USSR, the history of Eastern peoples, and the political and economic geography of Asia and Africa.

After the collapse of the USSR and the declaration of independence by the Central Asian states, a new policy towards Islamic education was implemented. The government of the Republic of Uzbekistan began to pursue an independent policy in this area, aiming to ensure freedom of conscience, restore and develop Islamic culture, study and promote the rich scientific and cultural heritage of ancestors, and restore and develop Islamic shrines. An important step in restoring order in the religious sphere was that all religious organizations, including religious educational institutions, were registered with the state. For example, by 1992, the total number of madrasahs in Uzbekistan exceeded 100, and only 20 of them were directly under the jurisdiction of the Uzbekistan Muslim Board.[16] .

It should be noted that many madrasahs lacked educational and methodological documents altogether. The training was conducted by unlicensed specialists. Unlike the Soviet period, the main focus during the educational process was solely on mastering religious sciences. At the same time, the personal positions of teachers and graduates often differed sharply. The Uzbek Muslim Board made significant efforts to assist in establishing order in the activities of religious educational institutions. From a legal perspective, this was reflected in the strengthening of legislation regarding registration and licensing.

Changes in the field of religious education led to the training of sufficiently qualified religious personnel. Particularly notable is the resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated August 22, 2003. According to this

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[16] Агзамходжаев С. Современное состояние исламского образования в Узбекистане // Проблемы становления и развития мусульманского образования на постсоветском пространстве. – Нижний Новгород: ИД «Медина», 2009, с.103.

resolution, firstly, considering that religious and secular subjects are taught at the Tashkent Islamic Institute and secondary specialized religious schools, the diplomas awarded to graduates were equated with state educational documents. This allowed graduates to actively integrate into the social and political life of society. Secondly, madrasahs registered as objects of cultural and religious heritage were transferred to the jurisdiction of the Uzbekistan Muslim Board (UMI). Thirdly, religious organizations began to pay communal fees not as legal entities but as individuals. The funds collected from these payments, as well as charitable donations, were directed towards repairing and restoring mosques, strengthening the material and educational base of religious educational institutions, and providing financial incentives for imams and teachers.

Today, Islamic education in Uzbekistan is conducted in two higher educational institutions and thirteen secondary specialized Islamic educational institutions. Among them, two are actively functioning for women.

In our country, higher education without compulsory secondary education obtained from general education schools or secondary specialized educational institutions is not possible, including religious higher education. According to the Law "On Education," it is not permissible to admit students to private schools that do not provide compulsory secondary education for religious education.

Islamic education is an integral part of the educational process in modern multicultural societies, with the aim of integration, socialization, and vocational training. Islamic education is open to developing the latest content of education by optimizing all forms of learning—innovative, systematic, and modular practices—as a concept of advancing knowledge.

The issue of Islamic education remains relevant, and therefore innovations, new technologies, and the continuous compatibility of religious and secular sciences are demanded not only within the framework of the project of integrating science and higher education but also at all stages of the educational process. The implementation of innovations prioritizes the pedagogical component of the educational process, the spiritual and moral development of students, and the moral

formation of each individual. Only in cases where traditional models of education are preserved can innovations be accepted.

In the 21st century, our aim in referring to the experience of medieval Islamic education is to demonstrate that knowledge has always been presented as goodness and virtue, and to show how to develop our human personality and realize ourselves as individuals living in harmony with the world. The modeling of Islamic education and its reflection on the medieval period begins with the process of shaping a moral person. The medieval Islamic individual was an ethical person, and therefore the Islamic education system was based on moral requirements.

Not the Islamization of education, but Islamic education itself can reveal creative cognitive potential in a person, shaping a perfect "human-ale-ful" (perfect human), a fully developed individual. Regardless of what we call it, such a person is one who recognizes the meaning of existence through their heart and intellect. The construction of the Islamic education model should primarily be based on the ideas of creativity and the development of education, and it must be truly human[17].

Currently, the education system not only shapes a person's professional skills but also develops their spiritual world and personal virtues. In this regard, religious education plays an important role.

1.2. The role and significance of the ideas of Jadids in the philosophy of education in the East.

As is known, by the late 19th century, a new force was gradually developing within the Turkmen society, intended to play an extremely important role in the socio-political life of the region. This powerful social force was manifested by local enlightened intellectuals united in the movement called Jadidism (from the Arabic

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[17] here: Модели исламского образования в постсекулярном обществе: евразийские и европейские тренды / Под общ. ред. А.Х. Бижанова. Монография. – Алматы: ИФПР КН МОН РК, 2017. – 23 с.

word "Jadid" – "new, novelty"). The emergence and development of Jadidism in Turkestan were driven by internal and external factors. The first factor was the opposition to the colonial policies pursued by the Qorqirmish (Chorism) regime in the region. The second was related to the ongoing reform processes in Turkey, Egypt, and other Eastern countries during that period.

From the late 19th century to the early 20th century, the progressive Jadids of Turkestan (Abdulqodir Shakuri, Mahmudkhoja Beghbudiy, Abdulla Avloniy, Munavvar Qori, and others), along with national intellectuals and enlightenment-minded religious figures, began to realize that, under colonial conditions, the failure of isolated uprisings, ignorance, intolerance, and the inability to wait for spiritual and national revival. As a result, cities like Bukhara, Tashkent, Fergana, and Samarkand became centers of Jadidism. During this period, a new wave of Jadidism also began to spread across other regions of Turkestan, such as Kazakhstan, Tajikistan, and Kyrgyzstan. Analyses show that the primary goal of the enlightenment-minded was to carry out educational reforms, introduce changes in education, and create conditions for the development of modern secular schools.

The content and essence of the Jadid education system that emerged in Turkestan are regarded as a philosophy of national development. This development primarily aimed to unite the people who had achieved independent thinking. This movement was demonstrated by the most progressive representatives of its time. Jadid intellectuals accomplished many works in education and creativity. They expanded the minds of the people through textbooks, poetry, journalistic articles, and theatrical performances. Jadidism's worldview was formed based on the socio-economic conditions and political situation of its era.

Since the philosophy of Jadidism was intertwined with enlightenment and patriotism, their universal philosophical issues related to ontology or gnoseology were of particular importance, especially considering the social-economic conditions and the political state of the period.

In his relevant article titled "How Will Nations Progress?", Mahmudkhoja Beghbudiy emphasizes the following: "The scholars, writers, and thinkers of every

nation serve as guides, advisors, and reformers for their nation's representatives, and they give sermons and advice in mosques, helping to reform the moral character of the nation. They provide knowledge and guidance in schools and madrasahs, and in the afterlife, they discuss the science and art needed by the community, producing books and newspapers aimed at the reform and perfection of the nation"[18]. It is evident that in his philosophical ideas, he emphasized the importance of the human person. The Jadids considered education as a national trait in their social-philosophical approach, viewing it as a duty of every individual to acquire higher education. They first recognized the necessity of learning and paid attention to the significance of education and upbringing. For instance, Khoja Mu'in stated: "The progress of science and art and the assistance they provide are evident to all nations living on Earth. When this worldly life becomes a battleground, something strong overcomes something weak and victorious. This law is common and universal for all inanimate and living things. Therefore, in our time, governments are constantly encountering new events, and those governments that are not well-equipped with modern knowledge are deprived of their countries and independence.""[19], - Deegan emphasizes that the condition of society without science can always be disastrous. The educational activities of the Turkestan Jadids were primarily of reformist nature. In the early stages of their activities, the Jadids focused mainly on religious reform and educational research. Their theoretical and practical work—in their articles— aimed to revitalize the strength and power of Muslim peoples by simplifying traditional customs, eliminating superficial ceremonies, and rejecting superstitions. They proposed to reconsider the traditional social-philosophical system not only from the perspective of cultural, scientific, and educational development but also (primarily) in the context of fighting colonialism. To reform the education system, the Jadids began creating their own national schools. Education in these schools was conducted on new methods. These schools were intended to serve as a means of

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[18] Беҳбудий М. Миллатлар қандай тараққий этарлар? // Самарқанд газетаси. 1913 йил 30 июль.

[19] Ҳожи Муин. Истиқбол қайғуси //Ойна журнали, 1913 йил. 2-сон.

protecting national culture, Islam, customs, and traditions. These schools came to be known as "new methods" ("Jadidi-Usul")..[20]

Changes in the New Method schools also influenced the curriculum, which included subjects such as history, arithmetic, geography, native language, and other sciences. Prominent Jadids not only created new-style schools but also often authored textbooks for them. For example, Mahmudkhoja Beghbudiy prepared eight geography textbooks, and Munavvar Qori authored a grammar textbook called "First Teacher." His second textbook, titled "Second Teacher," explained methods for teaching reading and writing, and he also prepared the first mathematics textbook. He was also an initiator of introducing the study of the history and geography of Turkic peoples in new-style schools.

During this period, the ideological views of Turkestan's progressives were significantly influenced by prominent philosophers, enlightenment figures, and reformers of the East, such as Jamal al-Din al-Afghani (a renowned Afghan public figure), Muhammad Abduh (an Egyptian scholar), Ismail Gaspirali (a Crimean-Tatar enlightenment figure), and others.

The influx of advanced literature from "awakened" Asia inspired the Jadids to organize and develop local periodic publications. Dozens of newspapers and magazines began to be published in all major cities of the region, such as "Taraqqiy" ("Progress"), "Shuhrat" ("Fame"), "Khurshid" ("Sun"), "Sadoi-Turkistan" in Tashkent; "Samarkand," "Oyna" ("Mirror"); in Samarkand; "Turon," "Bukhoro-Sharif" in Bukhara; "Sadoi-Fergana" in Kokand, and others. Among the editors and active workers of these publications were the most prominent representatives of the Turkestan community, such as M. Beghbudiy, M. Qori, U. Khodzhaev, T. Norbutaev, A. Avloniy, Q. Norbekov, Sh. Rahimiy, M. Poshshaikhov, and others.

On June 27, 1906, the first issue of the newspaper "Taraqqiy," edited by Ismail Obidov, was published. Today, this date is celebrated as Press Day in the Republic of Uzbekistan.

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[20] Алимова Д.А. Единство просвещения, знания и этики поведения // Ўзбекистон тарихи. – Тошкент. 1999. – № 2. – С. 3–8.

In the early 20th century, the leaders of the Jadid movement promoted ideas of educating the younger generation at the level of European science and technology, and quickly learning reading and writing to escape ignorance and illiteracy. Schools began teaching not only Islamic fundamentals but also subjects such as geography, history, Turkic language, chemistry, physics, and arithmetic. Russian and Arabic languages were also taught. In these schools, religious and secular education and sciences were combined. It can be said without exaggeration that this approach had a significant impact on the development of the younger generation.

As is known, the political worldview of the Jadids changed as a result of the exposure of local youth to states like Germany and Turkey. The leader of the Turkestan Jadids, Mahmudkhoja Beghbudiy, emphasized the importance of education in societal development and wrote, "In the era of science and art, ignorance will become a burden for nations." According to him, a nation that does not possess modern science and technology of its time cannot understand its own identity and will be forced to become subordinate to other peoples. However, acquiring knowledge in Western and Eastern countries' higher educational institutions is necessary because science and technology, as well as social and humanitarian sciences, can only be mastered through studying in developed countries.[21].

The Jadids sought to assimilate the achievements of Eastern and Western cultures, learned from them, and encouraged others to do the same. Enlightenment figures abroad had the opportunity to accurately assess and compare the levels of cultural and educational development in various countries. Certainly, the youth aimed to introduce the achievements of global progress to Turkestan. To achieve this, the primary task for the Jadids was to reform education..[22]

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[21] Турдиев Ш. Улар Германияда ўқиган эдилар // "Ўзбекистон тарихи: янги нигоҳ. Жадидлар ҳаракатидан миллий мустақилликка қадар" мавзусидаги давра суҳбати материаллари. – Т., 1998 йил. 9 октябрь. 34-бет.

[22] Саифназаров И., Эрназаров Д.З. Роль джадидов в формировании современной образовательной системы в Средней Азии // https://tsue.scienceweb.uz/index.php/archive/article/view/1261/1544

The Jadids quickly educated Muslim children based on progressive curricula. According to the program, the school education system consisted of two stages:

1. The first stage lasted four years. Those who completed this stage were more knowledgeable than their peers who had studied ten years in the old schools.

2. The second stage was the final stage, during which Arabic, Persian, Turkic, and Russian languages were taught.

By 1911, the number of such schools using the new method in Turkestan reached 63, with a total of 4,106 students enrolled. Most of these students were the children of local villagers..[23]

The Jadids who attended school also created their own curricula, study guides, and textbooks. Among them are Saidrasul Saidazizov's "His First Teacher," Munavvar Qori Abdurashidkhanov's "First Writer," Mahmudkhoja Beghbudiy's "Second Writer," "Yert" (Land), "Montakhabiy's General Geography," Abdulla Avloniy's "Turkic Gulistan or Morality," "A Brief History of Islam," "Kitob-ul-Aftol" (Book of Children), "First Teacher," Hamza's "Second Teacher," "Guliston School," "Light Literature," and "Reader for Reading." Through these works, the minds of young people were imbued with enlightenment, patriotism, and, at the same time, diligence, honesty, brotherhood, and a hatred of oppression.

From the analysis of these literature works, it is evident that one of the main goals of the Jadids was to establish modern higher education in the country. The idea of creating a university in Turkestan was first proposed in 1892 by Ismoilbek Gaspirali. The Jadids used the Tashkent city council to establish the university. Munavvar Qori, Fitrat, Beghbudiy, U. Asadullahkhojaev, and other Jadids widely promoted the idea of national secular higher education in their works and articles..[24]

Based on the experience of new-style schools, textbooks by Munavvar Qori Abdurashidkhanov, such as "His First Writer," and Abdulla Avloniy's "First Teacher," were created using vocal and syllabic methods.

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[23] Умаров М.Ш. Вклад джадидов в образовательную систему развития Туркестана // https://cyberleninka.ru/article/n/vklad-dzhadidov-v-obrazovatelnuyu-sistemu-razvitiya-turkestana/viewer

[24] In here.

To lay the foundation for higher education, secular subjects were taught in modern schools, and young people were sent abroad to study. The Jadids succeeded in establishing a secular modern university only in 1918. Overall, the Jadids rapidly laid the groundwork for a completely new modern national education system.

Thus, the Jadids understood that for the nation to survive and thrive, it must first be free and independent, and they paid special attention to awakening the broad masses. Certainly, the educational and upbringing reforms carried out by the Jadids played a crucial role in this.

"The progress of the nation begins with its regular schools. If we want to love and protect our religion and nation, we must first reform our schools, which are the gates of happiness, in accordance with modern standards."[25], One of the Jadids from Turkestan, Khoja Muin Shukrullo, wrote about this. Indeed, the issue of school reform became the subject of extensive and comprehensive debates in the Jadid press. The questions of what Turkestan schools should be like and in which direction they should develop were at the center of attention of the writers of that era. Munavvar Qori Abdurashidkhanov proposed the idea of reforming the teaching system in schools and madrasahs, which had been in place for centuries.

In schools, poems about love by Fuzii, Navoi, Khoja Hafiz, and Badil were taught to children who still lacked understanding of the original content and meaning. According to him, if instead of Fuzii, a child were taught knowledge of recitation, instead of Navoi, issues of faith, instead of Khoja Hafiz, issues of practice, and instead of Badil, mathematics, then the religion and worldly life of the Muslim would benefit greatly and the Muslim community would flourish.[26]. Children who have not reached puberty do not understand the philosophical meaning of poetry, and even their teachers often do not comprehend it. The author emphasized that "the education of ignorant teachers, who are the main cause of moral corruption in children, is like a blacksmith's hammer, with black eyes, a white face, and a sweet

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[25] Ёшларға мурожаат// Самарқанд. 1913 йил 9 август.
[26] Абдурашидхонов М. Бизни жаҳолат - жаҳли мураккаб // Абдурашидхонов М. Танланган асарлар. – Тошкент: Маънавият, 2003.143-144-бетлар.

tongue," and he pointed out that instead of this, teaching secular sciences such as mathematics, geography, and Islamic history—both useful and religious—would be beneficial.

In the article "The Disorder of Our Primary Schools or the Path to Progress," Niyaziy Razhabboyev provides evidence that the primary schools in the region are not meeting the demands of the modern era:

"... If our Muslim relatives in Bukhara, Samarkand, Tashkent, and all of Turkestan think fairly, they will see that our schools are in a state of chaos and disorder. Because the duration of education is too long, many people do not send their children to school for 8-10 years, as their capacity and abilities are insufficient. As a result, only 2 or 3 out of 10 or 8 children who attend school become literate."

He believes that it is necessary to deeply study religious sciences, but also states that "to become skilled and wealthy, knowledge and education are essential. For knowledge and education, schools and madrasahs must be reformed, organized, and put into proper order."

He mentions that countries like England and Germany, as a result of scientific progress, have gained great wealth and power. Conversely, a nation deprived of knowledge and enlightenment is doomed to be trampled underfoot by nations that possess industry and skills."[27].

In issue 27 of the "Oyna" magazine in 1914, a table was published based on government statistical data, showing the population, madrasahs, schools, and number of students in the cities of Samarkand province. It was revealed that only three out of every hundred local residents, and 16 out of every hundred Russians, were engaged in education. The author pointed out that this situation indicates that we have not obeyed the noble commands of our Prophet, who said, "Seek knowledge even if it is in China," "The pursuit of knowledge is obligatory for every Muslim man and woman," and "Seek knowledge from the cradle to the grave." Ignoring these commands, the author states, leads to the end of the world in this world and to

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[27] Ражабзода Ниёзий. Ибтидоий мактабларимизнинг тартибсизлиги ёхуд тараққийнинг йўл // Ойина (1914-1915 й.). - Тошкент, 2001. 5-бет.

damnation in the hereafter."[28], "If every nation wishes to know the future of its people, it should pay attention to its children... and focus on their health, proper upbringing, and education"[29] The great importance of this was the main theme of Abdusalam Azimiy's article "Education and Upbringing." His statement that "the mother is the primary factor and educator for a child, and her influence on the child is greater than that of the father" holds equal significance for all times. Indeed, if "mothers are not ignorant but educated, well-mannered, knowledgeable, and possess correct morals, and if they understand how to bring up the child according to proper upbringing, and if they protect the child's health and manners, prevent misconduct, and nurture with Islamic morals and ethical boundaries—then there is no doubt that the child will become wise and gentle.""[30].

The greatest obstacle to freeing Turkestan from general backwardness was the outdated teaching method. Replacing it with a new method based on the European system of education was considered the main idea of progressives. In the article titled "Where to Begin the Reforms," the author Sh. Mukhtori stated, "I have pondered many times over the primary reason and main cause for the advancement and development of the European peoples. However, I could find no other reason except the perfection of their initial education. Therefore, I believe that our reform should start from our school foundations.""[31], He also notes that the teaching methods used in schools and madrasahs in Turkestan do not meet the demands of the times and are outdated, leaving people behind. He explains it as follows: "The tradition of teaching history, national studies, and arithmetic to madrasah students is either completely absent or very limited in our region. Geography and mathematics lessons, which involve excursions, are definitely not taught by our teachers, nor do they instruct their students in these subjects. As a result, our madrasah students remain at a very low level.""[32].

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[28] Самарқанд вилоятининг нуфуси ҳукуматнинг санаи холиядаги ҳисоби бўйунча // Ойина (1914-1915й.). - Тошкент, 2001. 21-бет.
[29] Азимий Абдусалом. Таълим ва тарбия // Ойна. 1915 йил 5 февраль.
[30] Азимий Абдусалом. Таълим ва тарбия // Ойна. 1915 йил 5 февраль.
[31] Мухторов Ш. Ислоҳни нимадан бошларга // Садои Фарғона. 1914 йил 3 апрель
[32] In here.

Based on the goals and objectives of the Jadid educational program, it can be said that they shaped their ideas according to the principles of social justice, national prosperity, and national independence. At the same time, they aimed to modernize cultural-moral and educational work, promote European-style scientific and technical thinking, and eliminate religious fanaticism, dogmatism, and ignorance.

It would not be an exaggeration to say that the development of religious and secular sciences within the Turkestan education system served as an important guideline for strengthening the national education system. The timeless teachings of the Jadid educators not only paved the way for secular progress but also provided a significant ideological and conceptual foundation for developing religious knowledge based on new scientific standards. The religious-philosophical views of the reformers formed the basis for changes in the national education system, which are regarded as the driving force of social progress, ensuring justice, freedom, and a prosperous life. These views also laid the groundwork for the victory of virtue over vice, which holds an exclusive position in our national mentality.

It is worth noting that religious values and concepts were reinterpreted by the Jadid reformers in a secular manner. Religious values were understood within a secular framework, transforming them into concepts of educational philosophy that expressed not only Islamic faith but also the shared interests of humanity regardless of religion, race, or region. Through the idea of developing the national education system promoted by the Jadid reformers, the ratio of religious and secular sciences, recognized as the main driving forces of society, gained widespread acceptance across the entire Turkestan region. It should be emphasized that the emergence of Jadidism was primarily influenced by the principle of harmony between religious and secular knowledge in Islam, as well as progressivism, science, and the importance of Sharia practices.

In the pages of the national press, alongside the issue of new-method schools, significant attention was also given to the reform of madrasahs. It is appropriate to analyze the articles published on this topic in the pages of "Sadoi Turkiston." In the article titled "The Jadid Method of Madrasah," it is mentioned that despite the

existence of several new-method—Jadid—schools in Turkestan, there are still no madrasahs organized according to a new system. The author reflects on what the new-method madrasahs should look like, which subjects should be taught there, and in which language the lessons should be conducted. The author suggests that in the new schools and madrasahs to be established in Turkestan, research and experimental methods should be implemented in lessons, some subjects (sciences) should be removed, and replaced with other important lessons such as history, natural sciences, and mathematics, to make students more knowledgeable in these areas."[33].

Additionally, N. Yovishiev proposes to teachers the idea of reforming methods of education and upbringing.[34] In his article titled "Current Madrasah Education," there is a critical discussion about higher education institutions and teachers in Turkestan at the beginning of the 20th century. They are compared to the madrasahs and teachers of the era of Ulugbek and Navoiy. It is lamented that in ancient times, especially in the Eastern countries and in Maveraunnahr, great philosophers, sharp-witted wise men, and thinkers, including Ulugbek and Ali Qushchi, taught lessons, and great importance was given to secular knowledge. However, such noble traditions had disappeared by the 20th century, and instead, only religious knowledge was being taught, which is expressed with sadness and distress.[35]

Thus, the practical results of the systematic education began to be noticeable in the activities of the Jadid schools. In particular, Ishoqkhan Ibrat based his success on the achievements he personally attained and the new methods he implemented in practice to prove the significant advantages of the new education and upbringing system. He wrote about this as follows: "I myself, along with ten to fifteen children, who had no benefit from the old school and were just wandering aimlessly, came from Kazan Tarefin... I gathered a teacher and established a school. The school did

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[33] Усули жадида мадрасаси // Садои Туркистон. 1914 йил 17 июнь.
[34] Ёвишев Н. Мактаб ва муаллим // Садои Туркистон. 1914 йил 13 июнь.
[35] Ёвишев Н. Ҳозирги мадрасамизда ўкув // Садои Туркистон. 1914 йил 20 июнь.

not last for three months; more than twenty young children, about fifteen people, would ask, 'What is an alphabet?', and their answers were 'caltaq' (a kind of phonetic game). They learned everything and wrote everything. Four, five, seven, and eight dates, teachers from Qoqon, who previously knew nothing, became capable of Arabic dialogue, and they started reading various books. Because of this, we, with our own eyes, gained experience and wholeheartedly devoted ourselves to this method of teaching."[36].

Ibrat introduced a weekly lesson schedule in his school, which became one of the main factors in defining the role of these new Jadid schools within the new education system. In many parts of Turkestan, the national press enthusiastically covered the implementation of each new-method school.[37]

In most publications of this period, the 20th century was emphasized as the era of enlightenment, science, and technology. The difficulties faced by a nation without knowledge in this world were highlighted as a primary concern. It was also explicitly stressed that it is of utmost importance for the people to "study European science, customs, crafts, and arts.".[38] In these articles written from a progressive perspective, logical questions were raised about why the people of Turkestan faced such a deep crisis. Often, it was depicted that they were under the "dark clouds of misfortune" and "rained down with toil and hardship," and that the Turkestanis, "sleeping under the thickest blanket of fatigue and misery," were being called to quickly learn from the European culture standing before them.[39]

Of course, the progressives very correctly understood that acquiring and mastering the latest scientific and technological knowledge, as well as protecting the national interests, could primarily be achieved through learning Russian and other

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[36] Долимов У. Исҳоқхон Ибрат. - Тошкент, 1994. (Истиқлол фидойилари сериясидан). 54-бет

[37] Янги мактаб // Ойна. 1914 йил 27 июль; Янги мактаблар // Самарқанд. 1913 йил 2 август; Дизахда мактаб // Ойна. 1914 йил 1 ноябрь; Ҳўқандда усули савтия муаллимлари // Ойна. 1914 йил 1 ноябрь; Яҳё Қори. Шаҳрихонда усули жадид мактаблари // Садои Фарғона. 1914 йил 10 май ваб.

[38] Мирзозода М. Илм ва маориф // Садои Туркистон. 1914 йил 18 июль.

[39] Будайлий М. Мусулмонлар ҳаётидан бир лавҳа // Садои Туркистон. 1914 йил 6 май.

foreign languages. It is also necessary to note that they supported efforts to learn these languages. Indeed, they knew very well that in an imperialist environment, protecting the national interests and achieving economic development could only be accomplished through learning Russian. Mahmudkhoja Behbudiy said: "The State Duma is far away, and we have no official authorities to defend us; if our heads are cut off, we will go to the executioner, but we have no language to express our pain, we have no interpreter. We quarrel among ourselves. When we go to slaughter the sacrificial animal, we have no language.""[40], However, they emphasized that the root cause of all these issues must primarily be sought in ignorance. In his article titled "Four Languages, Not Two," he highlighted that knowing foreign languages is a powerful tool for education, the development of science and culture, and progress: "Today, we need experts in four languages—Arabic, Russian, Turkic, and Persian. Arabic is essential for religion, while Russian is necessary for livelihood and the world." Because, without it, "Turkestan cannot achieve modern development," and "knowing languages is a guarantee that development, science, and practical methods will open up widely."[41]. Behbudiy's magazine "Oyna" and the last pages of the newspaper "Samarkand" consistently allocated space for advertisements and some information in Russian. In the article titled "The Importance of the Russian Language," the author, Olloyor, stated: "In this century, it is absolutely necessary for everyone to learn a foreign language that is very important for culture and livelihood other than their native language. Knowing the mother tongue of a nation under the protection of its throne is undoubtedly necessary and essential in every aspect, especially for the people of that nation."[42].

During this period, progressive intellectuals repeatedly emphasized in the press that for the local people's children to take their rightful place in society and to become specialists dedicated to their homeland and nation's destiny, learning languages was as necessary as water and air. At this point, it is particularly important

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[40] Беҳбудий М. Эҳтиёжи миллат // Самарқанд. 1913 йил 12 июль.

[41] Беҳбудий М. Икки эмас, тўрт тил лозим // Беҳбудий М. Танланган асарлар. – Тошкент: Маънавият, 1997. 150-152-бетлар.

[42] Оллоёр. Рус лисонининг аҳамияти // Садои Туркистон. 1914 йил 17 май.

to highlight the practical efforts of Munawwar Qori Abdurashidkhanov in this regard. In his petition sent on February 10, 1911, to the inspector of first district people's schools in the Sirdaryo region, he requested permission to teach Russian in his modern school. However, this request was denied. As a result of the persistent efforts of this progressive figure, in 1914, three years later, permission was officially granted to teach Russian in his school..[43] By 1916, many modern schools in Turkestan operated based on the curricula developed by Munawwar Qori Abdurashidkhanov. At the same time, observations were also made regarding the importance of learning the Russian language without harming the rules of the local language. Sadreddin Ayniy, in his article "Every nation takes pride in its language," emphasized respect for the language and warned that incorporating European words into it, even if they have equivalents in Turkic languages, could be damaging to the language..[44] A. Avlonyi called "the preservation of each nation's native language and literature" as "the safeguarding of language." Because "the language and literature are the mirror of a nation's existence in the world. To destroy a national language is to destroy the spirit of that nation."[45]. Of course, their ideas remain relevant today as well.

A teacher guides a child towards true perfection. The decline or collapse of any society, its progress or future, is judged by its attitude towards school, education, and especially teachers. Schools based on the "new method" called "Sattia method" (Tovush method), where national spirituality is highly valued and young people are raised to be passionate for the nation and homeland, take precedence. The great contribution of the Jadid educators is that they considered providing education and upbringing in the native language, teaching national literature, and the fundamentals of Islam as crucial issues. Because they believed that the main means of preserving the nation's identity are the native language and national literature. The issue of

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[43] See in detail on this: Абдурашидхонов Мунавваркори. Танланган асарлар / Нашрга тайёрловчи ва сўз боши муаллифи С.Аҳмедов. - Тошкент, 2003. 19-22-бетлар.

[44] Айний Садриддин. Ҳар миллат ўз тили ила фахр этар // Ойина. (1914-1915 й.). – Тошкент, 2001, 11-12-бетлар.

[45] Авлоний А. Туркий гулистон ёхуд аҳлок // Авлоний А. Танланган асарлар. – Тошкент: Маънавият, 1998, 60-бет.

nationalism played a decisive role in the activities of thinkers such as Mahmudhoja Behbudiy, Munawwarqori, and Abdullah Avloni.

The broadest indicator of the development of the education system is the change in methods of teaching, studying, and perception. Firstly, differences exist between school education and higher education levels; secondly, between higher education and retraining systems for personnel, requiring new forms of introducing scientific knowledge. For this reason, the idea of establishing a university among Jadids was first proposed in 1892 by Ismoilbek Gaspirali, and they also used the Tashkent City Duma to establish a university. Munawwarqori, Fitrat, Mahmudhoja Behbudiy, U. Asadullaev, I. Ibrat, and other Jadids widely promoted the idea of secular higher education in their works and articles. At the same time, secular sciences were taught in Jadid schools to create a foundation for higher education, and local youth were sent abroad for studies. As a result, the Central Asia University was established in 1918.

In developing the philosophy of education, Abdurauf Fitrat's ideas on the classification of sciences are of great importance. Fitrat expressed his views on the classification of sciences in his book "Rohbari Najoat" ("The Path to Salvation"). This work is comprehensive, social-philosophical, and morally oriented, dedicated to issues such as the classification of sciences, lifestyles of people, aesthetic ideas, education and upbringing of the younger generation, and other topics. The book emphasizes the special role of sciences such as interpretation of the Quran, Hadith, Fiqh, Kalam (Islamic theology), linguistic sciences, history, geography, medicine, chemistry, natural sciences, mathematical sciences, and philosophical sciences (spiritual sciences, theology, logic, wisdom) in social development.

While investigating sciences, Fitrat concludes the following:

1) Scientific education is both a duty and an obligation for every Muslim;

2) There are many types of sciences, and we must thoroughly study those that are useful to us;

3) Without science, happiness (more precisely, "the happiness of both worlds," i.e., happiness in this world and the hereafter) cannot be achieved..[46]

A. Fitrat highly valued the importance of science and knowledge in societal progress, human perfection, and cultural development. He emphasized that secular sciences are of great significance in societal advancement and that through these sciences, technological progress can be achieved.

In all his works, A. Fitrat stressed that the only way for the nation to attain happiness and well-being is through knowledge. He himself was a creator in several dozen fields of science and possessed constitutional knowledge. According to analyses, in his single work "Najoat Yo'li" ("The Path to Salvation"), the word "ilm" (science) appears 185 times; the word "aql" (mind) 73 times; "hikmat" (wisdom) 33 times; "kalam" (speech, discourse) 28 times; "bilim, bilmoq, bilish" (knowledge, to know, to understand) 12 times; "olim" (scholar) 7 times; and the word "falsafa" (philosophy) 5 times. This usage underscores the importance of these concepts and serves as evidence of his emphasis on knowledge and science.[47]

It is well known that Jadid progressives paid special attention to the issues of education and upbringing. For this reason, at the beginning of the 20th century, the Jadid movement, which emerged as a social-political trend in Turkestan, had its dedicated advocates — Mahmudhoja Behbudiy, Abdurauf Fitrat, Munawwar Qori Abdurashidkhanov, Abdullah Avloni, Abdullah Qodiriy, Sofigzoda, Tavallo, Hamza Hakimzade Niyaziy, and others — who believed that the only way to free the people from ignorance was through knowledge. In their works, they focused on establishing new schools, improving the education and upbringing process, and addressing socialization issues.

When Abdullah Avloni reflected on the philosophy of education and upbringing, he emphasized that upbringing is not limited solely to morality. The saying "A healthy mind in a healthy body" is not without reason. To raise young people to be well-rounded individuals, he called for a harmonious combination of

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[46] Наврӯзова Г., Рахмонова М. Фитрат ва унинг илмлар таснифи. – Бухоро, 2010. - 46 б.
[47] Наврӯзова Г., Рахмонова М. Фитрат ва унинг илмлар таснифи. – Бухоро, 2010. - 47 б.

physical education and spiritual upbringing.[48]. These words of the great educator are as relevant today as they were at the beginning of our nation's formation; in fact, they are even more important and urgent for us now.

The Jadid thinkers deeply understood that the education of the new generation was an extraordinarily urgent issue at the beginning of the 20th century. They viewed the individual as a complex bio-social structure, believing that every form of existence — growth, change, and development — belongs to him. They emphasized that good and evil, which are opposed to each other, are manifestations of noble virtues and vices in humans, and that these are expressed through the struggle within a person.

Therefore, they noted that education is the key to shaping all qualities in a person and that the issues of life, death, salvation, destruction, happiness, and catastrophe are fundamentally linked to it. For this reason, in Jadid teachings, the education and development of the individual — their perfection and completeness — hold great importance and occupy a special place in their creativity.

The Jadid thinker U. Asadullahojaev explains the role of knowledge in society as follows:

"The modern era is an age of development and culture. If we say that the peoples of Turkestan benefit from this knowledge the least, it would not be wrong. Because other nations are rising higher and higher with the help of knowledge, soaring into the sky. As for us, we are walking on the shadow of ignorance and unconsciousness, sinking into the earth."[49].

The Jadid movement was not limited to just reforming education; it encompassed all aspects of society and social life. More precisely, this movement aimed to address issues in several highly important sectors and directions such as the economy, politics, culture, enlightenment, ideology, literature and arts, media,

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[48] Намозова Ю.М. XIX аср охири – XX аср бошларида Туркистонда таълим фалсафаси: Фалсафа фанлари бўйича фалсафа доктори (PhD) диссертацияси авторефераты – Тошкент, 2020, 18 б.

[49] Убайдулла. Мақсад ва маслак // Садойи Туркистон. -1914. 4 апрел.

national ideas, and development. Therefore, during its time, the Jadid movement was a highly influential and powerful spiritual-cultural force with no equal in history

Through their educational philosophy and concepts, the Jadids demonstrated awareness of the essence of modern European educational technologies and their effective application within the national education system. They also expressed a national creative approach to organizing the educational process. Accordingly, the philosophy of Jadid education was an intellectual and practical effort to find the correct solutions to pedagogical problems; it was also manifested as an enlightening activity based on linking national educational concepts with the demands of the modern era. Naturally, education and upbringing are products of consciousness, but at the same time, they are the most important factors that determine the level of consciousness and its development. For this reason, superficial and official approaches, as well as ill-thought-out efforts in this field, are absolutely unacceptable.

That is why the issues of schools, education, and upbringing are legally established as under the control of society and the state. At the same time, these are national problems that require the participation and support of the entire public and our entire nation.

Today, in our free country, where the Jadids' dreams have come true, great attention is being paid to strengthening the national foundation of the education system and aligning it with modern requirements. Indeed, principles such as creating textbooks and manuals reflecting the most advanced examples of national ideas and national consciousness, mastering foreign languages, and implementing vocational training, which were concerns of the Jadid advocates in their time, have contributed to the development of our activities and laid the foundation for modern intellectual progress.

1.3. Philosophical Foundations of the New Education System of Uzbekistan

Today, great importance is attached to the continuous enrichment of the content of the educational process in our country. This, in turn, requires high professionalism from teachers. As a result of reforms implemented in the field of education in recent years, it has become possible to form a comprehensively developed individual with solid knowledge, who can think independently and freely. It is impossible to change the human mind and lifestyle without changing the educational system, which is necessary as a driving force for democratic changes and building a new society.

In New Uzbekistan, the content of the education system is undergoing fundamental changes. New curricula, textbooks, and teaching aids have been created based on the national and spiritual values of our people, and state education standards have been developed. It pays special attention to modern forms of educational work, taking into account the new requirements for students.

Youth education is one of the most important directions of the rapid development of New Uzbekistan and state policy. The decree of the President of Uzbekistan dated April 20, 2017 "On measures for further development of the higher education system" gave a new impetus to radically improve the field and radically revise the content of personnel training at the level of international standards. Also, the Program for the Comprehensive Development of the Higher Education System until 2030 was approved, which defines measures to strengthen and modernize the material and technical base of universities, equip them with modern educational and scientific laboratories, and modern information and communication technologies

Currently, the education reform is aimed at implementing government decisions to modernize the national higher education system in the field of improving the quality of higher education, introducing a national system for evaluating university rankings, improving foreign language teaching, introducing a new system of postgraduate education, as well as developing a system of advanced training and retraining of scientific and management personnel of higher educational

institutions. The importance of educational reform must take into account Uzbekistan's unique demographic conditions, as about 35 percent of the total population is young people between the ages of 16 and 62, and more than 62 percent are under the age of 30. Because young people are always in the spotlight, the strong youth policy pursued in Uzbekistan has a solid legal basis. This is reflected in the articles of the Constitution of Uzbekistan, more than 20 laws and regulations in the field.

The Law on Education and the National Program for Personnel Training created the necessary legal framework for the consistent development of the education system as a unified educational, scientific, and production complex based on state educational institutions. Currently, the total number of higher education institutions in the republic exceeds 200. In order to expand the scope of personnel training in the regions and introduce advanced foreign experience, 55 new higher education institutions have been established in our country in the last 5 years by opening branches of foreign universities.[50]

President of Uzbekistan Sh. Mirziyoyev called improving the quality of education the only right way to develop the country and emphasized the need to continue reforms in the education sector, visit educational institutions, meet with teachers more often, solve existing problems together, and continue reforms in the field of education. Increasing the state order for personnel training in higher education, along with opening new branches of our country's and foreign higher education institutions, allocating special quotas for children from low-income families, persons with disabilities, young people living in remote areas, and the state covering the costs of women's education in master's programs, helped to increase the admission of young people to higher education institutions.

From this point of view, the priority tasks facing the education system have been identified, including ensuring the continuity of all levels of education and developing it on the basis of the principles of humanization and democratization. As one of the components of the state education standard, a suitable curriculum for

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[50] In here, 7 p.

educational institutions is an important normative document, on the basis of which the education system is financed.

If we dwell on the philosophical foundations of the education system in New Uzbekistan, it is necessary to pay attention to the following issues. Education manifests itself in the form of conditions, obligations, and opportunities related to the spiritual needs of society and its members. This is a factor that strengthens, preserves, and supports the balance of social processes and relations. The education system is a complex system that includes social stability, people's lifestyles, and human development in society. Education plays an important role in solving the goals and tasks specific to the individual, social groups, and society, and in achieving spiritual and enlightenment perfection. Education realizes the ability of a person to self-organize, enriches his worldview and thinking, and gives a creative spirit to human life.[51]. In this sense, education is a diverse and multifaceted social organism that reflects the laws regulating general relations between educational subjects, encompassing mechanisms to support political, economic, legal, spiritual, ideological, moral, and religious relations between members of society, and to implement innovative practices in a modern spirit within society. The philosophy of education is a body of knowledge based on the general laws of human life and thought associated with the change and development of society. In a philosophical sense, the content of such generalization organizes the material and spiritual world from its level of view, as well as pedagogically analyzes the step-by-step and prospective features of designing the learning process.

The elements of the education system are based on relationships between the educational process, educational subjects, and social life. These existing laws always determine the characteristics of human existence and are always prone to self-organization. Ensuring the dynamic and sustainable development of these features depends on the level of organizing processes in the education system on an innovative basis. Philosophical analysis of the education system defines the specific

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[51] Muminova Z. Personality: wellness and spiritual education //Academicia Globe. – 2021. – T. 2. – №. 6. – C. 20-23.

features of the innovative development of education. From a synergetic point of view, the emergence of order from the process of disorder expresses the content of creating a new system of values for education.

Today, it is not correct to juxtapose existing forms of education and consider one as important and the other as insignificant. Because, "Only the unity of elements considered important and unimportant that make up the system serves for the system to bring itself to a high and perfect state.""[52]. That is, the natural, technical, technological, social, humanitarian, and legal fields of education are interconnected. In each historical period, the methodology of education management is formed and applied in accordance with the spiritual and intellectual potential, political, and legal culture of society.

It is important to point out the following features of understanding the theoretical and practical aspects of developing the education system:

- Preparing society for rapid reforms in a rapidly changing and ever-expanding modern environment;

- Increasing the activity of educational processes in the context of globalization;

- Increasing the need for international scientific and intercultural relations and spiritual and educational tolerance;

- Accelerating the process of creating values aimed at organizing integration in the field of education at the international level in order to educate the younger generation in the spirit of universal values, and to realize their abilities, aspirations, and needs;

- Accelerating democratic traditions, diversity of opinions, and socio-economic reforms in society;

- Increasing the civic responsibility and social activity of the younger generation in the education system in conditions of high competition.

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[52] Тураев Б. О. Онтология, гносеология, логика ва фан фалсафаси муаммолари. - Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2015. – 48-49 б.

In conditions of social competition, the need for new ideas and ensuring the harmony of state and human interests are important laws of the innovative development of education. According to Professor G. Sultanova, "Today, the transformation of world civilization into a community of post-industrial countries, the globalization of information, computerization, and intercultural communication have led to serious changes in human life, science, and thinking.""[53].

Social welfare and harmony are inextricably linked to the formation of a well-rounded personality, the creation of the foundations of civil society, and the development of legal knowledge and culture. Achieving the effectiveness of the education system in the context of market relations inevitably requires its radical innovative reform. The formation of a full-fledged personality in building a civil society is the main goal of developing the education system.

In science, the concept of "education" belongs to all pedagogical, psychological, and social sciences, as well as natural sciences, and is one of their most important categories. To this end, it is necessary to study the concept of education in detail. If we pay serious attention to analyzing the meaning of the word "education," we can see that the term has several meanings. The meaning of the word education often includes general concepts. Their individual characteristics and existence are relevant to all educational relationships regardless of place, and time. The philosophical understanding of education stems from its social nature. Philosophical sciences have historically served to equip the field of education with new ideas. These ideas are related to the theory and methods of cognition, which are the core of the educational process in the philosophy of the education system.

Any perception of society fully corresponds to the purpose and content of the education system and ideologically supports the processes in it, because education is one of the main parts of the social sphere. First of all, philosophical anthropology has played an important role in all eras of many educational models, from free educational processes to personality-oriented education. In other words, the

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[53] Sultanova, G. Metodology and way of thinking in postnonclassical phylosophy / G. Sultanova // Theoretical & Applied Science. – 2016. – No. 2(34). – P. 172-174.

implementation of any ideas related to the development of education should be considered as a product of philosophical thinking. As a result, this field leads to new research, technological, and methodological processes in educational practice.

The knowledge accumulated about society includes many ideas from philosophy, enlightenment, and spirituality on developing the education system. In this sense, "philosophy plays an important role in shaping the theoretical foundations of the education system and is, in fact, applied philosophy.""[54]. The interdependence of philosophy and education in any part of the pedagogical field gives educational philosophy a social status.

Today, it is advisable to systematize this knowledge, regulate it methodologically, and conduct practical research on the combination of philosophical ideas and pedagogical knowledge. Currently, there is a lot of scientific knowledge on the philosophical understanding of the education system aimed at developing educational methods and technologies. Today, the philosophical foundations of educational models are consistently developing in the organization of specific pedagogical processes. Philosophical knowledge in education develops based on the harmony of modern philosophical concepts with previously created philosophical ideas. If philosophical knowledge and ideas are introduced on the basis of clear philosophical doctrines with the development of the education system, not only the modern theory of education but also its practice will be extensively enriched. Taking into account the key role of the human factor in the development of education as a specific system, one should not forget the peculiarities of synergetic methodology, the factors of the emergence of fluctuation processes, and the phenomenon of bifurcation. According to Professor B. Turaev, "The principle of self-organization in synergetics is an important feature in studying and analyzing complex social problems in society and creating modern scientific concepts.""[55].

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[54] Moses M. S. Chapter 1: The heart of the matter: Philosophy and educational research //Review of Research in Education. – 2002. – Т. 26. – №. 1. – P. 1-21.

[55] Тўраев Б. О. ва бошқ. Синергетика: моҳияти, қонуниятлари ва амалиётда намоён бўлиши. - Тошкент: Наврўз нашриёти, 2017. – 12-13 б.

Based on the analysis of the education concept and its philosophical content, the following socio-philosophical criteria for developing and improving the education system can be formulated:

- - Education is a vital sphere of social life, reflecting the characteristics of the human factor and its place in society. This is reflected in the relationships between teachers and students.

- Education ensures the harmony of the interests of all participants. It further enhances the social standing of the individual, forming a comprehensive set of characteristics that manifest in the process of education and upbringing.

- Education ensures the spiritual and intellectual development of the individual, fosters a well-rounded generation, enables participation in activities within social life, and enriches the meaning of life.

- Education manifests as the conditions, obligations, and opportunities for satisfying the social and legal needs of citizens related to education and upbringing.

Based on the above, the following can be considered the key categories of pedagogy:

- Development
- Upbringing (Nurturing/Moral Education)
- Education (Instruction/Knowledge Impartation)
- Teaching

It would be accurate to describe personal development as the process of forming an individual's personality under the influence of external and internal, controllable and uncontrollable, social and natural factors. Upbringing, in a broad sense, is the purposeful process of shaping the intellect, physical strength, and spiritual strength of a person, preparing them for life and active participation in labor; in a narrower sense, it is the systematic and purposeful influence of an educator on students to form the necessary attitudes toward people and events around them.

Education is the process and result of mastering a specific system of knowledge and, based on this, ensuring an appropriate level of personal

development. Education is primarily acquired through the process of teaching and upbringing in educational institutions under the guidance of teachers. However, self-education, i.e., independently mastering a system of knowledge, is also playing an increasingly important role.

Based on the foregoing, it can be stated that education is a purposeful process of bilateral activity between teachers and students in the transfer and acquisition of knowledge. The activity of the teacher is called teaching, and the activity of the students is called learning. Therefore, in this process, pedagogy manifests itself as the science of education. It is the science that studies the laws of education and upbringing. Teaching is a pre-planned relationship during which the education and upbringing of the student are developed, individual aspects of human experience, and the experience of activity and cognition are assimilated. Teaching as a process is characterized by the joint activity of the teacher and the student, whose goal is to develop the student and form knowledge and skills within them. The teacher carries out the activity designated by the term "teaching" and involves the student in educational activities that satisfy their knowledge needs. It is evident that the educational process mainly arises as a result of motivation.

The content of education is understood as a system of elements of the objective experience of society, specially selected and recognized by the state, that are necessary for carrying out successful activity in a particular field. The content of education is determined by the final results that the educational institution strives for, the levels and achievements expressed in the categories of knowledge, skills, and personal qualities. Education is described as a process of active interaction between the teacher and the student, as a result of which the student forms certain knowledge and skills based on their activity. The teacher creates the necessary conditions for the student's activity, directs, monitors, and provides them with the necessary tools and information. The function of teaching is to develop the capacity for activity in people and direct them to use material resources as effectively as possible. It follows that teaching is a purposeful pedagogical process of organizing and stimulating the active educational and cognitive activity of students in acquiring

scientific knowledge, skills, and abilities, and in developing creative abilities, a worldview, and moral and aesthetic views.

At this point, it is necessary to discuss the principles of education. Educational principles are the fundamental initial rules of any theory and of science in general, and these are the specific requirements that are placed upon it.[56]. Pedagogical principles are the guiding principles that, when adhered to, help achieve the established goals effectively.

Thus, educational principles are the main guide in teaching. It is precisely the principles of education that serve as a bridge connecting theoretical ideas with pedagogical practice. Educational principles always reflect the relationship between the objective laws of the learning process and the goals set in teaching. In other words, this is a methodological expression of certain laws and regularities, expressed in a form that allows for the application of knowledge about the goals, essence, content, and structure of education, and the regulatory norms of pedagogical practice.

One of the pedagogical principles for shaping educational relationships is the principle of purposefulness, which is one of the oldest pedagogical principles. The following can be distinguished as rules for implementing this principle:

- Organizing the pedagogical process in accordance with the age and individual characteristics of the students;

- Knowing the zones of proximal development that determine the capabilities of students, relying on them in organizing educational relationships;

- Directing the pedagogical process towards self-education, self-control, and the development of students.

The principle of humanization[57] can be viewed as a principle of increasing social protection of the growing person, when the pedagogical process is built on

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[56] Dilworth C. Principles, laws, theories and the metaphysics of science //Synthese. – 1994. – T. 101. – P. 223-247.
[57] examine this in detail in Chapter 3.

full recognition and respect for the civil rights of the student, and as a principle of humanizing relations between students themselves and with teachers.

The principles of integrity and orderliness imply achieving the unity and interconnection of all components of the pedagogical process. In this sense, the principle of democratization implies giving participants in the pedagogical process certain freedoms for self-development, self-control, and self-determination, self-education, and self-upbringing.

The principle of unity and consistency of the activities of the educational institution and the student's lifestyle is aimed at organizing a comprehensive pedagogical process, establishing connections between all spheres of students' lives, ensuring mutual compensation, and complementing each other in all areas of life.

The principle of professional relevance ensures the selection of content, methods, tools, and forms of training specialists, taking into account the characteristics of the chosen specialty, in order to form important professional qualities, knowledge, and skills.

The principle of polytechnicism aims at training broad specialists and workers based on identifying and studying the invariant scientific foundations common to various disciplines, including technical sciences and production technologies, which allows students to transfer knowledge and skills from one area to another.

All groups of principles are closely interconnected, but at the same time, each principle has its own area of full implementation; for example, the principle of professional relevance is not applied for classes in the humanities.

In modern didactics, the principles of education are considered as recommendations that guide pedagogical activity and the educational process in general, as methods for achieving pedagogical goals taking into account the laws of the educational process. Modern didactic principles of an educational institution can be formulated as follows:

- Developing and nurturing education;
- Scientific nature and feasibility;

- Mental and creative activity of students based on the leading role of the teacher;

- Visualization and development of theoretical thinking;

- Systemic nature of teaching;

- Transition from education to self-education;

- Connection of education with professional activity and practice;

- Strength of educational outcomes and development of students' learning abilities;

- Positive emotional environment in education;

- Collective character of education and taking into account the individual abilities of students;

- Humanization and humanitarization of education;

- Computerization of education;

- Integration of education taking into account interdisciplinary connections;

- Innovative character of education.

From this point of view, important didactic rules should consist of the following:

- Education should be scientific and worldview-oriented;

- Expressed in the form of problem-based learning (case-study);

- Visual and demonstrative nature of education;

- Active and rational nature of education;

- Possibility of education in meaning and physically;

- Systemic and consistent nature of education;

- Implementation of education and upbringing in continuity.

In directly explaining the philosophy of education, it is also necessary to pay attention to teaching methods. The term "method" comes from the Greek word "methodos," which means the path, the way to achieve truth. There is no consensus in pedagogical literature on the role and definition of the concept of "teaching

method." Thus, "a teaching method is a method of orderly interconnected activities of teachers and students aimed at solving educational problems."[58].

Throughout the history of didactics, various classifications of teaching methods have been developed. Explanatory and Illustrative Method: Students acquire knowledge in a "ready-made" form during the lesson through educational or methodological literature and manuals. By perceiving and understanding facts, evaluations, and conclusions, students remain within the framework of traditional thinking. In educational institutions, this method is widely used to convey large amounts of information. Reproductive Method: This includes a way of thinking that is studied based on a model or rule. The activities of students have an algorithmic nature and are carried out in situations similar to the indicated model in accordance with instructions and rules. Problem-Based Learning (Case Study) Method: Using various sources and tools, the teacher poses a problem, forms a cognitive task before presenting the material, then reveals a system of facts, compares points of view and different approaches, and shows a way to solve the problem. In this case, students become witnesses and participants in scientific research. This method has been widely used both in the past and in the present. Heuristic Method: Consists of organizing an active search, under the guidance of a teacher or on the basis of heuristic programs and instructions, for solutions to cognitive tasks that have been put forward (or independently formulated) in education. When using this method, the thinking process is effective, but at the same time, programs and teaching aids are gradually managed and controlled by the teacher or the students themselves. The heuristic method is considered an effective way to activate thinking and arouse interest in knowledge in conversations, seminars, and colloquiums. Research Method: After analyzing the material, defining problems and tasks, and after a short oral or written briefing, students independently study literature and sources, conduct observations and experiments, and perform other actions of a search character. Initiative, independence, and creative search are fully manifested in research

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[58] Goldstein O. A project-based learning approach to teaching physics for pre-service elementary school teacher education students //Cogent Education. – 2016. – T. 3. – №. 1. – P.5.

activities. The effectiveness of this method is that education directly becomes a method of scientific research. The relevance of studying the interaction of philosophy and pedagogy is that the connection between them can be observed at all stages of the development of integral human culture. The main focus of philosophy and pedagogy is on issues of human nature, ways of forming a personality, the content of life, and defining the purpose of activity. Even purely pedagogical issues related to the content of education can only be possible if the general goals of education, primarily expressed from the point of view of philosophy, are understood and presented. Philosophical research serves as a leading factor in developing educational and scientific strategies. Understanding the relationship between philosophy and pedagogy is becoming increasingly important because "...the activity of teaching and educating the younger generation must become a key sector of social production."[59].

To achieve this goal, the following tasks must be solved:

Firstly, to consider philosophy as the basis of pedagogy from a historical point of view;

Secondly, to determine the methodological function of philosophy for pedagogy;

Thirdly, to demonstrate the integration possibilities of philosophy and pedagogy.

The role of philosophy for any science is undoubtedly immense. This has been confirmed by centuries of practice. Diverse pedagogical concepts and models have emerged based on various doctrines. S. Hessen emphasized that "...the history of pedagogy is part of the history of philosophy, or, if it is permissible to say so, the opposite.". [60] This phrase can also be interpreted differently. The history of philosophy is also the history of the ideas of education and upbringing.

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[59] Farquhar S., White E. J. Philosophy and pedagogy of early childhood //Educational philosophy and theory. – 2014. – Т. 46. – №. 8. – P. 821-832.

[60] Гессен С. И. Основы педагогики. Введение в прикладную философию / отв. ред. и сост. П. В. Алексеев. Москва: Школа-Пресс, 1995. - 447 с.

Issues of education were part of the philosophical systems of thinkers of Antiquity, the Middle Ages, and the Renaissance. Sometimes pedagogy served as a "testing ground" for applying and testing philosophical ideas."[61].

In the modern era, pedagogy emerged from philosophy as a result of the differentiation of sciences. Initially, P. Natorp, F. Paulsen, and later S. Hessen considered pedagogy to be "applied philosophy." F. Bacon was the first to recognize pedagogy as a distinct science from the system of philosophical knowledge. J. Comenius, who formulated the first laws of education and upbringing in his famous work "Great Didactic," is considered the founder of scientific pedagogy. During this period, the birth of the pedagogical system occurred. Pedagogy separated from philosophy and represented a new field of scientific knowledge with its own subject of research, problematic area, "language," and conceptual apparatus. Such philosophical and pedagogical systems were formed in the works of Enlightenment philosophers J. Locke, J.J. Rousseau, I.G. Pestalozzi, and A. Diesterweg. Classical philosophy focused on creating complete and comprehensive systems that claim the status of absolute truth in matters of education and upbringing. Hegel defined pedagogy as "the art of making people moral."[62]. I.F. Herbart, influenced by the ideas of the German Enlightenment and classical German philosophy (I. Kant, I. Fichte, Hegel, etc.), sought to develop a system of pedagogical science based on idealistic philosophy. W. Dilthey laid the foundations for humanistic pedagogy and general philosophical positions, substantiating the importance of the results of historical and sociological research for pedagogy.

From the mid-19th century, new approaches to criticizing the classical ideal began to take shape in philosophy. Philosophy appears as a developing system of knowledge that does not end with ultimate truth. One of the most important places in the development of philosophical knowledge was formed in the mid-19th century as a response to the crisis of positivism philosophy. Positivism put forward, as its main thesis, the position that philosophy must abandon metaphysics and use the

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[61] Кумарин В. В. Философия образования: круглый стол // Педагогика. 1995. № 3. С. 17-20.

[62] Гегель Г. В. Ф. Философия права. Москва: Мысль, 1990. - 200 с.

general scientific principles of cognition. G. Spencer's philosophy of "positivism" had a great impact on modified approaches to education and upbringing for many prominent representatives of reform pedagogy, such as J. Dewey, E. Key, M. Montessori, K.N. Ventzel and others, at the beginning of the 20th century. At the beginning of the 20th century, the principles of the philosophy of pragmatism were manifested in the reform pedagogy of J. Dewey. In the mid-20th century, analytical philosophy became the basis for the theory of pedagogy in English-speaking countries. In the works of R. Anderson, J. Gerritt, G. Langford, C. Lucas, W. Soltis, U. Frankena, and C.D. Hardy, the meanings of the terms and concepts of education were thoroughly analyzed. Analysts recommended that teachers study subjects such as logic, mathematics, and language semantics, because, in their opinion, it is these subjects that can be verified. Analyzing the relationship between pedagogy and philosophy, M.M. Rubinstein concludes that: "The teacher does not work without philosophy, because he seeks solutions not to specific issues of life, but to the whole worldview.""[63]. True pedagogy must be "infused with a philosophical spirit." For, as Abdullah Avloni emphasized, upbringing for us is a matter of either life or death, either salvation or destruction, either happiness or disaster. [64]. M.M. Rubinstein, almost simultaneously with S.I. Hessen, expressed the following opinion about the need for philosophy for pedagogy: "...pedagogy, without philosophy, without illuminating individual psychological problems from a philosophical point of view, no matter how rich the material of educational psychology may be, turns into a heavy, inert mass, dead capital."[65]. It is no coincidence that the author dedicated an entire chapter in his work "An Essay on Pedagogical Psychology in Connection with General Pedagogy" to the need to create a philosophical foundation for pedagogy.

Any pedagogical system is the practice of one philosophy or another, a specific manifestation of a particular worldview. The choice of options for solving

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[63] Гребешов И. В. Философия воспитания и образования М. М. Рубинштейна // Вестник Российского университета дружбы народов. Серия «Философия». 2014. № 3. С. 88-92.

[64] Абдулла Авлоний. Туркий Гулистон ёхуд ахлоқ. - Тошкент: Маънавият, 1998. – Б. 14.

[65] Рубинштейн М. М. Очерк педагогической психологии в связи с общей педагогикой. - Москва: Задруга, 1920. - 17 с.

specific ideological problems determines the essence of pedagogical technologies. For any science, the methodological function of philosophy is that it allows one to form general principles and norms of knowledge activity, to develop specific approaches in education, and helps to create the necessary conditions for the growth of scientific knowledge and scientific discoveries. Methodology is the doctrine of method or a system of principles and means of cognitive activity. Methodology includes the development of a research strategy for a specific science. Each specific science uses its own research strategy, as well as certain methods. The methodological function of philosophy is also important for pedagogy. The methodology of pedagogical science is "a system of activities for acquiring knowledge, justifying programs, logic and methods, and assessing the quality of special scientific pedagogical research." Pedagogical research is the process and result of scientific activity aimed at obtaining new pedagogical knowledge about the laws, structure, mechanisms, content, methodology, principles, and technologies of education and upbringing. They are theoretical or experimental in nature:

fundamental research - creating new ideas, principles, concepts, theories, systems that form the basis of educational development;

applied research - related to the practical application of the theory of pedagogical science;

pedagogical developments - studies that substantiate specific scientific and practical recommendations, taking into account known theoretical principles.

Pedagogical research always relies on one or another methodological basis. In this sense, there are philosophical considerations in pedagogical knowledge. Philosophical methodology determines the direction of scientific research, allowing one to manage the infinite variety of facts and processes that occur in the objective world. Philosophy helps to compare and evaluate certain methods and means of knowledge. This makes it possible to make their optimal choice. "The use of philosophy in pedagogy is necessary for analyzing pedagogical concepts in the

context of philosophical problems, and the results of these studies should be included in the theory of pedagogy."[66].

Historically, it is known that philosophy performs worldview and methodological functions. It is on the basis of these functions that the role of philosophy in the methodology of pedagogy can be understood. This or that philosophical system, through its categorical apparatus, concepts, and laws, forms a general picture of the world, performing a worldview function. The philosophical level of research is universal in relation to all types of activity. Throughout history, certain philosophical trends, including existentialism, positivism, neopositivism, and pragmatism, have served as the methodological basis for pedagogy. In particular, existentialism recognizes the freedom of the individual, their self-organization, and their creation of themselves in the world. Therefore, existentialism serves as a philosophical basis for individualizing education.

Philosophy helps pedagogy to develop a conceptual apparatus. Philosophical categories reflect the most general characteristics and connections, aspects, and properties of reality. They help to understand and reflect the laws and trends of development of pedagogy itself and the reality it studies. Philosophical categories such as "process", "formation", "development", "essence", and "phenomenon" are used in defining pedagogical concepts. Also, philosophy constantly enriches the categorical apparatus of pedagogy with the following concepts:

- paradigm;

- picture of the world;

- holism (the superiority of the whole over the part);

- synergetics;

- predictive model, etc.

Based on the above, it can be concluded that currently, research methodology within the framework of the paradigmatic approach, the methodology of which is

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[66] Ergasheva M. Systematic Analysis of Education //Journal of Pedagogical Inventions and Practices. – 2021. – T. 3. – P. 31-35.

based on the concept of the historical dynamics of science by T. Kuhn, has become important for pedagogy.[67].

Currently, the dominant paradigm in pedagogy reflects the generally accepted values, norms, and the thinking system of the pedagogical community. The change in pedagogical paradigms "...is manifested in the rejection of traditional, subject-oriented principles of education in favor of student-centered pedagogy." Currently, there are educational paradigms such as traditional, rationalistic, humanistic, and scientific-technocratic.[68].

Philosophy studies the most general laws of being and is therefore considered the most general method of research. The general methodology developed by philosophy is universal and includes general scientific methods of cognition:

Pedagogical observation, pedagogical analysis, synthesis, inductive and deductive methods;

Comparison;

Measurement;

Pedagogical experiment;

Creation of pedagogical models;

Analogy and others.

In this regard, it is necessary to emphasize the role of philosophical and methodological principles in pedagogical research. These principles are embodied in the most general form of ideas about the essence of the world and human, and the relationship between human and the world: Firstly, recognition of the scientific picture of the world. This is an important component of pedagogy as a science. In this case, for pedagogical knowledge, the scientific picture of the world acts as a form of systematization, and also reflects a certain philosophical worldview. If this is viewed from a broader perspective, then the scientific picture of the world performs the function of a research program. A philosophical consideration of the

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[67] Kuhn T. S. The structure of scientific revolutions. – Chicago: University of Chicago press, 1997. – P. 92.

[68] Usmonov, F. N. The role rationalization in the acceleration of life sequence / F. N. Usmonov // Theoretical & Applied Science. – 2020. – No. 3(83). – P. 227-229.

nature of pedagogical knowledge includes taking it in the context of a broader whole, assessing its role and capabilities in connection with other forms of human relations to the world. Secondly, the most important methodological principle of pedagogical research is development. Development is the continuous change of all objects and phenomena of reality. In studying pedagogical phenomena, their laws, causes, and connection with other phenomena must be taken into account. The problems of education and upbringing can also be understood from the point of view of the ideas of self-development. This principle is based on the dialectical doctrine of the universal connection of all phenomena. Thirdly, the principle of consistency. According to this principle, the whole world is a set of interacting, interconnected, and integral elements. Elements can be objects, phenomena, and others. Pedagogy studies systems of education and upbringing belonging to various social systems. Fourthly, the principle of objectivity. It is important for pedagogy to take into account the nature of the relationship between the subject and the object in the process of cognition. In pedagogical research, it is necessary to reflect pedagogical reality, regardless of human will and consciousness, in order to have an objective idea of the events taking place. Fifthly, it is necessary to take into account the principle of practice, which is understood as a person's way of life, their relationship to reality. The individual acts as a subject of social reality. Practice plays an important role in the science of pedagogy. It expresses the direct activity of the teacher or educator. Pedagogical practice includes methods, tools, visual aids, and technical means of organizing educational and upbringing processes. Philosophy provides the teacher-pedagogue with initial guidance on cognitive activity, conditions, and the socio-historical context of cognition. Modern pedagogical knowledge includes psychological, sociological, historical, and cultural components, which inevitably leads it to various forms of collaboration. Research projects are increasingly becoming the cognitive form of the science of pedagogy. Modern pedagogy develops and operates in the context of crisis phenomena faced by human civilization. At present, it is impossible to proceed without clarifying the philosophical foundations of any pedagogical innovations, that is, the reasons and

conditions for their creation, and ideas about humans, their being and knowledge, and culture. Based on the above, the opportunities for integrating philosophy and pedagogy are expanding. The key to the development of pedagogy and philosophy can be seen in their synthesis. It is impossible to oppose these areas of knowledge. It is necessary to adhere to the principle of complementing each other in analyzing and applying them to practice. This thesis is confirmed by the current stage of scientific development, which requires interdisciplinary connections. The integration possibilities of philosophy and pedagogy are reflected in a recently emerged field of scientific knowledge - the philosophy of education. The strengthening of links between different sciences and the increasing role of interdisciplinary research as a factor in developing a common scientific picture of the world affects not only the cognitive, but also the institutional aspects of modern science. For Uzbekistan, the emergence and development of the philosophy of education responds to the urgent need to form an adequate education strategy based on eliminating the "experience of alienation" and "the possibility of misunderstanding" in the relationship between pedagogy and philosophy. A philosophical basis is a necessary factor in designing or developing any educational system or curriculum. The philosophy of education eliminates the gap between philosophy and pedagogy, creating an interdisciplinary research area on problems that require rapid solutions in education. The philosophy of education, supporting the methodology of pedagogy, can solve many problems of a systemic nature. The philosophy of education considers the most general problems of any country's social life and, at the same time, what is and should be in the "eternal" sphere. It is the area of replicating and qualitatively transforming human resources. Problems in the field of pedagogy cannot be solved without philosophy. Philosophy helps to solve the problem, and science solves it with its own specific methods. "On the one hand, philosophy, relying on the achievements of science, develops its ideas, principles, and categorical apparatus, and on the other hand, as an ideological and methodological basis, it actively influences the processes of fundamental scientific discoveries and their interpretation." The difficulty of research on the philosophy of

education is that this type of work, on the one hand, must be related to educational and pedagogical practice, and on the other hand, it must be philosophically and theoretically complex and detached from practical problems. Within the framework of the philosophy of education, a critical understanding of the theory and practice of education and pedagogical activity can be carried out. Philosophy, as a separate type of theoretical knowledge, reflects education at the ontological, epistemological, axiological, and praxeological levels and ensures its integrity. The ontological level is concerned with the patterns and trends of the functioning and development of education as a sphere of socio-cultural reproduction, influencing the individual as a subject of social and spiritual life. An ontological analysis of education requires answering questions about what education is, its philosophical foundations and functions, and its structure. The epistemological level is related to the characteristics of knowing education, defines the characteristics of the boundaries of the cognitive process and education itself as a cognitive process, and reveals the meaning of cognitive activity. The axiological level studies the values of human existence, indicates their authenticity and necessity. Philosophy recommends the value and purposeful characteristics of education, sets standards for pedagogical and educational activities.

The praxeological level is related to human's rational activity in relation to the world. The philosophy of education studies the ultimate foundations of human's pedagogical (educational) activity, produces a general system of norms for this activity. Therefore, based on the above, it can be concluded that in the second half of the 20th century, the possibility of uniting philosophy and pedagogy on the basis of a new field of knowledge, the philosophy of education, appeared. This science is a two-stage knowledge metatheory, like the philosophy of science, the philosophy of culture, or politics. According to V.M. Rodachin, the relationship between pedagogy and the philosophy of education is the relationship between possibility and reality.[69] Pedagogy studies what exists in education and, in turn, what happens.

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[69] Родачин В.М. Философия образования: предмет, этапы, приоритеты развития // Вестник Российского нового университета. Серия «Человек и общество». 2016. № 2. С. 50-58.

The philosophy of education goes beyond the realm of reality, entering the realm of what should be, and not only reflects educational reality, but also defines its boundaries of development, content, and values. In conclusion, philosophy is the basis for research in the field of education. As noted above, throughout history, philosophy has served and continues to serve as the basis for implementing specific pedagogical models of education and upbringing. Philosophy reflects the reality taking place in social consciousness and shapes the basic principles of pedagogical activity. The methodological function of philosophy paves the way for pedagogical science and pedagogical research. Philosophy helps the researcher in pedagogy to compare and evaluate certain methods and tools of cognition and determines the direction of scientific research. With the help of philosophy, the concepts and terms of the science of pedagogy are developed, and thus its categorical apparatus is enriched. Philosophy enables the science of pedagogy to develop general scientific methods, research approaches, and contributes to the understanding of any pedagogical innovations. It brings about the need to combine philosophy and pedagogy in the form of the philosophy of education.

II-PART CHARACTERISTICS OF WESTERN EDUCATIONAL PHILOSOPHY AND THE PRESENT ERA

II.1. The Formation of Educational Philosophy as a New Field of Knowledge in the West

The fundamental problems of education have always attracted the attention of numerous fields of knowledge and their representatives. These include philosophy of education (J. Dewey, D. O'Connor, P. Hurst, G. Feller, T. Buford, C. Lucas, M. Apple, A. Rorty, R. Curren, B.S. Gershunsky, V.S. Grekhnev, E.N. Gusinsky, O.V. Dolzhenko, A.O. Ogurtsov, V.V. Platonov, M.V. Rozin, Yu.I. Turchaninova, and others), as well as many specialized sciences, such as sociology (I.V. Bestuzhev-Lada, E.D. Dneprov, V.I. Dobrenkov, A.S. Zapesotsky, L.N. Kogan, and others), psychology (A.A. Asmolov, I.V. Dubrovina, Yu.M. Zabrodin, V.P. Zinchenko), pedagogy (V.V. Kraevsky, A.M. Novikov, V.V. Kumarin, and others), history, and other sciences. At the same time, as V.N. Nikitenko emphasizes, there is still no science that considers the broad manifestation of education to be its subject of scientific research.[70]. In his opinion, educology, introduced into the system of sciences at the initiative of the UNESCO Commission on Education, can be considered a science somewhat closer to this. According to I.I. Golovko, educology is "on the one hand, about the principles of forming an educated person and determining fundamental knowledge as part of human culture, and on the other hand, the science that is the basis of professional training.""[71]

V.V. Kraevsky believes that in a broad sense, the science of education can be "pedagogical philosophy." This science, in particular, reveals the connection

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[70] Никитенко В. Н. Образование как социально-педагогическая и междисциплинарная категория // Философия образования. – 2010. – № 4(33). – С. 61

[71] Никитенко В.Н. The same work. – С. 62.

between broad concepts about the world, society, and the place of humans in it with pedagogical reality. [72].

For a long time, pedagogy was considered the science of education (upbringing and teaching). Now, pedagogical knowledge can no longer cover the entire complex of problems and contradictions at the level of education.[73] "The need to revise the subject area of the entire complex of educational sciences is noted in the works of Academician A.M. Novikov, a prominent researcher of the methodology of science. According to him, this area is "much wider than pedagogy."[74].

By the 21st century, there was a need for a science that would consider education not only from a social or pedagogical point of view, but also from a broader perspective. According to V.N. Nikitenko, "the emergence of such a science would not contradict the principle of conformity. According to this, a new theory that claims to apply to a wider area than the old one must include it to the extent possible."[75].

According to V.R. Imakaev, the current deep crisis in the content of the field of education should contribute to the emergence of a fundamentally new field of scientific knowledge that can solve it at all levels.[76].

It is shown that the content-based crisis of education in the present era can be solved by the philosophy of education, which has already become an independent field of scientific knowledge. In the West, for more than half a century, and in Russia for several decades, there have been debates about the status and importance of the philosophy of education in the system of sciences. Today, one can freely talk not

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[72] Краевский В. В. Науки об образовании и наука об образовании (методологические проблемы современной педагогики) // Вопросы философии. – 2009. – № 3. – С. 77–82.
[73] We discussed this issue in detail in chapter 1, paragraph 3..
[74] Новиков А. М. Развитие отечественного образования. Полемические размышления. – Москва: Эгвес, 2005. – 176 с.
[75] Никитенко В.Н. Ўша асар. - 57–62 б.
[76] The semantic crisis of education is occurring at three levels of the educational system's life: at the macro level (the interaction of society and the educational system), at the meso level (the interaction of professional communities), and at the micro level (the direct interaction of teaching)..

only about the emergence of a new educational science, but also about the development of this scientific direction as an independent (self-sustaining), unique integrity (integral).

If, at the end of the 20th century, the boundary between a science that specifically studies education (pedagogy) and analysis from the point of view of philosophy was still unclear[77]. But today, this boundary has become very clear. In this paragraph, we will try to illuminate the history of the emergence and development of the philosophy of education in the West, to describe its real status in the modern system of scientific knowledge, and to show its consistency.

Philosophical analysis has always preceded innovations in the field of education. The philosophy of education makes it possible to radically revise educational processes. Thus, for several decades, the result of philosophical understanding of the truth about education led to the change of the traditional paradigm ("KSA (knowledge, skills, abilities) - result paradigm") to the "educational outcome paradigm - through a system of competencies." Today, the topic of "deep knowledge-based approach" - although it is the object of higher education didactics, personnel management, etc. - but recalling history, we can confidently say about the priority role of the philosophy of education in the development of this paradigm. Competency-based education was first described in the 1970s by American theoretical philosopher and linguist Noam Chomsky (University of Massachusetts). John Raven (Scotland, University of Edinburgh) made a great contribution to the field of high-level competence diagnostics and research, their essence, development, assessment, and implementation.

By the 21st century, the philosophy of education made it possible to look at education from a new point of view. Education based on two interrelated principles was recognized as the most promising. These are, firstly, the ability to act quickly in a rapidly growing information flow, and secondly, the ability to find the necessary issue and apply the information obtained. It has become customary and clear that the

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[77] Зыков М. Б. Философия образования. Реферат: В. В. Краевский. Что такое философия образования // Магистр. – 1994. – № 3. – С. 82.

goal of educational activity is not the trinity of "knowledge, skills and abilities", but the cultural needs and creative abilities of teachers, students, parents, managers and those who are somehow related to the space of educational activity. In his report to the International Commission on Education for the 21st Century entitled "Education: The Hidden Treasure", Jacques Delors described the four pillars on which education is based (knowing, doing, living together, learning to live), in fact, defining the basic global competency (possession of qualified knowledge). According to Delors, the most important principle of education is "not only acquiring professional skills that allow you to withstand various tasks and work in a group, but also knowing how to learn in order to acquire competence in a broad sense."[78].

The formation of the philosophy of education as an independent field of knowledge has a long history. The philosophy of education first emerged in the United States. Its date of origin is 1941, which is associated with the establishment of the American Philosophy of Education Society at Columbia University. The purpose of this society was to study the philosophical problems of education, to establish constructive cooperation between philosophers and pedagogical theorists, to prepare educational philosophy courses in colleges and universities, to train courses and specialists in this specialty, and to conduct a philosophical examination of curricula. The Society regularly organized and held conferences on various topics dedicated to educational problems. At the same time, the ideas of the philosophy of education were supported in Europe, especially in Great Britain. In Great Britain, a society for the philosophy of education appeared in 1965. In June 1990, a Czech-Soviet symposium was held in Prague within the framework of the UNESCO research project "The Philosophy of Education in the Perspective of the 21st Century." This symposium was organized by the European Center for Leisure and Education (Prague) and the Scientific Center of the USSR State Education. In August 1990, at the International Conference on the Democratization of Education, an association called the "International Network of Education Philosophers" was formed. M.A. Lukatsky notes that in the 20th century, the separation of the

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[78] Делор Ж. Образование: сокрытое сокровище. – UNESCO, 1996. – С. 27.

philosophy of education from general philosophy took on a real and dynamic character.[79]. A number of plenary sessions, symposia, and colloquiums on issues related to the philosophy of education were held within the framework of the World Congress of Philosophy "Paideia (Greek - education): Philosophy in Human Education" (Boston, 1998). In 2002, the international conferences "Paideia for the 21st Century?" in Austria (Vienna) and "Paideia and Religion: Education for Democracy?" in Boston in 2003 were organized.

Books of valuable importance to the scientific community have been created. These include J. Dewey's "Democracy and Education: An Introduction to the Philosophy of Education" (1916); D.O. Connor's "An Introduction to the Philosophy of Education" (1957); P. Hurst's "Philosophy and Theory of Education" (1963); and T. Buford's "Philosophy of Education" (1969).

In addition to books devoted to the problems of the philosophy of education around the world, journals ("Educational Foundations," "Educational Theory," "Educational Affairs," "Philosophy of Education") are published, and departments of educational philosophy are being established in many foreign universities (primarily in English-speaking countries). One of the most famous of these is located at the Institute of Education at the University of London. Currently, this department works in conjunction with the Department of Educational Psychology.

However, like other fields of science, the philosophy of education has its proponents and opponents (specialists who doubt, criticize, or are indifferent). At the same time, there are many more opponents, and they are more active in defending their ideas.

J. Dewey in his book "The Sources of a Science of Education" (1929) writes: "There is no material that can be singled out as the content of the sciences of education, that is, to be a sign (label). Here, any methods, any facts, and principles taken from any science that help to solve the problems of teaching and pedagogical

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[79] Лукацкий М. А. Философия образования: история становления и болезни роста // Образование и общество. – 2004. – № 2. – С. 76–80.

guidelines will be useful.""[80]. Substantially, the same idea was expressed much later by P. Hurst in his article "Philosophy and Theory of Education" (1963). Hurst believes that the sciences of education do not exist as an independent field of science, and that philosophy is only one of several sciences, each of which is separately related to the principles of education. In 1989, the American scholar M. Apple stated that it is important to emphasize that the philosophy of education has become almost useless in many Western countries. This science has become so absorbed in technical details that, in the end, the connections between the concerns and activities of the teaching community as a whole have weakened, and, at worst, have become almost invisible.[81].

At the beginning of the 19th and 20th centuries, philosophers and educators P. Natorp, F. Paulsen, and G. Kerschensteiner also denied the expediency of separately isolating a special science of education, recognizing that pedagogy could have the status of applied philosophy. In their opinion, pedagogy is nothing more than a kind of applied philosophy. That is, they denied the possibility and expediency of the existence of a single science, within which facts, laws, principles of education, or, as we said, the integrity and systematicity of pedagogical reality, their relationship, and hierarchy can be studied. But in this case, the philosophy of education, undoubtedly, can only act as an eclectic field for applying separately taken philosophical knowledge, problems, and categories to educational phenomena, and does not need any single paradigm.

Among Russian scientists, there were also opponents of the philosophy of education. V.V. Kraevsky and V.V. Kumarin considered the philosophical study of educational processes to be an encroachment on pedagogy. [82] V.V. Kraevsky dedicated a number of his articles specifically to this issue.[83]

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[80] Quote: Краевский В.В. The same work. – С. 77–82.

[81] Зыков М.Б. The same work. – С. 19–27

[82] Ильин Г. Л. Философия образования (Идея непрерывности). – Москва: Вузовская книга, 2002. – С. 12.

[83] Краевский В.В. Ўша асар; Краевский В.В. Научный статус педагогики в контексте социальной практики // Наука, образование, инновации: докл. и тез. Всерос. конф. / сост. А. Э. Анисимова и др. – М.: МГПУ, 2009. – С. 181–199.

However, we must emphasize that most of these ideas are now centuries old, and they can be considered pages in the history of the arduous path of the formation of the philosophy of education as an independent scientific field.

In Russia, the increased interest in the philosophy of education dates back to the end of the 20th century. G.L. Ilyin in his book "Philosophy of Education" (2002) points out the following reasons that influenced the emergence and development of the philosophy of education in Russian science:[84]

1. Processes in national education took on a crisis nature.

2. The problems of national education began to be considered within the framework of global problems.

3. The education crisis ceased to be an internal matter of the education sector and became part of a systemic social crisis.

4. A social need for lifelong education arose.

To the reasons indicated by G.L. Ilyin, the following can be added:

5. The need arose to transform the field of education (as a system, process, and result).

6. The need arose for the adaptability and mobility of education.

7. Contradictions arose that required reflection and resolution.

8. Problems arose that go beyond the scope of pedagogical competence. [85].

In the mid-19th century, Herbert Spencer stated that "the philosophy of education should be a scientific guide, vital coordinates. An important foundation of the philosophy of the education system is that, as in the spiritual sphere, it should be universal, 'from beginning to end', in the pedagogical sphere as well, cover all components of the educational process, and that universal connections, trends, contradictions, and forms of development enter the educational process."[86]. The British philosopher and sociologist believed that philosophy allows pedagogy,

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[84] Ильин Г.Л. The same work. – C. 13–14.

[85] Веселова В. С. Социально-философский анализ проблем образования человека // Аспирантский вестник Поволжья. – 2009. – № 1–2. – C. 16–19.

[86] Антология гуманной педагогики. – Вып. 9. Спенсер / сост. Н. Н. Дорофеева, А. Г. Шишкина. – М.: Издательский дом Ш. Амонашвили, 2004. – C. 33.

sociology, biology, and other sciences to "look" into the depths of past centuries, to compare the content of education, monitoring methods, and results not with conjecture or established dogmas, but with a constantly developing universe.

As noted above, in Russia, the formation of the philosophy of education as a separate field of scientific knowledge occurred much later than in the West. The ideas of Spencer and other Western apologists (staunch supporters of the direction) of the philosophy of education began to gain credibility in the local scientific community only about twenty years ago. According to Ya.S. Turbovskoy, it is necessary to present (offer) one's philosophy to the world of education. "It is known that if philosophy is interpreted as a love of wisdom, then the philosophy of education, without a doubt, must first be considered and interpreted as a manifestation of wisdom. But it is specific and requires an understanding of the essence and laws of the educational world, which are not present in the most reasonable general concepts and often contradict them. Only through this specificity, its dependence on society (socium) and, in particular, its dissimilarity to it, can it be understood that it is immediately necessary to develop a special philosophy of education."[87]

For a long time, there were influential philosophical traditions in Russia for studying educational problems. But until the beginning of the 21st century, there was neither a special research direction nor a specialization in the philosophy of education. Today, the situation has changed dramatically.

A problem-solving scientific council was established under the Presidium of the Russian Academy of Education. A seminar on the philosophy of education was launched at the Institute of Pedagogical Innovation of the Russian Academy of Education, and monographs, textbooks, and teaching aids are being published. More and more candidate and doctoral dissertations on education are defended every year. On the pages of the journals "Problems of Philosophy," "Philosophical Sciences," "The World of Education," and "Education and Society," there are publications, headings, and round table materials devoted to the philosophical and pedagogical

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[87] Турбовской Я. С. Миру образования свою философию // Образование и общество. –2003. – № 2. – С. 19–36.

problems of education. In 2001, the journal "Philosophy of Education" appeared, which examined the topics of the national idea of education, the interdisciplinary side of the philosophy of education, and the development of the philosophy of education in Western and local scientific theories. Within the framework of the annual "Lomonosov" youth scientific forum, the "Philosophy of Education" section is functioning, scientific and methodological conferences devoted to the problems of the philosophy of education are held, and lecture courses entitled "Philosophy of Education" are opened for bachelors and masters. In 2008, the Department of Philosophy of Education was opened at the Faculty of Philosophy of Moscow State University named after Lomonosov. In January 2012, a laboratory for the philosophy of education was established at the Metropolitan Research Institute of Education under the Moscow State Pedagogical University. In the summer of 2012, the "Philosophy of Education" section was organized within the framework of the All-Russian Philosophical Congress held in Nizhny Novgorod, in which more than 40 representatives of academic science participated.

All of this indicates that the scientific community has not only recognized the philosophy of education as a modern field of science that originated in the West, but is also fully prepared to adapt it and create its own national philosophy of education.

It is worth noting that the Russian philosophy of education differs from the philosophy of education that came from the West. One of these differences is the foundations of this new scientific field. In the West, the starting point for research in the philosophy of education is broad pedagogical practice, its large amount of data, and a description of the results obtained, with appropriate conclusions. The topics under discussion include education in a changing society, what freedom is in school education, and the place and role of power in the knowledge process. The main approach is description "based on facts", consisting of analyzing "what is"[88]. In Russia, topics such as what education should be, what the ideal of a person with

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[88] Федотова Т. Ю. Философия образования как социокультурный феномен (к постановке проблемы) // Образование и гражданское общество: материалы круглого стола, 15 ноября 2002 г. – Серия «Непрерывное гуманитарное образование (научные исследования)». – Вып. 1 / под ред. Ю. Н. Солонина. СПб.: Санкт-Петерб. филос. общество, 2002. – С. 28–29.

modern education is, and what the tasks of school and higher education should be are popular. That is, the local philosophy of education has a unique national spirit and focuses more on modeling or projecting the future

Summarizing the available results, the content of the philosophy of education as a science can be divided into the following stages:

1. 1940s - The emergence of the philosophy of education in the United States.

2. 1960s - The development of the philosophy of education in Western Europe.

3. Early 1990s - The formation of the philosophy of education in Russia.

4. 2000s - The current stage of development of the philosophy of education.

The philosophy of education has tried to go beyond the traditional framework of philosophy and find its own subject of study, tasks, and functions.

The difficulties in the formation of the philosophy of education as a science stem, first of all, from the complexity and diversity of the definition of "philosophy of education." We will only give a few examples of the concept of the philosophy of education. The definition in the Britannica Encyclopedia: "The philosophy of education is an area of study, research, and application in which philosophical methods are used to study the problems, topics, and essence of education...". V.A. Karakovsky at the turn of the 20th-21st centuries defined the philosophy of education as a part of modern philosophy. V.V. Kraevsky considered the philosophy of education to be an eclectic area for applying certain philosophical knowledge, problems, and categories to pedagogical reality, equating it with applied philosophy. According to G.L. Ilyin, the philosophy of education is a scientific direction that studies the most general and important laws of modern educational processes in a historical and social context (economic, political, technological, pedagogical, psychological, ethical) that shapes a certain way of thinking, their interdependencies. O.E. Krasneva presented the philosophy of education as a broad range of philosophical knowledge, comparing it to social philosophy and philosophical anthropology as philosophical metaphysics. D.I. Kornyushchenko considers the philosophy of education to be an incomprehensible structure of modern pedagogy.

The philosophy of education is a scientific field for studying the contradictions, problems, and prospects of education that arose in the 20th-21st centuries, which attracts the ideas of philosophers, teachers, sociologists, and anthropologists, and creates its own "kaleidoscopic" picture of the real state of education for man and society in the modern world. According to V.A. Gluzdov, from a conceptual point of view, the subject of the philosophy of education is the most general foundations of the picture of the real state of education. The task of the philosophy of education is to solve two main issues:

1. to determine the place and role of education in human activity;

2. to determine the place and role of education in the life of society.[89].

An analysis of the history of the philosophy of education as a scientific discipline shows that the clear structure of this field of science has already been formed today. These are the ontology of education, the epistemology of education, the logic of education, the axiology of education, the methodology of education, the ethics and aesthetics of education, and the history of education.

The functions of the philosophy of education include ontological, epistemological, axiological, psychological, ideological, variability, regulatory, and prognostic.

The above allows us to describe Western philosophy of education as a system of knowledge. The emergence of the philosophy of education has an integral character, because we know that philosophy, pedagogy, sociology, and history have a place in its emergence. It should be emphasized that the philosophy of education does not come down to pedagogy, because pedagogy is designed to study the essence, laws, trends, and development prospects of education, identifies and develops its principles, content, forms, and methods, and applies all of this in practice. Pedagogy has a practical character. Unlike philosophy, which is fundamental and studies the ontological and epistemological foundations of education, forming the most general rules about the supreme goals and values of education, the philosophy of education goes far beyond a theoretical approach to

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[89] Глуздов В. А. Философия образования. – Н. Новгород: НГПУ, 2003. – С. 10.

educational problems. Being a derivative of philosophy and pedagogy, the philosophy of education is based on theoretical and practical levels. This is its uniqueness and advantage.

Today, the philosophy of education is on the path of forming its own unique methodology. For example, according to V.R. Imakaev, studying the field of education within the framework of individual sciences (pedagogy, psychology, sociology) gives local results, in particular, within the framework of problem-research tasks from the point of view of philosophy. The methodology of classical education itself cannot develop methods for solving the problems of the content of the subject of modern education, because this methodology is built within a predetermined semantic cultural space, the full legitimacy of the content of education. V.R. Imakaev has revealed the inadequacy of the methodology of classical pedagogical science in solving the problem of the crisis of the content of modern education.[90] We agree with the author's opinion that in the modern socio-cultural situation, in the concept of the structure of educational reality, it is necessary to apply a research methodology that allows combining macro-social ideas about education and the content of the individual problems of educational subjects. V.R. Imakaev calls such a methodology the methodology of the philosophy of education.

Today, based on all indicators, the philosophy of education can be considered an independent field of knowledge. It has mastered its subject of study, the knowledge it has accumulated has a systematic character, and most importantly, it has formed a set of specific methods of cognition related to the essence of the subject of research.

Today, the following phenomena can be considered the real results of the development of the philosophy of education:

1. The transition from the KSA (knowledge, skills, abilities) education paradigm to the competence paradigm;

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[90] Имакаев В. Р. Образовательная реальность: опыт социокультурного проектирования: автореф. дис. … д-ра филос. наук по спец. 09.00.11. – Социальная философия. – Уфа, 2009. – С. 6–8.

2. Revising the content of teaching: moving from abstract theoretical information in textbooks that is not so relevant to practice to a sound system that serves students' behavior and qualified practical activities;

3. Revising the essence of the activity of the teacher and pedagogue: moving from the monologic presentation of educational material to creative cooperation and the pedagogy of dialogue;

4. Revising the technological support of the educational process: from traditional "communication" methods to the use of innovative pedagogical technologies that implement the unity of cognitive, research, and future practical activities;

5. Understanding the need for lifelong learning for a person (the organic compatibility of formal, non-formal, and informal education);

6. Exposing false values in education ("pursuing" diplomas, titles, leadership positions);

7. Conceptually understanding man as a literate creature striving for knowledge.

The most important task is to develop national education, focusing on the practical implementation of these ideas and concepts. The agenda includes the issue of organizing a constructive dialogue between the philosophy of education and other fields of knowledge, such as pedagogy, sociology, and political science.

Studying the philosophy of education is important for organizing full-fledged professional education. Today, the philosophy of education is needed by both philosophers and pedagogues. The philosophy of education can form a worldview for the pedagogue that gives him not only an understanding of the history and theory of science, but also of the place of pedagogy or the subject he teaches in the modern era.[91] "Whether a teacher develops their own philosophy and adheres to it, whether it is a repetition or a combination of known literature, or something uniquely original, is not the point. No matter what your personal philosophy of education is,

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[91] Ильин Г.Л. The same work. – C. 13.

if you challenge yourself to reflect on the essence of the educational process, the quality of your teaching will always improve".[92]

II.2. Characteristics of Western Educational Philosophy in Modern Conditions

In the second half of the 20th century and the beginning of the 21st century, changes in economics, culture, and technology brought to life the need for philosophical reflection that promotes a new paradigm of values for interpreting the world, including education. In response to these changes, the ideas of postmodernism offer a critical and transformative view of modernity. The need to address this topic is the importance of a new approach to education and changing the conceptual foundations of the philosophy of education.

The purpose of this paragraph is to show the relevance of understanding the modern problems of Western education in the context of the ideas of postmodernism philosophy. Since this is mainly about Western educational philosophy, the degree of development of the problem is given in the same context. In the process of defining the scope of literature on this problem, three blocks should be singled out.

In the first block, postmodernism is presented as a philosophical direction in the West that received its scientific status, theoretical and practical basis in the works of J. Baudrillard, J. Deleuze, J. Derrida, P. Kozlowski, J.-F. Lyotard, M. Foucault and others.

In the second block, postmodern ideas are considered in connection with education. They are studied by V. Fischer, V. Doll, A. Giroux, S. Aronowitz, P. McLaren, and others, who oppose the "dictatorship" of theories, systems in educational practice, and the "de-professionalization" of philosophy as proponents of pluralism of specific valuable practices in democracy and education. Postmodern philosophy of education in its ideas is closely related to such areas as critical

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[92] Гусинский Э. Н., Турчанинова Ю. И. Введение в философию образования. – Москва: Логос, 2003. – 226 с.

pedagogy, feminist pedagogy and philosophy of education, antipedagogy in education, deconstructionism, and post-structuralism. In the works of some authors, it is possible to find both postmodernism and neopragmatism (for example, R. Rorty), critical pedagogy, and postmodernism (for example, P. Freire) as classifications.

The third block includes the first and second research literature. Some researchers try to connect postmodern relationships with education and show how these ideas can be useful in understanding modern education (R. Asher, N. Blake, P. Giradelli Jr. D. Cooper, P. Smeyers, M. Peters, R. Edwards, and others). Other researchers (S. Best, N. Burbules, E. Green, D. Kellner, J. Habermas, and others) criticize postmodernism, including in the field of education, imagining that it can lead to moral nihilism, political indifference, rejection of intelligence, and chaos of uncertainty.

The postmodern philosophy is also seen by science and the education system as a search for answers to the problems that arose in the second half of the 20th century. Postmodernism, which emerged as a phenomenon of Western spiritual life in the late 1980s and 1990s, began to overcome the boundaries of society, spreading not only deeply but also broadly, and creating various non-Western forms. J. Derrida, J.-F. Lyotard, M. Foucault, and J. Baudrillard are considered the leading theorists of the widely acclaimed postmodernism. Social and humanitarian fields of knowledge, as well as various areas of society - politics, culture, international relations, education - were also exposed to the influence of postmodernism. Postmodernism is not only a philosophical direction. Its manifestations can be seen in architecture, graphics, dance, music, literature, and literary theory.[93]. As a general cultural phenomenon, it has such characteristics as the struggle against conventions, a mixture of styles, tolerance for uncertainty, an emphasis on diversity, acceptance of innovation and change, and an emphasis on narrowing reality.

As the Western world entered a new modernity, it realized that it was unable to conceptually describe and explain the challenges of this era. "The education crisis

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[93] Hutcheon L. The Politics of Postmodernism / L.Hutcheon. – London: Routledge, 1989. – p.1

in the West is related to the overproduction of information and the increasing competition in the field of science, but it is not limited to production and economic factors. Its deep roots have a socio-cultural and psychological character and indicate a global anthropic (human) crisis caused by the lag of the spiritual and moral development of mankind behind scientific and technical progress. This lag is reinforced and intensified by the education system, affirming in people's minds the idea of dominance over external nature, to the detriment of knowledge about the nature of human "internal", emotional, intellectual, aesthetic, and moral forces. "Under the name of enlightenment, rationality becomes instrumental to technological; its purpose is a 'strong self', aimed at power and possession" (M. Horkheimer, T. Adorno), and state educational activities are carried out in "control and punish" algorithms."[94] (M. Fuko). The source of the civilization crisis echoing in the education system is an excessive emphasis on the "technocratic approach" compared to the humanitarian component of knowledge.

As A. Giroux wrote, "the concepts of science, technology, and reason are today associated not only with social progress, but also with the science that organized Auschwitz and made Hiroshima possible."[95]. The modernist views of man as the master and ruler of nature, which were glorified during the Enlightenment, have led to many global problems, including environmental ones. According to A. Giroux, "the value of postmodernism is that it changes the point of view; because it simultaneously reflects the unstable cultural and structural-social relations that increasingly characterize developed Western countries, and this contributes to the instability of production".[96] " The core of postmodernism is its critical and transformative orientation, the recognition of a plurality of approaches and perspectives, and a deeper view of driving forces and activity consequences.".[97]

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[94] Валицкая А.П. Как возможна общая теория образования, или о междисциплинарном статусе понятия "диалог" / А.П.Валицкая // Диалог в образовании: сб. материалов конференции. – СПб., 2002. – С. 9.

[95] Фрумин И.Д. Тоска по пониманию или постмодернистский анализ современного образования / И.Д.Фрумин // Вопросы методологии. – 1997. – № 1–2. – С. 132.

[96] Фрумин И.Д. Тоска по пониманию или постмодернистский анализ современного образования / И.Д.Фрумин // Вопросы методологии. – 1997. – № 1–2. – С. 133.

[97] In the same place.

"Behind the myths about the Enlightenment are destroyed cultures and entire peoples who could not find their place in Western civilization.".[98]

Postmodern educational philosophy (V. Fischer, V. Doll, and others), which advocates for pluralism of group values, a break from the history and rationality of science in the name of myths, and the aestheticization of consciousness, advocates for democracy and pluralism of specific valuable practices in education, and opposes the "dictatorship" of theories and the "de-professionalization" of philosophy. "As a diverse set of concepts, the most common features of postmodernism are a radical rejection of the possibility of a holistic depiction of reality; criticism of the classical standards of philosophical reasoning (classical rationality); justification of the impossibility of mutual understanding between representatives of different philosophical concepts due to the lack of a universal semantic field and a common unified language; an almost complete, consistent, and conscious destruction of the categorical apparatus of philosophy."[99]

Conceptually, postmodernism theory in Western education can be expressed at the levels of organization and management of education, "the general tone and spirit of education". According to philosophers of postmodern education, the rational-utilitarian character is ingrained in the entire content of education, which, in turn, should be based on the relativity and diversity of truth, on which one of the most important assumptions of modernism is rejected - the culture has two sides: advanced and backward, high and low, which is finding its expression in modern educational practice. Postmodernists are trying to problematize Western traditions, to overcome the relations of domination and subordination, the differences between progressive and non-progressive, center and periphery, and to help restore their "voice" to "others" in history. A practical embodiment of such efforts in education is the introduction of African-American content of education in the curricula and

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[98] In the same place.
[99] Словарь философских терминов / науч. ред. проф. В.Г.Кузнецова. – Москва: ИНФРАМ, 2005. – С.433.

programs that reflect the characteristics of the African-American population in the United States, its history and culture.

Within the framework of postmodern educational philosophy, the socio-political essence of school knowledge is being revised. Recognizing that knowledge always has a socio-political context, many researchers are trying to decode and decipher school textbook texts, revealing hidden conditions in them to strengthen dominant socio-political groups. [100] Do school textbook texts contribute to the stereotyping of dominance, discrimination of women, African Americans ("blacks"), various minorities? Or in educational practice, questions arise about the essence of knowledge. Why should the status of one subject be higher than the status of another (for example, is studying mathematics or natural sciences more important than drawing or music)? Whose economic interests are served, and whose interests are undermined in this context?

The next problem is the consolidation and growth of technical knowledge (the term of J. Habermas), which can be measured and quantified. This is manifested in the desire for testing and standardization of modern Western (and not only) education. Such debates on assessment and competences in the field of education have become particularly sharp and urgent in the USA and Europe in the last decade. They are also becoming increasingly relevant in our national education. The interest of modern educators and reformers in postmodern ideas is alarming.

Today, postmodern education means, on the one hand, the "state of postmodernity" in which modern culture and education exist, and, on the other hand, the theories of a number of philosophers who are traditionally referred to as postmodernists. [101] For example, Lyotard developed a unique philosophical interpretation of the changing state of knowledge and education in the most developed societies, and proposed studying the analysis, generalization, and presentation of information about modern science in the context of the sociology of

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[100] Understanding curriculum as racial text / eds. Castenell L., Pinar W. – Albany, 1993. Отримано 01.02.2012

[101] Cooper D.E. Postmodernism / D.E.Cooper // A Companion to the Philosophy of Education (Blackwell Companions to Philosophy). – Oxford: Blackwell Publishing, 2005. – P. 206.

post-industrial society and postmodern culture. P. Sloterdijk in his book "Critique of the Cynical Reason" calls the postmodern era an era of meaninglessness that causes endless selfishness and indifference, and writes that we are witnessing "the end of faith in education.".[102] N. Burbules, acknowledging the criticality of postmodernism, considers it a rejection of all metanarratives, systems, order, and universalism. Postmodernism believes in human immediacy and creativity, allowing free expression of self and group membership.[103].

Thus, postmodernism is not merely an exotic philosophy, but it can be applied in changing the conceptual foundations of educational practice and educational philosophy, transforming teachers' consciousness, their values, and philosophical-theoretical attitudes. Postmodern educational concepts advocate for a radical reform of education (primarily school education), the individualization of teaching methods, and the use of psychotechnical techniques to change the consciousness of school students and teachers. Knowledge is expressed by them as a subjective construction. Postmodernism rejects monism's imposed wholeness, unity, universal knowledge, and other such notions, instead emphasizing parts, differences, stratifications, individuality, and other distinctive features from the perspective of radical and compulsory pluralism.".[104] This intensifies the concerns of educational philosophers who are trying to demonstrate what postmodern thinking and education might lead to. At the curriculum level, subjects are taught in a way that reflects an "explosion" of trust in truth and objectivity. For example, a history teacher, understanding that "history is a fictional story" and that "historical truth is not objective," encourages students to "discuss" historical 'interpretations' as they wish. [105] On one hand, "postmodernists always express a nihilistic complex that has accompanied and been associated with the success of scientific and technical knowledge, as well as with

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[102] Sloterdijk P. The Critique of Cynical Reason / P.Sloterdijk. – 1987. – p.5

[103] Burbules N.C. Where is philosophy of education today: at the start of a New Millennium or at the end of a tired old one? / N. C. Burbules // Philosophical Studies in Education. – 2002. – Vol. 33. – P. 13–24.

[104] Гречко П.К. Концептуальные модели истории: пособие для студентов / П.К.Гречко. – Москва: Логос, 1995. – 144 с.

[105] Огурцов А.П. Образы образования. Западная философия образования. XX век / А.П.Огурцов, В.В.Платонов. – СПб.: РХГИ, 2004. – С.211.

the values and norms of modern society",[106]On the other hand, postmodernism is associated with a nihilistic attitude toward life, striving to eliminate the traditions of Enlightenment and the educational concepts based on them that have penetrated all areas of society and intellectual life. Postmodernism demands a new approach to education, which leads to the loss of genuine dissatisfaction or hope. It is capable of generating new concepts and ideas. In the process of discovering something new, we must understand what we are losing, and the intrinsic connection between loss and discovery, recognizing that any improvement is a mixture. Postmodern doubt forces us to acknowledge that future outcomes may, from the perspective of today's achievements, turn into tragic or comic situations, or into painfully crude mistakes.[107]

As the postmodern situation evolves, it becomes clear that it is not the ideal state of consciousness longed for by humanity, but rather a process of discovering new forms of humanity's relationship with the world, as well as new values and standards in all areas, including the education system. In postmodernism, the main point is not only criticism, but also the use of any ideas to understand the existing society and its transformation. The postmodern tradition in education reflects consumer values and attitudes that direct individuals toward the endless consumption of audiovisual products.

The classical consciousness, with its criteria of universally binding and objective norms and values, and the very principle of rationality, are being threatened. Education is increasingly promoted as aiming solely to form a personality accustomed to consuming audiovisual products, incapable of self-restraint, and unable to find a stable point of reference in difficult moments of life—this is presented as the primary and decisive value of education.

Both scientific and moral-practical attacks on postmodern consciousness are not harmless for the fate of Western civilization nor for educational traditions.

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[106] Sloterdijk P. The Critique of Cynical Reason / P.Sloterdijk. – 1987. – p. 413.

[107] Burbules N.C. Postmodern doubt and philosophy of education [Электронный ресурс] N.C.Burbules // Philosophy of Education. Yearbook of PES. 1995. – Режим доступа: // http://ed.uiuc.edu/EPS/PES-Yearbook/95_docs/burbules.html#fn1

Within the framework of Western postmodern society, a new type of social character is emerging: the "self-directed free individual," who strives to define their own destiny, seeks disorder, autonomy, and eagerly desires the removal of all prohibitions and conditions. The decisive motivation of this modern personality—referred to by German scholar R. Funk as "self-orientation"—is the desire to create a fictional reality that differs from the surrounding world and possesses personal uniqueness, based on the slogan: "Until you create something of yourself, you are nothing.".[108] This can be considered a logical continuation of Fromm's typology. The self-oriented postmodern personality type adopts many characteristics of the market-oriented type (such as adaptability, chaos, creativity). However, while the goal of the market type is to adapt to market demands and conditions, the goal of the postmodern personality is to fabricate reality for oneself.[109] Modern Western civilization prioritizes the existence of the individual as a private person (a private owner and a private worker), emphasizing their connection to others through "alienated" relationships, regardless of their individuality. The relativization of values reaches an extreme point—complete denial of those values. "New people" tend to gravitate more toward pleasure than suffering, entertainment than work, consumption than production, evaluation than creativity, changeability than stability, constant switching than order, escape than participation, signs than things, appearance than essence, and free form than structure—because they are primarily concerned with pleasure and convenience".[110]

Within the framework of postmodern discourse, a strong current of critical pedagogy is developing. Following K. Marx and Gramsci, "critical educators" argue that in a stratified society, the main function of education is to preserve existing stratification—meaning, to maintain the prevailing inequality and lack of freedom. From this perspective, they conclude that the idea of education serving democracy,

[108] Араблинская А. А. Социальный характер в эпоху глобализации / А.А.Араблинская [Электронный ресурс]. – Режим доступа: http://www.nrgumis.ru/articles/article_full.php?aid=58

[109] In here.

[110] Постмодернизм и культурные ценности японского народа. Научно-аналитический обзор. – Москва: ИНИОН, 1995. – С.32.

i.e., the ideal of equality and freedom, is illusory and even hypocritical. Modern Western society is characterized by a crisis of liberal democratic values, which are primarily aimed at maintaining the status quo and, as J. Tarrant points out, face significant difficulties in adapting to the conditions of the new civilization.[111] It has been noted in a number of studies [112] The crisis of liberal democracy compels researchers to create a new version of a holistic theory of education. In the new, changed circumstances, there is a need to revise conventional ideas about democracy and education.

Currently, education is expected to prepare individuals with high intelligence, knowledgeable, agile and adaptable, capable of making independent decisions, ready to acquire new knowledge, capable of working in groups, open-minded, and comprehensively capable. The crisis of democracy shows that it does not provide any ready-made recipes for improving the "moral health" of society and, accordingly, education. As Alexis de Tocqueville pointed out, "Democracy instills individualism, which primarily absorbs all the positive aspects of social life and ultimately turns into pure egoism."[113] A paradox arises: in the modern West, which has formed civil societies, education, as an element of civil society, loses its ability to convey values that can reassure young people, strengthen society, and give meaning to life in general. The industrial system, with its inherent individualism and alienation of humans from each other, creates a personal crisis that threatens social progress.[114]

In postmodernism, civil society is understood as a complex system of associations and interrelationships of people. "Such a society allows for the meeting

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[111] Tarrant J.M. Democracy and Education / J.Tarrant. – Aldershot: Averbury, 1989. – p.145.

[112] See in detail on this: Михалина О.А. Актуальные проблемы гражданского образования: социально-философский анализ / О.А.Михалина, Н.В.Наливайко. – Новосибирск: Изд-во СО РАН, 2005. – 215 с.; Суд над системой образования: стратегия на будущее / под ред. У. Д. Джонстона: пер. с англ. – Москва, 1991. – 264 с.; Янг Ирис Мэрион. Некоторые соображения о гегемонии и глобальной демократии / М.И.Янг // Вестник Российского философского общества. – № 4(28). – Москва, 2003. – С. 19– 29.

[113] Токвиль А. О демократии в Америке / А.Токвиль: пер. с франц.; предисл. Гарольда Дж. Ласки. – Москва: Прогресс, 1992. – С.45.

[114] Castells M. The Information Age: Economy, Society and Culture. Malden (Mac) / M.Castells. – Oxford: Blackwell publishers; Vol. q: The Rise of Network Society, 1996. – p.24.

and association of different individuals; it opens up space not only for my voice to be heard, but also for the voices of others to be heard".[115]

Thus, the social life of Western civilization countries is characterized by two main distinguishing features. First, it has taken on the character of a free, unregulated social flow, in which various communities arise due to internal trends, and different directions of social relations are formed and fragmented. Second, at the heart of social life lies a personally independent individual. All social ties and relationships bear the imprint of this characteristic of the individual - his personal independence, his developing individuality.[116]

In this sense, the philosophy of education is presented as one of the means of overcoming technologization, institutionalization, and bureaucratization, that is, as the foundations of the ideology of scientism, where education is understood as "a type of managed poiesis as a technological activity" aimed at achieving results and tasks prescribed from the outside.[117] A key impetus for the development of Western philosophy of education is its critical nature, offering a fundamentally new perspective on the world compared to the previously existing style of existence in culture and philosophy – modernity. Despite the contradictions, the postmodern philosophy of education is closely linked in its ideas with directions such as critical pedagogy, feminist pedagogy and philosophy of education, anti-pedagogy, deconstructionism, and post-structuralism; sometimes, in various works, the same authors can be classified as postmodernism, neo-pragmatism (e.g., R. Rorty), critical pedagogy and postmodernism (e.g., P. Freire), etc. According to N. Burbules, post-structuralism and deconstructionism are often considered synonymous with postmodernism, but it also includes phenomenology, certain areas of critical theory, hermeneutics, feminism, neo-pragmatism, and "post-analytic" philosophy.

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[115] Фрумин И.Д. Тоска по пониманию или постмодернистский анализ современного образования / И.Д.Фрумин // Вопросы методологии. – 1997. – № 1–2. – С. 135.

[116] Резник Ю.М. Гражданское общество как феномен цивилизации. – Ч. 1. Идея гражданского общества в социальной мысли / Ю.М.Резник. – Москва: Союз, 1993. – С.22-23.

[117] Carr W. Philosophy and Education / W.Carr // Journal of Philosophy of Education. – Oxford, 2004. – Vol. 38. – № 1. – P. 63.

Philosophers such as L. Wittgenstein (in his later period), M. Foucault, M. Heidegger, J. Habermas, F. Nietzsche, E. Levinas, D. Davidson, J. Derrida, H.-G. Gadamer, R. Rorty, H. Putnam, and, of course, J. Dewey also somehow acknowledge this classification."[118].

Referring to the works of Western philosophers indicates that there are many unresolved problems in modern education, but the problems facing the philosophy of education do not remain unanswered. The process of understanding the modern problems of Western education is very intense. In general, the situation in Western philosophy of education can be described as critique and "rethinking," reconceptualization, "new reading," and so on. The phenomenon of postmodernism in education is a radical revision and reinterpretation of the foundations that underpin the entire Western culture and civilization. On the one hand, postmodernism excessively relativizes moral values and norms, abandoning priorities and clear guidelines. On the other hand, the strength of postmodern thought lies precisely in recognizing cultural diversity, which opens up vast opportunities for genuine dialogues, freeing it from dogmatism, and emphasizing the fundamental pluralism of language games.

II.3. The Interaction and Harmony of Eastern and Western Philosophies of Education

In the history of philosophy, Western philosophy is traditionally defined as the philosophy of the West, and Eastern philosophy as the philosophy of the East.[119] West and East, in this case, are understood in a macrosocial way as global subjects

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[118] Burbules N.C. Postmodern doubt and philosophy of education [Электронный ресурс] N.C.Burbules // Philosophy of Education. Yearbook of PES. 1995. – Режим доступа: // http://ed.uiuc.edu/EPS/PES-Yearbook/95_docs/burbules.html#fn1

[119] Восток и Запад в мировом историко-философском процессе (материалы «круглого стола») // Философские науки. – 1988. – № 7. – С.46.

of the world, moreover, "Western philosophy."[120] and " Eastern philosophy "[121] are concepts established in science.

In the current context, how can we implement an integrated educational process? What role does education play in modern culture? Is it possible to consider a person without education to be cultured? All of these questions have ontological significance. In the space of East-West dialogic communication, the philosophy of education manifests itself as an intercultural educational connection. In this case, is it valid to ask whether the difference in educational practices of the East and West is based on the Eastern and Western dichotomy?

Which of the criteria, principles, and paradigms of education are dominant in the West and in the East today? Isn't the presumption of an initial difference already hidden in this framing of the question, and aren't we reacting in this situation by absolutizing the East-West dichotomy?

Today, there is much talk about the need to supplement a very rationalistic, pragmatic concept of education (which is still the European model) with the spiritual content of the East. But how should we do it? And don't we often criticize the "unspiritual" West for technological projects that have also facilitated human spiritual life? However, representatives of the Western concept also express their dissatisfaction with Eastern "delicacy." How can we balance the achievements of Western and Eastern educational practices in the global cultural space? This is the most pressing problem and task.[122]

The difference between Western and Eastern cultures determines the specific characteristics of education and, at the same time, provides a basis for finding their common features. The common thing is that in any culture, education is not an otherworldly, but a social phenomenon, which means dependence on the social structures of society and the level of need for education itself. The needs of social

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[120] Рассел, Б. История западной философии / Бертран Рассел; [перевод с английского]. — Москва: Издательство. АСТ, 2016. — 1024 с.

[121] История восточной философии: Учебное пособие. – Москва: ИФРАН, 1998. – 122 с.

[122] See in detail on this Сейтахметова Н.Л. Философия исламского образования: история и современность. – Алматы: Казахский национальный университет, 2009. – 143 с.

development, its values, influence changes in the education system, its priorities, and characteristics.

It is known that the reason for the less developed science and civilization in the East, compared to the West, is the connection between societies in these regions and geographical conditions. If the production of weapons (material) was the reason and source of the development of civilization in the West, in the East, the natural environment was a necessary condition for human existence. The mentality of the Eastern person is different, and it is aimed at a thoughtful approach to the Cosmos and nature. Therefore, respect, love, and a caring attitude towards nature as a necessary habitat are characteristic here. However, this nature in Eastern philosophy is not only the place where humans live but also the essence of their inner world. This environment is not only the house (space) where a person lives, but also the abode of his soul and spirit. In this culture, the more a person takes care of himself, his inner world, his "Self," the more he must take care of the cosmic world, because in this way he will understand himself in the process of knowing nature. As we can see, the paradigm of Western culture and education is the principle of activity, while that of the East is contemplation and non-transformation of processes.

The famous Western European psychoanalyst C. Jung, introducing the concepts of "extrovert" and "introvert," profoundly reveals the psycho-emotional difference between Western and Eastern people. He emphasizes that extraversion and openness are characteristic of Western civilization and its people, while introversion is characteristic of Eastern culture and its people. K. Jung also notes the difference in the types of thinking of Western and Eastern people. He very rightly emphasizes that for the Western person, reason is the measure of all his activities, ways, and actions. In this case, reason, in Hegel's interpretation, becomes rationality rather than absolute thinking. Eastern people are characterized by introversion, that is, secrecy, distinguished by being withdrawn, oriented not to the external but to the

inner world. Reason, rationality, on the other hand, manifests itself precisely as the substance of the world as absolute thinking.[123].

As we can see, the East stems from spiritual reality and allows us to identify the hidden, internal, and invisible abilities in a person, unlike the West, which is oriented towards rationality in solving practical problems. If Eastern philosophy is concerned with the inner world of man, his spirituality, Western philosophy directs all its efforts to improving the external world as a subject of practical activity. Therefore, it becomes clear that K. Marx's point of view (credo) is explained with the words "The philosophers have only interpreted the world in various ways; the point is to change it."[124]. Eastern sages, on the other hand, believe that before changing the world, you must change yourself. Eastern education is based on a non-binary model of the world (it is what it is), while the Western education system is distinguished by its reliance on dualism (either this or that).

In modern scientific research literature, "Western philosophy" and "Eastern philosophy," which have been established in the West and East, are understood and considered as macrosocial subjects. The differences between these concepts are clearly shown in Hegel's works, where a Eurocentric approach prevailed. He finds sufficient grounds to contrast Western and Eastern philosophy. According to Hegel, the term "Eastern philosophy" "is primarily used to denote the period when this great universal Eastern worldview was in contact with the West, a country where the spirit of limited dimension and subjectivity prevailed". [125] At the same time, the philosopher draws attention to the specific features of the Eastern worldview, which are far from Western rationality. He writes: "...There is nothing solid in the East; the more infinite the substance of the Eastern people, the more infinite, free, and independent their character can be."[126]. Therefore, according to the philosopher,

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[123] See in detail on this: Юнг К.Г. Психологические типы. – Москва: Эксмо-Пресс, 1991. – 480 с.

[124] Маркс К., Энгельс Ф. Тезисы о Фейербахе // Соч. – 2-е изд. Москва: Госполитиздат, 1962. Т.3. С.3.

[125] Гегель Г.В.Ф. Лекции по истории философии: в 3 кн. – СПб.: Наука, 1999. – Кн. 1. – С.160

[126] In the same place. – С.146.

philosophy itself only begins and exists in the West: "Only in the West does this freedom of self-awareness begin; natural consciousness disappears on its own, and thus the spirit is absorbed into itself. In the grandeur of the East, the individual is only lost; only then, in the West, does the light turn into a lightning bolt of thought, striking itself, and from there creating its own world".[127]

If the main subject of research in Eastern philosophy is the problem of man, then Western philosophy is multifaceted. It deals with the study of the philosophy of nature, ontology, gnoseology, methodology, logic, aesthetics, and others. Another very important feature of Eastern philosophy is its connection with mysticism and religion. The philosophical traditions of Eastern civilizations form the basis of the Eastern "type" of education. The Eastern type of education is characterized by strict requirements for the implementation of traditional rules, customs, and laws. The Western "type" of education, on the other hand, is distinguished by a freer search for truth. It is carried out in various directions, including atheistic, intellectual, practical, and others. It should be emphasized that in modern times, both the West and the East are striving for each other, trying to establish effective dialogue. Not only Eastern civilization needs Western lifestyles, but also Western civilization needs Eastern ones.

The "East-West" problem, which once became a central philosophical problem, formed the basis of an independent direction of philosophical thought that emerged at the end of the 20th century - comparative philosophy. Its main goal is to search for methodological foundations for synthesizing philosophical systems while preserving the possibility and necessity of preserving the originality of national philosophical culture and thought. The main method is the method of comparison. As for the East-West problem, the subject of comparison, says Indian philosopher P.T. Raju, is philosophical traditions that support diametrically opposed values. According to the philosopher, it is necessary to combine the "male," urban, technical West with the "female," agrarian, philosophical East, to use the method of yoga (so that philosophy cooperates with religion), and to reveal the truth in human affairs

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[127] In the same place. – C.160.

(as in China), to pay attention to mystical experience, and to study the existential approach to the problems of the human world.[128]

Modern education is a complex process of human development in which a continuous synthesis of rationality (West) and spirituality (East) takes place. In addition, education is a continuous intercultural dialogue that is aimed not only at understanding and perceiving "one's own" cultural norms, patterns of behavior, meanings, and systems of knowledge, but also those of "others." As the eminent thinker E.V. Ilyenkov noted: "...The border between 'West' and 'East' does not run along the Elbe or the Berlin 'Wall.' It is much deeper, and this rift does not coincide at all with the geographical or political borders of the modern world, but rather the rift passes through the very center of the entire modern culture. These borders pass not only between parties within a country, but often also through the mind and heart of one person."[129]. In our opinion, modern philosophers rightly strive to identify the common paradigms of thinking that have developed in the East and West, and to find parallels between the ideas of the philosophy of education.

Important features of Eastern education are the traditionality and inheritance of knowledge, which consists not only in preserving the achievements of previous generations, but also in multiplying them, deepening the intuitiveness of generations. If in Western European culture and the education system traditions were considered to be something blunt, rigid, unchanging, and bigoted, in Eastern culture tradition manifests itself as a special historical reality, "a spiritual similarity of the student to the teacher." The process of modern world history and culture shows that there is a single universal culture that exists in various forms in the common educational space, which makes it multifaceted, ethnically diverse, and attractive, interesting for all mankind. This difference in forms consists precisely in the fact that the history of the cultures of certain states determines the different structures of education and its goals. If Western education is inclined towards the form of school education,

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[128] See in detail on this: Колесников А.С. Философская компаративистика: Восток-Запад. – СПб.: Изд-во СПбГУ, 2004. – С.3-11

[129] Ильенков Э.В. Маркс и западный мир // Философия и культура. – Москва: Политиздат, 1991. – С.157

dividing this school into classes, assigning science teachers who work with a specific group from 5 to 30 people in one class, in the East mainly an individual education system prevailed. It should be emphasized that the division of labor, which has a universal character, also applies to Western and Eastern education, putting before it common tasks, that is, in particular, the need to train specialists and masters. This similarity became even more pronounced in the 20th century. Nevertheless, the uniqueness of Eastern philosophy is that it had an anthropological character from the time of its origin. It was distinguished by explaining philosophical problems in the form of specific model structures. This peculiarity was later reflected in the Eastern education system and later manifested itself in all forms of education. In the Western education system, less attention is paid to the human nature of education, to the fact that the student occupies a certain place in the education system as an object of education. The goal of education is to transfer knowledge from teacher to student. But the anthropological characteristic was not characteristic of all forms of Western education. It began to dominate only in the 20th century and has not yet taken a dominant place in Western education. Today, the desire to move to innovative methods of education in the form of a credit system, the introduction of active forms of teaching serves to increase the role of the student in the educational process as a partner. In the 21st century, the abandonment of the Prussian education system, in which the teacher occupies the main place and the main focus is on the teacher, began. Both the credit system and the active forms of education help to reveal the student's abilities, to involve him more and more deeply in the educational process, which positively affects the formation of a well-rounded personality.

Eastern philosophy develops in close connection with religion. Often, the same philosophical current manifests itself both as a specific philosophy and as a religion. Thus, the ideological basis of the pedagogical traditions of Central Asian civilization was the religion of Islam. This basis determined the way of life of a person, the system of social and moral norms, rituals, and holidays. The main philosophical traditions of the great civilizations of the East determined the Eastern type of education. This type is characterized by strict requirements for the

implementation of traditional norms and laws. Man here is understood as a spiritual unity of feelings, will, and intellect. As a result, in the East, there was a limitation of personal freedom, independence of thought, and independence in general in various spheres of public life. The spiritual civilization of the West, on the other hand, turned out to be open to changes that determine the Western type of education, to the search for truth in various directions, including atheistic, intellectual, and practical ones.

The "East-West" problem is a two-sided problem, because the West and the East study and try to understand each other. In the context of the clash between the West and the East, the obligation to understand is mainly bilateral and in two senses. It consists in deepening self-awareness based on understanding the other; in encouraging the other to mutual understanding by striving to understand him.[130].

The individual Western mind is "suffocating" in the context of the total utilitarianism of life, where practical benefit, concrete results, commercial interest, and other fruits of technocratic civilization prevail. Besides material provision, man needs something sacred in life, some spiritual truth that explains the meaning of human existence on Earth. It is obvious that the Western mind, rigidly structured according to dry rational-logical schemes of thinking, lacks those mythopoetic principles that positively distinguish the Eastern worldview. All this became possible in many respects due to the fact that respect for sacredness has been preserved in the Eastern human heart as a result of strong centuries-old traditions, while the Western man, unfortunately, has completely lost it.[131].

Education is part of the culture of a particular society, and the introduction of new educational models inevitably leads to an intrusion into areas such as values, worldview, and understanding of the world. Education is a complex process of personality formation, in which there is a merger and continuous dialogue between

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[130] Семенов, Н.С. Философские традиции Востока: учеб.пособие / Н.С.Семенов. – Минск: Европейский гуманитарный университет, 2004, с.63.

[131] Семенов, А.Н. Восток и Запад: два типа исторического созания / А.Н.Семенов // Путь Востока. Традиции освобождения. Материалы III Молодежной научной конференции по проблемам философии, религии, культуры Востока. Серия «Simposium». Вып. 4. – Спб. – Санкт-Петербургское философское общество, 2000, с.48.

the rational (West) and the spiritual (East). Education is the process of searching for and mastering a system of knowledge, expressed in a certain level of development of cognitive forces, as well as in the theoretical and practical readiness of the individual, and the result of this assimilation. In the process of education, the individual masters the content of knowledge about nature, society, thinking, and methods of activity, which allows him to occupy a certain position among people, to achieve specific goals and results in professional activity, and to interact and communicate with other individuals. The result of education is the all-round development of the individual, that is, the formation of a person with broad fundamental knowledge, stable skills and abilities, harmonizing physical and mental labor in his activities, and creating material and spiritual goods for society. A physically and spiritually perfect person is an active public figure and citizen who has high moral ideals, a developed aesthetic taste, and all-round material and spiritual needs.

In Eastern countries, the formation of a person as obedient and virtuous has left its mark on his entire life, on the culture itself and on the methods of its development. A specific human principle became very important here. Western civilization is characterized by the rapid development of technology and engineering, the rapid change of the objective world and the social relations of people, because scientific rationality dominates in its culture, which manifests itself as a separate self-demanding value. Education is based on the idea of human progress introduced in the development of all human culture. The "East" introduces into the educational process the need for spirituality and moral perfection. In this sense, the processes of education and upbringing are approaching each other. It is impossible to change a person without upbringing, just as it is impossible to educate without education. Education is the understanding that education is the dialectic of mind and spirituality. In addition, education is a constant intercultural dialogue, the result of which is not only understanding based on the perception of "one's own" cultural norms, behaviors, meanings, and knowledge systems, but also "alien" ones. In this regard, an attempt is made to identify the true common paradigms of thinking

and to emphasize the parallelism of the ideas of Western and Eastern philosophies of education. Addressing the problem of intercultural dialogue in the philosophy of education is topical in the modern world due to the existence of a contradiction between Western technogenic civilization and Eastern traditional culture. This problem is particularly emphasized in S. Huntington's concept of "clash of civilizations" as one of the global problems of the 21st century. The American scientist calls on the West to "adapt" to other civilizations that are "approaching its power" and to better understand the religious and philosophical foundations of other cultures, because, in his opinion, "there is no global civilization in sight in the near future, but there will be different civilizations in the world, each of which must learn to live with the others".[132] It is impossible to arrange the philosophical ideas of different eras, cultures, and educational systems into a specific hierarchical line. World philosophy develops everywhere, and due to the universality of human living conditions, the historical and other types of philosophy develop universal spiritual structures that unite into a single world process.[133] Research in the philosophy of education involves understanding the intercultural dialogue of various educational concepts that can form the basis of a consensus of opposing positions, reflecting on their foundations, identifying and critically analyzing the foundations of each of them, and finding the ultimate foundations of the education system and pedagogical thinking".[134]

The real challenge is to determine the mechanism for forming a distinctive national (regional, continental) philosophical and educational thought in the context of intercultural interaction of educational and upbringing systems. Creating national education systems, primarily oriented towards Western European and American standards, also revealed their development problems, which require a

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[132] Хантингтон, С. Грядущее столкновение цивилизаций или Запад против остального мира / С.Хантингтон // Полис. – 1994. - №1, с.38.

[133] Юлен, М. Сравнительная философия: методы и перспективы: / М. Юлен // Сравнительная философия. – Москва: Издательская фирма «Восточная литература» РАН, 2000, с.131.

[134] Огурцов, А.П. Образы образования. Западная философия образования. XX век / А.П.Огурцов, В.В.Платонов. – Спб.: РХГИ, 2004, с.5.

reconsideration not only of the educational process, but also of the conditions of social and cultural life and the way of thinking. In a number of countries, such conditions for the development of education contradict national characteristics, culture, and mentality. There is a "placement" of national educational philosophies within cultures and civilizations. These are Latin American, African, Islamic cultures, and others.

In this case, on the one hand, the integration processes in modern history, culture, and philosophy, and, on the other hand, the problem of self-identification of national philosophical culture, as mutually exclusive tendencies, seem, at first glance, common. According to N.I. Petjaksheva, intercultural philosophy focuses the attention of philosophical reflection on mutual context, mutual connection and strives to reach a level that helps to revise the idea of universality as a regulatory program aimed at developing a coherent solidarity between all "universes" that make up our world. "From intercultural positions," writes N.I. Petjaksheva, "the new global situation is seen as a new way of talking with Asia, Africa, Latin America (and so on) from Europe, and vice versa.[135]

Philosophical activity does not consist of alienation, but of occupying and assimilating competitive civilization positions. The possibilities of intercultural philosophy in education can be discussed from the point of view of understanding it as a strategy for creating a mechanism of mutual adaptation that ensures cultural diversity in the reality of education.[136] The possibility of intercultural dialogue, recognizing the possibility of "Otherness" in the "Other," allows us to choose the path of dialogue between civilizations, rather than their clash, in the modern world.

Thus, the relevance of studying modern education in the context of analyzing the relationship between Western and Eastern education systems, as well as the

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[135] Петякшева, Н.И. Интеркультурность как перспектива современного филосовствования / Н.И.Петякшева // 4-й Международный философский симпозиум «Диалог цивилизаций: Восток-Запад». – Москва, 2000, с.19.

[136] Колесников, А. С. Интеркультурная философия в образовании / А.С.Колесников // Компаративное видение истории философии. – Спб.: Изд-во СПбГУ, 2008, с. 5-8.

general patterns of development for different regions, is due to the following reasons:

First, there is a common process of reducing the fundamentalization of education for all countries; second, the process of dehumanization of education (upbringing) systems is developing; third, in the modern context of the joint gradual development of society, the greening of education is still insufficient. Fourth, the information revolution that has taken place in recent decades has further aggravated the problems of education. The transition to an information society, where information and knowledge perform the function of the main social value, implies fundamental changes in the education system.

In our opinion, it is necessary to have a close connection between rational education in the West and Eastern traditions, a harmonious integration of two types of (Eastern and Western) education and upbringing. Crisis phenomena and contradictions in modern education systems can be eliminated by harmonizing Eastern and Western types of education (upbringing).

Summarizing the above, it should be emphasized that education in the 21st century differs qualitatively. It will have an integral, international character. Today, in the context of globalization and the convergence of Eastern and Western education systems, there is a paradigm shift, which means that the technocratic principle is being replaced by the humanistic principle. The leading paradigm of modern education is the humanization and humanitarization of the educational process, which has an indirect ideological and methodological character and, first of all, leads to changes in subject-object relations..

III-PART   THE DIALECTIC OF EDUCATIONAL PHILOSOPHY AND THE PHILOSOPHY OF MAN

III.1. Modern Philosophy of Education and Philosophical Anthropology: Intersecting Problems and Methods of Interaction.

Throughout human history, philosophical-anthropological and philosophical-pedagogical ideas inevitably and organically interact with each other. The search for the ideal of man in each historical period has influenced and continues to influence the tasks and content of education. The versatility of modern life loses unity in defining man, trivializing his ideal. The modern person, under the pressure of high technology, the acceleration of life, and constant collisions with others, needs a formed worldview and the support of a system of humanistic values.

The purpose of this paragraph is to analyze the interaction of modern philosophy of education and philosophical anthropology, to identify a number of problems that require joint efforts. At the current stage, anthropology has various directions, such as biological (G. Grimm, M.A. Deryagina, D. Johanson, and others), cultural (E.B. Taylor, M. Mead, R. Benedict, C. Levi Strauss, and others), pedagogical (K.D. Ushinsky), historical (L. Febvre, M. Bloch, F. Braudel, and others). In modern culture, there is social, political, and psychological anthropology. Human life is multifaceted, therefore, anthropological knowledge is stratified. Philosophical anthropology does not delve deeply into the study of narrow, personal events, it tries to approach understanding man from a universal point of view. Studying the inner world of man and his existential problems helps to form an appropriate education and upbringing system.

Education, in turn, helps a person to find harmony in a rapidly changing world, teaches him to live in a time of change. "Modern education (and with it - the education of the future) cannot be a change in the education of the past. To change

it, education must be rethought. This means that we must start with the philosophy of education."[137].

The increasing complexity of society, the growth of scientific knowledge, and the specialization of philosophers in specific issues have led to the emergence of network philosophy, that is, the philosophy of culture, education, technology, etc. There are many reasons for the formation of the philosophy of education as a network philosophy. According to researchers (A.P. Ogurtsov, V.V. Platonov, S.B. Shitov), the most important of these are, firstly, the separation of education into a separate sphere of social life, secondly, the diversity of educational goals and ideals, the multi-paradigmatic nature of pedagogical knowledge, and thirdly, the new requirements for education in connection with the transition from an industrial society to a post-industrial society.

The emergence of various directions in the philosophy of education (empirical-analytical, critical-rationalistic, hermeneutic, existential-dialogical) is associated with the diversity of understanding man, which once again demonstrates the close connection between the philosophy of education and philosophical anthropology. Modern philosophy of education tries to keep track of the rapidly changing values and goals of education, to find ways to solve educational problems, but the main task is to determine the ideal of education. Before we can imagine the ideal of education, we (teachers, parents, society) must draw the image of the person we want to see in the future. The ideal of man and the ideal of a knowledgeable man are interrelated and have the same philosophical roots.

Modern philosophy of education and philosophical anthropology face a number of common conceptual topical issues.

Firstly, it is necessary to understand which image of a person to form in pedagogy, and which ideals to rely on. The education system is currently looking for a reliable, eternal, timeless foundation that at the same time responds to the problems

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[137] Образование человека (Ассоциации развития образования) [Электронный ресурс]. – Электрон. дан. – URL:https://o-ch.ru/philosophy/philosophyobr/

of the times. Therefore, the problem that unites the research areas of philosophical anthropology and the philosophy of education is the formation of the image and concept of education for the person of the future.

Education itself is a process, a system, and a value[138], but all of this must be supported by the paradigmatic rules of the philosophy of education. The philosophy of education identifies the foundations, fundamental principles, and paradigms needed for the construction of the education system, and makes it possible to form the methodological and methodical projects of pedagogy that implement these basic principles. Philosophical anthropology provides the image of the person of the future[139], while education shapes the future of that person. Modern philosophical anthropology's understanding of man influences the construction of the education development strategy and the direction of education. Philosophical anthropology's focus on the search for personal meaning helps to build a personality-oriented education and to develop the student as an active subject of the pedagogical process.

Each person sees their future in their own way, strives (or does not strive) to achieve the ideal "me" in different ways. The ideal of man depends on personal values and anthropological knowledge, and in general, on the subject's worldview position. Education, in turn, helps to form anthropological knowledge and personal educational values. Independent education and self-education help a person understand the problems related to themselves and modern society, solve them over time, and improve themselves in the process. A person needs to understand what they are striving for, what their best "version" should be, and what skills they should develop. "In this case, the existential goal of pedagogy and education is to help a person build a decent life at any stage of their life by self-improvement, self-knowledge, self-criticism, and self-determination."".[140] The main question that the

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[138] Образование человека (Ассоциации развития образования) [Электронный ресурс]. – Электрон. дан. – URL:https://o-ch.ru/philosophy/philosophyobr/

[139] See in detail on this: Фофанов, Р. Ю. Образ человека-созидателя будущего: дис. ... канд. филос. наук: 09.00.13 / Фофанов Роман Юрьевич. – Нижний Новгород, 2018. – 163 с.

[140] Колесникова И. А. Педагогическое вопрошание о человеке будущего / И. А. Колесникова // Непрерывное образование: XXI век. – 2015. – № 2 (10). – С. 9.

philosophy of education and philosophical anthropology are jointly trying to answer is: how do we see the person of the future? What qualities should they possess? How should the education and upbringing system be organized to approach the desired ideal?

The image that a person strives for on the path of education is determined by personal educational values. Personal educational values, on the one hand, are formed by the person themselves, and on the other hand, they are transmitted through education. For example, philosophical education encourages a person to form their own values and reflect on their ideal. Students need to be encouraged to determine the personal significance of what they are learning. A wide range of pedagogical methods allows us to solve this task.

The issue of personal educational values becomes extremely serious when we turn to pedagogical education. The knowledge given in a book or on a course website is impersonal and formalized. Live communication and an engaging lecture can attract a humanities student to technical sciences, an engineer to pedagogy, and spark interest in research. S.D. Yakusheva, L.A. Baikova, L.K. Grebenkina, and M.I. Stankin consider the topic of the teacher's speech and pedagogical skills in their scientific and daily pedagogical activities.

Often, when the content of a textbook is being illuminated, students cannot understand the meaning of the information being conveyed. Only a teacher, a carrier of tacit knowledge, who can interpret, explain, enliven, stimulate, interest, popularize, and give the necessary example, can correct the situation. In the process of education and upbringing, the works of A.N. Leontiev, A.A. Aladin, E.M. Amelishko, I.A. Furmanov, I.K. Kulagina, L.B. Dobrovich, and others can be cited as an important methodological series on the psychology of communication.

Education transmits culture, but in a technologized society, despite the strong information surge, it is important to preserve the human dimension of the culture that is transmitted. The teacher must serve culture and not neglect the educational component, in addition to the educational component. The great Russian thinker-teacher K.D. Ushinsky also focused on the spiritual development of the teacher. A

formed ideological position allows us to respond adequately to the challenges of our time. According to I.A. Kolesnikova, modern education lacks a face, an uplift to a high spiritual ideal.[141]

It is impossible to imagine the modern world and the future of humanity without information technologies. Informatization and computerization actively enter human life, including education, stimulating the process of information culture formation. At present, information culture is a tool that can ensure both construction and, perhaps, destruction. On the one hand, data on the Internet are attractive and constantly focused on the attention of the younger generation. A video clip on the Internet seems more preferable than communicating with a teacher. However, despite the negative trends, the Internet is becoming an environment in which intellectual communities are formed. These communities attract people from different countries, allowing them to intellectually enrich and develop. High requirements are placed on the mastery of modern technologies for training future specialists. Open access to large data streams, on the one hand, creates opportunities for various searches, and on the other hand, complicates the process of understanding and assimilation. The use of information technologies in professional activities is not limited to the knowledge of computer programs, it requires a formed worldview and a developed information culture. Among the works devoted to the problem of identifying and forming information culture and socializing a person in the modern era, the theoretical studies of N.M. Rosenberg, K.K. Kolin, V.A. Pleshakova, E.V. Gorelova ("Information Culture") and the practical studies of L.A. Pronina ("Information Culture of Subjects of the Educational Process") can be mentioned.

It is important that modern philosophy of education raises the question of the possibility of introducing traditional pedagogical teaching methods in the context of computerization.[142] Today, education must prepare a person for free creative activity

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[141] Қаранг: Колесникова, И. А. Педагогическое вопрошание о человеке будущего / И. А. Колесникова // Непрерывное образование: XXI век. – 2015. – № 2 (10). – С. 1−17.

[142] Наливайко, Н. В. Современная личность в информационном пространстве: возможности образования / Н. В. Наливайко, Т. С. Косенко, И. В. Яковлева // Философия образования. – 2017. – № 4. – С. 145.

in a virtual environment. Among the important pedagogical works in this area, the works of Doctor of Pedagogical Sciences A.V. Khutorsky, the founder of virtual psychology N.A. Nosov, and the specialist in the impact of the Internet on the human psyche, Candidate of Psychological Sciences A.E. Voiskunsky, and others can be mentioned. The authors study the pedagogical and psychological aspects of human activity in the context of the use of computer networks. A.V. Khutorsky founded scientific humanistic education and developed a distance learning system.

The second problem that requires joint development of philosophical anthropology and the philosophy of education is the implementation of the idea of lifelong education. The dynamics of social and scientific-technical progress, the content and nature of labor, and changes in people's social activities determine the need for modern man to be educated throughout his life. As many researchers (T.A. Babakova, I.A. Kolesnikova, A.M. Novikov, G.K. Selevko, and others) point out, it is necessary to instill in future specialists the mindset of constantly and critically reviewing their knowledge, skills, and abilities.

Modern education is a space for the personal development of each person, therefore, the science and practice of pedagogy must understand education as a special philosophical and anthropological category that determines the formation of a person as a personality.[143]. The idea of lifelong education transforms the perception of education from a task of society to an understanding of it as an attribute of the continuity of humanity. This change requires increasingly more support of the philosophy of education by philosophical anthropology in particular. As I.A. Kolesnikova notes, there are scientists who believe that the description of adults should not be determined by their age or chronobiological (i.e., quantitative) age, but by the state of awareness of their own existence. And this awareness comes through personal motivation, critical thinking, and learning to learn.

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[143] See in detail on this: Наливайко, Н. В. Современная личность в информационном пространстве: возможности образования / Н. В. Наливайко, Т. С. Косенко, И. В. Яковлева // Философия образования. – 2017. – № 4. – С. 143–152.

The issues of self-learning styles and the professional growth and development of the teacher are also addressed in the theoretical works of M.M. Potashnik, Yu.G. Repiev, P.V. Stepanov, as well as in practice-oriented works written by M.V. Levit, E.A. Yamburg, V.A. Turov, and others based on their professional activities. The authors develop programs for teachers, conduct advanced training courses, and organize and monitor experimental and innovative activities in schools. E.A. Yamburg developed a model of a multi-stage and networked general education school with a collection of classes of different directions.

To respond adequately to a changing society and to lay a solid foundation for building a society, knowledge is the desire of a person to constantly change, develop, and know themselves. The idea of lifelong education has made andragogy, that is, the theory of education that studies the characteristics of mastering knowledge and skills for adults, relevant. For philosophical anthropology, the learner (both adult and child) is, first and foremost, a person with aspirations, values, fears, and abilities. Philosophy, in turn, through philosophical anthropology, determines the humanistic direction of the philosophy of education. Pedagogy, in turn, shapes the humanistic character of the philosophy of education through the practice of working with students.

Lifelong education needs anthropological guidelines and tasks related to the tendency to learn at different stages of human life. But regardless of age, computer courses or learning foreign languages are only valuable with the ability to correctly interpret information and adapt to changes. Modern society is full of different knowledge, but only knowledge aimed at the balanced development of the individual can be aimed at eliminating the negative consequences of modernity. [144] Philosophical anthropology and the philosophy of education must jointly decide on

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[144] See in detail on this: Наливайко, Н. В. Антропологический поворот в социокультурном знании и философии образования / Н. В. Наливайко, П. В. Ушаков, Е. В. Ушакова // Философия образования. – 2017. – № 3. – С. 28–37.

what is fundamentally important to prepare, what paradigm of self-study there should be, in order for a person to see an optimistic perspective for the development of himself and humanity. It is important for philosophical anthropology that continuous entry into education allows a person to live harmoniously in the information society. Therefore, the intersection points of philosophical anthropology and the philosophy of education allow us to present education as anthropopractice, that is, the practice of cultivating "humanity in man". Pedagogical practice allows us to test the truth of pedagogical theory, its methods, and principles, based on the philosophy of education, in order to develop the best methods for forming a well-rounded personality.

The third problem, which naturally combines the forces of philosophical anthropology and the philosophy of education, is the constant state of collision with others in a multicultural environment (both in the world in general and in an educational institution in particular). The modern man is connected by huge intercultural relations such as international marriage, migration, training abroad, and working with foreign partners. The world around us is multicultural. A person regularly meets with representatives of cultures with different ways of thinking. Lifelong education focuses a person on the constant study of the characteristics of other cultures and languages. Lifelong education allows a person to constantly update and develop, along with the multicultural environment around them. Society especially appreciates people who not only know how to find common ground with others, but also closely link their life goals with the goals of society, make important decisions from a humanistic point of view, are able to help, and are compassionate.[145] In modern society, it is very important to see cultural meanings, to be able to establish communication, and to achieve acceptance and understanding of another's individuality. Various aspects of this problem have been studied in the

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[145] Рубанцова, Т. А. Образование постмодерна в поликультурном мире / Т. А. Рубанцова, О. В. Фуряева // Философия образования. – 2012. – № 6 (45). – С. 110.

works of M.M. Bakhtin, V.S. Bibler, M. Buber, E. Levinas, Yu.S. Manuilov, and others.

The indicator of one's own culture is the attitude towards a foreign culture. Just as man is diverse and multifaceted, so is culture. The diversity of cultures is united by a single spiritual basis. It is important for modern man to remember this, because he regularly encounters another culture, meanings, and other aspirations. In the context of social relations, others can be understood from different points of view. Another person can act as a person with an existential-phenomenological characteristic, who observes and reflects the actions of the initial communication subject. This point of view is reflected both in the works of school teacher N.Yu. Goncharova and in the works of classics E. Husserl, E. Levinas, M. Merleau-Ponty, R.H. Ortega y Gasset, J.P. Sartre, S.L. Frank, M. Heidegger, and G.G. Spet.

Another can be a partner in communication, and in this process, the subjects seek a common point of view and find joint meanings. The supporters of this point of view are M.M. Bakhtin, M. Buber, V. Dilthey, H.G. Gadamer, P. Ricœur, P. Rickert, and F. Ebner.

Another can be imagined as a faceless crowd around a person who establishes a certain model of social life. This point of view was expressed by R. Barthes, J. Deleuze, J. Derrida, J. Kristeva, J. Lacan, and M. Foucault. In the postmodern era, a person must learn to open the way to a higher level to another, to accept the state of constant contact with another as an opportunity for a multifaceted assessment and overestimation of the surrounding world, and to develop mechanisms for adapting to changes in the socio-cultural reality. In such a situation, philosophical anthropology defends the value of another, and the philosophy of education seeks ways to learn to understand another. At the center of pedagogical hermeneutics lies the art of understanding another. The methodology and methods of understanding approaches in education are available in the works of L.M. Luzina, I.I. Sulima, A.F. Zokirova, V.I. Zagvyazinsky, and others.

In the postmodern era, continuous education develops a person's ability to quickly adapt to changes in the cultural environment and independently acquire the

necessary skills. When a person is constantly learning, they easily learn a new language, the worldview of others, and new cultural features, which allows them to feel united with the multicultural world.

The culture of international communication means humanism, good upbringing, and tolerance. The core that ensures harmonious intercultural communication is universal human values. Values such as kindness, compassion, friendship, and love are the moral foundations that are important for every person. Understanding and promoting universal human values, which is carried out by philosophical anthropology, is necessary for establishing a dialogue of cultures and for the harmonious coexistence of different peoples.

In modern philosophical anthropology, the individual is understood as an "open possibility", who tries to understand and live in a state of conflict with other cultures. The philosophy of education, supporting the idea of multiculturalism, creates conditions for studying the customs, languages, and characteristics of other countries and peoples, which allows a person to overcome the limits of their existence and to philosophically understand the world and an aesthetic worldview. Issues of ethnopedagogy are covered in the works of G.N. Volkov, M.B. Gurtueva, N.A. Knyazeva, and others. Scientists such as M.F. Ovsyannikov, M.S. Kogan, and A.F. Losev devoted their works to studying aspects of aesthetic education. An axiological approach to aesthetic education has been developed in the works of V.A. Slastenin and E.V. Bondarevskaya. This approach has been tested in pr actice by N.F. Trubnikova, I.V. Adoevskaya, and I.Ya. Nevolina. Therefore, education is not only vocational training, but, first of all, the education of a humane, intelligent, spiritual Person. Therefore, the close cooperation of philosophical anthropology and the philosophy of education will help the mutual development of these areas and the development of the process of the Formation of the Person in the context of computerization and a multicultural world.

In the context of the dominance of gadgets, robotics, and virtual reality, only a whole, formed person can determine the option of developing life and act for the benefit of all humanity. Changes always include the creation of a new system of

values. The task of pedagogical education in this process of change is to prepare the theoretical foundations of methodology and teaching methods that harmoniously apply traditions and innovations. "The philosophy of education should be aimed at the ideological and methodological formation of education; therefore, it should be based on the philosophy of man, socio-philosophical views, and the doctrine of existence, and should meet the tasks and institutional status of education." [146] Focusing on constant growth and development requires a qualitative increase in the professional knowledge, skills, and qualifications of teachers, and the introduction of continuous pedagogical education. A qualified teacher who encourages others to learn throughout his life must always be one step ahead. From the point of view of methodology, among the significant research in the field of continuous pedagogical education, it is worth highlighting the works of L.V. Bayborodova, G.P. Zinchenko, B.G. Gershunsky, V.A. Zverev, V.A. Slastenin, S.M. Godnik, R. Dave, and M.N. Kostikova.

The modern man must have a formed system of values, be able to make decisions and be responsible for them, be socially active, and be prepared for the trials of time. The formation and development of these qualities can be carried out through education. The philosophy of education allows us to understand how successfully the humanistic function of philosophical anthropology is being implemented. Human needs, activities, professions, and the world are changing. And man must be prepared for the constant change and renewal of meaningful relationships. Lifelong education, constant growth, and development prepare a person for new things throughout their life. Being prepared to study the whole life is an undeniable requirement of the modern era, and it corresponds to human nature.

The intersection points of philosophical anthropology and the philosophy of education envision the meaning of social progress in the development of the individuality of each individual. The modern teacher must create situations that

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[146] Сулима, И. И. Философия образования и перспективы философии / И. И. Сулима // Вестник Минского университета. – 2016. – № 2. [Электронный ресурс]. – Электрон. дан. – URL:https://vestnik.mininuniver.ru/jour/article/view/226/227

awaken a deep interest in the surrounding world and are able to "infect" a constant desire for knowledge. The quality of the teacher's education involves not only a thorough preparation in science, but also anthropological thinking and introspection (a method of psychological self-study) in the context of pedagogical activity. Modern society needs not only specialists, but also people who are capable of systematic understanding and responsible decision-making from a humanistic point of view.

Therefore, philosophical anthropology is dialectically related to the philosophy of education. The tasks of philosophical anthropology pose new and new questions to the philosophy of education, the solution of which depends on the further development of both directions. Philosophical anthropology explains the ideological principles of modern man, and the philosophy of education participates in aligning the education system with these principles. The search for the ideal of the individual, which is carried out by philosophical anthropology, is accompanied by the idea of continuous and understandable education.

III.2. The system of higher education in the context of human and civil rights and freedoms.

The second half of the 20th century is distinguished by drastic changes in the field of higher education. It was during this period that the right to receive it was recognized worldwide as one of the inalienable rights of man and citizen. Article 26, paragraph 1 of the Universal Declaration of Human Rights states that "everyone has the right to education" and that "higher education should be equally accessible to all based on merit." [147] The Convention against Discrimination in Education was adopted in 1960, and Article 4 states that the state undertakes "to make higher education equally accessible to all on the basis of full equality and based on

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[147] Всеобщая декларация прав человека (принята резолюцией 217 А (III) Генеральной Ассамблеи ООН от 10.12.1948). – URL: http://www.un.org/ru/documents/decl_conv/declarations/declhr

individual capacity.".[148] From this point of view, higher education is understood as "all types of courses, education, or preparation for advanced research provided by universities or other educational institutions recognized as higher education institutions by competent state authorities." This definition was approved by the UNESCO General Conference in November 1993 in the Recommendation on the Recognition of Studies and Qualifications in Higher Education.[149]

As the new century began, political debates about higher education reached a new stage. This is evidenced by a simple list of international forums where the further development of this area of human activity was reflected: the International Commission on Education for the 21st Century, the World Commission on Culture and Development, the 44th and 45th sessions of the Conference on Education (Geneva, 1994 and 1996), the decisions of the 27th and 29th sessions of the UNESCO General Conference, in particular, the Recommendations on the Status of Higher Education Teaching Personnel, the World Conference on Education for All (Jomtien, Thailand, 1990), the United Nations Conference on Environment and Development (Rio de Janeiro, 1992), the Conference on Academic Freedom and University Autonomy (Sinai, 1992), the World Conference on Human Rights (Vienna, 1993), the World Summit on Social Development (Copenhagen, 1995), the Fourth World Conference on Women (Beijing, 1995), the International Congress on Education and Informatics (Moscow, 1996), the World Congress on Higher Education for the 21st Century and Human Resources Development (Manila, 1997), the Fifth International Conference on Adult Education (Hamburg, 1997). However, it is necessary to emphasize the World Conference on Higher Education, which was held from October 5 to October 9, 1998, at UNESCO Headquarters in Paris, because it adopted an important document - "The World Declaration on Higher Education

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[148] Конвенция о борьбе с дискриминацией в области образования (принята 14.12.1960 Генеральной конференцией Организации Объединенных Наций по вопросам образования, науки в культуры на ее одиннадцатой сессии). – URL: http://www.un.org/ru/documents/decl_conv/conventions/educat

[149] Рекомендация ЮНЕСКО «О признании учебных курсов и свидетельств о высшем образовании» (принята в г. Париже 13.11.1993 на 27-ой сессии Генеральной конференции ЮНЕСКО). – URL: http://www.consultant.ru/cons/cgi/online.cgi?req=doc;base=INT;n=1926#0

for the Twenty-first Century: Approaches and Practical Measures" (hereinafter referred to as the Declaration).[150]

Acknowledging the unprecedented development of this field (from 1960 to 1995, the number of students in all countries of the world increased from 13 million to 82 million, that is, more than 6 times), which indicates a shift in higher education from elitism to mass character, the Declaration nevertheless states that: "At the same time, during the same period, the significant gap in higher education and research opportunities, as well as the resources allocated to them, between industrialized and developing countries, in particular, the least developed countries, has widened even more. This period is also characterized by increasing socio-economic stratification and growing disparities in access to education, including in the most developed and wealthy countries."

In this regard, the declaration outlines the main directions for shaping a new approach to higher education, which includes the following fundamental ideas:

- right of access;

- increasing the participation and role of women;

- promoting knowledge through research and dissemination of its results in natural, humanities, and art fields;

- long-term orientation towards adequacy;

- strengthening cooperation with the world of labor and analyzing and forecasting social needs;

- diversification to ensure equal opportunities;

- innovative approaches in the field of education: critical thinking and creativity;

- higher education institution staff and students as key stakeholders.

Let's dwell in detail on the essence of the declared principles, which should guide states in defining, implementing, and evaluating higher education policies in the 21st century. First of all, it should be emphasized that one of the most important

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[150] Всемирная декларация о высшем образовании для XXI века: подходы и практические меры (Париж, 5–9 октября 1998 г.). – URL: http://www.conventions.ru/view_base.php?id=1496

political aspects of the further development of the higher education system, both globally and nationally, is the issue of equality and social justice.

The transition from elitist higher education to mass higher education comes with political rhetoric about equality, with the expansion of access to universities, achievements that are becoming open to all, and a meritocratic approach. However, numerous studies[151] according to the results, it appears that despite all the successes achieved in this area, the overall situation is not so good. Modern higher education continues to deepen the social stratification of society, which leads to new types of inequality. Even if gender inequality is gradually disappearing,[152] ...social class inequality persists. Moreover, inequality in multi-racial societies is increasingly dependent not only on class but also on race.

Thus, the issue is about "no discrimination in access to higher education based on race, gender, language, or religion, as well as any economic, cultural, and social differences." In addition, there is a demand to eliminate any age barriers and change attitudes towards people with disabilities. In other words, today the principle of inclusive (specialized) education is becoming one of the main principles not only for schools, but also for universities, which involves not only improving teaching technologies, but also rebuilding the natural environment of higher education.

The debate on "equal opportunities" in higher education is not limited to the disproportionately small share of students from certain social groups (poor families, the working class, and racial minorities), but also raises the issue of high dropout rates among them, as well as a sharp differentiation of their contingents in universities of different categories. Of course, these inequalities are not unique to higher education, but are a sign of the major disparities in modern societies.

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[151] See in detail on this: Becher T., Trowler P.R. Academic Tribes and Territories. – 2nd edn. – Buckingham: Open University Press/SRHE, 2001; Brennan J., King R., Lebeau Y. The Role of Universities in the Transformation of Society: An international research report. – London: ACU and CHERI, Open University, 2004; Hadjar A., Gross C. (eds.) Education Systems and Inequalities. – Bristol: Policy Press, 2015; Liu Ye Higher Education, Meritocracy and Inequality in China. – London: Springer, 2016.

[152] See in detail on this: Грибанова Г.И., Насонкин В.В. Гендерные аспекты государственной политики в образовании (на примере стран Европейского союза). – СПб: РГПУ им. А.И. Герцена. 2014, 198 с.

Nevertheless, education, which P. Sorokin emphasized as one of the most effective "social lifts"[153] plays a key role in resolving these social problems, and can ensure that the most talented and active representatives of the lower social strata enter the elite, thereby increasing the level of aspiration for a common life among those who occupy the lowest rungs of the social ladder.

One of the most politically controversial ideas related to ensuring "equal opportunities" is the idea (and related state policies) of so-called "affirmative action," which provides for certain privileges, and in some cases, even quotas for groups that have suffered from historical discrimination. In this regard, a contradiction arises: on the one hand, in this case, it is possible to talk about a violation of the "merit principle," and on the other hand, the "merits" themselves (high level of knowledge, culture, wealth, language, etc.) may be the result of upbringing in a family with a more prosperous socio-economic status. Whatever the case, "affirmative action," in our opinion, is a very contradictory option for solving the problem of equal access to higher education, as it can lead to a decrease in quality and depreciation as a social value (and is already leading to it).

A more rational way to ensure equal access to higher education is the diversification of higher education models, the existence of state, private (commercial and non-profit) higher education institutions, distinguished by different forms of education. It is no coincidence that in recent years, along with classical universities and narrowly professionally oriented universities (institutes, colleges, academies), new institutions are also becoming more widespread. In this regard, it is necessary to emphasize, first of all, the "open universities," where admission does not require the presence of a certificate of previous education. This does not end with the provision of professional qualifications in accordance with the standards existing in the country. In other words, in open universities, anyone can study the knowledge that interests them. At the same time, the curriculum does not include systematic knowledge of other disciplines.

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[153] See in detail on this: Сорокин П. Социальная мобильность / пер. с англ. М.В. Соколовой. – Москва: Academia: LVS, 2005, 588 с.

Among the open universities in the world, the most famous is the Open University of London, founded in 1969, from which more than three million students have graduated to date. Today, open universities operate in various countries of the world. Despite the fact that the principle of openness to all and the freedom to choose an educational trajectory are inherent in all such institutions, there are certain differences between them. For example, the Open University of Israel (OUI) was created on the basis of similarity with the English education system and began its education in 1976, and in the 1980s, it was already officially recognized as a higher education institution and received the right to award bachelor's degrees to graduates. For the first time, 41 graduates received a bachelor's degree in 1982. Today, OUI also offers master's programs based on the requirement of a bachelor's degree.[154] The peculiarity of this university is the adherence to the principle of distance learning. Until the advent of the Internet era, distance learning was carried out through a system of teaching materials sent by mail and television lectures.

With the development of information and communication technologies, along with distance learning, both within existing universities and in distance universities specially created for this purpose, a system of massive open online courses (MOOCS) was created, which dramatically expanded the scope of knowledge. In recent years, there has been talk not only about the "massification" of higher education, but also about its "customization" (from the English "customer"), that is, focusing on the specific needs and requests of a specific consumer of educational services. All this should serve to expand the possibilities of exercising the right to higher education. However, there is a risk of sacrificing quality in order to achieve mass character, which inevitably leads to the depreciation of the university diploma received.

Another problem is the role of higher education institutions in increasing scientific knowledge. Today, the close relationship between education and science is becoming increasingly apparent. At the same time, the Declaration emphasizes the need to "activate research in all disciplines, including the social sciences and

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[154] See in detail on this: URL: http://www.openu.ac.il/en/pages/default.aspx

humanities, education (including higher education), engineering and natural sciences, mathematics, informatics and the arts, within the framework of national, regional and international policies in the field of research and development".[155] At the same time, it is difficult to talk about the harmonious development of research in various fields of knowledge in the modern world.

Technical sciences, medicine, and a number of other narrowly specialized professions at universities feel most confident, while colleagues in the humanities and social sciences, as well as in some cases fundamental natural sciences, are seriously concerned about their future. As a result, their perceptions of university reality are also different. For example, a finance professor in Singapore or a metallurgy professor at Wuhan University in China may be justified in believing that universities have never been so popular and well-funded as they are today. However, a professor specializing in medieval history in Oslo or German literature in Sheffield may be concerned about his future, because his scientific research is not valued by society. As a result, there is a clear stratification within the university community itself, which causes tension in the field of higher education.

In our opinion, the main danger lies in the technocratic approach that dominates the political elite in solving the problems of social life. In fact, these problems cannot be solved only by applying new technologies without deeply penetrating into the nature of human society, social relations, and understanding the motives of human behavior, and knowing the possible ways to influence it. It was about this dangerous tendency that academician V.A. Tishkov expressed the following opinion in his speech at the conference of scientific researchers of the Russian Academy of Sciences "The Present and Future of Science in Russia. The Role and Place of the Russian Academy of Sciences": "In modern technocratic civilization, humanitarian knowledge is of particular importance, and it is undoubted that support for the humanities is a necessary condition for the country's development, and the importance of supporting the intellectual potential of our society and shaping the national self-awareness of the Russian people is of great

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[155] See in detail on this: URL: http://www.openu.ac.il/en/pages/default.aspx

importance in discussing the state of science and education. However, this thesis has been questioned by some politicians and managers in the field of science and education in the last few years".[156]

At the current stage of development of human civilization, the most important principle of higher education is its conformity to the needs of society. Society is divided into various social strata and groups, and in this regard, the question arises of whose hopes, needs, and interests should be taken into account when determining state policy in the field of higher education. Therefore, the Declaration states that "higher education must strengthen its functions of service to society, in particular its action against poverty, intolerance, violence, illiteracy, hunger, environmental degradation and disease... Ultimately, the goal of higher education should be to build a new society free from violence and exploitation, whose members are highly and comprehensively developed, full of zeal, and guided by the affection of humanity and wisdom.[157] Thus, the issue is not about the conformity of higher education to some specific social orders, but about its commitment to universal human values.

At the same time, this principle may contradict another one - the principle of strengthening cooperation with the world of production, which shifts the conversation about the purpose of higher education from the socio-cultural sphere to the economic plane. Fostering entrepreneurial skills and encouraging initiative, which are necessary to ensure further economic growth, may be aimed not at serving the public good, but at satisfying one's own narrow selfish interests. In this regard, the task is set in parallel to foster a sense of social responsibility in students, a readiness to be a full-fledged member of a democratic society, and to promote such changes that lead to equality and justice.

The need to fill the teaching process with a new ideology largely justifies the importance of innovative approaches in the field of education. The task for the future is to cultivate "energetic citizens who are able to think critically, analyze social

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[156] Тишков В.А. Ценность гуманитарного знания. – URL: http://gefter.ru/archive/9801
[157] Всемирная декларация о высшем образовании для XXI века: подходы и практические меры (Париж, 5–9 октября 1998 г.). – URL: http://www.conventions.ru/view_base.php?id=1496

problems, seek and use ways to solve the problems facing society, as well as take on social responsibility.[158] At the same time, special attention is paid to the need to reflect issues related to human rights and gender equality in curricula. All of these principles can only be implemented if the status of teachers and students as key actors in the higher education system occupies a central place in state policy. As for educators, it is not only about creating favorable conditions for their continuous professional development, but also about systematic actions to ensure that their professional and financial situation corresponds to the tasks facing them, the main parameters of which are defined in the Recommendation on the Status of Higher Education Teaching Personnel, adopted by the UNESCO General Conference in November 1997.[159]

As for students, the main thing is to form an attitude towards them among political and managerial decision-makers as the main partner and responsible participant in the process of updating higher education. Developing a system of student self-government, supporting their organizations, including by the state, involving them in resolving issues related to higher education, assessing and updating teaching methods and programs, as well as in the policy and management issues of educational institutions within existing institutions is a requirement of the times.

The Declaration emphasizes the importance of the following aspects among the practical measures that should contribute to the implementation of the above principles in the higher education system.

The issue is, first of all, about the need to constantly assess the quality of education received in higher education institutions. There are two main issues here. First, the assessment itself is a multifaceted concept, within which all functions and activities should be analyzed. This includes, in particular, curricula, the level of scientific research, personnel, the number of students, the material and technical

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[158] In here

[159] Рекомендация о статусе преподавательских кадров высших учебных заведений от 11.11.1997. – URL: http://docs.cntd.ru/document/901839542

base, and activities for the benefit of society. Secondly, the assessment of the quality of higher education should combine three dimensions, namely internal organizational (self-assessment), national, and international. At the same time, it is noted that it is necessary to take into account certain institutional, national, and regional conditions "in order to take into account diversity and avoid uniformity.[160]

At the beginning of the 21st century, the need for universities to adapt to the new technological reality, in an era of increasingly widespread use of information and communication technologies (hereinafter referred to as ICT), became apparent. However, in our opinion, we should not forget the warning given in the Declaration: ".Taking into account the new opportunities opening up in connection with the use of ICT, it is necessary to understand that the issue is, first of all, about the use of ICT by higher education institutions to modernize their activities, and not about ICT turning real higher education institutions into virtual ones".[161] Thus, it is not a matter of diminishing the importance of teachers, "although this changes their role in relation to the educational process"; but it should be remembered that "continuous communication is of fundamental importance in transforming information into knowledge and understanding.[162]

The new tasks facing higher education require a corresponding improvement in the management and financing of this field. In this regard, it seems important from a political point of view to pay attention to the following points. First, the assertion of the right to the relative autonomy of universities goes hand in hand with the recognition of the need for their responsibility to state bodies, the students being educated, and society as a whole. Second, the importance of establishing cooperative relations with all stakeholders (organizations and individuals) is emphasized. Third, the legality, but also the expediency of attracting not only state funds to the field of higher education (which continue to play a leading role in financing higher education institutions), but also other financial sources is recognized. In other words, in

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[160]Всемирная декларация о высшем образовании для XXI века: подходы и практические меры (Париж, 5–9 октября 1998 г.). –URL:http://www.conventions.ru/view_base.php?id=1496
[161] In here.
[162] In here.

modern conditions, the diversification of financial flows entering the field of higher education is becoming a necessity.

Further development of higher education in an increasingly globalized world requires strengthening cooperation on the basis of partnership and solidarity among universities in different countries, regardless of state borders. At the same time, developing countries should primarily benefit from such mutual cooperation, because all of humanity is interested in the uniform development of higher education in all regions of the world.

The existence of common principles and approaches to higher education in the modern world, the recognition of the right to education based on the abilities and services of each individual is the most important condition for the effective functioning of this field of society. However, under the conditions of clearly uneven development, the strengthening of disparities between the "rich North" and the "poor South," there are clear differences in the ability of citizens of individual countries to actually exercise this right. For higher education to be truly accessible and of high quality, countries that are not members of the "club of the rich and developed" face the complex task of modernizing the higher education system, which, in practice, leads to their "Westernization" in the current global educational services market. Accordingly, when assessing new trends and forecasting the future of higher education, we must primarily rely on an analysis of what is happening in the most developed countries of the world, where the process of transforming industrial societies into knowledge societies is underway. Here, socio-economic processes are increasingly characterized by:

- an increase in the share of highly skilled labor, changes in the structure of employment, and an increase in the demand for higher education, which is becoming the most important channel for increasing "human" and "social" capital. At the same time, according to V.V. Nasonkin, while for "human capital" the mastery of specialized practice-oriented competencies (mainly informatics, engineering, technology, etc.) is of fundamental importance, i.e., the process of "learning," then

for "social capital" the formation of personality, values, and humanitarian orientations is more important - a process that can be defined as "education";[163]

- stratification of social requirements for curricula, in which, along with general scientific and professional training, it is important to take into account disciplines and practices aimed at forming students' social responsibility, compliance with the norms of life in a democratic society, social communication skills, and others;

- greater flexibility in the organization of the educational process, directing it to the individual needs of a student who is ready to demonstrate self-organization and skills in independently planning their educational activities. In this way, young people will be ready to enter the modern labor market, which requires an employee to be constantly ready for change;

- the need to pay attention to the quality of higher education, which satisfies the state and employers, and at the same time satisfies the needs and expectations of students themselves.

Accordingly, the following characteristics of a university graduate come to the fore: competitiveness in the labor market, international orientation, i.e., readiness for international mobility and the ability to work in multicultural teams, a focus on lifelong learning, and the ability to apply an interdisciplinary, complex approach to problem-solving.

III.3. Problems of Humanization and Humanitarization of the Higher Education System.

In modern society, most countries, including Uzbekistan, rely heavily on education in their development strategies.

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[163] Насонкин В.В. Национальное и региональное измерение государственной образовательной политики в контексте глобализации (на примере ЕС): автореф. дис. … д-ра полит. наук. – Санкт-Петербург, 2014. – С.15.

A well-functioning educational system has become a critical factor in shaping new social relationships. For this reason, the modernization of education is considered one of the main directions of state policy.

The main goal of modernizing education is to create a sustainable development mechanism for the education system based on the needs and demands of individuals, society, and the state.

Currently, the existing higher education system is undergoing a comprehensive crisis. While in the 20th century there was an increasing contradiction with the humanization of higher education, humanizing the entire system of social relations has become a vital necessity. This factor led to a systemic crisis in higher education at the end of the 20th and beginning of the 21st centuries.

Its manifestations are as follows:

– opposing and separating the natural, technical, and humanitarian sciences

— the integral parts of education;

– the loss of the humanistic framework by higher education subjects;

– ignoring the humanitarian paradigm of education;

– applying only technical thinking.

This situation is related to 20th-century history**,** which was characterized by the dominant role of natural sciences, technicization and militarization of public life, ideologization of the mass consciousness, and the failure and utopian nature of large-scale social and humanitarian projects.

The acknowledgment of this crisis by the global community directly led to the First World Conference on Higher Education held by UNESCO in Paris at the end of the 20th century.

The essence of the crisis lies in the ineffectiveness of preparing students in higher education institutions to cope with the massive flow of information. This phenomenon has been labeled "functional illiteracy."

The crisis of the education system is also characterized by the fact that it is falling behind the changes occurring in modern society. Overcoming this crisis

requires transitioning to a new educational paradigm that will necessitate the development of specific methodologies and technologies.

The new ideology of higher education is based on:

1. **Fundamentalism**
2. **Cognitive integrity**
3. **Methodology**
4. **Humanization**

Fundamentalism involves transforming the language of modern science into the language of educational and cognitive activity.

Cognitive integrity is achieved by integrating the latest doctrines and theories into university curricula and reinforcing the humanitarian component within the system of natural and scientific knowledge.

The **methodology** principle arises from the need to search for new methodological guidelines in cognitive activity. In modern higher education, the focus is shifting from merely acquiring empirical and theoretical knowledge to mastering diverse tools of cognition.

This principle supports the development of students' and prospective educators' cognitive independence, enabling them to select truly necessary information during the learning process.

In the new paradigm of higher education, special importance is given to humanization.

Humanizing higher education impacts various issues. It requires changing both the content and the learning process itself, in which the prospective teacher and educator are given a key role as participants in a joint subject–subject activity.[164]

The humanization and humanitarization of education plays a crucial role in socializing society and shaping scientific and philosophical thinking. The importance of humanizing education is invaluable, as it manifests in moral and

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[164] See in detail on this: Козырев, В.А. Построение модели гуманитарной образовательной среды [Электронный ресурс] / В.А. Козырев. – Режим доступа: http://sci.informika/ru/text/magaz/pedagog/pedagog7/a06.html

cultural norms of behavior, erudition, a person's civic position, and political culture, finding its application in professional and daily life. It is evident that a humanistic education expresses not only the study of these sciences, but also the formation of new approaches to understanding human existence, the relationship between nature and man, and the values shaped by philosophy, religion, and art throughout human history.

Society cannot develop further without paying attention to humanistic education, since the more the human value is elevated in society, the more humanistic it is. The strategy for overcoming the crisis lies in humanization and humanitarization of education. These two phenomena: "humanization" and "humanitarization" are widespread in the scientific literature, but have not been considered in the same sense, being interpreted differently by various researchers to date.

Currently, the concepts of "humanization" and "humanitarization" have acquired a completely new meaning in relation to higher education. The new century is the age of technocracy. Today, technocracy is gaining dominance in the higher education system. Humanistic knowledge and, in general, humanization, is pushed into the background. In the new generation, there are unreasonably fewer hours allocated to the humanities in the state educational standard. At the same time, the humanization and humanitarization of higher education forms a specialist with a "new human face" who respects and has a positive attitude to the achievements of world civilization. Humanization and humanitarization enrich the young specialist with universal spiritual values. Without the humanities, an imperfect, narrow-minded, dry technical specialist is formed.

In this regard, the problem of overcoming technocracy in the teaching of natural-scientific and scientific-technical knowledge is becoming urgent today. Technocratic thinking is especially evident in technical higher educational institutions, where a large place and importance is given to natural and technical sciences in the educational system, and the formation of worldview and morality is relegated to the background. Higher education institutions should not graduate

engineers, doctors, programmers, mathematicians, physicists, economists, managers, lawyers, etc., who know their specialty and specialization well, but are far from cultural and humanitarian training. Today, there are more specialists and technocrats than truly knowledgeable and intelligent people.[165]

It can be said that modern society is on the verge of decline. The general cultural level of students of technical higher educational institutions cannot be called high. Their general worldview, behavior in society, and thinking culture are not up to par. The low level of speech culture, incomprehensible and illiterate expression of their thoughts makes the humanitarization of higher education the main task for another boldness in eliminating the problems of social existence and relations.[166]

What are the reasons why society does not want to work on its thinking, change its mentality, and improve its existence? Perhaps the reason is economic instability, cultural and environmental crises, natural disasters, material prosperity. The philosophical understanding of the listed problems allows us to conclude that modern education, incorporating social experience into life, should prepare modern society for a vital process consistent with human life. In such a situation, the humanization and humanitarization of higher education is of great importance.

The terms "humanity" and "humanitarization" have very similar meanings when used in everyday life, but they increasingly begin to differ in debates about the humanitarization of education. This differentiation has its own reasonable basis.

Humanism (from Latin humanus - human) - "is a historically changing system of views that recognizes the value of a person as a person, their right to freedom, happiness, development, and manifestation of abilities, considers human well-being as a criterion for assessing social institutions, and the principles of equality, justice, and humanity as a desired norm among people, a cultural direction of the

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[165] See in detail on this: Опарина О.Д. Гуманитаризация технического образования и университетская библиотека // Университетская библиотека: выбор путы: Материалы IV Всероссийской научно-практической конференции. – Екатеринбург, 2002. С. 73-77.

[166] See in detail on this: Бирюкова Н.С. Восприятие студентами прецедентных феноменов, используемых в современной политической коммуникации: дис. на соискание уч. степени к. филол. наук: спец. 10.02.01 – «Русский язык» / Бирюкова Н. С. – Екатеринбург, 2005. – 180 с.

Renaissance in the narrow sense.[167] According to S.V. Khomutsov, since the Renaissance, the term "humanism" has been associated with the anthropocentric worldview, according to which man is considered the center of the universe. From this point of view, this concept reflects the ethical principle of relations between people, which is based on caring for a person, striving to improve their life, satisfying their needs, ensuring the free development of the individual, natural inclinations, and abilities. In this case, the concept of "humanity" is close in meaning to the concept of "personality," the well-being of which becomes the main criterion for assessing the activities of social institutions. Such interest in the personality of a person, their inner world, interests, aspirations, and self-awareness, S.V. Khomutsov emphasizes, is reflected in the humanization of education, in its personality-oriented technologies.[168]

It is no coincidence that special attention has been paid to humanization in our country since ancient times. Humanization has been reflected in the folklore, works, dreams of achieving human happiness, freedom, and justice of Eastern countries. Thinkers Abu Nasr Farobi, Abu Rayhon Beruni, Abu Ali Ibn Sino, Mirzo Ulugbek, Alisher Navoi, Zahhriddin Muhammad Bobur, jadids, and other scholars promoted ideas of independence, human freedom, values, personal development, and humanism in their works. At the same time, great importance was given to the issues of friendship, caring for human destiny, the prosperity of the people and the country, and the upbringing of the younger generation in the works of famous scientists and artists. A humanistic approach is also inherent in Islamic spirituality and teachings. In this sense, helping the poor, needy, and travelers, showing generosity towards them, and various kinds of charity were considered the measure of a noble person. In the East, special attention was paid to these issues, especially during the two Renaissance periods that occurred in our territory. Also, a large place is given to views on man and his rights in the Quran and hadiths. In the East, humanism has

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[167] Философский словарь [Текст] / под ред. И.Т. Фролова. – 6-е изд., перераб. и доп. – Москва: Политиздат, 1991. – С.99.
[168] Хомутцов, С.В. Духовность и духовные традиции [Текст] /С.В. Хомутцов. – Барнаул: Алтайский университет, 2004. – 180 с.

been interpreted as qualities of trust, justice, friendship, mutual respect, loyalty to the people, peace, love for the Motherland, tolerance, hard work, and devotion.

With the achievement of independence, special attention began to be paid to the problem of humanism. As noted in Article 19 of the Constitution of the Republic of Uzbekistan: "...All citizens in the Republic of Uzbekistan have the same rights and freedoms and are equal before the law, regardless of sex, race, nationality, language, religion, belief, social origin, social status.".[169] At the same time, the Constitution recognizes that everyone has the right to education, that the state ensures the development of a continuous education system, its various types and forms, state and non-state educational organizations, and guarantees free general secondary education and primary vocational education (Article 50).[170]

Thus, the word "humanism" has a broad and a narrow meaning. In a broad sense, it means a system of values that elevates the human personality, puts human well-being and happiness above any project or action, and prioritizes their inalienable and natural rights to a decent life. In a narrow sense, it describes the cultural movement of the Renaissance period (IX-XII centuries) in the East and (XIV-XVI centuries) in Europe (especially in Italy and Germany). It was within this movement that the term "humanism" appeared, and was initially understood by its representatives from a philological point of view as a certain type of intellectual aspiration, that is, the study of rhetoric, grammar, poetry, ethics, philosophy.

The word "humanitarization" was first used in Latin by Cicero and was used as the expression "humanitarian sciences." The term "humanitarization" was later used in meanings such as "education," "enlightened," "enlightenment," to denote the existence of intellectual achievements of a person and the qualities necessary in communication. N.A. Khomutsova notes that the term "humanitarian" was initially used in a number of pedagogical theories of European countries in the upbringing of a person - in shaping it in the image and likeness of a certain supreme ideal.[171]

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[169] https://lex.uz/docs/6445145
[170] https://lex.uz/docs/6445145
[171] See in detail on this: Хомутцова, Н.А. Подготовка студентов к преподаванию физики в условиях гуманитаризации школьного естественнонаучного образования [Текст] / Н.А.

The word "humanitarian" was later applied to a complex of many sciences (humanitarian sciences) that have their subject in certain manifestations of human spirituality, namely, philology, ethics, philosophy, history, aesthetics, jurisprudence, etc. Accordingly, representatives of these sciences began to be called humanitarians, in contrast to humanists, that is, people who adhere to humanistic ideas in their activities (regardless of their profession).

The fundamental difference between humanitarian and natural sciences was emphasized with a high degree of consistency by representatives of the Baden School of neo-Kantians (especially G. Rickert). They concluded that natural scientists know objective objects and their purpose is to highlight common, typical, universal aspects (that is, to search for the laws of nature), while the humanities study the expression of the human spirit, subjectivity, and the uniqueness of human life. G. Rickert emphasized that the values of human life (important historical events, the lives of great figures, bright literary works, etc.) are in the first place in humanitarian research. This opposition between the humanities and natural sciences was also supported by representatives of phenomenological hermeneutics, who argue that natural scientists seek to explain phenomena (nature), while in the humanitarian field it is only possible to understand the phenomena of human life.[172]

Thus, the historical tradition interprets the term "humanistic" as a specific description of a system of values that elevates man. We can only talk about humanism, humanity, and humanitarization when activities, doctrines, social institutions, and movements that lead a person to heights, that serve their well-being, happiness, freedom, and justice are meant. Accordingly, the term "humanitarian" is associated with a certain professional activity aimed at understanding and interpreting the world of human behavior, their spiritual life, and human culture. All of these activities are united by the term "humanitarian sciences."

Хомутцова // Совершенствование профессионально-методической подготовки студентов естественнонаучных специальностей в педвузах: материалы XXXVIII науч.-практ. конф. – Барнаул, 2005. – С.110.

[172] See in detail on this: Кравец, А.С. Гуманизация и гуманитаризация высшего образования [Электронный ресурс] / А.С. Кравец // Воронежский государственный университет. – Режим доступа: http://www.rciabc.vsu.ru/irex/pubs/kravets2.htm.

The genuine task is fulfilled only when the humanities serve the ideas of humanitarization, when a person discovers their personality, uniqueness, originality, and their high value in themselves.

According to the opinion of S.V. Khomutsov, which is close to the truth, during the heyday of technogenic civilization, the opposition between two cultures (humanitarian and natural sciences) reached its peak, and this not only divided the integrity of the spiritual culture of the whole society, but also the inner world of man into two spaces. There was a need to organize a cultural dialogue, which was reflected in the general humanitarization processes of education.[173]

Now, let's consider the terms according to the tasks of the educational process. The humanization of education means creating a social system of education that responds to humanistic values and ideals. The humanitarization of education, on the other hand, involves filling the curriculum with humanitarian content, that is, including a cycle of humanitarian sciences in the educational process. We see that the concepts of "humanization of education" and "humanitarization of education" describe different directions of reforming higher education. "Humanization of education" in a broad sense means creating a humanistic education system that corresponds to humanistic ideas in society (primarily personal freedom, social justice, and human dignity), while "humanitarization of education" is related to the educational and methodological content of university education. Of course, it should be borne in mind that humanitarization is not only limited to the task of expanding the information content of the humanities in relation to the professional block, but must principally meet higher goals, that is, form humanistic values in young people..[174] Thus, in discussions on reforming higher education, two problematic directions, two actually existing tasks, can be identified.

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[173] See in detail on this: Хомутцов, С.В. Духовность и духовные традиции [Текст] /С.В. Хомутцов. – Барнаул, 2004. – 180 с.

[174] See in detail on this: Кравец, А.С. Гуманизация и гуманитаризация высшего образования [Электронный ресурс] / А.С. Кравец // Воронежский государственный университет. – Режим доступа: http://www.rciabc.vsu.ru/irex/pubs/kravets2.htm. С.2-3.

The first task, which is the most difficult from the point of view of practical implementation, can be described as the social construction of an education system that meets humanistic norms and ideals. In practice, this means that the state must guarantee its citizens the exercise of their humanistic rights and freedoms in obtaining education and a decent standard of living based on their acquired profession. The second task is related to familiarizing the individual with the riches of humanitarian culture within the framework of the educational process and extracurricular forms of student activity. This aims to eliminate the one-sidedness of the individual, the aspects (peculiarities) associated with their professional specialization.

Serious disagreements exist both in theoretical interpretation and, especially, in the practical solution of problems. When considering the problems of humanizing and humanitarizing education, it is necessary to recognize their immanent ideological essence, but this is not always taken into account in many discussions.

What does this mean? First of all, it should be taken into account that behind the concepts of "humanism," "humanity," and "humaneness" there is always a certain system of values. Indeed, how can one understand humanistic ideals such as goodness, happiness, justice, freedom, human dignity, virtue, and the exaltation of the human person? Thousands of books have been written on this issue from ancient times to the present day. It should also be known that ideals are not any objective reality that we can objectively analyze, as we analyze an atom, the cosmos, a living cell, or the human organism in science. Ideals express human aspirations to perfection, which has no limits, and behind them always lie human goals and interests. The human ideal represents the image of a desired future colored by values.

It is enough to turn to the history of philosophical thought to see that behind social ideals there are always certain social groups, a way of human life, a social structure, and a preference for and condemnation of this or that system of social values. From the ancient opposition between hedonism and stoicism to the modern views of liberalism and paternalism, we are constantly confronted with conflicting ideals of social life.

Humanism is a particular worldview that is understood differently by various social groups not only historically but also in the present (i.e., synchronically), and, moreover, is valued differently in different types of cultures (e.g., European and Oriental).

If there is no unity in the initial basic concepts of the problem under consideration, even more inconsistencies will be observed in the implementation of projects to humanize and humanitarize higher education. Most of the practical problems that arise here relate to the relationship between the interests of the individual and society, the right of the younger generation to receive education, and the real possibilities of the state. This aspect also includes guarantees of decent employment for university graduates in accordance with their education, the university's responsibility for the quality of training young specialists, and the regulation of "student-teacher" and "student-administration" relations within the university. The humanistic aspects of the education system include creating a creative environment in the training of specialists, creating opportunities for the general cultural development of students, and ensuring the material aspects of their lives and the organization of their leisure time. Orientation towards humanistic ideals implies the precedence of the interests of the individual over the state, and of the student over the administration. In other words, if we want to realize humanistic ideals in the higher education system, then we must proceed from the principle of the primacy of the individual over any transpersonal institutions. However, it is easier to declare this slogan than to apply it in practice. For example, let's take the problem of "admission" of students. In the recent past, the principle of the priority of state interests over the number and quality of specialists being trained was clearly applied in this matter. That is, the state approved the nomenclature of specialties, the number of higher education institutions training personnel in these specialties, their territorial needs, and, of course, the planned admission of applicants. Today, within the framework of the current Constitution (which is associated with humanistic principles), every citizen has the right to freely choose the form, level, and specialization of education they desire. However, the state cannot yet support this

right with economic guarantees. As before, when opening new specialties, the university is required to provide economic justification, regional support, and guarantees of employment for future specialists. There are reasons for this. Accumulation of the problem of shortage of certain professions in the regions and, conversely, an excess of specialists not required in the labor market can be observed. Currently, the largest queue for employment is observed among certified economists. In the coming years, a large queue of lawyers who are not in demand will appear in our country. On the other hand, the social prestige of specialties in technical and natural sciences is declining.

The oft-repeated idea that the market regulates everything, in reality, does not inspire joyful optimism. In a stable and economically developed society, the market functions as a natural regulator of social interests and personal aspirations. In a country where a non-civilized market still prevails, the relationship between supply and demand in the market for educational services is disrupted. Here, a sharp social contradiction often arises between the proclaimed freedom to choose a profession, which is a humanistic right, and the real economic guarantees of these rights by society. In society, the young specialist with a higher education in a profession that is not in social demand quickly loses faith in life, and their human dignity is undermined.

In turning the problem of humanization into a practical process, we constantly encounter contradictions between the aspirations of the individual and the interests of the state, the right to freely choose a profession and the offer of employment in the labor market, the provision of education and the state's economic capabilities to support higher education. Therefore, in practice, a compromise must always be reached between the ideal and the conditions for its realization in life.

What is the connection between humanizing society and developing universities and university education?

As a social institution, the university, like other social subjects, is subject to the influence of humanism as a general social tendency of post-industrial society. The degree of this influence depends on external general social factors in relation to

the university. These include the level of socio-cultural development of society, its political organization, historical traditions, national characteristics, spiritual environment, and others.

As a center of specialized education, scientific research, and culture, the university simultaneously functions not only as an object of humanizing the life of society and the education system, but also as a subject.

From the point of view of scientific activity, this is manifested through:

- Humanitarian examination of scientific programs and projects (both its own and "other's");
- Development of interdisciplinary research at the intersection of natural, technical, and social sciences.

From the point of view of the educational process, this is expressed through:

- Humanization of education;
- Humanistic organization of the educational process: democratization and humanization of internal university relations, introduction of cooperative pedagogy, diversification and individualization of education;
- Changing the forms and methods of teaching activity;
- Formation of humanistic orientations in students and teachers;
- Introduction of the values of humanistic culture;
- Familiarization with universal human values;
- Achieving openness to the personal-individual development and integrity of the person;
- Creating conditions for the development of the higher spheres of spirituality in the extracurricular sphere;
- Participation in the activities of public organizations and structures of a humanistic orientation..

Humanizing education, as a specific direction of its development, contrary to common views, does not only mean changing the ratio of specialized knowledge, for example, natural science and socio-humanitarian knowledge. Although socio-humanitarian sciences, that is, knowledge about man, his nature, desires, methods of

activity, etc., mainly concentrate the largest "charge" of such knowledge in the relevant (anthropological) fields of science and academic disciplines. In general, humanizing education covers all mechanisms, directions, types, and "corners" of the educational process, without setting aside neutral-moral, cultural, human meaning zones and areas of its existence.

Humanizing education in a broad sense is a mutually organized system of values included in the educational process and providing, through the knowledge acquired by people, their professional and moral development, the formation of socially significant orientations and attitudes, understanding personal dignity, freedom, and responsibility for actions and results. Therefore, humanizing is not only the assimilation of a certain amount of diverse (including social) knowledge through academic disciplines by students. The essence of humanizing is a much broader and more complex process, which directly in education itself and in areas related to it has different directions and methods of implementing the educational impact of educational factors on students.

Now let's consider the problem of humanitarizing higher education. Humanitarization, first of all, involves familiarizing a young person with the humanitarian culture of humanity. In other words, humanitarization is usually seen as an additional and necessary component of professional education. Humanitarization of education pursues two main and interrelated goals: first, with its help, to strive to overcome the "one-sidedness" of a person (a young specialist), his one-dimensionality, which is determined by professional training; and second, with the help of humanitarization, to strive to form the foundations of a humanistic worldview in a young specialist. Therefore, humanitarization should be seen as a way to familiarize a young person with the spiritual values of the civilized world, not only focused on narrow professionalization, but as cultivating him in the broad sense of the word. The vital necessity of humanitarizing education stems from the main goals of higher education, the social requirements for the personal qualities of a university graduate, and the role of humanitarian knowledge in human life.

Although the necessity of humanitarization is not currently denied by anyone, sharp clashes are observed precisely in the issue of harmonizing humanitarization and professionalization, in their proportionate relationship within the educational process. Asking the question "What is more important for a student: humanitarization or professionalization?" here is very unproductive. This problem has historical roots.

Natural science, social science, and anthropology, as sciences about nature, society (history), and "spirit," respectively, constitute, in essence, a single human culture, historically formed independently of each other in different eras, sometimes converging and interpenetrating in their cognitive principles and methods, and sometimes diverging and developing on the basis of opposition.

Scientistic processes in science (that is, transferring natural science methods to the doctrine of man and society) trace their roots back to the ancient science of the Eastern and Greek states. Scientism, which had not yet separated the natural and social sciences, arose due to the natural-philosophical approach to the world as a single holistic formation (the macrocosm of nature and the microcosm of man), as well as the inability of ancient science to objectively understand the complex specifics of social and human existence. Subsequently, in new and modern times, despite the strong stratified currents in the fields of science, the traditions of scientism remained very noticeable (physicalism, physiologism, social Darwinism, the organic school in sociology, the principles of philosophical anthropology). It seemed that scientism, incorporating humanistic positions adopted by mankind, laid a kind of foundation for the future humanization of science. But before this future became a reality, the sciences of nature and man had to significantly differentiate from each other, rejecting the principle of scientism and "diverging." The "divergence" of sciences about nature and man was most evident at the end of the 19th century. The humanities, opposing the natural sciences, created their relatively independent scientific space, a system of specific methods and forms of cognition. In such conditions, antagonistic relations began to develop between natural scientists and humanitarians. The difference between natural and humanitarian sciences in

terms of cognitive objects and methods created an almost invisible boundary between them, different scientific languages, concepts, tools, goals, and others appeared. In sciences, the deep difference between nature and human existence gave rise to dissimilar types of thinking, a cognitive and value-based opposition as criteria for natural-scientific and socio-humanitarian rationality.

The antiscientistic demarcation of natural and humanitarian sciences in the 20th century did not particularly liberate the latter (we emphasize that this cannot be denied), on the contrary, an unparalleled rapid growth of knowledge about natural phenomena was recorded. Natural science, which achieved major successes in non-classical, and later post-non-classical forms, occupied a leading position in terms of its share in the entire "field" of science, the fundamental and applied results obtained, financing, the flow of talented personnel, researchers, and organizations.

Antiscientistic processes in the development of science created specific steps and conditions for the differentiation of natural-scientific and humanitarian education in the university system. Inhumanity and non-humaneness became conspicuous. As a reaction to them, debates between "physicists" and "lyricists," a move away from technocratic thinking, a desire to fill knowledge with moral content, to link it with a system of social and universal cultural values, and to ensure that all science is aimed at seeing man himself, implementing orientations, requirements, and needs, arose.

Behind this public reaction, profound changes in the content of modern science are manifested. Indeed, the nature of the problems facing science (man - biosphere, man - society, man - information, man - management, man - psyche, etc.) requires an interdisciplinary approach, a clear consideration of the socio-value position of the subject of cognition and action. The search for ways to solve these problems is distinguished by the mutual convergence of the methodology standards and norms of natural, technical, and humanitarian sciences, the mutual attraction of the traditional autonomous ideals of natural-scientific and humanitarian rationality. Fundamentalism gives way to technologization, monism gives way to pluralism,

stationarity gives way to temporalism, logic is filled with historicity, reductionism is replaced by the combination of descriptions and explanations.

Thus, conditioned by the universal structure of human activity, a historically unprecedented, objective unity of natural, technical, and humanitarian sciences arises: goal - means - result. To identify the general goals of human activity, the humanities are becoming responsible; natural sciences are responsible for determining the objective conditions and possible results of this activity; and technical sciences are responsible for designing the means to achieve results that meet these conditions and goals. The basis of this unity is Man, primarily manifested in all his manifestations, that is, from a biological, social, and spiritual point of view, from the point of view of survival in the future. These circumstances clearly lead to the humanization of science and, accordingly, to the humanization of education as the main institution for transferring knowledge to generations.

A specialist without high-quality professional qualifications does not become a professional in their field, and therefore studying at a university usually loses its original meaning. There is no need to substantiate this definition. However, it is impossible to form a full-fledged personality without humanitarization.

A profession helps a person to participate functionally in society, in a broad system of social activity, from the point of view of their skills and abilities. However, in addition to this functional adaptation to society through a profession, a person must also adapt to the cultural space, mastering its content and values. It is in the process of mastering, or rather, mastering the content and values of humanistic culture, that a person's spirituality, worldview, and understanding of their place and role in society are formed. Outside of this spirituality, we see a helpless person, a functionary in a certain system of social labor division, a "screw scientist" in a huge machine called the State.

A person is always an individuality formed within and on the basis of culture. They are the heir of culture and at the same time its creator. In a process without culture, there are only alienated, marginals, and technical hirelings. A profession acquires human meaning for a person when something higher and more valuable

than oneself, that is, individuality, a unique "human image," is manifested behind the person in a multifaceted and contradictory world of culture. [175]. This human image is in no way an external physiognomy automatically formed by the stereotypes of mass consciousness. Mass consciousness can only form a "mass person," an "average person" devoid of internal mental supports. Humanity in a person is their immanent spirituality, an internal worldview formed and developed on the basis of assimilated culture. Humanitarization in education, in general, should help the person to manifest themselves in the world of culture, to freely determine their fate. Freely determining one's fate involves making a conscious choice between good and evil, public interest and selfish aspirations, dignity and servitude, violence and tolerance, creation and destruction, meaning and absurdity. A well-thought-out humanitarization of education will help the conscious choice of the future young specialist. Thus, it is manifested that humanitarization is inextricably linked with humanization. Humanitarization should show young people the high meanings of culture and introduce them to the space of world culture. Therefore, humanitarization is an increase in the share of humanitarian knowledge in the general training of any specialist, an increase in the number of specialists being trained in the field of humanitarian sciences. This means increasing multicultural and socio-humanitarian components in the educational process, paying attention to social sciences such as cultural studies, sociology, history, and recognizing their priority.

N.V. Nalivaiko and V.I. Parshikov understand humanitarization (the level of human knowledge) "not only as a collection of certain knowledge and skills acquired by a person, not only as a collection of knowledge (including knowledge about oneself), humanitarization is the degree of self-determination of a person in culture".[176]

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[175] See in detail on this: Кравец, А.С. Гуманизация и гуманитаризация высшего образования [Электронный ресурс] / А.С. Кравец // Воронежский государственный университет. – Режим доступа: http://www.rciabc.vsu.ru/irex/pubs/kravets2.htm. С. 3, с. 7.

[176] Наливайко, Н.В. Философия образования как объект комплексного исследования [Текст]: монография / Н.В. Наливайко, В.И. Паршиков. – Новосибирск: Изд-во СО РАН, 2002. – С.116.

It is known that university graduates, in addition to professional competence, must also possess qualities inherent in a subject of social and civic activity. The dialectic of modern "human - society" relations places high demands on a personality that is communicatively, ethically-psychologically, and spiritually-ideologically developed. The formation of these qualities can be achieved through good humanitarian training of students.

Modern research studying the role and importance of humanitarian knowledge in the human life system reveals its beneficial impact on both the professional and personal qualities of graduates in any specialty. For example, according to experts, humanistic knowledge of a person is directly related to the following:

Promotes the emotional polyphony of people who are more prone to information;

Activates intellectual activity, creative potential;

Elevates the motives of activity, serves as the supporting structure of human spirituality;

Brings a person closer to knowing the "living," the unique logic of real human actions;

Enhances professional and social, interpersonal communication;

Enriches professional consciousness with the universal cultural-historical experience of all humanity;

Harmonizes the intellectual and emotional activities of the human brain, helps the holistic development of consciousness;

Helps solve the problems of the meaning of life, substantiate and disseminate universal human ideas and values;

Ensures the preservation of social memory and the transmission from generation to generation of the humanistic and cultural achievements of all human society and individual communities of people;

Ensures the moral and mental security of a person, creates a favorable environment for the functioning of mental relief and compensation mechanisms.

Humanistic knowledge of a person is one of the main factors in shaping the culture of a specialist as a person, as an intellectual. This is the humanistic essence

of the comprehensive humanitarization of education. Humanitarian culture has not only social (ensures the preservation and existence of man as a biopsychosocial being, as a subject of the cultural-historical process), but also a separate individual and personal significance.

Through humanitarian-cultural activity, a person develops, understands oneself, demonstrates spiritual freedom and creativity, and changes the socio-cultural environment. In humanitarian culture, they find humanistic and aesthetic patterns, ethical ideals and norms, and patterns of behavior.

Humanitarian knowledge and cultural values are distinguished by their high spirituality. They confirm the inner value of human life, show the spiritual achievements of humanity, the aspirations and ideals of people, their way of life, what is needed and what is desired. "Without these values," emphasizes A. Men, "human progress turns into a serious decline".[177]

As soon as we talk about the relationship between the humanities and professional blocks in the curriculum, we immediately encounter the manifestation of the corporate interests of humanities scholars and professional specialists. Specialists, pointing to the rapidly growing modern scientific data, tend to reduce the humanities block to a minimum volume, while humanities scholars, in turn, emphasize the inexhaustible wealth of humanitarian culture and demand the introduction of more and more new courses and special courses. It is possible to argue about this for a long time, but a reasonable compromise approach is more constructive. Modern standards of higher education define the volume of the humanities block as approximately a quarter of the total hourly volume of the entire university workload. This is sufficient if this opportunity is used effectively. The question is placed on the agenda of how effectively the resources of the humanities block are being used in humanitarian education.

Now, at a time when the problem of humanitarization of higher education is particularly urgent, we believe that the main attention should be paid to the issue of

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[177] Мень А. Радостная весть. - Москва, 1991. - С.55.

harmonizing humanitarization and professionalization within the educational process.

T.M. Elkanova and N.M. Chedzhemova understand humanitarization of education as a system of measures aimed at prioritizing the development of the general cultural components of the content of education, and define it as a pedagogical process aimed at forming and developing a holistic personal attitude to reality, focusing on motivational and evaluative aspects, where the actualization of the professional knowledge acquired by the specialist is not neutral, but is carried out in accordance with clearly expressed moral and value criteria.[178]

The goal of humanitarian education is to provide a person with the opportunity to understand their place in society, in the system of social relations, their purpose, to develop the ability to see the balance of their spiritual forces, to contribute to the formation of a scientific worldview, as well as to ensure conditions for the free determination of each person's fate in the space of worldviews, for their acceptance of their own values in the form of life goals, leading motives and interests, aspirations, needs, self-development, and self-organization principles.[179]

Based on all of the above, it becomes clear that the content of modern humanitarian education is not only the humanities aimed at revealing the laws of social development, social norms, and developing relations, but also knowledge about society, skills and competences of social interaction, knowledge that allows functioning in a civil society and a high-tech world. It becomes clear that the humanitarization process is aimed at creating a favorable humanistic environment at the university, providing general humanitarian modern education through humanitarizing all disciplines (humanitarian, natural, technical sciences), teaching humanitarian and socio-economic sciences.

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[178] See in detail on this: Елканова, Т.М. Гуманитаризация профессионального образования в компетентностноориентированной системе [Текст] / Т.М. Елканова, Н.М. Чеджемова // Высшее образование сегодня. – 2010. – № 10. – С.67.

[179] Розов Н.С. Ценности в проблемном мире: философские основания и социальные приложения конструктивной аксиологии. – Новосибирск: Новосибирский университет 1998. - С.195.

Fully supporting the point of view of S.V. Khomutsov, we can conclude that humanizing education is a complex, multifaceted process, which includes the following: increasing the role of the general humanitarian components of all studied disciplines, introducing content components, problems, and methods of a humanitarian nature into natural science education, strengthening the multicultural orientation of social, humanitarian, and anthropological sciences, the priority of personally important values, organizing cognitive activity based on the ideas of the integrity of the cosmos, the harmony of nature, society, man, and the aspiration for culture, is a system of measures aimed at the priority development of the general cultural components of the person's worldview, the formation of the spiritual and moral foundations of the person in all spheres of social relations..[180]

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[180] See in detail on this: Хомутцов, С.В. Духовность и духовные традиции [Текст] /С.В. Хомутцов. – Барнаул, 2004. – 180 с.

IV-PART   UNIVERSITY EDUCATION IN UZBEKISTAN: PROBLEMS AND PROSPECTS

IV.1. An effective system of higher education is the foundation and factor of the prospective development of society

The late 20th and early 21st centuries were a period of global socio-economic change. All these changes were reflected in the education system. Developing and testing approaches that meet the requirements of the new era is also being carried out in Uzbekistan. The process of reforming and structurally optimizing the education system continues, and the search for natural foundations that are appropriate in the near and distant future remains a pressing task. In improving the higher education system, it is essential to determine the balance of priority tasks and goals set before it.

In the context of the revaluation of values that emerged at the beginning of the century, the issue of the necessary image of society and the future individual is extremely relevant. Many ideas born out of change turned out to be less effective than they initially seemed. Others, on the contrary, deserve attention, and it is necessary to conduct scientific research and develop them.

It is natural to ask in which directions the individual should be developed in the future so that he becomes the basis of the progress of the whole society. In all ages, different countries and peoples have defined the ideal member of the future society in different ways. Despite the definition of the ideal of a harmoniously developed person being given from time to time, in fact it was sometimes replaced by the image of a soldier, sometimes deprived of broad knowledge, and therefore questionable. Sometimes it was a tireless and obedient worker who did not need additional knowledge. And sometimes this ideal person was manifested as an intelligent businessman who achieves financial success in any way. In accordance with these attitudes, societies such as barracks, labor camps, or speculative markets were formed where they were implemented. It is impossible to see this way the ideal

of a harmoniously developed human society in the future, calling these historical types the peaks of development.

Since the issue of the criteria for social progress has been a simple philosophical question, it has been difficult to give a clear answer to it.[181]. Within the Marxist tradition, the development of productive forces is seen as the criterion for social progress. Considering economic prosperity as the main criterion for social progress is characteristic of the market worldview. For example, the idea of the development of productive forces and economic prosperity, which arose within the framework of the ideology of sustainable development in the 20th century, is no longer seen as an undoubted and undeniable basis.[182]

We understand the consistent development of society as its advancement based on a multidimensional coordinate system. In particular, these include the level of development of science and scientific education, professionalism and competence, which determine the effectiveness of the economic system in general, spiritual and moral maturity, the development of culture, the richness of aesthetic perception and artistic taste, and the level of physical perfection of all members of society.

Only multifaceted (not only professionally) and harmoniously developed individuals can be the foundation and elements necessary for the formation of a steadily developing society. It is from such social "molecules" that it is possible to form a truly cultured and advanced social whole.

If we try to imagine the model of a harmoniously developed personality, a future university graduate, through the systemic unity of the main components, they may have a scientific worldview, professional knowledge, a spiritual and moral

[181] Алферов, А.А. Идея общественного прогресса: содержание и становление / А.А. Алферов // Известия вузов. Северокавказский регион. Общественные науки. – 2000. – № 1. – С. 114–120.

[182] Медоуз, Д. Пределы роста. 30 лет спустя / Д. Медоуз, Й. Рандерс, Д. Медоуз; Пер. с англ. – Москва: ИКЦ «Академкнига», 2007. – 342 с.

component, as well as aesthetic taste and artistic culture.[183] Of course, one should not forget about the physical health of the individual.

All of the above components are integral elements of the individual. Each element is in constant contact with the other. It is impossible to imagine a specialist in any field of human activity without a modern scientific worldview, because his professional knowledge cannot be fully understood without an appropriate base. Through a scientific worldview, a person has a complete system of moral and spiritual qualities. It is difficult to imagine an artist who has not mastered the rules of morality or a full-fledged scientist deprived of aesthetic taste.

The most difficult tasks face a university graduate when entering the field of active professional work. He needs to adapt to new conditions in a short time, sometimes assimilate a very large amount of information, deeply assimilate specific types of activity that he may not have encountered during his studies, apply the knowledge he received at the university in solving new specific problems for himself, and demonstrate social and psychological maturity.

Therefore, sometimes in order to facilitate the entry of a graduate into his future professional activity, as well as to train a specialist to solve certain professional problems, striving for this leads to a misunderstanding of the idea of higher education. Thorough and consistent professionalization of teaching can primarily lead to the desire to remove sciences from the curriculum that are outside the scope of the graduate's future professional activity. This approach can have serious negative consequences. First, students' motivation to study the basic principles and ideas of science decreases, and as a result, the desire to master "quick and easy recipes" for professional activity increases. Secondly, the level of general scientific training of university students is decreasing due to the reduction of hours allocated to the study of a number of general scientific disciplines that do not fall into the scope of the graduate's professional activity. Thirdly, as a result of the first

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[183] Колесников, А.В. Повышение эффективности образования в вузе: Компьютеризация, когнитивный подход, организационное совершенствование: Монография / А.В. Колесников. – Минск: БИП-С Плюс, 2009. – 256 с.

two problems, which have a paradoxical appearance, the level of professional skill of a future specialist decreases, since a number of important ideas, analogies, associations, and methods are never mastered by the student and, therefore, are not used in professional activity.

In general, the functions of education, in particular, higher education, that is, university education, should be understood as broader than the system for training specialists, and its effectiveness should be assessed not only by pursuing an immediate economic goal or profit, but also from the point of view of long-term and broader social prospects. It should be emphasized that the purpose of education is not only to convey specialized knowledge to the next generation. Along with obtaining a set of all the necessary knowledge in the chosen specialty, in the process of studying at the university, it is also necessary to form a full-fledged modern scientific worldview and a strong moral and ethical basis inherent in the intellectual. It is important that higher education cultivates in a person a developed and multifaceted aesthetic sense, the ability to enjoy beauty, and create it. It is also important to cultivate in a person not only intellectual, moral, and aesthetic, but also a constant striving for physical self-improvement.

One of the components of solving the problem of harmonizing the fundamental and applied (professional) orientation of education is the intensification of the educational process in higher education institutions. By intensifying the educational process, we mean radically increasing the effectiveness of the educational process, activating the intellectual work of students, mastering a wide range of important scientific ideas and methods, forming not only declarative, but also procedural knowledge, developing tools for independent knowledge acquisition and independent self-study. Increasing the intensity of training in these areas will, to some extent, help to abandon the excessively academic character of education, on the one hand, and, on the other hand, not only preserve the scientific character, but also increase it. Such an intellectually rich education with a deep scientific basis will allow graduates to quickly and effectively master interconnected professions, and will not allow them to get lost in the face of the need to solve any problem, which is

certainly very relevant and important in modern rapidly changing society. Changes should also affect aspects of the educational process such as goals, content, teaching methods, and management.

The important issue that has been the subject of controversy among scientists, teachers, employers, and students for many years is the issue of choosing the content of education. If you take a closer look, the question of what to teach, what to learn, and what not to teach is actually not easy. For example, the idea that a lawyer should only be taught the law is actually very questionable. Although, at first glance, the preparation of specialists in the higher education system, mastering highly specialized knowledge seems to be the most effective, one should not be limited to it. It is advisable to consider the concept of "education effectiveness" broader than the price-quality ratio of training performers for certain functions in a certain field of activity. Also, education cannot be guided only by market needs in determining its purpose and content.

A higher education graduate must master all the main elements of the scientific picture of the world. Otherwise, the student will not be able to enter the diversity of the intellectual existence of modern civilization. Abandoning the more or less knowledge gained in the process of scientific cognition is equivalent to agreeing to live in the intellectual darkness of a narrow specialization foundation.

From time to time in everyday life, for example, one can hear the opinion that trigonometry will never be needed, so there is no point in studying it at all. General scientific disciplines are often called "obsolete" knowledge or "theories divorced from practice." This is a superficial and destructive approach.

The function of the material of non-professional disciplines studied in the educational process is not in narrow utilitarian "needed - not needed," but in the development of systemic thinking. It is developed systemic thinking that is the basis for the successful and effective work of a specialist in any field. But full-fledged systemic thinking cannot be developed without a number of principles and models for solving the various problems accumulated and implemented, first of all, in mathematics, physics, chemistry, biology, and other sciences. In the process of

obtaining higher education, systemic, analytical thinking and modeling should be taught to students of all specialties. This is especially true for specialists who will have to deal with complex social systems in the future. In practice, a lack of systemic thinking can lead to disastrous management decisions. There are many examples of this in history, and it can also be seen at present in the daily panorama of international news.

In order to make informed decisions in the process of reforming and structurally optimizing the education system, it is necessary to rely on a deep and objective analysis of the current situation and its development trends. Nowadays, there is frequent talk about the rate of obsolescence of knowledge. But this idea is not to everyone's liking. Of course, to some extent the volume of scientific data has grown. But is the problem of knowledge obsolescence so dire? Is the arithmetic learned at school outdated? Is school physics outdated? Have chemistry and biology changed so much? Have Mendeleev's table, Darwin's theory, relativity or probability theory been refuted? Of course, some new knowledge has been added to all of the listed sciences. But their foundations have not been fundamentally revised. A very important part of knowledge does not undergo rapid changes. Moreover, it is these fundamental foundations of gradually changing sciences that form the basis of higher education. Therefore, it is appropriate to assess the thesis that the content of sciences taught in almost one year is completely changed as a myth. Attention should be focused not on momentary, not always so important innovations, but on fundamental knowledge. Therefore, as before, the main platform of higher education should still be the classical component, which is a set of universal tools necessary for any specialist.

Along with the fundamental knowledge that forms the foundation of the scientific worldview, the most important scientific results obtained in recent periods from the leading fields of science should be included in the curriculum as soon as possible. It is probably not necessary to familiarize students with all the latest achievements of all sciences. We are only talking about the discoveries that are of the utmost importance.

Teaching students not only science but also the foundations of scientific methodology plays a crucial role in establishing a truly effective system of higher education. This is because scientific methodology holds fundamental significance in shaping the worldview of future professionals. One of the key values of higher education is instilling scientific ideals in students, fostering constructive and logical thinking skills, formulating tasks, and evaluating their outcomes.

It is also important to recall the educational (formative) function of teaching. The acquisition of moral and ethical principles by students should occur not only through the humanities but also naturally within the context of natural sciences and mathematics. Student upbringing primarily involves indirectly influencing their personality—specifically, creating the conditions for the development of certain valuable personal qualities.

At the same time, the most influential tool in education remains the personality of the teacher, the content of education, teaching methodology, and the environment within the educational institution. It is also essential not to forget the student's own conscious efforts toward self-improvement. For instance, using historical, value-based, and practical aspects of the studied material, it is possible—and necessary—to develop students' motivation for intellectual activity, their attitude toward intellectual honesty, their aesthetic perception of the world, appreciation for the beauty of intellectual achievements, and the creativity of thinking.

Teaching methods chosen with the aim of developing not only memory but also research, communication, and organizational skills can have a profound impact on students' personal development. As is well known, what develops most is that which is continuously put into practice.

Modern pedagogical literature and practice emphasize the effectiveness of combining teaching methods with contemporary information technologies.. [184] Indeed, it is of great importance that students actively participate in goal setting,

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[184] Сиренко, С.Н. Применение информационных технологий как средства интенсификации процесса обучения в вузе / С.Н. Сиренко // Открытое образование. – 2009. – № 3. – С. 20-29.

independently discover new knowledge, engage in project-based activities and reflect on their outcomes, as well as develop their communication skills.[185]

"Thus, the strategic goal that the higher education system must set is, first and foremost, to shape an intellectually, morally, aesthetically, and physically developed individual who is capable of living and creating in an information-rich and rapidly changing society. Whether the future becomes better or not largely depends on how successfully the modern education system fulfills this natural and fundamental task.[186]

The development of communication technologies and the intensive migration of a large part of the world's population are leading to an increasingly mixed modern society. It can be stated with high certainty that in the near future, education will continue to develop within a diverse, multicultural social environment. In such conditions, the issue of education has become far from simple.

Some time ago, it was believed that the main response to this situation was to promote the principles of liberalism—respect for different viewpoints, and tolerance toward cultural and religious differences. The future development of such a society was envisioned as a model based on synthesizing and mutually enriching different cultures and civilizations, grounded in the values of Western bourgeois democracy.

However, a somewhat different perspective is emerging today. In the complex multicultural environment of modern society, not only is there an exchange and enrichment of different lifestyles, but there is also increasing competition between various civilizational models. It is becoming more widely acknowledged that different civilizational lifestyles are quite closed systems, with their own internally coherent traditional values and ways of life. These systems do not always blend into

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[185] Сиренко, С.Н. Качество университетского образования в контексте междисциплинарного диалога естественно-математических и гуманитарных наук / С.Н. Сиренко // «Университетское образование: опыт тысячелетия, проблемы, перспективы развития: тезисы докладов II международного Конгресса, 14-16 мая 2008 г. В 2 т. Т.2 / отв. ред. Р.С. Пионова. – Минск, МГЛУ, 2008. С. 88-91.

[186] Колесников, А.В., Сиренко, С.Н. О философии университетского образования в информационном обществе / А.В. Колесников, С.Н. Сиренко // Высшая школа: проблемы и перспективы: 9-я Международная научнопрактическая конференция, Минск, 11-12 ноября 2009 г. – Минск: РИВШ, 2009. – С.36-39.

each other; on the contrary, they often enter into strong competition and open confrontation.

Moreover, what is often presented as mutual respect and tolerance can, in reality, become a desire to assimilate others, and where possible, impose alternative views and approaches. In such conditions, building a global system of higher education on the principle of recognizing the greatness of others' cultural and scientific achievements, and considering certain specific principles of organizing and managing universities and society as the only truth, is unlikely to be effective.

In a modern multicultural society, assimilation and expansion cannot serve as the best foundation for building any social institution. In the complex multicultural environment of the information society, the higher education system, and education as a whole, must be built on invariants that are respected and accepted by representatives of all coexisting civilizations and cultural structures. Only then will the foundation of the future education system be truly strong. These invariants must include ideals of scientific knowledge and worldview. It is science that can become the main foundation of the higher education system.

Based on a solid scientific worldview, it is possible to form professional knowledge, develop and refine the universal moral and ethical foundations of the future individual, cultivate high standards of artistic culture and aesthetic perception, as well as promote physical excellence and a healthy lifestyle.

In the context of the global development of democracy, maintaining the balance within the paradigm of higher education is of particular importance. It is precisely the higher education system that largely shapes the worldview of a society's social elite. If the balance between its key components is disrupted, the consequences will be noticeable in the development of the entire society. For example, an excessive tendency to economically rationalize higher education and narrow it to professional specialization may negatively affect long-term societal development.

One of the significant causes of the systemic global crisis that emerged in the early 21st century can arguably be linked to the overly specialized nature of higher

education in economically developed countries and the decline in its breadth and foundational quality. A team of well-trained specialists can function efficiently within a quality economic system. However, under democratic conditions, a lack of breadth and fundamental education leads to the intellectual and cultural apathy of members of such a social system. Eventually, it also leads to the rise of intellectually immature leaders. Such leaders often offer simple and seemingly clear solutions to complex problems, which in reality result in very serious systemic consequences.

Thus, the ratio of foundational knowledge, breadth, depth, and professional orientation in higher education plays a crucial role as a factor and foundation for the sustainable development of society. In the near future, the historical trajectory of development in national and global social systems will largely depend on the adequacy and clarity of how their key components are coordinated. This issue may never have a single, definitively correct solution. As I. Yefremov metaphorically described.., [187] This ratio is like a razor's edge—it demands constant balance, continuous comparison, and ongoing adjustment. Defining this optimal ratio is, in fact, one of the most crucial tasks of the philosophy of education, the science of pedagogy, and the theory and practice of managing the development of higher education.

IV.2. Modern University Education: Values and Development Processes

It is well known that in all times and eras, including the modern post-industrial stage, the most important value of any society is the individual. On the one hand, the well-being and quality of life of citizens serve as indicators of a country's level of development; on the other hand, human virtues and an individual's responsibility in this world determine the fate of civilization. Education can foster human virtues, which is why it is valuable for the individual, society, and the state. Moreover, education can and must function as an institution that seeks and creates new values,

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[187] Ефремов, И. Лезвие бритвы: Роман / И. Ефремов. – Минск: Народная асвета, 1985. – 576 с.

as it has always been a transmitter of the common cultural space—and will continue to be so.[188]

Within this paragraph, we consider education not only as a system that structurally forms (creates) and transmits knowledge, but also as one that shapes the image of an educated and thinking individual. We will try to understand what kind of value university education holds in modern society and what its development prospects are.

First of all, let us clarify the meaning embedded in the concept of "university." A university is a higher education institution that trains specialists at all levels of higher, postgraduate, and additional education in a wide range of natural sciences, humanities, and other fields. It also conducts fundamental scientific research and prepares academic personnel.[189]. Университет фаолиятининг илмий-маърифий жиҳатлари, очиқлик ва ўз-ўзини ташкил қилиш қобилияти,[190] relative autonomy and innovation are some of its specific characteristics. The functions of a modern university include: intellectual (preserving, transmitting, and creating knowledge, science, culture, and scientificity), research (developing knowledge, freely searching for truth), social (training and retraining specialists, highly qualified workforce), service (providing expert assessments for the development of society), educational (educating and shaping the intellectual capital of society), humanistic (assimilating fundamental universal ideas, concepts, and values). In our opinion, the most important functions are research, education, and humanistic functions.

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[188] See in detail on this: Лебедев О.Е. Из материалов круглого стола «Образование в условиях формирования нового типа культуры», 7 октября 2002 г., СПб. / Научные основы развития образования в XXI веке: 105 выступлений членов Российской академии образования в СПбГУП / сост., ред. А.С. Запесоцкий, О.Е. Лебедев. — СПб.: СПбГУП, 2011.

[189] Захаров П.Н. Стратегическое развитие университетского комплекса региона: синергетический подход [Текст]: монография / П.Н. Захаров; М-во образования и науки РФ, Гос. образовательное учреждение высш. проф. образования Владимирский гос. ун-т. — Владимир: Владимирский гос. ун-т, 2010, с. 15.

[190] Пищулин В.Г. Становление университетского образования в условиях филиала: диссертация доктора педагогических наук: 13.00.01; Оренбургский государственный педагогический университет. — Оренбург, 2003, с. 13.

To understand the essence of university education, we will start with a quote from J. Ortega y Gasset's book "The Mission of the University.".[191] In a narrow sense, a university is an institution where an average student learns to become a cultured person and a good specialist. From this approach, the idea follows that some special conditions are created at the university to form a cultured person and a good specialist. Such conditions, for example, include a scientific-research and educational combination of two types of learning activities of professors and associate professors..[192] Involving students in scientific research activities allows them to develop research competence (clearly formulating the methodological apparatus and research objectives, planning experiments, mastering research methods, theoretically substantiating and experimentally testing a scientific idea, conducting methodological reflection, reasoning, conducting scientific discussions, and preparing for publication).[193] The listed abilities and skills are in demand in a post-industrial society, where sciences are becoming increasingly complex and interconnected, and new intellectual technologies are emerging..[194] In the process of teaching sciences and courses, not only the frontal, group interaction of scientist-researchers and students is carried out, but also individual education (in a remote consulting system). In pedagogical interaction, a personal connection arises between the teacher and the students. As a result, mutual changes occur in their behavior, activities, relationships, and goals..[195] It is important that two images are reflected in the activities of a modern higher education teacher, namely, a professor-pedagogue and a pedagogue-scientist. These images embody the main functions of university education and manifest themselves in the transmission of culture, vocational

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[191] Ортега-и-Гассет X. Миссия университета / Хосе Ортега-и-Гассет; пер. с ис-пан. М. Голубевой, А. Корбута. — Минск: БГУ, 2005, с. 93.

[192] Ридингс Б. Университет в руинах / Билл Ридингс; пер. с англ. Андрея Корбута. — Москва: Изд. дом Гос. ун-та — Высш. шк. экономики, 2010, с. 89.

[193] See in detail on this: Голубь Л.А. Исследовательская деятельность и исследовательская компетентность как две категории педагогики. — Ч. 1. Теоретические основы исследовательской деятельности. — Ижевск: Изд-во ИПК и ПРО УР, 2008. — 57 с.

[194] Белл Д. Грядущее постиндустриальное общество: опыт социального прогнозирования / Даниел Белл; пер. с англ, под ред. В.Л. Иноземцева. - Москва: Academia, 2004, с. 58.

[195] Педагогический энциклопедический словарь [Текст] / гл. ред. Б. М. Бим-Бад, [редкол.: М. М. Безруких и др.]. — 3-е изд., стер. — Москва: Большая Рос. энцикл., 2009, с. 183.

training, scientific research, and the training of new scientists.[196]. The content of the professional functions of a higher school teacher is scientific and educational activity. It should be noted that, despite the evidence of the integrity of scientific and educational processes, there is no complete theoretical basis for the scientific and educational process, and its specificity in the development of the individual has not been determined (How does a person develop in the scientific and educational process?). The indicators of the success of this activity should be reflected in the overall scientific and academic ratings of associate professors and professors.

Training leading specialists requires a fundamental science and a new form of university education, namely, mobility and dynamism, which is an expression of the interdisciplinarity of education..[197] This is a key feature of post-nonclassical science. Nowadays, interdisciplinary scientific servers are emerging, research is developing, and scientific projects in social anthropology, bioinformatics, biotechnology, human geography, artificial intelligence, cognitive sciences, cultural studies, mathematical biology, mathematical physics, mathematical linguistics, neuroeconomics, the philosophy of education, music, and other fields are being supported at a special level. Some interdisciplinary research is aimed at finding an educational model that can return a person to the values of mind and knowledge, culture, and spirituality, and is aimed at preparing (educating) a cultured person..[198] Perhaps it is important to revisit J. Newman's concept of the ideal university, regarding the relevance of the university's humanistic role. After all, the university must strive for modernity, approaching vast topics from its own point of view, that is, from a cultural, professional, or scientific one.[199]

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[196] Ортега-и-Гассет Х. Миссия университета / Хосе Ортега-и-Гассет; пер. с ис-пан. М. Голубевой, А. Корбута. — Минск: БГУ, 2005, с. 77.

[197] Петрова Г.И. Классический университет в неклассическое время [Текст]: монография / Г. И. Петрова; М-во образования и науки РФ, Нац. исслед. Томский гос. ун-т. — Томск: Изд-во Науч.-технической лит., 2010, с. 111.

[198] See in detail on this: Возчикова О.К. Общество информационное, оно же — знаниевое // Наука. Философия. Общество. Материалы V Российского философского конгресса. — Том III. — Новосибирск: Параллель, 2009. — С. 459.

[199] Ортега-и-Гассет Х. Миссия университета / Хосе Ортега-и-Гассет; пер. с ис-пан. М. Голубевой, А. Корбута. — Минск: БГУ, 2005, с. 102.

The humanistic function of the university is that it is the main environment for the formation and development of a successful person who is capable of projecting personal identification.[200] The university, as a means of the individual's entry into the public sphere, is designed to cultivate (grow) human qualities that are important for life in the future. But education and upbringing are based on the experience of previous generations, so the task is to interpret the experience in such a way as to turn it into a means of life in the context of new knowledge and a constantly changing environment. However, education should not be seen only as a means of preparing for the future. Education should also provide an opportunity to solve urgent problems here and now..[201] Therefore, university education should be sufficiently practice-oriented and pragmatic. In general, university education implies profound knowledge and professional mobility, the ability to quickly solve emerging non-standard and classical problems, to act in a new system of social and production relations, to identify priorities, to concentrate efforts on solving promising and economically beneficial tasks, as well as a high level of spirituality and morality.[202]

The attractiveness of modern university education lies not in unification, but in differences, the characteristics of fundamental personnel training, and universal priorities in the development of specific scientific schools. This means that in the gradual development of world university education, there is a law of diversity, a law of diversity of a unique "university cultural-value-educational genome," which reflects ethno-cultural and educational diversity, which is guided by the

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[200] Степанова С.Н. Трансформация «идеи университета» в эволюционизирующем образовательном пространстве: автореф. дисс. канд. филос. наук, 09.00.11 / С.Н. Степанова; Бурят, гос. ун-т. — Улан-Удэ, 2010, с. 9, 11.

[201] See in detail on this: Лебедев О.Е. Из материалов круглого стола «Образование в условиях формирования нового типа культуры», 7 октября 2002 г., СПб. / Научные основы развития образования в XXI веке: 105 выступлений членов Российской академии образования в СПбГУП / сост., ред. А.С. Запесоцкий, О.Е. Лебедев. — СПб.: СПбГУП, 2011.

[202] Мурашова Л.Г. Трансформация гуманистической «идеи университета» в культуре информационного общества: дис. кандидата философских наук: 24.00.01 / Томский государственный университет. — Томск, 2006, с. 64.

civilizational, cultural-social, ethnic diversity of humanity (this is its richness, not its disadvantage).[203].

Above, we have shown only some facets of the image of the modern university. Discussions about attitudes towards it will not be complete without understanding the development mechanism of the crisis of university education, the largest subject of higher education, and in understanding this we can rely on two main approaches: 1) pragmatic, whose supporters focus on the need for an information civilization for specialists who are able not only to master, but also to transmit information and produce; 2) humanistic, whose representatives are a group who are concerned about the dehumanization of education, the loss of the human dimension, and the transformation of education into a subject of market relations.[204] Both approaches are relevant, they complement each other, and neither can be preferred. Conceptualization of the university and university education in the 20th century is carried out within the framework of a synthesis of utilitarian and liberal approaches, based on the recognition that education prepares a person not for the abstract, but for a specific society..[205]

Undoubtedly, the modern ideal of university education should be built taking into account its various conceptions:

— By D. Bell and K. Carr, where the liberal character is emphasized and the autonomy of the university is defended, which is assigned a special socio-cultural task of influencing the path of social progress by forming knowledge.[206];

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[203] See in detail on this: Субетто А.И. Приоритеты и философия целеполагания фундаментальной науки в XXI веке. Трансформация парадигмы университетского образования // «Академия Тринитаризма». — Москва, Эл № 77-6567, публ. 13348.

[204] See in detail on this: Модернизация современного университетского образования в контексте инновационного развития: учебно-методическое пособие для руководителей и научно-педагогических работников вузов / [Акулова О.В. и др.; общ. ред. Г.А. Бордовский, С.А. Гончаров]; Российский гос. пед. ун-т им. А.И. Герцена. — Санкт-Петербург: Акад. Исслед. Культуры, 2008.

[205] See in detail on this: Бадин В.А. Концептуализация университетского образования: социально-философский аспект: диссертация канд. филос. наук: 09.00.11. — Кемерово, 2007.

[206] Ножкин А.Н. Прогностические и современные модели университетского образования / А.Н. Ножкин [Саратов] : Изд-во Сарат. ун-та, 2002, с. 10.

- According to M. Heidegger, knowledge is a phenomenon that allows a person to take root within their people and connects them with their destiny;
- H. Ortega y Gasset sees knowledge as culture, and university education as an entry into the meaning of life;
- K. Jaspers, in his views, presented knowledge as a condition of genuine dialogue and a means of revealing the personal meanings of education;
- R. Hutchins views knowledge as a sense of social responsibility, and education as a means of social development and improving social order.

From this point of view, we have come to the need to define the values of modern university education. We include the following meanings in the concept of "value": values are not facts, but phenomena whose essence is significant.,[207] The main characteristic of a value is its meaningful and effective impact on a person. The values of university education are aimed at developing participants in the educational process, creating human qualities and humanistic ideals.

Our thoughts allow us to define the scientific and educational potential of professors and teachers, the interdisciplinary and practice-oriented nature of university personnel training, and the diversity of scientific schools and educational technologies as values of modern university education. The values of university education are a system that ensures the viability and sustainability of the university. In our opinion, the systematic core of this whole is the humanitarian-humanistic nature of university education, which is developing within the framework of the university-corporation concept, "at the base" of the classic Humboldtian university.

The idea of a university-corporation is understood in two senses: a) the university, as a producer of educational services, is not only a set of teachers and students, but also a "player" in the educational services market; b) the university, as a single whole, must be united by a corporate spirit, solidarity, and traditions; a corporate spirit creates unity, and market efficiency is achieved on the basis of

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[207] Микешина Л.А. Эпистемология ценностей [Текст] / Л.А. Микешина. — Москва: РОССПЭН, 2007, с. 45.

unity..[208] The new concept defines the university as a place for the development of human resources, human capital, and the cognitive workforce (D. Rogero). In our opinion, it is impossible to imagine creating and improving human capital without using humanitarian technologies; the workforce in the information society must be "saturated" with humanistic ideas. Otherwise, society will be filled with yuppies - people of intellectual labor - who lack "intellectual complexes" and are devoid of personal qualities, zombies unable to think independently..[209]

Currently, the most important direction in the development of modern universities is changing their attitude towards business. In the context of the rapid development of the "knowledge economy," which defines a new stage in the development of a post-industrial economy based on innovation and transforming knowledge into the main driving force of social progress, mutually beneficial cooperation between business and universities is becoming increasingly relevant. "National Innovation Systems",[210] "A new mode of knowledge production",[211] "the entrepreneurial university"[212] It is no coincidence that various interpretations of the phenomenon reflected in concepts such as are becoming increasingly popular. These concepts gradually led to the idea of the "third mission" of universities. As a result, in addition to teaching and scientific research, technology transfer, interdisciplinarity, participation in regional development, and, finally, integration into society through preparing graduates for the labor market have become important issues.

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[208] See in detail on this: Куракин Д, Филиппов А. Возможность корпорации: к социологическому описанию университета // Неприкосновенный запас, 2006, № 4—5 (48—49).

[209] See in detail on this: Философия: учебник для ВУЗов. Постмодернизм как духовное состояние, образ жизни и философия / Под общ. ред. В.В. Миронова. — Москва: Инфра-М, 2011, 456 с.

[210] See in detail on this: National Innovation Systems. A Comparative Analysis / R. Nelson (ed.). – Oxford: Oxford University Press, 1993, 525 p.

[211] See in detail on this: Gibbons M. et al. The New Production of Knowledge. The Dynamics of Science and Research in Contemporary Societies. – London: SAGE Publications, 1994, 191 p.

[212] See in detail on this: Clark B. Creating Entrepreneurial Universities: Organizational Pathways of Transformation. Issues in Higher Education. – Oxford: Pergamon/Elsevier Science, 1998, 8 p.; "uch spiralli model" - Қаранг: Etzkowitz H. The Triple Helix: University-Industry-Government Innovation in Action. – London: Routledge, 2008, 176 p.

Thinking about the trends in the development of modern university education, it is worth emphasizing that the crisis of universities and university education has affected the crisis of society..[213] This is understandable, because it is the universities that are responsible for training the elite workforce, because it is here that labor is produced (research) and labor training (teaching) is carried out.[214] In practice, today's universities are scientific-educational corporations, the development of which to a certain extent determines the fate of modern civilization.

The development of modern Western European and American universities is carried out in three directions: 1) the widespread introduction of effective academic management (competition, attracting investors); 2) the activities of professors and teachers are assessed according to competitiveness criteria (grants, citation index, participation in PR projects); 3) the primacy of the academic manager figure, since the university's potential is determined by its competitive capabilities in the field of providing educational services; 4) innovativeness (non-state sources of funding, transdisciplinary centers, etc.).[215] There is a risk of forgetting the humanistic values of the university in a competitive environment, of losing other university models. It must be understood that the university-corporation is only one of the university models. Therefore, it is necessary to search for the optimal model for a region and culture in a specific socio-economic situation. At the same time, any model should be aimed at serving the process of enhancing human qualities, morality, and culture. After all, the most important task of higher education is to develop a general cultural capital that lays a universal foundation for subsequent professional activity and

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[213] Университетское образование [Текст]: приглашение к размышлению / В.А. Садовничий, В.В. Белокуров, В.Г. Сушко, Е.В. Шикин. — Москва: Изд-во Моск. ун-та, 1995, с. 59.

[214] See in detail on this: Ивахненко Е.Н. Основные тренды современного образования и судьбы российского вуза / Лекция, прочитанная на семинаре «Применение электронного обучения и ДОТ в ВУЗах в соответствии с Федеральным Законом №11-ФЗ». — 17—18 апреля 2012 г., ННОУ «Межотраслевой институт повышения квалификации и профессиональной переподготовки кадров», г. Москва.

[215] See in detail on this Ивахненко Е.Н. Основные тренды современного образования и судьбы российского вуза / Лекция, прочитанная на семинаре «Применение электронного обучения и ДОТ в ВУЗах в соответствии с Федеральным Законом №11-ФЗ». — 17—18 апреля 2012 г., ННОУ «Межотраслевой институт повышения квалификации и профессиональной переподготовки кадров», г. Москва.

development.[216]. Below, we will touch upon several key points for the development of university education.

It is known that university education plays the role of an advanced education system of the 21st century and serves to ensure the formation of a global information society, a knowledge society. The new science and education system, together with other social institutions, is intended to become the basis of the information post-industrial society, not only as a knowledge-based society, but also as a self-learning society. A self-learning university, that is, a university with an adaptive organizational structure, highly effective creative personnel, a developed corporate culture, and the ability to self-renew, is expected to make a great contribution to the formation of such a society.[217] The enumerated qualities characterize a business organization, meaning that university education is increasingly forced to acquire a pragmatic character.. [218] Accordingly, university graduates will possess deep knowledge and professional mobility, the ability to quickly solve non-standard problems, to act in a new system of social relations, to identify priority areas and concentrate efforts on solving promising and economically viable problems, while maintaining a high level of spirituality and morality.[219]

The development of university education is largely determined by the globalization of education and its international role. In the context of internationalization, traditional measures for internationalizing education are being implemented (admission and transfer of students, exchange of personnel, university

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[216] See in detail on this: Гапонюк П.Н. Формирование человеческого капитала как проблема обеспечения качества образования в условиях модернизации [Текст] / П.Н. Гапонюк // Педагогика: науч.-теорет. журн. Рос. акад. образования. — 2011. — № 5. — С. 23.

[217] Белан Е.П. Стратегическое управление развитием регионального университета как исследовательско-ориентированного вуза: диссертация ... доктора педагогических наук: 13.00.08; Белан Е.П. [Место защиты: Южный федеральный университет]. — Ростов-на-Дону, 2007, с. 168.

[218] Модернизация современного университетского образования в контексте инновационного развития: учебно-методическое пособие для руководителей и научно-педагогических работников вузов / [Акулова О.В. и др.; общ. ред. Г.А. Бордовский, С.А. Гончаров]; Российский гос. пед. ун-т им. А.И. Герцена. — Санкт-Петербург: Акад. Исслед. Культуры, 2008, с. 10.

[219] Мурашова Л.Г. Трансформация гуманистической «идеи университета» в культуре информационного общества: дис. кандидата философских наук: 24.00.01 / Томский государственный университет. — Томск, 2006, с. 64.

cooperation, joint research work). Globalization makes the task of disseminating national cultures more urgent, helps to standardize education (under the influence of modern information technologies and the emergence of global research networks), and also limits the budgetary capabilities of developed countries, which are the main dependent part of the financing of university education.[220] Universities today face large-scale challenges, such as adapting to the demands of the emerging era of globalization—not by losing their values, but by freeing themselves from outdated traditions. In response to changes in society, culture, and knowledge, the modern university must transform and find its place within the new socio-political reality in order to guarantee a "reconversion" grounded in the ideals of humanity and humanism.

However, there is one significant difficulty on this path: in the information society, the university is at risk of losing its identity.,[221] Higher education is gradually ceasing to be an object of social policy and is turning into a form of "ordinary" entrepreneurial activity.[222] In our view, the most successful universities will be those that maintain a balance between business and cultural values, that are capable of developing educational technologies, and that help entrepreneurs turn to the values of intellect and knowledge, culture and spirituality—ultimately supporting them in becoming cultured individuals.[223]

In the 21st century, the gradual development of university education will take place against the backdrop of increasing intellectual, scientific, and educational intensity within economic and social processes, as well as the removal of the

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[220] See in detail on this: Скотт П. Глобализация и университет // Alma mater. — Москва, 2000. — №4. — С. 3—8.

[221] Петрова Г.И. Классический университет в неклассическое время [Текст]: монография / Г. И. Петрова; М-во образования и науки РФ, Нац. исслед. Томский гос. ун-т. — Томск: Изд-во Науч.-технической лит., 2010, с. 45.

[222] See in detail on this: Согомонов А. Кризис идентичности постсовременного университета [Электронный ресурс]. — Режим доступа: http://www.polit.ru/article/2007/09/17/sogomonov/

[223] See in detail on this: Возчикова О.К. Общество информационное, оно же — знаниевое // Наука. Философия. Общество. Материалы V Российского философского конгресса. — Том III. — Новосибирск: Параллель, 2009. — С. 459.

"complexity barrier.".[224] At the core of university education lies the concept of transforming a person into an "ecological individual"—a well-rounded, comprehensively developed, universally educated person who is ready to take responsibility for the future of coming generations. This reflects the idea of the "human revolution" according to Aurelio Peccei's theory.

One of the key imperatives for transforming the paradigm of university education in the 21st century is the mission for universities to become carriers of a "spiritual revolution"—a shift aimed at cultivating value-based orientations in individuals, fostering harmonious relationships, developing social intelligence, and supporting a self-organizing, unified society.

The renewal of university education is linked to the development of a mobile and dynamic form of scientific fundamentality. This leads to a new form of fundamentality in the content of education—one that emphasizes interdisciplinary connections.[225]

In our view, the principles of continuity, fundamentality, and universality in university education will remain relevant in the near future as well.[226] These principles are complemented by the principles of academic openness and mobility, which provide students and teachers with the opportunity to participate in the educational process under conditions that are comfortable for them. It is worth noting that, based on the principle of complementarity, there is an interaction between classical (knowledge-based, rational) and non-classical approaches to education. This interaction emphasizes not only the effectiveness of professional training and knowledge transmission processes, but also the development of

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[224] See in detail on this: Субетто А.И. Приоритеты и философия целеполагания фундаментальной науки в XXI веке. Трансформация парадигмы университетского образования // «Академия Тринитаризма». — Москва, Эл № 77-6567, публ. 13348.

[225] Петрова Г.И. Классический университет в неклассическое время [Текст]: монография / Г. И. Петрова; М-во образования и науки РФ, Нац. исслед. Томский гос. ун-т. — Томск: Изд-во Науч.-технической лит., 2010, с. 111.

[226] See in detail on this: Субетто А.И., Чекмарев В.В. Битва за высшее образование в России: 1992 — 2003 гг. — СПб. — Кострома: Костромской гос. ун-т им. Н. А. Некрасова, «Астерион», 2003.

interdisciplinary thinking, dialogism, new systems of values for competence, and critical thinking.

The principle of ensuring success transforms the university into an environment that fosters and develops individuals capable of understanding the continuity of their existence across time and space, and of forming a distinct personal identity..[227] It is important that within the walls of the university, young people (and not only the young) feel that their lives are purposeful and meaningful, and that they believe in external support and recognition.[228] Education as a means of society's entry into space. [229] Since it is aimed at cultivating human virtues that are essential for life in the future, university education can help form a critical attitude in real professional activity by creating conditions for success within the university classroom. It is well known that teaching and education are based on the experiences of previous generations. Therefore, it is necessary to interpret the experiences of successful individuals, companies, and countries in a way that transforms them into new sources of knowledge and practical insight.

The principle of relevant knowledge is also of great importance for university education. According to this principle, education should not be viewed solely as preparation for the future. It should provide students with the opportunity to solve problems that are meaningful and relevant to them here and now. Therefore, the university's educational process must strengthen practice-oriented problem-based learning and prepare students to engage in open discussion of issues. This, in turn, requires softening the hierarchical relationships within the pedagogical process and transitioning to dialogic and interactive modes of instruction.

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[227] Степанова С.Н. Трансформация «идеи университета» в эволюционизирующем образовательном пространстве: автореф. дисс. канд. филос. наук, 09.00.11 / С.Н. Степанова; Бурят, гос. ун-т. — Улан-Удэ, 2010, с. 9, 11.

[228] See in detail on this: Антонова Н.В. Проблема личностной идентичности в интерпретации современного психоанализа, интеракционизма и когнитивной психологии / сайт журнала «Вопросы психологии» [Электронный ресурс]. — Режим доступа: http://www.voppsy.ru/journals_an/issues/1996/961/961131.htm

[229] Журавлева И.А. Регионализация образования: сущность и концептуальные основания (теоретико-методологический аспект): автореф. дисс. канд. филос. наук, 09.00.11 / И.А. Журавлева; Бурят, гос. ун-т. — Улан-Удэ, 2002. — 18 с.

In addition, the principle of the integrity of the educational process—which enables the integration of teaching, upbringing, and personal development—also holds great significance. This is especially important today, as the modern educational process is becoming increasingly narrowed to mere instruction.,[230] The idea that university education is distinguished by the comprehensive and deeply integrated development of the individual is becoming increasingly relevant. The mission of the university is to support the formation of a creative individual and to foster the development of a person who is capable of thinking and caring.[231] It must be acknowledged that knowledge, professional skills, well-being, and personal success—as pragmatic goals of higher levels of the education system—are increasingly dependent on how successfully education fulfills another of its key tasks: the development of an individual's creative potential and abilities.[232]

Another principle of university education that has emerged is the principle of professionalism. Today, higher education is increasingly combining professionalism with research,[233] Professionalism is increasingly becoming a criterion of social status.[234] and is becoming one of the core values of modern youth.[235] In general, professionalism, as a complex, multidimensional phenomenon, includes several characteristics. A person's readiness for constructive and creative professional work, a social quality, is considered a certain level of development of a person's moral

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[230] Амонашвили Ш.А. Духовная основа образования / Формирование культуротворческой личности как цель образования // Научные основы развития образования в XXI веке : 105 выступлений членов Российской академии образования в СПбГУП / сост., ред. А.С. Запесоцкий, О.Е. Лебедев. — СПб.: СПбГУП, 2011, с. 335.

[231] Боровский Г.А. Из материалов круглого стола «Образование в условиях формирования нового типа культуры», 24 января, 17 февраля 2003 г., СПб. / Научные основы развития образования в XXI веке: 105 выступлений членов Российской академии образования в СПбГУП / сост., ред. А.С. Запесоцкий, О.Е. Лебедев. — СПб.: СПбГУП, 2011, с. 48.

[232] Университетское образование в XXI веке [Текст]: концепт, док. / Организация Объедин. Наций по вопросам образования, науки и культуры (ЮНЕСКО), Ин-т ЮНЕСКО по информ. технологиям в образовании. — Москва: Магистр, 1998, с. 5.

[233] Ортега-и-Гассет Х. Миссия университета / Хосе Ортега-и-Гассет; пер. с ис-пан. М. Голубевой, А. Корбута. — Минск: БГУ, 2005, с. 65.

[234] Белл Д. Грядущее постиндустриальное общество: опыт социального прогнозирования / Даниел Белл; пер. с англ, под ред. В.Л. Иноземцева Москва: Academia, 2004, с. 172.

[235] Цвык В.А. Профессионализм: опыт социально-философского анализа = Professionalism: social and philosophical analysis: Professionalism: social and philosophical analysis / В.А. Цвык. — Москва: Изд-во Рос. ун-та дружбы народов, 2004, с. 254.

consciousness and moral culture.[236] This highlights the demand for the humanitarian tradition and values of university education. Professionalism implies the maturity, professional independence, and self-sufficiency of a person, which are formed and developed in a free academic environment.[237] University education addresses the problem of overcoming the narrow focus of mass training of specialists. In a time when technologies are becoming more demanding of knowledge, more flexible and universal, when science is again in need of integration, and when the labor market is becoming increasingly saturated, training specialists "for a job" becomes less profitable..[238] In the modern world, we need versatile specialists who are capable of constantly improving, updating, and retraining their professional knowledge.[239] In this regard, we would like to draw attention to the thoughts of Professor Rukmini Bhaya Nair of the Indian Institute of Technology on the five ideal models of the 21st-century university.

The first model is "The Positivity of Doing," which is based on the fact that students' mastery of theory is only a foundation for practical activity and plays a supporting role in mastering a profession. The second model is "The Community of Equals," which is based on the concept of equality. The third model, "The Internet or Virtual University," prioritizes technological innovations, which, in fact, determines the logic and character of the educational process. The fourth model is called "The Spirit of the Poet" and is aimed at educating students, shaping qualities such as compassion and empathy in them. Finally, the fifth model, the "Traveling

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[236] Цвык В.А. Профессионализм: опыт социально-философского анализа = Professionalism: social and philosophical analysis: Professionalism: social and philosophical analysis / В.А. Цвык. — Москва: Изд-во Рос. ун-та дружбы народов, 2004, с. 256.

[237] Дружилов С.А. Индивидуальный ресурс человека как основа становления профессионализма: Монография / С.А. Дружилов. — Воронеж: «Научная книга», 2010, с. 35.

[238] Университетское образование в XXI веке [Текст]: концепт, док. / Организация Объедин. Наций по вопросам образования, науки и культуры (ЮНЕСКО), Ин-т ЮНЕСКО по информ. технологиям в образовании. — Москва.: Магистр, 1998, с. 12—13.

[239] See in detail on this: Иванова С.В. Развитие системы непрерывного образования в сфере бизнеса: новые решения // ЭТАП: экономическая теория, анализ, практика. 2012, № 2, с. 122.

University" model, provides freedom to change the roles, positions, and places of students and teachers (i.e., today this is called academic mobility).

All of these models of the future university are in stark contrast to the "0.0 model" in which almost all universities operate today. Professor Nair gives it a not-so-poetic name - the "Standard 'Meat-Grinder,'" because it combines all the most standard and not-so-effective forms of management and working with students. The eternal bureaucratic problems inherent in this model and the wrong decision to focus primarily on student grade-rating assessment are particularly emphasized.[240].

Naturally, in an ideal world, the 21st-century university should combine the key features of all five models. These include, in particular:

practice-oriented approach;

equality of rights of participants in the educational process;

a high level of innovative and technological efficiency of personnel training;

moral education;

unlimited opportunities, including the elimination of existing spatial barriers.

The values, principles, and models of university education that we have emphasized determine the essence of the modern university and the facets of its development. Of course, time will tell how the university system will develop further. Observations show that in the near future we may see the outlines of new models of university education in Uzbekistan.

IV.3. Modern Perspectives on Teaching Social and Humanitarian Sciences in University Education

International experience and analysis show that the relevance of studying social and humanitarian sciences at the university is determined by the increasing role of

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[240] See in detail on this: Михальченкова Н.А. Политические детерминанты государственной политики в сфере высшего образования: соотношение глобального и национального / Диссертация на соискание ученой степени доктора политических наук по специальности 23.00.02 – политические институты, процессы и технологии. – Санкт-Петербург, 2017. – С. 82-83.

student education in modern socio-cultural conditions and the increasing requirements for their level of personal and professional development.

The increasing role of youth education is based on the following factors. Education ensures the development and reproduction of human capital, which has become the leading driving force of sustainable socio-economic development in the post-industrial society. In education, human capital can be defined as the social and professional competence of a university graduate. This is a complex, generalized personal quality that expresses the ability to stimulate developed competencies and apply them responsibly to effectively solve various social, personal, and professional problems. Scientists have proven that human capital influences economic growth no less than the combination of the other two factors of production - labor and capital. From this point of view, social and humanitarian sciences, which are aimed at studying human capabilities, ways of developing his creative potential, self-knowledge, and personal and professional self-improvement, are of great importance.

Another important factor in increasing the role of student education is that the new economy demands not only the professional competencies of workers but also their moral and ethical personal qualities. As the global financial and economic crisis has shown, people with powerful resources who have lost their moral and ethical guidelines are capable of enormous destructive actions against the interests of society and the state in pursuit of their own interests and benefits. Therefore, in modern conditions, the role of the ethical qualities of future specialists, their social responsibility, communication skills, and social and personal competencies based on legal and economic literacy is increasing. This situation necessitates the study of social and humanitarian sciences aimed at developing the social and personal competencies of future specialists, which helps graduates to socialize and adapt more effectively in changing socio-cultural conditions.

It is no coincidence that our President Sh.M. Mirziyoyev pays special attention to the future of youth and the training of personnel in almost every speech, emphasizing that the role of social sciences in this is incomparable. Special attention

is also paid to deepening the teaching of social sciences in the recently published work "Development Strategy of New Uzbekistan" by the Head of our State.[241] One may ask: why is the role of social sciences in training personnel important? Today, it is crucial for us to raise a generation of young people who possess a civic-minded stance, defend the interests of society and the state, and actively participate in the changes and reforms of our country. Without nurturing such well-rounded individuals, our youth would develop in a one-sided way. If the younger generation lacks morality, it becomes impossible for them to become excellent modern professionals and active citizens. Indeed, even during the Soviet era, special attention was paid to teaching social sciences. Lessons were conducted in philosophy, history, law, political science, ethics, aesthetics, and other humanities. However, all social sciences were subordinated to Marxist–Leninist ideology and communist doctrine, and these unfounded ideas failed to cultivate a well-rounded individual—rather, they led professionals astray. As a result, society declined, and the state became fragmented. During the early years of independence, our country implemented a new approach to teaching social sciences. Yet, by the mid-1990s, a one-sided technocratic approach emerged in Uzbekistan, and social sciences began to be viewed as "irrelevant," marginalized in academic discourse. It is also worth noting that in continuous education, particularly at the higher education level, there is still no unified understanding of how many social science courses should be taught, in which fields, in what form, and at what depth. As our President has noted, due to the "social sciences are useless" attitude of some short-sighted officials, the weight and quality of these subjects have declined. Frequent "experiments" in this domain, subjective decisions to insert or remove subjects, merging departments, and fluctuations in the number of professors and social science specialists have inflicted lasting damage on the sector. President Shavkat Mirziyoyev emphasizes the importance of social sciences in shaping the worldview of today's youth. For New Uzbekistan, not only skilled professionals but also well-informed and cultured

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[241] Мирзиёев Ш.М. Янги Ўзбекистон тараққиёт стратегияси. – Тошкент: Ўзбекистон, 2022 – Б. 227-237.

citizens who know their history and national traditions are needed. The President's recommendation and mandate to seriously review the teaching of social sciences in higher education provides a sufficient basis for enriching social science curricula. Indeed, the social sector—unlike techno-economic, trade, financial, or economic sectors—does not directly bring substantial financial gain. However, the consequences and catastrophes caused by a moral void in society can trigger irreversible disasters, as current events have proven. In our nearly half-century of scientific-pedagogical, social, and political activity within the higher education system, our experience, observations, and ongoing analysis have led us to certain conclusions. Perhaps it is possible to train competent specialists by reducing social sciences. However, nurturing true patriots devoted to family, community, and country, and compassionate through social science education - is far more challenging without these disciplines. No matter how much we discuss the Third Renaissance period, its essence cannot be instilled in the minds of youth without the social and humanitarian sciences. Social sciences serve as the catalyst for the beginning and development of a Third Renaissance. They are the force that awakens the people and the nation. Today, we must train a generation well-versed in modern knowledge, technology, and economy. Naturally, natural sciences and specialized subjects play a leading role in preparing such specialists. However, to foster a new generation of people who truly care about their nation, view themselves in service to their country, recognize their role in reforms and social life, these subjects alone are insufficient. We ourselves have roots in ancestors who worked honorably for the state and responded to all social challenges and appeals. It is evident that the social sciences played a significant role in their development. Therefore, neglecting social science education leads to a generation with a one-sided worldview—self-centered and detached from national, state, and social ideals. In the "New Uzbekistan Development Strategy," President Shavkat Mirziyoyev reminds us of the consequences of the social concept developed 60–70 years ago—right after World War II—when in the years of hardship, it was insisted there was no need to spend resources on morality and humanitarian education, resulting in a complete

ideological void. This historical lesson is a clear warning for us all..[242] Therefore, we should not be afraid to spend money on teaching social sciences. After five years, ten years, we will witness that the funds spent have not been ignored. The experience of countries such as South Korea, Japan, and Singapore has also shown the world that funding education has paid off. If we spare funds for teaching social sciences, we will return to the old style. Therefore, there is a need to develop a special concept on how to distribute social sciences in all parts of the education system, how to organize training and practical hours. Only then will we be able to train modern personnel with comprehensive knowledge and a broad worldview in all areas of our national economy. Indeed, the era of the New Renaissance, which we are laying the foundation with great intentions, will serve to create such great spiritual wealth in our country, improve the lives of our people, and leave a worthy legacy to future generations. It is also necessary to emphasize the extreme importance of teaching social sciences from kindergarten and primary grades in the form of teaching basic concepts and requirements related to morality and spirituality, developing the "Concept of Teaching Social Sciences" in higher education institutions, supporting the responsible activities of professors, teachers, and creative intellectuals of the Third Renaissance, who are the greatest force in building a prosperous, democratic state in New Uzbekistan, and creating decent working and living conditions for them.[243] Analyzing the current state of humanitarian knowledge and its development trends in the near future is extremely complex and is associated with the diversity and multifacetedness of social and humanitarian knowledge (different sciences develop in different ways; sometimes they include different vectors). This is due to the fact that random circumstances constantly influence the development of sciences. As a result, this process allows us to express an analytical attitude towards

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[242] Мирзиёев Ш.М. Янги Ўзбекистон тараққиёт стратегияси. – Тошкент: Ўзбекистон, 2022. – Б.234.

[243] See in detail on this: Саифназаров И., Эрназаров Д.З. Ўзбекистон олий таълим тизимининг Европа стандартларига ўтиши шароитида ижтимоий фанларни ўқитишнинг ўзига хослиги // "Yangi O'zbekiston: barqaror rivojlanishning ijtimoiy-falsafiy, iqtisodiy-siyosiy va huquqiy masalalari" VOLUME 2 | SPECIAL ISSUE 23 ISSN 2181-1784 SJIF 2022: 5.947 | ASI Factor = 1.7 22 w April 2022 www.oriens.uz

the characteristics and trends that are available for observation and reflection today. These changes, by their very nature, being primarily humanitarian, indicate the need to develop a new humanitarian paradigm in our understanding of the reality of the global world, which will combine the knowledge and experience of various sciences and is designed to shape a worldview. Just as it is impossible to carry out any modernization without changing consciousness, it is impossible to adequately respond to the problems of globalization without a new type of personality, consciousness, and thinking, which are within the competence of the social and humanitarian sciences. Because, as rightly stated, "If thinking is not free, if consciousness and awareness are not freed from pressure and slavery, then a person cannot be fully free". [244] This need, unfortunately, contradicts the processes described above in purely Uzbek conditions and is manifested in the dehumanization of the social environment, the devaluation of humanitarian knowledge and education in it:

in reducing the number of budget places in humanitarian fields;

in the absence of humanitarian sciences among the priority directions of science development, despite the presence of a humanitarian component in all directions;

in the reduction or complete closure of scientific foundations in the humanitarian sphere;

in the low social status of specialists in the humanities, and so on.

The reason for the above is that it is based on the views that are traditional for society, that the humanities are not able to produce a useful product for society. This is partly related to Soviet ideology, and mainly to a misunderstanding of the specific features and special opportunities of the humanities, which create a space for critical thinking. The humanities will fully reveal their potential not by trying to be practical, but when they are engaged in developing and accumulating various methods of thinking, asking new questions and problems that affect culture and the social

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[244] Каримов И.А. Ватан саждагоҳ каби муқаддасдир. – Тошкент: Ўзбекистон, 1996, 3 жилд. – Б. 34.

environment. In this sense, we can show the following picture, based on observations about the current state and trends in the development of humanitarian knowledge in the intellectual and social space:

1. The general state of the humanities at the beginning of the 21st century is mainly determined by the need to revise the ideas that were previously considered a firm belief in the objectivity of their activities. Recognizing the subjectivity of humanitarians in the process of creating a scientistic model of scientific knowledge and gradually adopting post-nonclassical ideas of rationality, in particular, forced them to construct cognitive and value orientations for their activities. The consequences of this made it possible to develop reflection in professional activity. Based on this, today there is a growing tendency in the research text of a particular author observing the humanities to clearly reflect the author's image and life position, experience, and autobiographical information..[245] It is not surprising that the problem of the researcher's self-reflection in the recent past has affected historians, sociologists, and ethnologists even more than philosophers.[246] The widespread nature of the discourse on practice in professional activity is of significant importance for humanitarian thought. The first of these is the revision of the subject and purposes of philosophy. It is considered not as a collection of ideas, but as a critically and epistemologically oriented social philosophy that studies the essence of philosophical research. The second result is, of course, closely related to the first. It indicates a developing movement of the humanities toward philosophy. It is no secret that the humanities have long had a strained relationship with philosophy. This is largely related to the positivistic "legacy," within which the dominance of science was recognized over other ways of adequately knowing reality, and it was proposed to draw a clear line between them. Moreover, a large part of the humanities still avoids the word "epistemology," understanding it as

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[245] Белкина, Г. Л., Корсаков, С. Н. (2009) И. Т. Фролов и становление отечественной биоэтики // Биоэтика и гуманитарная экспертиза. Вып. 2. / отв. ред. Ф. Г. Майленова. Москва: Институт философии РАН, 2008, С. 18–54.
[246] Тураев Б. О. Фанда толерантлик ва интолерантлик //Oriental renaissance: Innovative, educational, natural and social sciences. – 2022. – Т. 2. – №. Special Issue 23. – С. 41-48.

belonging only to the realm of philosophers, considering it only speculative and therefore useless in research practice. At the same time, interdisciplinary connections are frequent (for example, synergetics) and are associated with the aforementioned reflexive turn regarding one's own research practice. Furthermore, there is also a significant counter-movement. The main thing is that the traditional abstract-epistemological approach, which remains as a whole "as a philosophical basis, is simultaneously insufficient, its categorical language is poor, 'too specialized' and needs significant enrichment, which happens in post-nonclassical epistemology as a philosophical basis." The point is that the "historical dimension," which is also clearly visible today, has gone beyond "the Cartesian (Descartes) ideal," and that scientificity has been invented outside of its social and cultural complex..[247] Philosophers reconsidering epistemology precisely within this cultural-historical direction helped it come into closer contact with the humanities.

2. In the history of humanitarian knowledge, the ideal of philosophical synthesis has always been closely linked with the phenomenon of interdisciplinary interaction. Concepts such as inter-, poly-, multi-, pluri-, trans-, cross-, and meta-disciplinary have been used synonymously and continue to be applied. This is not an exhaustive list. However, when using these terms, clarity is often lacking. This raises the question: is this a terminological game, a sign of semantic instability, or, conversely, a loss of methodological stance?

This situation has become evident in connection with the search for forms of interdisciplinary interaction within modernist and later postmodernist paradigms and research cultures. The point is that the modernist paradigm distinguishes each academic discipline by its own subject or method, often opposing these approaches and not always understanding their mutual strong connection. Some researchers add theory, along with subject and method, as factors constituting the relative independence of a discipline. From this perspective, a separate science exists when

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[247] Культурно-историческая эпистемология: проблемы и перспективы: К 70-летию Бориса Исаевича Пружинина [Текст] / Институт научной информации по общественным наукам, Российская Академия наук, Институт философии, Н.С. Автономова и др. - Москва: РОССПЭН (Российская политическая энциклопедия), 2014. - 632 с.

studied within its jurisdiction by the subject theory and the method (or set of methods) characteristic to that science. Such an understanding of science opens the way to searching for methods of interdisciplinary interaction. The specificity of interdisciplinarity manifests either in subject, method, theory, or simultaneously in the entire triad.

The formation of the information society and the postmodern paradigm has led to new attitudes in developing ideas about interdisciplinarity, or more precisely, fundamentally changed these ideas. It is known that, within the postmodern paradigm, the division of the world into areas subordinate to various academic disciplines is regarded not as the natural order of things but as a form of cultural practice. In this case, the problem of a particular academic discipline is viewed as a historically defined set of intellectual tasks created by various socio-cultural contexts, intellectual and linguistic traditions, professional activity conditions, and others. It becomes clear that with this approach, the scientific nature of the knowledge system related to science and, at the same time, the legitimacy of the interdisciplinary approach inseparable from it according to its own definition are doubtful. It also made it possible to identify objects located in the transdisciplinary space. Moreover, transdisciplinarity is understood as a principle for organizing scientific knowledge that cannot be set and solved within the boundaries of a particular science, opening broad opportunities for the interaction of sciences in solving complex problems of nature and society. Thus, the principle of interdisciplinarity loses its significance as a purely methodological environment and gradually acquires the features of a new ontology, that is, a more complex model of the world striving to assimilate and reflect the entire complexity.

As a result, instead of general and purely mechanical reasoning on the topic of interdisciplinary interaction, the issue of reconsidering interdisciplinarity as the most complex form of scientists' self-understanding and professional self-organization has come to the fore. Based on this, research is currently being conducted and will likely continue in the near future in the following two directions:

1. studying problematic areas, algorithms, and mechanisms for the development of disciplines, distribution of humanitarian constants, and, in general, the dynamics of working in the social and cultural space characteristic of humanitarian knowledge (instead of the "mechanical" aggregation of various humanitarian sciences);

2. searching for an integral paradigm of interdisciplinary connectivity aimed at synthesizing humanitarian knowledge with natural sciences (in the broadest sense).

The emergence of new interdisciplinary fields in 21st-century philosophy (social biology, evolutionary economics, moral geography), as well as changing attention in philosophy's interdisciplinary relations toward geography, biology, ecology, anthropology, neurology, confirms this trend. This is also supported by the intensification of cognitive studies.

The same tendency appears in another new phenomenon in the world humanities — the rapprochement of several disciplines with philosophy. This allows some researchers to speak of a subsequent philosophical cognitive turn. Many modern sciences' interest in less significant aspects of their subjects leads to different outcomes. In particular, it shows a rethinking of humans as representatives of a certain type of living beings, their relationship with nature, and the concepts of boundaries between nature and culture. Undoubtedly, answers to these questions will lie in the transdisciplinary field, which will activate cognitive research.

3. "Specialization" has opened a broad interdisciplinary field for the humanities, where many innovations are currently forming. The main ones include the philosophy of the new global, transnational, international, and interconnected world and related transfer philosophies, the new philosophy of empires, and postcolonial studies philosophy. In fact, all of these are a specific response to the paradoxical nature of the global reality challenge. First, it involves multi-vector processes. Second, it naturally includes various subsystem styles and heterogeneous parts but does not exclude the existence of wholeness. Furthermore, these parts almost do not allow hierarchical subordination;

instead, they take on situational and functional order. In this set, there is no single attractor center, and the main role is played not by the parts themselves but by the numerous structural connections and relations between them, which develop mechanisms and principles linking heterogeneous parts of the global whole. As a result, the necessary coherence emerges.[248]

It is evident that presenting such a paradoxical image of the world and explaining it within the logic of subjects, as well as within the disciplinary ideal of scientific knowledge, is not possible. At the same time, it is clear that the wholeness of the modern world, which belongs to non-systemic class objects, cannot be expressed from the perspective of systemic analysis either. Perhaps, in this situation, it is necessary to talk about the emergence of a non-systemic analysis or another type of systemicity (not based on parts, but through relations), or about the necessity to combine systemic and non-systemic analysis..[249] Therefore, without referring to the ideological and conceptual potential of synergetics, diatropics, and others — that is, without active cooperation within the unified transdisciplinary space of natural and humanitarian sciences — it is impossible to analyze the modern world.

4.For the field of education, the formation of a new ontology and epistemology in response to the emergence of a globalizing, post-industrial society based on information and communication technologies is fundamentally important in terms of changing modes of thinking and the cultural orientations of the individual. Post-industrial changes essentially have a humanitarian nature. The entire education system worldwide is undergoing the consequences of this, and likely this humanitarian trend will continue in the future.

In industrial society, a mode of thinking was established characterized by the entire system of human knowledge being translated into the language of natural science concepts and defined by scientific rationality. This mode of thinking was

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[248] Rizaev I., Ganiev K., Alikulov H. Evolution of the Social System: From Chaos to Order //TEST Engineering & Management. – 2020. – Т. 83. – №. June 2020. – С. 27-36.

[249] Следзевский, И.В. «Пограничье без границ». Глобальная неопределенность мира и ее отражение в знании и культуре [Текст] / И.В. Следзевский // Социокультурное пограничье как феномен мировых и российских трансформаций. Междисциплинарное исследование. - Москва: Книжный дом ЛИБРОКОМ, 2008. - С. 1-99.

identified by classical philosophy as metaphysical—pre-determined and fixed. Philosophy that connects the transcendental domain with the foundations of existence acts as a universal form, contributing to the objectivity of thought. Such thinking, that is, viewing the subject as a closed reality, by its nature is not humanitarian thinking. It is not free in its human characteristics because it is concerned not with itself but with the external conditions of the objective world. Modern science, on the contrary, is characterized not by objective existence but by how this existence is presented to humans, i.e., it requires reflection on thinking itself. This, precisely, is humanitarian thinking. Therefore, the humanitarian turn in thinking is still considered a shift from objectivity to reflexivity. This affects the entire education system and is becoming more humanitarianized, manifested in the redirection from encyclopedic acquisition of scientific foundations toward thinking about language culture and specific academic subjects. Understanding education this way is important because it does not require filling it with various forced or pseudo-humanitarian disciplines. The goal of humanitarianizing education is to form a specialized culture of critical thinking. Without this crucial condition, even teaching the humanities is not truly humanitarian since it transforms thought into a procedural operation of consciousness rather than meaningful objectivity. It is evident that being humanitarian is not only a profession but a practice that takes the subject beyond any disciplinary boundary — it is an open network structure.

5.One of the most significant changes in modern humanitarian knowledge concerns the mutual nature of relations between professional humanitarian knowledge and society. Due to the existence and continuous development of the information-media environment, humanitarians compete with other types of knowledge transmitted through social networks, blogs, websites, and many channels in the media space, resulting in a noticeable improvement in the quality of outputs. The situation in our country complicates matters further, leading to a decline in the prestige of social-humanitarian sciences and a reduction in public (and state) interest in their critical functions. However, social demand and state requirements for humanitarian sciences still exist in society. This is primarily due to the growing

dependence on expert evaluations, the accuracy and reliability of knowledge, and the results of their application. Trust in expert assessments is becoming a key condition for the reliability of knowledge that has a horizon of global analysis, conclusions, and forecasts. This is supported by the increasing complexity and ambiguity of global life systems, as well as the rapid renewal of fundamental foundations and openness of humanitarian knowledge horizons. The rapidly and unexpectedly changing global situation increases the importance of quick and representative criteria for the reliability of knowledge, compared to the specific criteria of previous scientific evidence. Continuity-based attention to specialists' professional training and qualifications is necessary. The procedure for obtaining the necessary results mostly corresponds to the format of expert evaluation and evaluation research, in which not only professional but also research competence (the ability to identify properties of something that does not have a clear solution) is important. The difficulty lies in the fact that responses from representatives of humanitarian sciences to such a challenge require additional skills for working in the social environment. This requires the formation and development of new topics, reconsideration of priorities, development of language reflecting concepts, and new approaches.

For philosophers, this problem manifests in significant changes in the social functions of philosophy. Whereas previously it was the main structural component in the mechanism of forming philosophical worldview, today it has competitors. In such conditions, it is important to identify all the philosopher's counterparts, understand how they are connected, and study how they influence the style of thinking and the worldview itself. They are sufficiently numerous: structures such as the state, mass media, the internet, publishing houses, and grant-giving organizations currently play a large role, set research directions, and either promote them externally or, conversely, hide certain areas of research, marginalize them, and so forth. It is clear that the development of philosophy is mainly determined not by

worldview trends but by social demand.[250] This also ensures the flourishing of philosophy. The most important outcome of these circumstances is that the boundaries between academic philosophy and other forms of worldview are unclear, and philosophers are not yet ready to provide adequate answers.

In leading countries of the world, the search for the prospects of modern development of the humanities is closely linked to the "response" of the humanities to the development of the technological environment and the emergence of innovations that bring significant humanitarian risks.

Social and humanitarian sciences, on the one hand, rely on the uniqueness of human existence, but on the other hand, they rest on specific anthropological constants based on ideas about human nature. Of course, these constants may change in various cultural and historical periods, but the process of change itself occurs spontaneously. Currently, we are dealing with human nature as a basis, in a situation open to experiments and rational study.

At this point, it is worth noting that M. Epstein founded the Interdisciplinary Center for Humanitarian Innovations in the UK, which is engaged in understanding and shaping the future of social and humanitarian sciences. The tasks of this center are aimed at transforming social and humanitarian sciences, creating new fantastic sciences, and new humanitarian technologies. The idea of such an institution arose in the philosopher during the process of understanding the crisis of social and humanitarian sciences. As M. Epstein emphasized: "In the 20th century, social and humanitarian sciences turned their backs on their subject — the human — and fell into the study of texts, intellectual autism, losing interest in the human as a spiritual and creative being. Humanities became textology and stopped being anthropology. In the 18th and 19th centuries, the humanities — metaphysics, logic, political and social philosophy, philosophy of religion, ethics, aesthetics, history, psychology, philology, art and literary studies — were sciences about humans and humanity. By

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[250] Unraveling Ties: From Social Cohesion to New Practices of Connectedness / Ed. by Yehuda Elkana et al. Frankfurt, 2002. 370 p.

the end of the 20th century, humanities turned into a science about texts.".[251] M. Epstein introduced the concept of "technogumanism," a discipline focused on studying the fundamental changes and transformation of human nature under the conditions of the latest technologies. This involves not only describing the technological changes affecting humans but, above all, emphasizes the active participation of representatives of the humanities in approaching the future.

Describing the development features of contemporary science, M. Epstein characterizes the transition from "science fiction" to "fiction science." This arises due to the extraordinary dynamic-technological development, which astonishes with the speed of innovations and their diversity. The rapid advancement of technologies initiates a process of self-definition in many fields within the humanities cycle. These fields are increasingly compelled to consider the "fantastic" background of the ever more complex technological reality.

Technocentrism triggers changes in the environment, but the main object of these changes and the purpose of technologies is the human being. In the uncontrolled process of technological development, the loss of internal ecology becomes inevitable. In this regard, undoubtedly, the humanitarian expertise of various forms of technological influences, which allows preserving the human being as the main subject of social and humanitarian sciences, gains special importance.

It is known that philosophy analyzes various spheres of social existence, and in this sense, specific philosophical sciences such as social philosophy, philosophy of culture, philosophy of history, and philosophical anthropology stand out. This enables the development of initial methodological principles for the entire set of social and humanitarian sciences. According to E.L. Matorina, these principles "primarily aim not at knowing the laws of social processes and the essence of human nature, but at revealing his relationship with the world (natural and artificial) and himself".[252] In social and humanitarian knowledge, the main problem directly

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[251] Эпштейн, М. Н. От знания — к творчеству. Как гуманитарные науки могут изменять мир. - Москва; Санкт-Петербург: Центр гуманитарных инициатив, 2016. – С.18.
[252] История и философия науки. (Философия науки), 2-е издание, под. редакцией Ю.В. Крянева, Л.Е. Моториной. – Москва, Альфа-М, ИНФРА-М, 2012. с.263.

manifests itself as the individual, who is understood as a self-creating, unique, and singular being that creates the conditions for their existence, life, and coexistence with other people (society). The issue resembles uncovering and understanding the meaning of human existence as uniqueness, and communication that overcomes the isolation of being. Therefore, the "I and the Other" dialogue becomes the central problem, and this communication occurs in specific life situations and social contexts. Human existence has an existential character and transforms into the form of everyday life, where the individual manifests themselves as uniqueness and comprehends the meaning and purpose of being. Moreover, through communication with humanity directly surrounding them (the other "I"), the person overcomes loneliness and thereby preserves their uniqueness. In this sense, the problem of everyday life becomes one of the central issues for all social and humanitarian sciences.

At the same time, everyday life is characterized by the regularity, stability, and repetition of relationships and situations developing within a particular society. In this process, the individual understands their uniqueness. Self-awareness and living out one's life within everyday conditions become a routine way of life. This is especially important in the study of humans and society. The ordinary forms of life transform into vital practices that express the person's primary task—expressing their existence. In this process, the person is compelled to immerse themselves in the social relations of society, which are inseparable parts of their life, and in the real-life conditions that are culturally diverse in all their complexity.

Certainly, a person is a multifaceted and complex yet integral being. Although social life has specialized features, these often hinder the manifestation of a person's integrity. A person manifests themselves as integrity not through various specialized activities but through their overall spiritual essence. According to V. Frankl, spiritual essence is the ontological foundation of a person's existence as an individual. The spiritual essence becomes the internal basis of a person's integrity.[253]

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[253] Франкл В. Человек в поисках смысла. – Москва: Прогресс, 1990. - С.267.

In different situations, a person manifests their identity in various ways. This requires the dominant expression of a certain ability that is an inseparable part of the person's integrity. Considering a person through the prism of an activity type, using methods from certain social and humanitarian sciences, demands a unique truth about the individual. For example, sociology or social psychology expresses the essence of a person in its own way and creates its own interpretation of the person's true nature. However, they do not always provide a complete understanding of the person's multidimensionality, because in everyday life, a person wants to manifest themselves as a whole and maintain themselves as a whole.

For this reason, the existence of the individual within the "person-society" relationship system always appears as a contradiction. A person constantly strives to manifest themselves as a whole by repeating their uniqueness. The society in which a person is forced to live creates various conditions and types of activities necessary for the person to express their multifaceted nature and realize their talents and abilities that reflect their universality. At the same time, society does not always view the person as an end in itself, but rather as a means, by providing the specific activities required to create the unique material, social, cultural, and other conditions of human life. This contradiction is one of the main contradictions of human history that humanity strives to resolve.

It should be emphasized that no situation or specific type of activity fully corresponds to the multifaceted integrity of a person. At the same time, it is impossible to achieve the holistic manifestation of the person as reality without choosing a particular form of activity. Therefore, the real existential being faces the main problem of choosing such a type of activity that contributes to the manifestation of the person's dominant ability. At the same time, this allows a person to preserve their integrity and uniqueness, human essence, and at the same time, potential multidimensionality. In this regard, it is stated that "philosophical and anthropological approaches as methodologies teach us to move from the multiplicity of culture, society, and person projections not to their multidimensionality and

integrity, but rather to the multidimensionality of unity".[254] It can be added that such variability is observed only when it contributes to preserving the integrity of a person, their uniqueness, spirituality as a true expression of their human essence. However, the formation processes themselves occur within the spiritual essence and take place only in society. This, in turn, depends on the specific condition of that society.

Both the individual and society are studied by many social and humanitarian sciences using their own specific methods. Therefore, interaction between various fields of social and humanitarian knowledge is a necessary condition for achieving positive results. However, practice shows that this necessary condition is not always observed.

As soon as we shift the issue of humanitarian education to a practical level, two important questions arise immediately. First, what should students be taught — that is, what should the matrix of disciplines in the block of humanitarian sciences be? And second, how should humanitarian sciences be taught?

When addressing the first question, we inevitably encounter corporate contradictions among representatives of the humanitarian sciences. There is no clear solution here. The formation of the humanitarian matrix should, of course, be based on a reasonable compromise, where the views of opposing sides are heard and taken into account when developing curricula. In our opinion, the foundation of the humanitarian sciences matrix should be formed by globally recognized disciplines centered on the human being, their cultural world, ideas and ideals of humanism, and concepts related to the social, political, and legal structures of human life.

At the same time, it is necessary to emphasize the existing trend of supplementing the humanitarian sciences block with disciplines continuing the direction of deepening professional specialization. In other words, advocates of specialization often try to solve their problems at the expense of the humanitarian block. For example, consider the problem of learning foreign languages. Modern

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[254] История и философия науки. (Философия науки), 2-е издание, под. редакцией Ю.В. Крянева, Л.Е. Моториной. – Москва, Альфа-М, ИНФРА-М, 2012. - С.268.

requirements for highly qualified specialists clearly include perfect knowledge of a foreign language. For this reason, the volume of foreign language studies at universities is increasing, and there is nothing wrong with that. But why is the study of foreign languages included in the humanitarian sciences block? According to its nomenclature, foreign languages may simply belong to the humanitarian knowledge area. However, the task of humanization primarily involves studying general cultural disciplines that shape a student's personal qualities, rather than professional ones.

Certainly, ignorance of foreign languages is undesirable. But, firstly, the task of teaching foreign languages is assigned to secondary schools, and universities often correct deficiencies in pre-university education through the humanitarian sciences block. Secondly, if a future specialist really needs to study a foreign language deeply, then this should not be done at the expense of the humanitarian sciences block, otherwise, we will move away from the humanization goals of education.

Many questions also arise regarding the teaching of history. In recent years, the university history curriculum has been continuously revised. History has always been the foundation of humanitarian education. Knowing the history of one's country is considered mandatory for a true citizen. However, history is studied in depth at secondary school. Is it necessary to repeat this at university? In our opinion, developers of the history program within the humanitarian sciences block should, on the one hand, view history beyond the school curriculum, and on the other hand, focus on revealing the humanistic perspective of mankind's historical development. For example, university history courses could be dedicated to the history of the development of democracy, the struggle for fundamental human rights and freedoms, and the interaction of cultures and civilizations.

In addition to the debated issue of what should be included in the humanitarian block — that is, what is appropriate to teach — there is also the serious question of how to teach humanitarian sciences. It is time to re-evaluate values, painful as it may be. If we all agree that education should be based on a system of humanistic values, this will compel us to adopt a completely new paradigm of teaching humanitarian

sciences. The new paradigm must be based on the supremacy of universal human values over class, party, religious, national, and other corporate interests. The humanistic aspiration of the process of humanizing education compels us to do this. In practice, this means the necessity to depoliticize and ideologically neutralize the education process as much as possible.

Furthermore, we must clearly understand that there is no "one correct" education in the humanitarian field, and no one holds the absolute truth. Therefore, the teacher must strive to convey to students the multifacetedness and richness of humanistic concepts, forming in them an understanding of the diversity of human cultures, as well as the complexity and uncertainty of humanity's humanistic future.

The new paradigm of teaching humanitarian sciences is based on three fundamental principles: pluralism, representativeness, and impartiality.
Pluralism implies recognition of the diversity and multifaceted nature of global humanitarian and socio-political thought, as well as the multiplicity of existing viewpoints. It excludes dogmatism and any claims to absolute and final truth by any author.

The principle of representativeness involves using the achievements of globally recognized and classical social thought in relevant fields of humanitarian research during the teaching process. Representativeness implies careful attention to classical authors, primary sources, and canonical texts. The teacher should not present their own concept on the issue being discussed (which is permitted in scientific publications), but should instead communicate to students the existing understandings and teachings present in global thought. Of course, this transmission is not a mere repetition of these doctrines but requires the teacher to acquaint the student with the complex world of humanistic culture and to master the art of interpretation.

Finally, the principle of impartiality demands that the teacher presents the concepts being learned in a balanced, objective, and unbiased manner. It prohibits the lecturer, as the main figure in the educational process, from prioritizing any political, national, or class views. We should agree with M. Weber's idea that a

university professor should not assume the role of a politician, leader, or prophet. Like any citizen, the teacher may advocate their political ambitions in public spaces, but inside the walls of the educational institution, where they constantly hold authority over students, this is unacceptable. The teacher is merely an intermediary between global social thought and the younger generation. This entails a great cultural-educational role and high moral responsibility.

CONCLUSION

The study and analysis of the goals and objectives set before the monographic research has led to the following key conclusions:

At present, the education system encompasses not only the professional domain of individuals but also aims at shaping their spiritual world and developing their personal virtues. In this regard, religious education plays a crucial role. In Uzbekistan, religious education within the educational process must be implemented in accordance with the state education concept, as it is related to ensuring the country's spiritual and intellectual potential. To enhance competitiveness, it is necessary to improve religious education. The priorities in the practice of religious education should primarily include spiritual and national security, professional competence, and personal development. For the successful socialization and professional advancement of specialists who have received religious education, their active integration into society is essential.

In the education system of Central Asia, the development of both religious and secular sciences served as an important programmatic guide for strengthening the national education system. The enduring legacy of Jadid enlightenment thinkers provided not only a path for secular progress but also served as a vital ideological-theoretical basis for developing religious knowledge based on new scientific criteria. The philosophy of Jadid education represented an educational movement aimed at finding correct solutions to pedagogical issues both theoretically and practically, and explained national educational concepts in light of contemporary demands. Today, in our independent country, which the Jadids once dreamed of, special attention is being paid to strengthening the national foundation of the education and upbringing system and harmonizing it with the demands of the time.

In New Uzbekistan, the content of the education system is undergoing fundamental change. As a result of recent reforms in the field of education, it has become possible to shape well-rounded individuals with strong knowledge and independent, free thinking. Currently, educational reforms focus on improving the

quality of higher education, implementing government decisions on modernizing the national higher education system, introducing a national system for evaluating university rankings, enhancing the teaching of foreign languages, introducing a new post-graduate education system, and developing the professional development and retraining system for academic and administrative staff in higher education institutions. Youth education is one of the key directions of state policy and the rapid development of New Uzbekistan.

In the 21st century, the philosophy of education has enabled a new perspective on education. The most promising type of education is recognized as one based on two interrelated principles: first, the ability to act quickly within the rapidly growing flow of information, and second, the ability to identify necessary issues and apply the acquired knowledge. The goal of educational activity is no longer the traditional "knowledge, skills, and abilities" triad, but rather the cultural needs and creative capabilities of all those involved in the educational space—teachers, students, parents, managers, and others. According to Western educational philosophers, the most important principle of education is not only the acquisition of professional skills that allow one to tackle various tasks and work in teams, but also the ability to learn how to learn in order to develop broad competencies.

Referring to the works of Western philosophers reveals that modern education still faces numerous unresolved issues, yet the problems posed before the philosophy of education are not left unanswered. The process of understanding contemporary issues in Western education is progressing rapidly. In general, the situation in Western educational philosophy can be described as one of criticism and "reconsideration," reconceptualization, "new readings," and so forth. The phenomenon of postmodernism in education represents a radical reassessment and reinterpretation of the foundations of Western culture and civilization. On one hand, postmodernism excessively relativizes moral values and norms, abandoning priorities and clear directives. On the other hand, the strength of postmodern thinking lies in its recognition of cultural diversity, which opens broad opportunities for

genuine dialogue, liberates it from dogmatism, and emphasizes the deep pluralism of language games.

Education in the 21st century differs in terms of quality. It has an integral and international character. In today's context of globalization and the convergence of Eastern and Western education systems, a paradigm shift is occurring. That is, technocratic principles are being replaced by humanistic ones. In our view, it is necessary to organically connect rational Western education with Eastern traditions and harmonize the two types (Eastern and Western) of education and upbringing. The crises and contradictions in modern education systems can be overcome by integrating Eastern and Western educational approaches.

The intersection of philosophical anthropology and the philosophy of education implies the development of the individuality of each person, considering it as the essence of social progress. Modern society needs not only specialists but also individuals capable of making responsible decisions from a systemic and humanistic perspective. Philosophical anthropology is dialectically connected with the philosophy of education. The tasks of philosophical anthropology constantly pose new questions for the philosophy of education, and the solutions to these questions influence the further development of both fields. Philosophical anthropology explains the ideological principles of the modern individual, while the philosophy of education participates in aligning the education system with these principles. The search for the ideal person carried out by philosophical anthropology is accompanied by the inculcation of the idea of continuous and comprehensible education.

In a globalizing world, further development of higher education necessitates enhancing cooperation among universities of various countries based on the principles of partnership and solidarity, regardless of national borders. At the same time, developing countries should be the primary beneficiaries of such mutual cooperation, as humanity as a whole is interested in the equal development of higher education across all regions of the world. The existence of common principles and approaches in higher education in the modern world, and the recognition of every

individual's right to higher education based on their personal abilities and contributions, are the most important conditions for the effective functioning of this field in society. The characteristics such as the competitiveness of a university graduate in the labor market, their international orientation — that is, readiness for international mobility, ability to work in multicultural teams, focus on lifelong learning, and the ability to apply interdisciplinary and integrated approaches to problem-solving — are becoming increasingly important.

The content of modern humanitarian education includes not only the study of the laws of social development and the development of social norms and relations but also the acquisition of knowledge about society, skills and competencies in social interaction, and the knowledge necessary to function in civil society and a highly technological world. The humanization process in universities aims to create a humane environment, direct all disciplines (humanities, natural, and technical sciences) towards humanistic goals, and ensure modern humanitarian education through the teaching of humanities and socio-economic sciences. Humanizing education is a complex, multifaceted process that includes the following components: enhancing the role of general humanistic components in all studied disciplines; integrating humanitarian content components, issues, and methods into natural science education; strengthening the multicultural orientation and prioritization of personally significant values in social, humanitarian, and anthropological sciences; organizing the cognitive process based on the ideas of the unity of the universe and the harmony of nature, society, humans, and culture; and prioritizing the development of the cultural aspects of a person's worldview and forming their moral and ethical foundations in all spheres of social relations.

The ratio of fundamentality, breadth, depth, and professional orientation of higher education plays an important role as a factor and foundation for the consistent development of society. In the near future, the historical direction of development of national and global social systems will largely depend on the adequacy and accuracy of the coordination of their main components. Perhaps this issue will never have a single, clearly correct solution. This ratio is like a razor's edge — it requires

constant balance, adjustment, comparison, and refinement. Defining this optimal ratio is one of the most important tasks of the philosophy of education, pedagogy, and the theory and practice of managing the development of higher education.

A 21st-century university must combine the following core characteristics:

Practical orientation;

Equal rights of all participants in the educational process;

High level of innovation and technological efficiency in training specialists;

Ethical education;

Unlimited opportunities, including the elimination of existing spatial barriers.

Of course, time will tell how the university system will continue to evolve. Observations suggest that in the near future, we may witness the emergence of new models of university education in Uzbekistan.

The relevance of studying social and humanitarian sciences at university is determined by the growing demands on the personal and professional development levels of students in the current socio-cultural environment. Nowadays, the importance of moral qualities, social responsibility, communication skills, and legal and economic literacy — the social and personal competencies of future specialists — is increasing. This confirms the need to study social and humanitarian sciences aimed at developing these competencies. We believe that it is quite difficult to nurture true patriots who care for the nation, love their families and country, and are compassionate individuals without teaching social and humanitarian subjects.

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