



## PERSONALITY AND MORAL VALUES IN THE CONCEPTION OF KARL POPPER

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### ABOUT ARTICLE

**Key words:** learning, education, personality, morality, values, critical thinking, open society, culture.

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**Abstract:** The article is devoted to the analysis of the concept of personality and moral values in Karl Popper's philosophy. The author examines the theory of three worlds, the role of critical thinking in personality formation, as well as the relationship between personality and education, as well as an open society. Special attention is paid to the importance of education in the development of personality and its moral values. Popper understood personality as an active subject of cognition, changing society and culture through doubt and critical thinking. In this context, his ideas remain relevant in the modern educational environment.

## KARL POPPER KONSEPSIYASIDA SHAXS VA AXLOQIY QADRIYATLAR

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### MAQOLA HAQIDA

**Kalit so'zlar:** o'qitish, ta'lim, shaxs, axloq, qadriyatlar, tanqidiy fikrlash, ochiq jamiyat, madaniyat.

**Annotatsiya:** Maqola Karl Popper falsafasidagi shaxs va axloqiy qadriyatlar tushunchasining tahliliga bag'ishlangan. Muallif uch olam nazariyasi, tanqidiy fikrlashning shaxs shakllanishidagi o'rni, shuningdek, shaxs va ta'lim hamda ochiq jamiyat o'rtasidagi bog'liqlikni ko'rib chiqadi. Shaxs va uning axloqiy qadriyatlarini rivojlantirishda ta'limning ahamiyatiga

alohida e'tibor beriladi. Popper shaxsni shubha va tanqidiy fikrlash orqali jamiyat va madaniyatni o'zgartiruvchi faol bilish subyekti sifatida tushungan. Shu nuqtai nazardan, uning g'oyalari zamonaviy ta'lim muhitida ham dolzarb bo'lib qolmoqda.

## ЛИЧНОСТЬ И МОРАЛЬНЫЕ ЦЕННОСТИ В КОНЦЕПЦИИ КАРЛА ПОППЕРА

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### О СТАТЬЕ

<b>Ключевые слова:</b>	обучение, образование, личность, мораль, ценности, критическое мышление, общество, культура.	<b>Аннотация:</b>	Статья посвящена анализу концепции личности и моральных ценностей в философии Карла Поппера. Автором рассматривается теория трех миров, роль критического мышления в формировании личности, а также взаимосвязь между личностью и образованием, а также открытым обществом. Особое внимание уделяется значению образования в развитии личности и ее моральных ценностей. Поппер понимал личность как активный субъект познания, меняющий общество и культуру через сомнение и критическое мышление. В этом контексте его идеи остаются актуальными в современной образовательной среде.
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## INTRODUCTION

In modern times, various global transformations are taking place that have an impact on personality, its formation and formation. At the same time, the clash of different ideas and cultures generates cultural assimilation, leading to a rethinking of moral values and a deconstruction of established moral concepts [1, 88]. In this context, Karl Popper's philosophy, which is based on falsifiability, occupies an important place, which in itself means that morality can and should also change. Therefore, in the context of Karl Popper's concept, it is important to consider what a personality is for him, what place it occupies in society, and what is the importance of morality in society, especially in the open society that Karl Popper spoke about.

## LITERATURE REVIEW AND METHODS

In preparing this article, the author relied directly on the works of Karl Popper as a primary source, especially on his works such as "The Open Society and its Enemies" in two volumes, "Objective Knowledge: an Evolutionary Approach", "Three Worlds» (lecture). The author also

referred to the research of such specialists as D.Carson, S.Chip tun, D.McNamara, R.Karimov, K.Saidova, O.Naumenko and R.Bekbaev. These authors consider the intercultural significance of education, as well as the refraction of the phenomenon of education in Karl Popper's philosophy, especially in his concept of an open society and also Popper's philosophy of science. Analyzing the approaches of these data, the author compared them and developed his own conclusions and approaches to understanding personality and moral values in the educational context in Popper's philosophy.

## RESULTS AND DISCUSSION

Popper did not write separate works on the concept of personality, but his views on this issue can be reconstructed through the prism of his social philosophy. So, in Popper's understanding, a person is a rational being with the ability to think critically. That is, for Popper, a personality is not just a biological organism, but an active participant in social processes, capable of analyzing, verifying, refuting and revising various beliefs, including his own, due to the presence of reason. Popper proposed the concept of "three worlds" [2, 145]:

1. The world as a material reality or the physical world.
2. The world as a subjective experience or the world in consciousness.
3. The world as objective knowledge or the world of science, culture, and art.

Personality, as such, exists precisely in the second world and develops by interacting with the third world. In this sense, a person is not just a carrier of consciousness, but the creator of ideas, their critic, who takes an active part in the evolution of culture. Therefore, an important part of Popper's understanding of personality is its social context, since a person is formed and exists in society in one way or another. However, just as a person influences the social context, so does society influence a person. And if a person lives in conditions of dogmatism and totalitarianism, then the personality is formed in accordance with the ideology of a closed society. Conversely, if a person lives in an open society, then a person who thinks freely and is capable of critical thinking is formed.

That is, for Popper, a person is not just an individual, but a free-thinking subject, a critic and creator of knowledge, whose strength lies in being able to critically test ideas. Popper saw personality not in isolation, but in the context of society, emphasizing that only in an open society can a person realize his intellectual potential and himself [3, 58]. And because of this, Popper considered critical thinking to be one of the main personality traits. According to Popper, a person should not blindly accept dogmas and traditions, but should subject them to verification, based on the principle of falsifiability, according to which any knowledge should be open to verification and possible refutation. In the context of personality, this means that a person develops only if he is able to doubt, ask questions, and change his beliefs based on arguments and evidence. Because

Popper points out that a person is not just a passive carrier of ideas. In the context of the concept of an open society, Popper pointed out the need for a person to have freedom of thought, self-expression and critical thinking. It is critical thinking that plays a crucial role, since it allows a person not only to adapt to changes, but also to contribute to social development. Democracy and freedom of speech are necessary conditions for the formation of an independent, thinking personality. That is why Popper criticized the social models of Plato and Aristotle, as well as Hegel and Marx, for the fact that in them the personality is devoid of these qualities, is only part of a mechanism whose activity is predetermined and there is no free will [4, 44]. Popper also warned about the tyranny of the majority, when individual freedom is limited not only by the state machine, but also by the social majority, and therefore even in a democracy, individual freedom can be suppressed, albeit formally. Therefore, society should be built not only on the principles of voting, but also on the protection of the rights of the individual, who should be able to criticize the public majority, but through dialogue.

For Popper, personality occupies an important place in a social organization, but the important thing is that it has its own morality. Popper believed that there can be no absolute truths in morality, but nevertheless they influence the development of personality and at the same time he highlighted the key principles:

1. Openness to change, because a person must be able to adapt to new knowledge and adjust their moral principles.
2. Tolerance, as a person must respect the views of others and be able to conduct a constructive dialogue.
3. Responsibility as a person's understanding of the consequences of his actions and decisions.
4. Minimizing suffering, since a person should be more focused on preventing evil than imposing good.

And these principles are linked to the concept of an open society, since only a free person who is able to critically comprehend reality can be morally responsible. Interestingly, Popper drew attention to the role of individual ethics in social processes. A person's moral principles should be based on conscious choice, not blindly following authority. This is what makes a person free, independent and capable of self-improvement.

An important point is also that for Popper, the main cognitive development of a person is a process of trial and error, because knowledge is not something static, it is constantly being adjusted. A person, therefore, must strive to find the truth, but at the same time understand that the ultimate truth is unattainable – all this is just a process of endless improvement and self-discovery. In his work “Objective Knowledge: an Evolutionary Approach” (1972), Popper explained that the

process of cognition replaces evolution, since erroneous ideas are rejected, and only those that are falsified remain [5, 28]. This process is characteristic of both science and personality, which also develops through introspection and correction of their views and beliefs.

Above, we noted responsibility as an important principle, and for good reason. Popper believed that a free person cannot exist in isolation from society. For an individual, civic responsibility and participation in public life are important, and an individual should strive not only for self-improvement, but also for the betterment of society through a critical approach, step-by-step changes, social engineering, and the protection of the value of freedom. But utopian thinking is dangerous here, when a person sacrifices his freedom in the name of an ideal society. According to Popper, history shows how attempts to build an “ideal world”, a utopia, led to tyranny. Therefore, a person should be focused on specific changes that improve society, rather than dogmatic ideals.

And now let's pay attention to how this is related to Karl Popper's concept of education. For Popper, the main goal of education is to teach a person to think independently, and not just to memorize information. In this sense, education should:

- encourage doubt and ask questions;
- to form the ability to verify knowledge, and not just take it on faith;
- develop logic and argumentation.

And this approach is closely related to the principle of falsifiability, according to which any knowledge must be verifiable and refutable. In personality education, this means that an individual must be able to question even the most established theories, analyzing them from different points of view [6, 87]. According to Popper, it is important to take into account that the educational system in which personality is formed, knowledge acquisition and upbringing can become a threat to the development of society, since the lack of critical thinking leads to dogmatism, authoritarianism and the inability of people to adapt to new knowledge. Therefore, the educational system should also be open and dynamic, and the learning process of the individual should be based on dialogue, because teachers should not dictate the truth, but lead discussions, ask questions, and encourage reasoning [7, 35]. From this point of view, knowledge is just temporary hypotheses that can be revised in the light of new data and facts. Mistakes in learning should not be perceived as failures, but rather understood as a natural stage of learning [8, 26]. Education, as something that shapes a person, performs two important functions:

1. Forms a free personality capable of independently evaluating information and making informed decisions.
2. Creates a society that is open to change, in which people can discuss their ideas, resolve conflicts through dialogue, and not through violence or blind adherence to traditions.

Based on all of the above, we can identify several key principles that, according to Popper, should underpin the educational process:

1. Learning should not be reduced to a simple transfer of knowledge, but should prepare it for the fact that knowledge is constantly changing and developing.
2. The teacher should not only give information, but also teach how to analyze, compare and verify it.
3. Students should be able to express different points of view and discuss them without fear of punishment.
4. Instead of memorizing the rules, students should learn to look for answers on their own.

Karl Popper saw education as a tool for shaping a thinking personality and a free society [9, 30]. Criticizing dogmatism, he emphasized that the key goal of learning is to memorize facts, and the development of critical consciousness. And in the era of informatization and information saturation, Popper's ideas are extremely relevant, since the ability to analyze data and separate truth from misconceptions has become a very important skill. Moreover, this also applies to the moral views of the individual.

### CONCLUSION

Personality in Karl Popper's concept is a thinking, critically minded subject who develops through knowledge, interaction with culture and free expression in an open society. A person is not a passive object of social influence, but, on the contrary, actively participates in the creation of knowledge and moral principles. Only in conditions of freedom of thought can a person realize his potential, making the world a better place through the search for truth, criticism and striving for progress.

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