



## SCIENTIFIC AND METHODOLOGICAL FOUNDATIONS OF APPLIED PHILOSOPHY

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### ABOUT ARTICLE

**Key words:** philosophy, civil society, applied philosophy, sociology, methodology, justice, modernization, everyday life.

**Received:** 13.10.23

**Accepted:** 15.10.23

**Published:** 17.10.23

**Abstract:** Unlike representatives of other professions, such as a psychic, a doctor, a lawyer, a theologian, etc., a philosopher examines a person and his life manifestations as a whole. Namely, that the philosopher is able to communicate with people as with people, taking into account all aspects of human life – experiences, all means – weapons that exist in the process of influencing a person, are manifested in his ability to use and control him as a guide. A psychoanalyst – psychologist searches for solutions to human problems based on the psyche, and a doctor – restoring health, in turn, a lawyer – tries to solve the existing issue on the basis of demonstrating the effectiveness of the application of current legislation. Only a philosopher can realize the ability to fully evaluate which tools can be used in certain situations. Namely, he can use various tools in a comprehensive view, that is, manage the situation, coordinate.

In this article, the scientific and methodological foundations of applied

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**MAQOLA HAQIDA**

**Kalit so'zlar:** falsafa, fuqarolik jamiyati, amaliy falsafa, sosiologiya, metodologiya, adolat, modernizasiya, kundalik turmush.

**Annotatsiya:** boshqa kasblar vakillaridan masalan ruhshunos, shifokor, huquqshunos, dinshunos va boshqalar farqli ravishda, faylasuf odamni va uning hayotiy jihatdan namoyon bo'lishini bir butun holatda qarab chiqishni amalga oshiradi. Aynan, faylasuf odamlar bilan odam sifatida muloqotga kirisha olishi, bunda insoniyatning turmush tarzi – tajribalarining barcha jihatlarini hisobga olgan holda, odamga ta'sir ko'rsatish davomida mavjud barcha vosita – qurollardan uning dirijyor kabi foydalana olishi va boshqara olishi namoyon bo'ladi. Ruhiy tahlilchi – ruhshunos odamning muammolari yechimini ruhiyat asosida izlashni amalga oshiradi, shifokor esa – salomatlikni qayta tiklash, o'z navbatida huquqshunos – mavjud qonunchilikdan foydalanish samaradorligini ko'rsatib berish asosida mavjud masalani hal qilishga harakat qiladi. Faqat faylasufgina, u yoki bu vaziyatlarda qanday vositalardan foydalanish mumkinligiga to'liq baho bera olishni amalga oshirishi mumkin. Va aynan, u turli xildagi vositalardan majmuaviy ko'rinishda foydalana olishi, ya'ni vaziyatni boshqara olishi, muvofiqlashtirishni amalga oshirishi mumkin.

Ushbu maqolada amaliy falsafaning ilmiy-metodologik asoslari falsafiy jihatdan tadqiq etilgan.

**НАУЧНО-МЕТОДОЛОГИЧЕСКИЕ ОСНОВЫ ПРИКЛАДНОЙ ФИЛОСОФИИ****Муҳиддинжон Тешабоев***PhD, доцент**Ферганский филиал Ташкентского университета информационных технологий  
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**О СТАТЬЕ**

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**Ключевые слова:** философия, гражданское общество, прикладная философия, социология, методология, правосудие, модернизация, повседневная жизнь.

**Аннотация:** В отличие от представителей других профессий, таких как экстрасенс, врач, юрист, теолог и т. д., философ осуществляет рассмотрение человека и его жизненных проявлений в целом. А именно, что философ способен вступать в общение с людьми как с людьми, принимая во внимание все аспекты жизнедеятельности человечества – переживания, все средства – оружие, существующие в процессе воздействия на человека, проявляются в его способности использовать и управлять им как проводником. Психоаналитик – психолог осуществляет поиск решения проблем человека на основе психики, а врач – восстановление здоровья, в свою очередь, юрист – пытается решить существующий вопрос на основе демонстрации эффективности применения действующего законодательства. Только философ может реализовать способность в полной мере оценить, какие инструменты могут быть использованы в тех или иных ситуациях. А именно, он может использовать различные инструменты в комплексном представлении, то есть управлять ситуацией, осуществлять координацию.

В данной статье философски исследованы научно-методологические основы прикладной философии.

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## INTRODUCTION

Many scientists, scientists working in various specialties, religious figures, philosophers can express and write about a person. Writers and artists portray a person from an absolutely subjective point of view. And scientists study a person as an object. That is, they usually manifest themselves as objectivists. Religious figures consider it expedient to express an opinion about a person only if it is connected with their highest beliefs, that is, for them a person is a place as an acting subject, defined as a beginning in the light world of a higher state, which acquires its original content – essence in the afterlife. This is one of the points of view formulated on the basis of a unilateral approach.

It is believed that only a philosopher is able to take a comprehensive look at a person. For a philosopher, a person is a subject, as well as an object, in a single state and in general, "I" and "we", occupying a certain place from the point of view of a living being belonging to a separate human generation. It is believed that the ability to stare at a person in this form is due to the uniqueness of the philosopher as a universal thinker, a contemplator.

## THE MAIN RESULTS AND FINDINGS

Of course, philosophers can also specialize and, in turn, have some limitations in terms of what they consider preferable. In addition, compared to other "humanists", they are considered to have the characteristic of orientation towards a person based on a greater degree of universalism in expressing opinions in relation to a person. At least, it is among them that the sages who strive for this universalism are more common. At this point, it is appropriate to quote the following popular opinion expressed by Pico della Mirandola: "who is not a philosopher is not considered a man," let's say, it is a philosopher and only a philosopher "what is a man – himself?" can give an exhaustive and detailed answer to any question.

In addition, philosophers solve issues related to human activity on the basis of tools that are not used by representatives of any professional direction aimed at studying human activity. Thoughts form the basis of these tools. A (professional) philosopher who is able to master his profession skillfully is a person who is able to reflect on the basis of his professional skills (to reflect, to give arguments, to inspire confidence, to express a critical opinion). It is he and only he who can effectively use thinking – thoughts from the point of view of professional skill - as a means of influencing a person to solve problems inherent in a person.

This condition requires consideration, that is, regardless of whether people want it or not, philosophy still exists in their minds in the form of a pinhead. That is, it is noted that people discuss existing problematic situations in one form or another, although they do not call them a philosophical problem, but problems described from a philosophical point of view. Most of the

discussions in this form are usually quoted as opinions that do not meet the requirements and are put forward on the basis of illiteracy. In particular, in TV shows, radio shows, movies, books, newspapers and magazines, we can find a whole sea of philosophical reasoning. In addition, we can see that many specialists in the humanities (psychiatrists, doctors, lawyers, clergymen, etc.) often use conversations with a purely philosophical description in situations where they talk to their clients or give them recommendations and recommendations based on their professional activities, or give advice with a purely philosophical description. In fact, they work in the field of applied philosophy.

Naturally, all these analyzed considerations and recommendations – instructions are often made in situations, of course, for the good. Here the question arises: *where did we, professional philosophers, stop?* It seems that we just don't get hung up on ourselves (we don't get entangled in a narrow circle consisting of our own team of colleagues) or we just don't get hung up on teaching philosophy. In this case, it should be recognized that the whole living world, everyday wisdom, practical and natural philosophy remain outside our interests and concepts, outside the walls of our attention. Let's change this situation, we will strive to be with the people, to do business directly with people, together with them to resolve issues related to their basic life and marriage.

It's time to work individually with everyone who wants it, and not with the masses or just the masses of listeners (as in the case of students or readers)! It is in this case that the essence of applied philosophy manifests itself, i.e. there is a demand for exclusivity, focus on a specific address and work based on an individual (individual) approach. In 1988, A.V.Sokolov wrote down the following points: "In order to demonstrate its usefulness from a practical point of view, philosophy should be able to offer a product capable of meeting the needs of individuals in everyday everyday life. The product of such a view can serve as a *"practical philosophy"*. Philosophy can be useful to a person both from the point of view of understanding life and from the point of view of wisdom. In accordance with this function, philosophy can effectively compete with religion, and also stand out as an important state from the point of view of a person's study of life. Philosophy is considered to be able to give a person life wisdom coming from a theoretical worldview and rationally justified, while understanding life based on religious worldviews makes an impression in the form of an antromorphic, mythical worldview in an irrational description. It is believed that one of the significant shortcomings of philosophy at the stage of its development in the former Soviet Union was precisely the absence of *"applied philosophy"* in its structure and the inability of philosophy to meet the requirements arising from its needs in people's daily lives"[1, 61-62]. Some philosophers believe that philosophy should not

fall below the level of individuals. For example, O.G.Drobnitsky notes the following points: "philosophy... based on his power within the framework of a decisive degree of generality, a person cannot claim to solve issues related to private survival in everyday life. When considering the problems of everyday lifestyle at the level of the scale of human understanding, which is part of the range of tasks that philosophy deals with, it is not necessary to prove by deduction specific situations arising from the solution of issues existing in all life situations. In situations observed in everyday life, a person does not think like a philosopher, and not only because there is no way to raise everyone's consciousness about the Universe to the ultimate abstraction, but also because an individual's life position cannot always come from his worldview based on personal experience observed in everyday life. In all cases, pointing to a strict connection in this manifestation can only lead to fanaticism in the style of extreme contrition, which distorts the true nature of philosophy"[2, 290-291].

The existence of points of view in this form in philosophy is explained, on the one hand, by its departure from the understanding of a real person, and on the other hand, by the perception of a particular person's problems as something trivial for philosophy. In one case or another, we also encounter a specific philosophical platonism, that is, we see an absolutization of generality and an underestimation of the value of uniqueness in a single case, taken separately. Yes, indeed, philosophy deals with issues that are considered common at the borderline level. However, it is unlikely that a person in each individual case can think about problems of this kind.

Just as there are no isolated cases without generality, there are no isolated cases without individual isolated cases. Any issues that are considered the most fundamental are also considered situationally related, based on everyday life situations related to the lives of specific people and their characteristics, and vice versa, any vital issues are considered related to solving common issues through thousands of threads. The task of a practical philosopher is to constantly highlight the fundamental philosophical connections, the interrelationships of community and individuality in specific life issues. Here we can draw attention to the fact that there are cases of some mutual parallel similarity between a practical philosopher and a judge.

The judge compares the available specific data on the case under consideration with the norms of law and makes a decision on this basis. On the other hand, a philosopher who conducts a conversation, asks questions, should not just conclude about particular cases under a common denominator, but also determine the connections between particular cases and the common denominator (find – consider – evaluate). Here we can trace the penetration of reason into the state of "reasoning ability" characteristic of Kant. From this point of view, A.Guliga expressed the following considerations: "if perception, thinking determine the rules, then reasoning

determines the possibility of using these rules in each individual situation, this state expresses intelligence, resourcefulness. Take, for example, if a judge who is poorly versed in the laws makes a formal decision, then a situation may arise "correct and, of course, unfavorable" when a sound judgment is required, taking into account all the circumstances. In oral folk art, the embodiment of dainty little men, who usually move in a standard way and always bring pandas, is noted. Kant points to the lack of reasoning ability in biting people, a condition that he describes as a transition from the general to the particular"[3, 177].

The establishment of relations between a professional philosopher and a non-philosopher may be limited to teaching philosophy, as well as through philosophical texts in front of a particular audience, speeches in the form of an oral speech defect or in the form of an introduction to dialogues, which at different times were few. events (conferences, seminars, symposiums, etc.). In one case, it is noted that the introduction of communication has a one-sided description, and in the other - a description of the mixing of thoughts based on various collective dialogues. The entry of a philosopher into real communication with a non-philosopher can only be carried out on the basis of an individual live conversation designed specifically for this.

Plato is absolutely right from this point of view, that is, he shows the absence of philosophical texts and the need to establish a living connection between a philosopher and a non-philosopher. Any written thoughts written from the moment when they can get into communication everywhere – of course, at the same time they are ready to enter into communication with both those who know how to act and those who do not know who to talk to and who not to talk to. If they are treated unfairly, they feel the need to support their father, they cannot protect themselves, they cannot help themselves...

Without focusing on us during a dialogue based on a speech defect, as a close relative who gave birth to the first, another work will come into the world, and how much better and more powerful can it be by its nature than the previous one?

(...) This is precisely an oratorical work based on the appropriation of knowledge, and is considered a work of the mind of a mutoaler, such a work has the ability to defend itself, and in this case it is possible to clarify who to talk to and who not to talk to. In this case, can you speak with a lively and soulful speech written by a wise person, what do you think about this, is it correct to call these ideas simply written speech?

- Absolutely correct opinion (...) in my opinion, the best effect is achieved if the laws of dialectics are correctly used in this, i.e. based on the ability to choose a suitable psyche, an educated creative person can sow seeds that help his sower, if he himself remains in the structure



of his speech, in some cases these works contain seeds that can sow new seeds to create new thoughts in the psyche of other people will exist, these slaughtered seeds will exist so forever that their owner – a human being- will be considered happy to such an extent that humanity could not be happier."

T.V.Vasilyeva comments on these thoughts of Platon as follows: "works of art intended for interweaving for everyone and everyone cannot be protected from the ignorant reader with his alienation from the creator and cannot be added to the one who interweaves them, under any circumstances, except for this written text, in the case of this arising misunderstandings require help to him, but only repeating what the written text is written for again and again only allows. A live conversation is an absolutely refined vision, you have a live interlocutor in front of you, and you can see him, adapt to him, any misunderstandings that arise can be clarified during the conversation, this state is assimilated in the process of communicating with a live interlocutor, thoughts in this case occupy a firm place in memory, and most importantly, a connection is maintained in the listener's psyche with myself. on the basis of an Introduction to an internal conversation, the possibility arises of the birth of thoughts similar to those expressed in the points of Socrates"[4, 109].

In addition to these remarks made by T.V.Vasilyeva, it can be noted that a lively conversation is considered important not only for the philosopher's interlocutor, but also for the philosopher himself (Plato himself rightly points out in this case). At the same time, the philosopher absorbs new information, new thoughts and ideas from the cauldron of his thoughts and inspires his creative energy, a state resembling that of an artist performing in front of a live audience.

### CONCLUSION

The preface to the Institute of Applied Philosophy is born on the basis of ancient philosophical traditions. In ancient times there were institutes of practical philosophy in this form. They were considered sophists, wise teachers, teachers of life. Among them lies, which teaches wisdom, and the fact that there are such cases as sophistry. In addition, for the first time in the work of sophists, the presence of content in a rational description is noted. With their conversations and wise advice, they helped people in fact and in practice.

#### *The purpose of the executive work (conversation – consultation) of the philosopher-practice:*

1. Explaining the meaning of life;
2. Find answers that are considered vital (where to go? What to do? Which way to choose? What is kindness?) help in the search;



3. From conflict situations (in everyday life, professional activity, creativity, in a love–love chapter, in the family ...) creating intelligent startups to exit;
4. Philosophical treatment (consolation and treatment with philosophy);
5. Prevention (warning) of possible erroneous decisions, behavior contrary to ethical standards, crimes and suicides;

***Methods and forms of the philosopher's work-practice:***

1. Philosophical problems (questions and answers);
2. Conversation, viewing, Discussion, dialogue;
3. Analysis of specific situations;
4. Building a conversation from the heart (allowing you to say all the painful and accumulated statements, comparing your thoughts with the thoughts of a philosopher, eliminating or minimizing existing gaps, losing empty spaces in understanding yourself and others);
5. Public conversation (based on compliance with the condition of secrecy);
6. Give practical advice, explain, give arguments, convince, react critically;

The main methods of discussing existing issues are the method of antitheses and the method of alternative (alternative) options.

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