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MODERN PROBLEMS OF PHILOSOPHY

Resume: This article examines modern problems of philosophy.

Key words: philosophy, modern philosophy, technology and man, man and nature, global modeling

СОВРЕМЕННЫЕ ПРОБЛЕМЫ ФИЛОСОФИИ

Аннотация: В данной статье рассматриваются современные проблемы философии.

Ключевые слова: философия, современная философия, техника и человек, человек и природа, глобальное моделирование

Modern philosophy is the philosophy of the 20th century. An unbiased and ideological analysis of the philosophy of the 20th century shows that the philosophical knowledge of this century has undergone a significant evolution. First of all, this is a departure of philosophy from narrow, predominantly rationalistic philosophizing, focused on certain political views and religious (atheistic) beliefs. Over the course of a century, a variety of philosophical trends and schools have been moving towards more and more pluralistic and tolerant philosophizing, based on the principles of meeting or dialogue, not rejecting philosophical theories based on principles that are non-traditional for European philosophy.

The philosophy of the 20th century formulated a number of new problems for philosophy: technology and man, man and nature, global modeling. These

new problems require a theoretical solution, therefore, following philosophical questioning, a number of new sciences emerge in the 20th century, at the origins of which was philosophy. Mathematical logic and mathematical linguistics, ecophilosophy and the biosphere concept of culture in this case can act as examples of the birth of new research fields by philosophy, which have not only great heuristic capabilities, but also have direct access to the practical activities of modern man.

Modern philosophy has significantly replenished its theoretical potential by posing and positively resolving such fundamentally important issues as the relationship between knowledge and understanding, between knowledge and assessment, and finally, between knowledge and truth, solving this problem on the basis of scientific data obtained by natural science of the 20th century. All this pushed philosophy forward not only in the traditional field - the theory of knowledge or epistemology, but also helped to find new research fields, which made it possible to create fundamentally new concepts for studying various phenomena, for example, an understanding sociology, heuristics, and an integrative approach. The aim of the work is to study and briefly characterize the main problems of modern philosophy. The work consists of an introduction, main part, conclusion and bibliography.¹ Modern problems of philosophy

It should be noted that modern philosophy becomes when it comes to problems affecting the most essential issues for a person's being in his everyday life world. In this sense, "Contemporary Philosophy" does not differ, for example, from "Ancient Philosophy": both the one and the other make sense only if in their study there is not a removal of the problematic of life reality and the ways of human participation in it, but its disclosure and illumination ... At the same time, however, we are talking about such directions as phenomenology and hermeneutics, philosophical anthropology and philosophy of life, structuralism and philosophy of language precisely as the directions of modern philosophy, since in them the comprehension of those problems that have

become relevant for humanity manifested itself, especially its European part, right now.

But in the context of history, "now" is a rather long stage that has been taking shape over the centuries. Each person is immersed in this historical "now" and, to the best of his ability, realizes its deployment in his life. Consciousness, forms of life, peculiarities of linguistic certainty, worldview - the change in all this in human experience occurs constantly, but therefore also imperceptibly. Therefore, when we talk about the actual modernity "now", we mean the present, which is not the present of the entire European culture as a single integral beginning, but which came to us from within this beginning.

Modern philosophy lives and operates in a completely different world compared to the one in which classical philosophy put forward and defended its ideas and principles. In the 20th century, everything changed radically. The industry of consciousness and mass culture have become the features of modern society. A powerful apparatus appears in society for the development of all kinds of social theories and myths, which, with the help of the media - radio, print, television, daily and hourly "educate" the people, instilling in everyone the same prejudices, simplified schemes of explaining the world and history, simplified moral and aesthetic values. The modern philosopher, unlike the classical one, deals not with a naive, unenlightened mass, but with people whose brains have been processed from childhood by ideology, various dogmas and superstitions, through the thickness of which philosophical thought must now break through in order to "wake up" a person. make you think and live independently.

Modern philosophy is, first of all, anti-ideological. She fights against any ideology as a simplistic, superficial way of explaining the world and man, human relations. Modern philosophy, having abandoned claims to possess absolute truth, has significantly rebuilt the image and style of philosophizing. Now, more often than not, this is not a monologue of the author, who knows

everything in advance, but a dialogue between the author and the reader, suggesting the intuition and developed imagination of the reader capable of a certain spiritual work. Only in these mutual efforts can the true meaning and significance of a philosophical work be revealed. It goes without saying that philosophical knowledge about the world, man and his relationship to the world changes from one historical epoch to another and is always under the decisive influence of the socio-economic, scientific, artistic and moral demands of society.

Philosophical problems are a constant search for what the sociocultural era is, what characterizes a person's attitude to the world in this era and what experiences and concerns his soul is seized with and his pulsating thought lives. Only in this way does philosophy approach a meaningful disclosure of the fundamental principles of being, practical and cognitive human activity. For philosophical knowledge of the 20th century, evolution towards the study of the problems of the essence and existence of man is characteristic, relying not only on positivist views, but also on the philosophical traditions of Christianity, Buddhism, schools of solipsism and intuitionism, existentialism and other directions, which were considered unscientific at the beginning of the 20th century. In turn, the most authoritative representatives of these philosophical trends find in positivist and materialist works such provisions that help to understand more deeply and versatilely the essence of human existence. The tendencies of integrativism of various schools and directions in philosophical knowledge at the end of the 20th century began to noticeably combine with the integrative tendencies of philosophy itself with the humanities and natural sciences, due to which new philosophical knowledge and new ways of philosophizing were created. In the 20th century, philosophy is increasingly striving to explore the world in a comprehensive manner, relying on many factors, understanding the processes occurring in the world as nonlinear, stochastic, occurring in open dynamic systems, each of which has many options

for its subsequent development, as well as interpretation ... It is in the fundamental knowledge of our time, based on the successes and achievements of experimental and theoretical, that the union of humanitarian and natural science becomes possible, providing practical steps to resolve the most significant problems of our time.

The philosophy of the 20th century opens and develops new areas of philosophizing, such as philosophy of culture, philosophy of technology, philosophy of life, etc., in modern language describes such traditional areas of philosophical knowledge as ontology and phenomenology, epistemology and methodology, axiology and philosophical anthropology. So, for example, exploring the aesthetic potential of modern avant-garde and modernism in various fields of art, philosophy resorts not only to aesthetic knowledge, but also uses the heuristic potential of intuitionism, reflection on the unknowable, and, resorting to the world of modern science and technology, explains the specifics of “virtual reality”. Using the design and construction method, modern aesthetics create not only a new environment, but also new symbols of culture, which carry coded information to viewers and listeners.

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