

## **Scientific and Practical Issues of Knowledge of the Links Between Philosophical Education and Social Time in the Construction of a New Uzbekistan**

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**Abstract:** scientific and practical opinions were expressed on the organization of work on the philosophical education of all segments of the country's population based on the criteria of social time during the construction of a new Uzbekistan. Also, the concepts of "social time" and "philosophical education" were socially philosophically analyzed, described and clarified taking into account the scale of the reforms taking place in my country.

**Keywords:** reviving society, philosophy, time, social, philosophical education, social time, renaissance, constant time, deceptive time, lost time, cyclic time.

### **Introduction:**

The organization of educational and educational work, assessing with time measures the causes of the incipient changes occurring in the world today, the scale of the consequences it causes, has been among the pressing problems. As a result, the educational system in our country was reformed three times on the basis of the requirements of time and time. This process continues today. Because the issue of creating a national system of education and training that meets the requirements of time in our country will serve as a factor in the realization of the dream of a new Uzbekistan, and, moreover, the foundation of the third Renaissance is one of the priorities. This is due to the fact that the head of our state Sh.M.Mirziyoev: "Our only goal of all this is to transform preschool education and school education, the higher and secondary special education system and scientific and cultural institutions into four continuous rings of the third Renaissance, and our kindergarten educator, school teacher, professors and scientific and creative intellectuals into four pillars of the New Renaissance" [1.52.], - he was said.

**Literature review:** in this article, historical, philosophical and scientific literature on mysticism was used more productively in the Enlightenment.

**Research Methodology:** in the preparation of this article, methods and principles such as historicity, logic, comparative analysis, analysis and synthesis, valued approach, succession, objectivity were effectively used.

### **Analysis and results:**

From the history of personality, it is known that the goal that a person sets before him, the dynamism and duration of the upbringing process, the achievement of which is one of the methods and means, inevitably go back to the problem of time. Well, then the question arises of what time is. In this regard, in the "Explanatory Dictionary of the Uzbek language": time [Arabic-tense, time period; on; Season] 1) event that occurs-event, centuries of Things, years, hours, minutes and so on. k. with a measured duration, an objective phenomenon with such a measure Symbol; 2) the minute, hour, day, year and so on of that objective phenomenon. k.

range, part, Part; 3) hours, days, months, years and so on. k. in the continuous consistent exchange of the period interval, opportunity, which is defined for some purpose or can be used for some purpose; 4) a fixed, separated fraction of time for something, work-training, term; 5) an objective transitive time is associated with a certain social phenomenon, circumstances, a fragment of time with them, time, period; 6) an objectively conductive time; 7) in the philosophical sense, the objective Real form of being, like space, is one of the living forms of matter" [2.448-449.], which has been described and described.

In this regard, philosophical literature gives definitions: "time is an integral aspect and feature of the universe, characterizing the duration of the existence of all objects and the consistency of the alternation of states" [3.220], "time represents the order and duration of the sequence of occurrence of phenomena and processes occurring in the world" [4.33]. In general, many books, scientific articles have been written on the ontological and gnoseological, axiological, praxeological, psychological aspects of the concept of "time". When we approach this issue in a purely philosophical way, time is a philosophical concept that expresses the sequential occurrence and duration based on continuous, one - dimensionality, non-reversion, linear connectedness in the way of the attributive nature of the host and processes taking place in the world. From this point of view, time is, firstly, one of the main forms of living of matter; secondly, it is a unit of measure that is calculated in relation to some periodic phenomenon in nature, for example, the period of rotation of the earth around its axis. Each person perceives time in his own way, the simplest form of which is the perception of his "biological clock". However, it can be special for a person to assess time in an individual way. For example, exaggerating what is pleasant for a person at intervals can reduce the unpleasant. Also, as people get older, time seems to pass faster. The question arises as to why? To this question, it is thought that most of the emotions for the child are new, and for adults they are repeated several times during the life of these feelings. This is done by E.A. Sengibskaya in an attempt to explain scientifically, a researcher named puts forward the idea: "this is a change in the content of neurotransmitters in the brain with age, as a result of which a person begins to underestimate the duration of any time interval" [5. 264-267].

Trying to analyze space(space) and time(time) from the point of philosophy to this issue, most modern scientists consider the difference between the past and the future to be of fundamental importance. For example, Stephen Hawking, in his book "A Brief History of time", states: "the laws of science do not divide the passage of time into directions that move "forward" or "backward". But there are at least three arrows that distinguish the future from the past. The first is the thermodynamic axis, that is, the non-reversible direction of time when chaos intensifies; the second, the psychological axis, is the direction of time in which one often remembers the past rather than the future; and the third is the cosmological axis – the direction of time in which the universe is not shrinking, but expanding. I have shown that the psychological axis is almost equal to the thermodynamic axis, so it is necessary to direct both the same" [6.268], he put forward the idea.

A competent representative of Existential Philosophy in the formulation of the problem of time M. Heidegger said, "time is the meaning of the existence of things in this being. The main concept of his philosophy, Dasein (this is the existence of a person here and now) — is associated with the temporal. He takes care of the existence of the human being, but the meaning of care is timeless. Being reveals its hidden secret in time", [7. 199] writes M. Heidegger. So existentialists are those who try to explain time socially.

Thus, different societies were characterized by a different understanding of time. In the period leading up to modernity (arrow line of time: Premoderna, Modern, Postmoderna), who interpreted time in a cyclical way to put the issue of limiting time, resisting time, and combating time on the agenda as a social problem. In fact, what is social time? The concept was first used by sociologists Pitirim Sorokin and Robert Merton in 1937 as an asranoic time-ratio concept. In their opinion: "whatever it is, the starting point, that is, as time, always has simple social or complex social consequences, for this reason it is considered every time as a socially significant

event” [8.112-119], E.Jacques is the time of “intentions”, i.e. “lived time of intentions”, as opposed to the astronomical time of “persecution” of social time, T.Hagerstrand describes social time as events, things, time embodied in certain circumstances, P.Shtompka, on the other hand, has several aspects of social time, level of perception, scope, form, divides into types in the direction of the past or the future[9.416] . Such, definitions and descriptions can be cited in large numbers.

We believe that the concept of “social time”, derived from the logic of global changes taking place in society today, can be defined as follows.. In this, the word “Social”, which has entered the Uzbek language from Arabic, lexically means “Community, Society-specific”, in everyday life: 1) on the life of Man and society; 2) defining belonging to the class, class and the like in society; 3) connected with society, relating to society, the public; 4) voluntary service to the needs of society, the public; 5) used to mean community-owned, community-to-community meaning[10.177-178] . Thus, it should be understood that social refers to the continuation of their life activities in the path of noble goals, based on the fact that people compromise on the path of a common goal and unite into certain groups[11.245]. Sociality is also interpreted in many cases as the return of the individual, law, politics, etc.to human and social life on the principles of generality, their service to human beings, that is, their socialization. Accordingly, we also witness the use of a number of concepts such as “socialization of the individual”, “socialization of the right”, “social protection”, “social policy”, “social time”. So, social time is a certain social phenomenon of time that has an objective nature, a time that is transmitted in a way related to circumstances, centuries, years, hours, minutes, etc.of the period.k. the duration, measured by, is a known, specific fragment, point, range of a person's life. The substrate of this time is human activity. Because, they themselves determine the sequence and boundaries of events, divide them into stages.

Social time can be divided into several types by topological and metric characteristics, structural structure of society, age, gender. In general, social time has a multi-layered structure and various manifestations. When covering this issue, The theory of “Deep sociology” developed by G.Gurvich (1894-1965) is noteworthy. It identifies eight types of social time:

1. “Constant time” - constant time is the time of kinship, kinship, unity of gender, local demographics.
2. “Deceptive time” -deceptive time is the time of daily activities, including Order time.
3. “Lost time” - chaotic time-chaotic events, world events and disasters, uncertainties |time of the history that is unfolding.
4. “Cyclic time” is the time of constantly changing events, which we call sadness.
5. “Delayed time” is the time of social symbols and institutions rooted in the past.
6. “Variable time” - Rule time, rhythms and codes. This time also goes back to the past, but points to the future. This is the era of Economics and business.
7. “Forward-thinking word time” is a time of hope and innovation.
8. “Explosive time” is a time of collective creativity and revolutionary change[12] . The philosophical significance of this approach lies in the fact that in the conditions of reforms carried out to take the material and spiritual life of society to a new level, heuristic, that is, it performs the function of determining the “time budget” of each subject in terms of how to use time. This can be shown in a simpler way using the example of the folk proverb “do not put today's work tomorrow”. After all, the question arises of what importance Social time plays in the organization of the process of philosophical upbringing.

What is philosophical upbringing? There are mainly different district views on the issue of finding an answer to this question. The main ones are as follows.

First look. Philosophical upbringing is an area of knowledge that uses various philosophical or philosophical-psychological ideas in the practice of upbringing. A proponent of this view is the

British philosopher representative of the Oxford Research Center for Moral Education R.A.Barrow is.

Second look. This is due to the methodology of linguistic analysis, according to which the main goal of philosophical education is to develop the eloquence skills of the population in the moral language. Around the knowledge of the "language of morality", there are direct centers of moral education, and the task of philosophy is to help individuals understand the role of language in moral thinking. The creators of such a view are the English filesuffs A.Brentom, A.Harrisom, P.Hearst raises the issue of organizing philosophical educational work in a neutralized way based on linguistics, at a time when the trend towards the formation of scientific knowledge is growing in the context of computerization and informatization.

Third look. According to this, philosophical upbringing is a way, a means of delivering cultural values from ancestors to generations. Among those who put forward this idea was the American philosopher T.Bafford, British ethicist K.Stryke, K.Egan et al stand out[13.300].

We believe that without denying any of these views, the concept of "philosophical upbringing" can be defined as follows, based on aktual reality in our country. Philosophical upbringing is the process of forming and improving a physically healthy, spiritually harmonious individual and various communities, mastering all material and spiritual resources created by mankind at certain intervals on the basis of succession, harmonizing religious and secular worldviews about their content and essence, their role in the development of future society. Its difference in other forms of upbringing is its methodological significance.

Methods and means, forms of philosophical education change dialectically, sometimes synergetically, depending on the course of social time. For example, "constant time" is kinship, the unity of gender, how to organize philosophical upbringing in the process of local demographics time, especially when the plurality of people in the neighborhood was associated with ties of kinship. How they behave when holding an event, especially when electing neighborhood activists. It is in this place that philosophical upbringing manifests itself. This situation continues as a "permanent time" until the powers of neighborhood activists expire.

Another example is "deceptive time" - the time of daily activities, including Order time. The validity of this time is clearly visible on the example of the "schedule of classes" in higher educational institutions, teachers and students who follow it. A teacher and student who are not aware of the "schedule" will be the victim of "deceptive time". So, in this process, educational work is carried out with each teacher and students. It is impossible to solve these problems with one form of philosophical education, that is, moral-spiritual education. In this case, it is possible to achieve achievements by systematically applying moral, aesthetic, legal, political, religious forms of philosophical education.

In philosophical education, it is important to value social time. It may refer to:

first of all, time should be appreciated, no one should be a giriftor to the scourge of idleness, boredom;

secondly, time must clearly plan based on the possibilities;

thirdly, it is difficult for time to coincide not with past achievements, but with ideas about the future.

Research on the relationship between philosophical education and social time in the construction of a renewed Uzbekistan:

First, the age groups: the youth layer (14-30 years old), the middle-aged, the elderly, the elderly, the lifestyle of pensioners;

secondly, life cycles: childhood, adolescence, retirement age and stages of family life have a decisive influence on a person's attitude to time;

thirdly, on the organization of the time in the employment status of the social class, or rather on

the organization of working hours (change of place of work, part-time work), etc.; fourth, it is necessary to take into account the relationship of social roles, male and female stereotypes to time.

The decision of the Cabinet of Ministers of the Republic of Uzbekistan dated January 20, 2024 No. 36 "On the Center for increasing the social activity of students and students under the Ministry of Higher Education, Science and innovation of the Republic of Uzbekistan" is a clear example of the relationship between philosophical education and social time.

### **Conclusion:**

According to the decision: "the following are the main areas of activity of the Center:

- organization of socio-cultural events, sports competitions and intellectual competitions, festivals aimed at meaningful Organization of student and student leisure and realization of their talent, support of social activity of students and students, including the implementation of creative projects;
- development and Regular updating of modern and effective methods of scientific-based promotion in increasing the social activity and intellectual potential of students and students;
- conducting and analyzing social research on the continuous study of the problems of students and students, assessing the mental-psychological state, studying the unpleasant situations and problems that are taking place between them, coordination of psychodiagnostic, therapeutic-preventive work carried out in this regard;
- to carry out propaganda work on social networks in order to objectively assess the socio-economic, cultural and educational events taking place in our country and the world, to establish the activities of media laboratories;
- regular improvement of the qualification of tyutors operating in higher education institutions;
- development of proposals to improve the effectiveness of the work of employees of all levels working in the direction of youth issues and spiritual and educational work of the higher, secondary special and professional education system, their assessment (CPI) and promotion;
- promote the organization of tourist visits of students and students to cultural heritage sites of higher and professional educational institutions"[14], - is.

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