

THE PRIMARY CHALLENGES ASSOCIATED WITH INSTRUCTING PHILOSOPHY AT
THE UNIVERSITY LEVEL

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Abstract: *Students from many faculties, disciplines, and training programs engage in the study of philosophy in higher education. Empirical evidence from instructional practice indicates that, in the majority of instances, students tend to see philosophy as intricate, enigmatic, and very disconnected from real-life experiences. The negative perception of philosophy and the resulting attitude towards it, which persists among those who have studied it at university, is undoubtedly influenced by philosophy teachers. These teachers deliver lectures and conduct seminars in a manner that is comfortable and familiar to them, without making efforts to enhance students' cognitive interest or motivation. Generally, academic philosophy instructors refrain from They are contemplating methods to demonstrate to students that philosophy is not an abstract concept detached from reality, but rather intimately connected to their own lives, including their concerns, pains, and joys. They aim to convey that philosophy may be equally engaging and beneficial as the things they spend their spare time on. The article's author, a philosophy instructor, attempts to address three essential inquiries pertaining to the teaching of philosophy from several perspectives: What subject matter should I instruct? What is your teaching methodology? What is the purpose of teaching? The author's challenges, proposals, and insights from psychological, pedagogical, and didactic research can assist philosophy instructors in enhancing students' cognitive engagement, transforming their perception of philosophy from negative to positive, and improving the effectiveness of teaching this subject.*

Key words: *Philosophy, often known as philosophical studies, encompasses the study of teaching philosophy, the history of philosophy, general theoretical philosophy, scholasticism, methodology, didactics, cognitive interest, and motivation.*

Introduction. Philosophy has traditionally been a subject of study in universities, and more recently, it has also been incorporated into the curriculum of certain secondary educational institutions such as lyceums, gymnasiums, and colleges. Through my extensive experience teaching philosophy at Karakalpak State University and other tertiary and secondary

educational establishments, I have arrived at certain conclusions that I aim to succinctly outline in this post. It is not unusual or simplistic to inquire about the nature of philosophy and its capacity for instruction. Curiously, providing a straightforward solution to this issue is somewhat challenging. Although the notion of "philosophy" is widely recognized and recognizable, few individuals possess the ability to provide a precise definition of it. Explanation. There is a debate on whether philosophy should be considered a science. Some argue that it should be classified as a distinct sort of spiritual culture, while others firmly reject this notion. Nevertheless, inquiries occur in both scenarios. If philosophy is considered a science, its subject matter pertains to the fundamental nature of knowledge, reality, existence, and the principles that govern reasoning and logic. If it is considered an autonomous manifestation of spiritual culture, how does it distinguish itself from other manifestations such as religion, art, and science? Answering the issue of what religion or art is much simpler since the subject and fundamental ways of understanding the universe and humanity are clearly defined in each of these kinds of spiritual culture. However, can anybody unequivocally articulate the precise functions, methodologies, and objectives of philosophy? The user's text is "[1]."

Curiously, the philosophers themselves possess the least capability to respond to this inquiry. Indeed, there is nothing extraordinary about this assertion: diverse intellectuals perceive things in distinct ways. The subject and goal of philosophy inherently exclude the attainment of unanimous agreement on the matter at hand. According to the Greek pre-Socratic thinkers, philosophy is the benefit is in the understanding of the vast and varied exterior (in relation to humans) world, as well as the resolution of inquiries regarding its origin, structure, and evolution. Medieval scholastics viewed philosophy as a rational tool to support irrational religious truths, thus acting as a subordinate to theology. According to the German philosopher I. Kant, it is imperative to first understand the cognitive capacities, potential, and limitations of human mind before discussing the universe. Consequently, philosophy should focus on the examination and evaluation of reason, sometimes referred to as "criticism of reason." According to L. Feuerbach, a representative of German classical philosophy, the primary focus of philosophical inquiry is the inherent and immutable essence of man, who is considered the most flawless entity in the world. In the context of Marxism, the thing being referred to is society and the patterns that define its historical progression. According to contemporary positivism, philosophy should serve as the logic and methodology of science. Within the

philosophical tradition of the 19th and 20th centuries known as irrationalism, philosophy is predominantly seen as a kind of creative production. Alternatively, if it maintains its distinctiveness and autonomy, it is closely related to artistic creation. The comprehension and significance of philosophy have consistently evolved, contingent upon the historical era and the perspective of various philosophical movements, schools, or thinkers. What is the definition of philosophy? This question is still unresolved. One may choose to dismiss the difficulty entirely by asserting a definitive and exclusive definition of philosophy or by reaching a consensus on such a definition. WithinAs an illustration of the former, we may use the definition of F. Engels ("Philosophy is the study of the fundamental principles governing the progression of nature, society, and cognition") which is widely acknowledged in modern culture. Another example involves the dogmatic principles, including the "accurate" interpretation of philosophy, that dominate different philosophical organizations. In both the first and second circumstances, dissidents face a similar outcome: they are subjected to persecution and punished through numerous means [2].

From my perspective, given the ambiguity surrounding the topic, approaches, and objectives of philosophy, it is feasible to embrace all of its definitions while still acknowledging the contingent and subjective nature of each one. Philosophy, in my view, encompasses spiritual culture and is one of the disciplines, alongside science, religion, and art, that aims to elucidate, clarify, and comprehend the fundamental and comprehensive aspects of the cosmos and humanity using diverse approaches such as evidence, belief, and aesthetic perception. Given the extensive range of spiritual phenomena, I believe that philosophy can be tentatively referred to as "the science of everything" (using the term "science" metaphorically to denote a field of knowledge, a worldview, and the intellectual and spiritual experiences of individuals). Philosophy distinguishes itself from other types of spiritual culture principally by its comprehensive perspective and extensive examination of many subjects and occurrences. Thus, it primarily serves as an integrative force in the spiritual fabric of society, connecting its diverse manifestations. This fact seemingly elucidates its significant educational significance.

My observations and reflections diverge significantly from conventional notions regarding the subject matter and approach employed in teaching philosophy courses at higher educational institutions. It is worth noting that in secondary educational institutions, philosophy is typically an elective rather than a mandatory subject, resulting in a lack of established teaching

traditions in secondary education. Developing and delivering a training course on any subject mostly revolves around addressing three key inquiries: What subject should I instruct? What is your teaching methodology? What is the purpose of teaching? Let's attempt to address these concerns in a broad manner, namely with the teaching of philosophy courses at higher and secondary educational institutions. It is important to acknowledge that studying philosophy at a university and studying it at school are typically seen as distinct educational endeavors, including separate curricula, materials, and methodologies.

Simultaneously, only the disparities in age among students and schoolchildren are considered. Nevertheless, it is important to consider that philosophy is typically taught as an elective topic in high school and during the first year (or at most, the second year) of university. Consequently, the age disparity between secondary school students and university students in this context is minimal. The probability of the student undergoing substantial personal growth and experiencing major changes in his perspectives on the world and himself within the short period between his last year of high school and his first year of university is low. The student of today is much the same as the student of yesterday, with no significant disparities between them. Further information on this topic may be found in the publications of Russian educators and scholars N.A. Rybakova and O.V. Flerov [3, 4, 5, 6, 7, 8, 9]. Many university philosophy instructors typically start teaching their subject to first-year students by assuming that they have already completed their education at another university rather than coming directly from high school. However, it should be noted that this is not the norm but rather an exception. Consequently, philosophy is portrayed to students as an intricate, abstruse, tedious, and entirely unengaging discipline. Consequently, students are prevented from pursuing any interest in studying it during their initial sessions, and instead, they are deliberately cultivated with a lasting aversion against this subject.

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