



## **THE IMPORTANCE OF USING AN INTERDISCIPLINARY APPROACH IN THE TEACHING OF SOCIAL SCIENCES AND HUMANITIES**

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<b>Article history:</b>	<b>Abstract:</b>
<b>Received:</b> May 26 <sup>th</sup> 2021 <b>Accepted:</b> June 10 <sup>th</sup> 2021 <b>Published:</b> July 11 <sup>th</sup> 2021	This article provides a philosophical analysis of the relevance of using an interdisciplinary approach in the teaching of social sciences and humanities. In this article, the author focuses on the interrelationship of philosophy and science.
<b>Keywords:</b> philosophy, science, society, objective knowledge, problem, approach, method, cognition, knowledge, education, pedagogy, interdisciplinary approach	

In the history of philosophical thought, the essence of philosophy has been variously illuminated. This is because the arguments of philosophers depended on the social and cultural-historical conditions of human life, the solution of issues such as the role of philosophy in science, art, politics, law and knowledge in society and the lives of individuals.

The setting and solution of a problem in science is a testament to the objectivity of knowledge. By adhering to such a factor, scientists strive to obtain a complete objective knowledge of the field in which they are studying. The objectivity of scientific knowledge stipulates that knowledge should not be distorted by the human person. However, personal factors are taken into account on their own where there are factors of the events being studied as part of reality, of course. That is why VA Kharitonov said, "Philosophical knowledge involves the analysis of the role of man in the natural world and in his relations with other people. Therefore, from a philosophical point of view, all issues imply the consideration of personal factors" [146, p.96].

While the formulation and solution of problems are compared in philosophy and religion, religious issues take precedence over the spiritual divine basis, while the philosopher focuses on the role of human thinking. The priest always puts the issues of God first, then man and his personality, while the philosopher puts the issues of man and his place in the universe first [143, p.120].

The peculiarity of philosophical thinking is that it is subject to the requirements of rationality, internal conformity, non-contradiction, proof. It can be said at the outset that these principles are consistent with people's emotional, volitional, evaluative values. Philosophical knowledge, in contrast to the claims of the clergy, reinforces doubt about their existence, life,

culture, history, recent and artistic actions about society.

The most common of the main problems of philosophy are: the problem of being; the meaning of life and the problem of life values; the human problem in the form of a separate set of problems related to the essence of man: the problem of morality (a set of problems related to the norms of life and human behavior); problems of artistic mastery of the world; the problem of right thinking; the problem of the essence of social life; the problem of understanding and explaining history, and b.

To separate branches of philosophical knowledge (philosophical sciences): ontology (Greek ontos-being and logos-word doctrine, i.e. the doctrine of being,)

gnoseology (Greek gnosis-knowledge, cognition and logos-theory, ie the theory of knowledge), axiology (Greek axios-value and logos-word doctrine, theory of values), philosophical anthropology (Greek anthropos-man and logos-doctrine, ie the doctrine of human nature), ethics (Greek ethos-custom, i.e. the doctrine of morality); aesthetics (Greek doctrine of the artistic attitude of man to reality), logic (doctrine of forms and methods of correct thinking) [40140, 219], social philosophy and philosophy of history.

Scientific knowledge and philosophical knowledge are evolving today, encompassing all types of knowledge. Its new branches emerged in the middle of the last century, the philosophy of science, which dealt with the philosophical problems of natural science, and in the past with the general problems of the nature of scientific knowledge; Today we are talking about the philosophy of technology, as well as the philosophy of economics, the philosophy of law,



which studies the general technological laws of human-universe interaction.

In the process of philosophical education, people assimilate past experience, not only through the facts and theories that go into it, but also through their cultural traditions. "The integrative function of the science of philosophy serves to unite the peoples of the world, to unite them for the sake of social security and development" [153, p.38].

On the one hand, the object of cognition differs from the "spontaneous" nature, because as science becomes more and more complex, its objects acquire a more subjective and idealized character. It is nothing more than the emergence of theoretical models of technique and experiment, and therefore it cannot exist under natural conditions. At the same time, the theoretical laws do not apply to reality itself, but to ideal objects artificially reconstructed under experimental conditions.

On the other hand, science and technology must use the objective laws of nature to create and adhere to their theories, otherwise industrial production leads to such catastrophes that they can be even greater than sudden catastrophes. Therefore, the recognition of 'metaphysical' contradictions must be replaced today by philosophical research in which the interaction of the components of subjectivity and objectivity and the interdependent relationship are closely linked to this structure.

Finding a solution to the problem of life and consciousness in the universe, the problem of the primordial singularity of the universe, or the problem of a single theory of space is very important not only for philosophers but for all scientists. Whatever one claims to play a leading role in these and other matters in general, one thing is clear: the further development of science will take place only through the path of unification. From this point of view, it is important to pay serious attention to this issue in the teaching of philosophy. The interdisciplinary approach is widely applied in the philosophical sciences as a result of this need. After all, the current course of philosophy should be based on two principles, namely, interdisciplinary and figurative. O. According to Fayzullaev, it is necessary to involve specialists in various fields in the study of methodological problems that arise at the intersection of different disciplines [135, P.18].

The methodological condition of interdisciplinary research in philosophy is the question of the interdependence of philosophy and science, which means their cooperation in the study of the object. There are different ways to do this. These include using the achievements of one science to solve

problems of other sciences; application of methods used in one field in the inspection of objects in another field, synthesis of various objects to create a complete view of the object and the use of existing theories in the creation of a new system of knowledge, etc. [94, B.464]. Also, the sum of the parameters of scientific activity based on the principle of complementarity and their morphological structural functions, knowledge and skills, theoretical and empirical knowledge are reflected as deeply as possible. This is because non-compliance with the principle of complementarity or deviation from the principle of conformity in the process of scientific research increases the unreliability of the results obtained. This limits the scope of its use.

The principle of complementarity refers to the unexplored side of an object and the expression of its integrity in a structured view. The basis of the principle of complementarity is the recording of all important aspects of scientific activity in the model of science.

The third basis of the interdisciplinary approach is the study of the object under study in terms of some general and specific facts and circumstances. As a result, their sum represents the integrity of the object on each front. It should be noted that this is often helpful in creating a researcher's activity model.

There are several objective reasons for the growing role of the interdisciplinary approach in the teaching of philosophy. The first and foremost reason is the nature of human cognition. In this case, especially scientific knowledge becomes increasingly important methodological. That is why we rely on axioms before we base any new theory. However, the nature of axiomatics is always intuitive: there is no need to prove axioms it is accepted intuitively, on the basis of experience. Then, after the adoption of the system of axioms, the "body" of science is built. This stage involves discursive, logical, proof processes.

Science theorists, science historians justify the development of both science and society in general in relation to information. Indeed, there is a growing trend of integration of philosophical knowledge based on information technology.

"The process of informatization as the next direction of the dynamics of human society requires the development of a number of areas of life. Significant changes are taking place in the field of education in this direction. In particular, due to the scientific revolution and informatization, there is an opportunity to further increase the efficiency of teaching and learning" [11, P.22].



However, today it is possible to develop intuition that is formed as a result of people engaging in philosophy, creativity, art. Thus, along with the objective process of information development, the role of interdisciplinary knowledge, which serves as a bridge between the exact sciences, philosophy and art, is growing. It is difficult to say that creative thinking is necessary for the simple study and teaching of well-known ideas. It is actually an intuitive-reproductive mental process (learning process, formal-logical operations on computers, etc.). However, it will be possible to demonstrate creative thinking through the introduction of interactive teaching methods in this process as well.

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