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THE ROLE OF PHILOSOPHICAL EDUCATION IN THE DEVELOPMENT OF SOCIETY

Rustam Daniyrovich Yuldashev

Head of the Samarkand Regional Department of
Preschool and School Education, Associate Professor,
Doctor of Philosophy (PhD) in Philosophical Sciences.

E-mail: rustamyuldashev361978@gmail.com

Abstract:

The scientific article describes the role of philosophical education and upbringing in the search for alternative ways of developing society in the context of globalization, its methodological significance for the democratic reform of the education and training system of our country, as well as the need to study the multidimensional connections between its objects and subjects in improving the concept of sustainable development society. Philosophical ideas that have scientific and practical significance are presented.

Keywords: Development, stability, instability, philosophical education, philosophical education, development, sustainable development, values, market fundamentalism, goal and principles of sustainable development.

Annotatsiya:

Ilmiy maqolada globallashtirish sharoitida jamiyatni rivojlantirishning muqobil yo'llarini topishda falsafiy tarbiyaning o'rni, uning mamlakatimiz ta'lim va tarbiya tizimini demokratik tarzda isloh qilishdagi metodologik ahamiyati, shuningdek jamiyatni barqaror rivojlantirish konsepsiyasini takomillashtirishda uning obyekt va subyektlari o'rtasidagi bog'lanishlarning ko'p o'lchovli ekanligini tadqiq qilish zarurligi haqida ilmiy-amaliy ahamiyatga ega bo'lgan falsafiy fikrlar bayon qilingan.

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Kalit soʻzlar: rivojlanish, barqarorlik, beqarorlik, falsafiy tarbiya, barqaror rivojlanish, qadriyat, bozor fundamentalizmi, barqaror rivojlanishning maqsadi va prinsiplari.

Аннотация:

В научной статье описывается роль философского воспитания в поиске альтернативных путей развития общества в условиях глобализации, его методологическое значение для демократического реформирования системы образования и обучения нашей страны, а также необходимость исследования многоаспектности связей между ее объектами и субъектами в совершенствовании концепции устойчивого развития общества. Излагаются философские идеи, имеющие научное и практическое значение.

Ключевые слова: развитие, стабильность, нестабильность, философское образование, устойчивое развитие, ценности, рыночный фундаментализм, цель и принципы устойчивого развития.

Introduction:

The twenty-first century has introduced unprecedented and unexpected phenomena, events, and processes into the historical development of humankind. In particular, the increasing dominance of artificial intelligence-based robotics and nanotechnologies in material production processes; the irrational exploitation of natural resources without adequate modernization of outdated techniques and technologies, which has placed humanity under serious ecological threat; the intensification of open competition among developed countries for the redistribution of global influence and for achieving the status of a sole leading power in the world; the transformation of ideological and spiritual confrontation into a field of fierce competition aimed at controlling human consciousness and turning individuals into intellectually dependent “mankurts,” thereby

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undermining moral and spiritual values; as well as the growing commercialization of science and education, which are increasingly becoming spheres of both large-scale and small-scale business activities — all these tendencies can clearly be observed in contemporary society. At the same time, progressive forces striving to counteract such destructive processes are not acting in a sufficiently systematic and coordinated manner.

It is evident that these negative phenomena seriously hinder the sustainable development of human society and contribute to the emergence of economic, ecological, and moral-spiritual crises on a global scale. In brief, all of these processes may be regarded as global threats that obstruct the sustainable development of humanity.

Research Methodology:

Regarding such global threats and challenges, Shavkat Mirziyoyev emphasized the following: “Climate problems have already become the most serious threat to sustainable development. These dangers are even affecting the geopolitical architecture of the world. The negative consequences of climate change are being felt particularly strongly in Central Asia due to the Aral Sea tragedy. Soil degradation processes are negatively affecting the lifestyles of 30 million people. Severe dust and sandstorms have become commonplace. Problems such as shortages of drinking water, air pollution, loss of biodiversity, and declining agricultural productivity are intensifying. These global threats are reaching a dangerous point in our broader region. It is necessary to make extensive use of scientific achievements in combating climate change” [1].

The methodological basis of this research is grounded in philosophical, dialectical, comparative, and systematic approaches to the study of sustainable development and philosophical education. The study also employs conceptual analysis, socio-philosophical interpretation, and interdisciplinary approaches in examining the relationship between philosophical education and the sustainable

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development of society. In addition, scientific views related to stability, instability, and sustainable development are comparatively analyzed on the basis of socio-economic, ecological, and spiritual factors.

Analysis and Results:

Under such conditions, the natural question arises: what should be done to protect our country from these global threats and ensure sustainable development in order to build the foundation of the Third Renaissance — the great dream of New Uzbekistan? In this regard, it is first necessary to clarify the essence of the concepts of stability and instability.

According to “The Explanatory Dictionary of the Uzbek Language,” stability refers to something “established, firm, permanent, dominant, unchanging, and constant” [2]. Based on this definition, stability may be understood as a condition in which an object, phenomenon, or process remains constant, peaceful, and unaffected by external changes. From a philosophical perspective, “stability is the state of relative tranquility of the world, the gradual development of nature and society, and the capacity of material, spiritual, and social systems to function harmoniously at a certain level” [3].

Instability, on the other hand, refers to a condition in which objects, events, and processes do not remain fixed in one state but continuously change under the influence of internal and external factors. Neither stability nor instability possesses an absolute character; rather, both are regarded as inherent attributes of development itself.

Development is understood as the transition of nature, society, and human thinking from one qualitative state to another, higher qualitative state, characterized by growth, elevation, progress, and prosperity. Consequently, the question arises: what is sustainable development?

From the perspective of economic, social, and ecological stability, various scholars have provided definitions of sustainable development. D.A. Kotelnikov

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defines sustainable development as “a model of humanity’s forward movement in which the needs of the present generation are satisfied without depriving future generations of such opportunities” [4]. V.G. Gorshkov considers sustainable development to be “the necessity of improving living standards and ensuring social security in a way that enables the realization of economically and ecologically stable development tasks” [5]. According to V. Khlobistov, sustainable development is “a methodological orientation aimed at national socio-economic growth” [6]. M. Jacobs defines it as “a form of social development in which the impact of development on the environment remains within the economic capacities of the biosphere and does not destroy the natural foundations of human activity” [7]. L.S. Griniv interprets sustainable development as “ensuring the stable functioning of ecological and economic systems through the implementation of the noosphere concept” [8].

By philosophically generalizing these approaches, sustainable development may be defined in a broader and simpler sense as a system of activities aimed at the comprehensive progress of society through the rational and efficient use of natural resources without damaging the ecological environment, the effective utilization of scientific and technological achievements in the production of material goods, and the creation of spiritual values in accordance with universal and national moral principles for the sake of humanity’s prosperous future.

If we analyze the rational essence of the above-mentioned definitions and interpretations, it becomes clear that the sustainable development of human society largely depends on the system of education and upbringing, the essence of which is determined by its orientation toward ensuring the continuity and permanence of human civilization. For this reason, the socio-philosophical study of the educational process acquires particular significance due to several important factors. First, all forms of knowledge created by humanity are increasingly gaining the status of values and becoming instruments of education and upbringing. Second, science is rapidly integrating with production processes

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and transforming into a direct material force. Third, information technologies are expanding beyond all conventional boundaries, which, in turn, indicates that the educational system is lagging behind the rapid development of natural sciences and the profound transformations occurring in economic life.

At present, market fundamentalism has emerged as a social tendency that exerts a negative influence on the process of education and upbringing, which itself constitutes one of the principal factors — and even attributes — of sustainable social development. Such an approach measures all aspects of development exclusively according to the criteria of material wealth accumulation. This tendency manifests itself through several destructive processes:

- a) the ruthless exploitation and depletion of strategic natural resources despite the intensifying global ecological crisis;
- b) the devaluation of human life as the highest value, including disregard for universal and national cultural values;
- c) attempts to ignore state sovereignty and seize the natural wealth of other nations;
- d) efforts to “recreate” a new generation designed to serve the ideological interests of changing political powers;
- e) the upbringing of the so-called “new generation” within “social” institutions based primarily on market-oriented service principles.

Under such conditions, the search for alternative pathways of social development based on education and upbringing has rightfully become one of the most urgent issues of contemporary society. In the context of the contradictions and crises occurring throughout the modern world, one of the alternative directions for overcoming these challenges is the concept of sustainable social development based on education and upbringing, which has been advanced by statesmen and scholars [9].

The principal objectives of the sustainable development concept include eliminating poverty and hunger; protecting public health and improving living

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conditions; establishing and developing a system of quality education and upbringing; achieving gender equality; ensuring access to clean drinking water and environmental protection; providing affordable clean energy; creating new jobs and achieving economic prosperity.

The fundamental principles of the sustainable development concept include the integration of socio-economic, political-legal, and ecological aspects of social development; the sovereign use of natural resources by each country within the framework of international law; ensuring intergenerational continuity and equality in mastering scientific achievements; observing precautionary measures in the implementation of or accession to international agreements; encouraging active public participation and guaranteeing free access to information. In general, these principles are continuously being clarified, revised, and supplemented in accordance with the demands of contemporary development.

Consequently, the question naturally arises: how is sustainable development being realized on planet Earth today? It is evident that humanity as a whole, including our country, is currently facing profound socio-economic crises. Such global crises, which affect every individual, family, and social community, cannot be overcome solely through technotronic means and methods such as technical, technological, economic, or managerial instruments. Instead, it is necessary to transform people's national mentality, ideological worldview, and axiological life orientations. Accomplishing this task requires philosophers and scholars not only to conduct research aimed at adapting society at the global level, but also to study individual countries, social groups, and especially younger generations.

In ensuring the sustainable development of society, the sphere of education and upbringing plays a decisive role as an integral structural component, because it is precisely education that is responsible for creating the material, spiritual, and organizational conditions necessary for the development of individuals' scientific and practical abilities and for preparing them for life in the era of globalization.

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A state administration system led by public officials and social leaders formed through continuous philosophical education and upbringing gains the capacity to make correct and people-oriented decisions concerning politics, economics, finance, ideology, education, social and natural sciences, culture, information, and communications. Therefore, correctly adopted decisions and their effective implementation undoubtedly serve as the foundation for building a new type of “social, legal, sovereign, democratic, and secular state” in which “human interests are above all else” [10;11].

In this regard, studying the process of education and upbringing as one of the key factors in ensuring the sustainable development of society is of particular relevance, since education and upbringing reveal the adaptive and socializing capacities of various spheres of society. Through teaching and educating new members of society, they transform people’s worldview and determine the type of culture they should possess. At the same time, they equip individuals with the knowledge necessary for shaping and implementing the directions of social development. All these factors create the basis for developing a new philosophical model for ensuring sustainable social development through a socio-philosophical analysis of education and upbringing. Consequently, this places on the agenda the urgent task of deeply studying conceptual ideas related to education and upbringing and developing a concept of sustainable development possessing socio-philosophical significance both on a global scale and within individual countries.

Philosophical education and upbringing serve as the methodological foundation for analyzing the theory and practice of the modern educational system, which, in turn, is of great importance in developing new concepts for the advancement of this sphere. Although philosophical education and upbringing possess sufficient and effective theoretical and methodological potential for studying educational problems, research in this direction is still inadequate. The methodological function of philosophical education and upbringing as both a

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theoretical and practical discipline is manifested in the development of a system of general principles and methods of scientific cognition related to the analysis of educational problems and the socialization of the individual.

From our perspective, philosophical education may be understood as a system of scientific and practical knowledge that forms a specific mode of philosophical thinking concerning changes occurring in various spheres of nature, society, and human existence — including economic, political, technological, pedagogical, psychological, and moral dimensions — based on the most general and fundamental laws and interrelations of modern educational processes. Philosophical upbringing, on the other hand, may be defined as a set of practical activities aimed at cultivating morality, virtues, and ethical qualities in individuals on the basis of the essence and meaning of all material and spiritual values created by humanity.

The primary objectives of philosophical education are: first, the analysis of educational reality within the context of the common problems of humanity; second, the study of the relationship between philosophical education and other educational theories; and third, the identification of the distinctive characteristics of educational relations, including their goals, means, ideals, and social functions. Under the conditions of democratic reforms being carried out in our country, it is necessary to examine educational problems arising in the sphere of education from a philosophical perspective within the general context of the entire educational system. In this regard, the advantages of philosophical research in education lie in its ability to comprehensively analyze educational problems by considering their praxeological, axiological, and other dimensions. However, one of its limitations is that educational problems awaiting solutions may become “blurred” among the broader range of social issues existing in society. This occurs because priority is often given to studying the technological aspects of the educational system due to practical realities and imposed social obligations.

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It is well known that the democratic reform of the educational system in our country requires interdisciplinary research into the complex and multifaceted problems of education and upbringing. In this regard, it is advisable to analyze and describe this system primarily on the basis of the methodology of social philosophy. Such a methodology is necessary for the comprehensive study of educational problems from sociological, psychological, pedagogical, and other perspectives. It should be emphasized that although the pedagogical aspects of education and upbringing have been studied to a certain extent, their philosophical, sociological, and psychological dimensions remain insufficiently explored.

The ongoing process of globalization throughout the world inevitably affects the sphere of education and upbringing by filling the existing educational system with new content. This, in turn, requires special philosophical research. Among the most important issues is the study of the system of interactions between the objects and subjects of education and upbringing. The continuous and uninterrupted dialogue between ancestors and future generations in the form of historical spiritual and material heritage ensures the achievement of educational goals. Conversely, abandoning such continuity leads to the disruption of the educational system and the degradation of national values.

Currently, both domestic and foreign literature present diverse opinions concerning the role of education in social development and in revealing the interrelationship between humanity and nature. For example, B. Ziyamukhamedov defines education as “the process of systematically imparting and acquiring knowledge” [12], while L.Yu. Nikolaeva describes education as “the process of forming and modernizing an organic subject-system” [13]. Regardless of the concept of sustainable development, these views interpret education as a social process.

Many studies and concepts devoted to examining the essence, conditions, and possible scenarios of sustainable development have been proposed. These studies

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generally focus on three main aspects: first, revealing the theoretical origins of sustainable development concepts, particularly the role of philosophical, sociological, and natural scientific ideas in transforming development trajectories [14]; second, providing a certain historical continuity to sustainable development ideas [15]; and third, studying methodological issues related to transforming various spheres of human activity — including science, education, economics, and technology — in accordance with the criteria of sustainable development [16].

In reality, despite the existence of numerous significant studies worldwide devoted to education, upbringing, and sustainable development, the philosophical study of education and upbringing as factors ensuring sustainable social development has not yet been systematically organized in our country, particularly under the conditions of ongoing democratic reforms. However, the realization of the dream of New Uzbekistan is impossible without addressing this issue comprehensively.

In our opinion, it is appropriate to employ the methodology of social philosophy in general and the methodology of the philosophy of education in particular when studying this problem. The philosophy of education serves as a methodological guide for understanding educational processes dialectically and synergistically. It transforms knowledge about education and upbringing into a philosophical concept and enables the conceptual integration of all knowledge related to education. As an interdisciplinary field, the philosophy of education makes it possible to analyze upbringing holistically as a factor ensuring sustainable social development. At the same time, it is important to employ elements of comparative analysis, systemic approaches, and interdisciplinary methodologies.

Comparative analysis enables the study of the general spatial and temporal foundations of education and upbringing as factors of sustainable social development, while also identifying the specific features of particular historical periods and regions. The systemic approach allows for the identification of

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education and upbringing as systemic factors of stability under the objective conditions of human existence in conjunction with subjective factors. The necessity of an interdisciplinary approach is connected with the fact that the research addresses issues situated at the intersection of social and political philosophy, pedagogy, philosophy of education, cybernetic epistemology, philosophy of nature, and related disciplines.

Conclusion and Recommendations

Summarizing the ideas presented above, it can be concluded that all the characteristics inherent in philosophical education and upbringing serve as a scientific and practical methodological basis for ensuring the sustainable development of society. For this purpose, it is first necessary to make effective dialectical use of the spiritual heritage left by world thinkers in the fields of philosophy and education and to develop scientific research programs entitled “Philosophy of Education” and “Philosophy of Upbringing” as the methodological foundation of philosophical education and upbringing. Based on the results obtained, it would be appropriate to create and implement monographs, textbooks, teaching manuals, and other scientific and practical materials. As Shavkat Mirziyoyev emphasized: “In order to raise the knowledge and intellectual level not only of young people but of all members of our society, we first need enlightenment, knowledge, and high culture. Where there is no knowledge, there will inevitably be backwardness, ignorance, and deviation from the right path. The greatest wealth is intellect and knowledge; the greatest heritage is good upbringing; and the greatest poverty is ignorance” [17].

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