

**SCIENCE**  
**PROBLEMS.UZ**

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Actual problems of social and humanitarian sciences  
Актуальные проблемы социальных и гуманитарных наук

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**2024**

# **SCIENCEPROBLEMS.UZ**

## **ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ**

*№ 3 (4) - 2024*

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-  
ГУМАНИТАРНЫХ НАУК**

**ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES**

**ТОШКЕНТ-2024**

## **БОШ МУҲАРРИР:**

Исанова Феруза Тулқиновна

## **ТАҲРИР ҲАЙЪАТИ:**

### *07.00.00-ТАРИХ ФАНЛАРИ:*

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

### *08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:*

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Ҳожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

### *09.00.00-ФАЛСАФА ФАНЛАРИ:*

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулув Жамолiddиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудир;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

### *10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:*

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

#### 12.00.00-ЮРИДИК ФАНЛАР:

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

#### 13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Ҳашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Қаюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохидат Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

#### 19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психология кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

Содиқова Шоҳида Мархабобевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

#### 22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

#### 23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атақулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

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### ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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#### Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

## МУНДАРИЖА

### 07.00.00 – ТАРИХ ФАНЛАРИ

*Hamroyev Asliddin Umed o'g'li*

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### **SOCIOCULTURAL ASPECTS IN KARL POPPER'S PHILOSOPHY IN THE CONTEXT OF MODERN EDUCATION**

**Abstract.** In this article, the author explores the philosophy of Karl Popper through its socio-cultural implications for modern education. Using the Popperian criteria of critical rationalism and the concept of an open society, as well as his method of social engineering, the author demonstrates the significance of these ideas for the transformation of education and pedagogy in modern times.

**Keywords:** society, culture, education, pedagogy, open society, falsification, freedom, social engineering.

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### **СОЦИОКУЛЬТУРНЫЕ АСПЕКТЫ В ФИЛОСОФИИ КАРЛА ПОППЕРА В КОНТЕКСТЕ СОВРЕМЕННОГО ОБРАЗОВАНИЯ**

**Аннотация.** В данной статье автор рассматривает философию Карла Поппера с точки зрения ее социокультурных аспектов, актуальных для современного образования. На основе критерия Поппера, критического рационализма, концепции открытого общества, а также метода социальной инженерии, автор показывает актуальное значение этих идей в трансформации образования и педагогики современного времени.

**Ключевые слова:** общество, культура, образование, педагогика, открытое общество, фальсификация, свобода, социальная инженерия.

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### **ZAMONAVIY TA'LIM KONTEKSTIDA KARL POPPER FALSAFASIDAGI IJTIMOIIY-MADANIY JIHATLAR**

**Annotatsiya.** Mazkur maqolada muallif Karl Popper falsafasini uning zamonaviy ta'lim uchun ahamiyatli bo'lgan ijtimoiy-madaniy jihatlari nuqtai nazaridan ko'rib chiqqan. Popper mezoni, tanqidiy ratsionalizm, ochiq jamiyat kontseptsiyasi hamda ijtimoiy injeneriya usuli asosida muallif ushbu g'oyalarning bugungi ta'lim va pedagogika uchun ahamiyatli tomonlarini ochib bergan.

**Kalit so'zlar:** jamiyat, madaniyat, ta'lim, pedagogika, ochiq jamiyat, falsifikatsiya, erkinlik, ijtimoiy injeneriya.

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**Introduction.** Karl Popper's philosophy has a special place in the history of 20th-century philosophy, as it touches on various aspects of life, such as science, culture, economics, politics, and education. It is worth noting that Popper himself considers important aspects of scientific development, such as its logic and criteria for scientific knowledge. However, the most significant part of Popper's thought is social philosophy. Specifically, he advocates for the concept of open society, which is a philosophical and socio-political idea that is manifested in modern political trends at the global level. In addition, Popper emphasizes education, as he believes it is the basis for societal growth [1, 84]. Understanding the socio-cultural dimensions of Popper's thinking is crucial, as it forms the conceptual foundation for his ideas on education.

**Literature review and methodology.** The methodological basis for the presented research is based on methods such as analysis and synthesis, deduction, and a systematic and comparative approach. In addition, comparative studies have been used as the basis for this work, both from a methodological and scientific-theoretical perspective.

In this study, the author directly relies on the works of Karl Popper, particularly in the fields of philosophy of science and social philosophy, such as “The Logic of Scientific Discovery”, “Poverty of Historicism”, and “Open Society and Its Enemies”. The author also analyzes those aspects of Popperian philosophy that are significant for their socio-cultural understanding. Other studies are also cited, including those by a number of specialist researchers, such as O.Kuhne, L.Leonardi, L.Berry, J.Shearmur, M.Mohammadi Alamuti, D.Corson, R.Karimov, K.Saidova and R.Bekbaev.

**Discussion and results.** Karl Popper's scientific and philosophical views were largely focused on the study of knowledge and its scientific character [2, 29]. He also discussed the prospects for the further development of science, and this was reflected in his work, such as “The Logic of Scientific Discovery” (1934), in which he drew attention to the fundamental differences between science and philosophy. Science, as Popper saw it, had a specific object of research. On the other hand, the object of philosophy was more general and abstract, and what a philosopher encountered was a “heap of ruins” [3, 16]. Despite this, Popper acknowledged that philosophy could pose specific problems, including the problem of social and political development. The scientist has developed a holistic, socio-philosophical concept of an open society. In this concept, he draws attention to the historical development of society and the question of its patterns and ways of managing social development. It is also interesting to note that this concept has its own political reflection and relevance in today's world. In particular, modern research has drawn attention to the fact that the shift in modern political paradigms has actualized the concept of an open society more than ever before [4, 342].

So, Karl Popper's philosophy, in its socio-cultural interpretation, is based primarily on his concepts of knowledge and the scientific nature of knowledge. This is an important foundation for any social transformation, as it is knowledge that drives social change. However, how does one understand that knowledge to be scientific in nature, and how can it be differentiated from metaphysical thought? It is known that the issue of distinguishing between scientific and philosophical knowledge has been considered by positivists, neo-positivists, and later post-positivists. Positivism, in particular, has reduced philosophy down to the level of an unnecessary field of study, as it has no practical applications. At the same time, Comte

introduced the idea of positive philosophy, based on empirical evidence. Developing a reliance on empiricism, E.Mach and R.Avenarius formed a second positivism or empiriocriticism, aiming for a critical analysis of experience while still denying the value of philosophical research. The third positivism or logical positivism, which was also based on empiricism and the principle of verification, tried to develop a scientific philosophy based on logical-linguistic constructs of epistemology. Despite the consistent refutation of philosophy in all three stages of positivist development, they have failed to move away from the metaphysical foundations of science. In fact, O.Comte's concept of historical development forms the basis for philosophy of history. The teachings of second and third positivisms represent a philosophical understanding of science. However, logical positivism proposed an important criterion for the scientific nature of knowledge - the principle of verification. This principle implies that knowledge must be empirically verifiable. Popper criticized this principle for being based on inductive reasoning and proposed the principle of falsifiability, which states that knowledge must be capable of being refuted on an empirical basis. Therefore, scientific knowledge provides an explanation for specific phenomena or processes, but it cannot be considered the ultimate truth [3,18]. An example of this can be seen in Popper's view of psychoanalysis. The theoretical foundations of psychoanalysis provide explanations for various situations from different perspectives, but these explanations cannot be empirically refuted [5, 33-34]. Consequently, it cannot be hypothetically refuted either, which means that psychoanalysis is not scientific in the strict sense. An important advantage of Popper's criterion is that it encourages the development of scientific knowledge. This is because established scientific theories are not considered unchangeable and eternal truths. Instead, they are seen as evolving over time. An example of this can be found in the field of classical and quantum physics, where established theories have been replaced by new ones. Although it can be difficult to apply falsificationism, it does indicate that no social theory or practice can be considered finite. Instead, they need to be continuously revised and replaced. This helps to overcome political dogmatism and supports individuality and freedom, while also preserving democratic values. The Popperian approach calls for the identification of errors and shortcomings within various socio-political ideas and structures. This helps to further improve these systems and ideas, making them more effective and efficient. At the same time, some people still believe that there are theories that cannot be proven wrong, meaning that the Popper criterion can't be applied to all knowledge [6].

We can see that the principle of falsification, as proposed by Karl Popper, has not only scientific, but also socio-cultural applications. In a sense, the concepts of critical rationalism and open knowledge are grounded in this principle, according to which knowledge and all information should be freely accessible to all members of society. This contributes to the development and progress of society, and Karl Popper proposed the concept of an “open society” based on this idea. Essentially, this concept aims to “open up” a closed society [7, 2], and Popper provides a fundamental argument against historicism based on the criticism that historical predictions or predictions are the main task of social science [8, 3].

This implies the following positions of Popper's criticism of historicism:

1. Historical determinism, which denies free will and the role of chance in historical events.
2. Historical relativism, which makes universal ethical norms contingent on the historical context.

The latter, according to Popper, opens the door to various doctrines, including dogmatic and totalitarian ones, which he refers to as Marxism. Marxism is based on Hegel's philosophy, which is a continuation of Aristotle's [9, 2-7]. Popper does not believe that Aristotle was a historian, but only considered his ideas to be a limited continuation of Plato's philosophy [9, 7]. Popper also rejects Plato's ideas, especially his idea that:

- ideas exist outside of experience and are more important than things;
- there is an absolute truth that determines human fate;
- Plato's social philosophy leads to totalitarianism and the "tyranny of the wise".

The key principle of Plato's political agenda was "to prevent all political change!" [10, 74]. This had a significant impact on the development of many political theories, and especially Hegelianism and Marxism. These two philosophies can be considered to be the purest forms of historicism. Hegel, through the use of the dialectical method, hyperbolized the importance of the absolute idea and limited the possibilities for its criticism. He also formulated the formula of historical determinism, which states that history is determined by the will of the absolute idea:

#### Thesis – antithesis – synthesis

For Hegel, this formula has an absolute nature, and it can be applied not only to historical and political processes, but also to science in general. Therefore, freedom or chance in historical development is not acceptable. Additionally, Hegel's historical philosophy and his political ideas support totalitarianism. Popper argues that the idea that history moves towards a certain ideal state may lead to a disregard for freedom and human rights. It is also worth noting that Hegel's ideas cannot be refuted, and thus they are not scientific.

Popper's criticism of Marxism is even more severe. In particular, the historical materialism and determinism of Marxism make the historical process depend on economic factors, but they do not take into account other social, political, and cultural factors. Popper referred to Marx's approach as economic historicism [9, 94], which moves into the political context and forms a holistic totalitarian concept that suppresses political will and human freedom. It must be said that this criticism, which essentially reveals the shortcomings and criticisms of historicist and totalitarian authoritarian concepts, aspires to an open society. And the key characteristics of an open society include the following:

- political pluralism and freedom of thought, ideas, and beliefs;
- the rule of law and civil liberties;
- active participation of citizens in political processes;
- openness and transparency of social management processes;
- inviolability of individual human rights.

However, how can you "open" a closed society? Popper suggests a method of social engineering, and he differentiates between step-by-step social engineering and utopian social engineering [10, 18]. And the differences between them can be summarized as follows:

1. Ideological orientation. Utopian social engineering is characterized by a specific ideology, while stepwise social engineering is built on the plurality of ideas and ideologies.
2. Goals. Stepwise social engineering aims for a gradual and planned transformation of society through the reform of social structures and institutions, while utopian social engineering strives to create an ideal society with an appropriate social order.



3. Citizen engagement. In the utopian approach, change is implemented without widespread public discussion and involvement, while the phased approach encourages broad citizen participation in decision-making, including feedback and democratic processes.

The process of opening a closed society through social engineering is a lengthy and complex one, requiring an increase in the education of citizens, their political culture, and the development of civil society. Fundamental political reforms are also necessary. Education is key, as it not only affects the level of a person's knowledge and culture, but also their moral and political awareness. Popper criticized modern education for its impersonal nature, arguing that attempts to instill high values among students are unsuccessful and instead lead to the opposite result [11, 87]. The standardization and bureaucratization of the educational system led to a focus on individuality being lost, turning students into parts of a mass. The focus on testing and overly bureaucratic evaluation procedures also contribute to this “depersonalization”. From the point of view of Popperian philosophy, this not only neutralizes individuality but also limits freedom and creativity. An important value for Popper is the principle of falsifiability and a critical approach. Therefore, strictly standardized educational practices and procedures, as such, do not imply their own refutation or critical analysis. Education, in order to grow on its own, must challenge these practices and procedures.

Popper believed that learning through the scientific method and developing skills for analyzing, evaluating, and criticizing ideas were important foundations for organizing an effective educational process. He argued that only scientifically based knowledge could change society and the world at large. According to Popper, the current educational system cannot prepare students for a rapidly changing world due to its shortcomings. Therefore, he advocated for more flexible and innovative learning approaches that would help students adapt to new challenges and technologies. Along with emphasizing scientific knowledge and critical analysis, Popper also emphasized the importance of moral development in education. He believed that education can instill in students a sense of responsibility, empathy, and mutual respect, as well as instill a sense of morality and ethics. The state's role in education was also significant, as Popper argued that if the state followed the path of total planning and monopolization, it would put education at the service of a utopian goal instead of the best interests of students. It must be noted that in this context, education also plays a significant role as a political weapon [11, 89].

The transformation of education calls for reforms in pedagogical methods and technology. From the perspective of Popper, education is tasked with creating such technologies and methods that would contribute to the following:

1. A personalized approach to learning and its individualization.
2. Learning through collaborative efforts.
3. The development of critical thinking and creativity.
4. The integration of modern technologies into the educational process.
5. The development of social and interpersonal skills.
6. A focus on self-development and self-education.
7. The consideration of cultural diversity and individual characteristics.

Based on the above, it should be noted that Popper's approach actually requires a synthesis of constructivism, differentiated approaches, and problem-based learning. Within the context of problem-based learning, critical rationalism holds promising potential for its

application [12]. However, this alone is not sufficient, and therefore, pedagogy and the philosophy of education need to be developed in order to create a new theory of learning that meets the above criteria.

**Conclusion.** Karl Popper's philosophy, in the context of its educational perspective and socio-cultural interpretation, is based on the concepts and approaches that the scientist developed for scientific knowledge and science in general. The fundamental position here is occupied by the principle of falsifiability, which contributes to progress and the growth of scientific knowledge. When transferred to social processes, it leads to the development of society. Popper, criticizing historicalism and totalitarian ideas, emphasizes the need for fundamental reforms through a method of phased social engineering. He believes that these changes can be achieved through education, which will develop a critical, scientific approach to analyzing modern problems and promote creative skills for proposing solutions. Additionally, it will foster constructive socio-political action with high moral standards. Based on his ideas and concepts, Popper adopts a critical approach towards modern education, noting its overly standardized nature, bureaucratic structure, and lack of personalization. However, he believes that these shortcomings can be overcome through a critically rational approach to established principles and theories of education. This approach aims to open up closed societies and lead to large-scale social and political transformations, with a focus on respecting the rights and freedoms of individuals. Karl Popper's ideas have become increasingly important for modern pedagogical and educational philosophy as they contribute to the gradual opening up of closed societies and the implementation of socio-political reforms that foster respect for human rights.

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## АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

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