

THE EMERGENCE AND DEVELOPMENT OF THE SCIENCE OF PEDAGOGY*Karshiyev Jaxongir Abdirayimovich**Teacher of the Uzbek-Finnish Pedagogical Institute*

Abstract.In this article, the research of the laws, structure and mechanisms of the educational process of pedagogy, the content and principles of educational and educational work, the forms and methods of their organization, the history of the emergence and development of pedagogy are cited.

Key words:pedagogy, education, upbringing. Avesta, personality, ethics, methodology, didactics, information, defectology, defect.

The term pedagogy is ancient and comes from the Greek word "paidagogos", which means "child leader". According to historical sources, in ancient Greece, a tutor who took his master's children for walks, took care of them, taught them military skills, that is, slaves, was called a "pedagogue" (child leader). Later, people who received special training and took up pedagogy as their profession began to be called pedagogues.

Pedagogy (Greek: paidagogs) is a set of sciences that studies the theoretical and practical aspects of upbringing, education, and information. The subject studied on the basis of a specialized program at pedagogical institutes and some other educational institutions is also called pedagogy. Pedagogy, as a science, deals with the theoretical foundations of child education. A modern pedagogue, together with children, is engaged in the educational, cultural and spiritual-enlightening education of adults. In the Republic of Uzbekistan, educators are approached as the main means of forming the spirituality of a well-rounded person. The main function of a pedagogue is to educate, train and form a person. The education of a person is considered a basic concept in pedagogy and means the joint activities of the family and society aimed at forming a well-rounded person. With the help of education, the spiritual aspects of the human personality are intended to be established. The transformation of worldview, beliefs, views on goodness, beauty, goodness, justice and skills into personal qualities is carried out only with the help of education. The concept of education is expressed as an activity aimed at mastering the set of knowledge, skills and qualifications necessary for living among people, living in life and acting. As a result of education, a person is provided with the necessary knowledge and in the future has the opportunity to receive specialized information of various levels. As a result of upbringing and education, certain personal qualities are formed in a person. Through upbringing and education, a person acquires spiritual and intellectual qualities that he did not have before. This continues throughout the life of a person and is a factor in his development.

As a science dealing with a person and his formation, pedagogy is inextricably linked with philosophy, ethics, aesthetics, cultural studies, psychology, economics, political science, demography, history, literature, medicine, mathematics and other sciences. In the development of the science and practice of pedagogy, the theoretical foundations of these sciences, research methods, methods of determining, analyzing and generalizing scientific conclusions are used.

There are several areas and departments in pedagogy that arise from the study of which aspects of the educational and upbringing processes. The field that deals with the goals, objectives, principles and methods of teaching is didactics. The issues of forming the moral qualities of a person, the formation of spiritual aspects such as beliefs, worldview, and ethics are included in the educational theory and practice of pedagogy. The laws of organizational and pedagogical work, such as the organization, organization, and management of education, are developed by the school science branch of pedagogy. Pedagogy always works with people of a certain age, with certain life and intellectual experience. Therefore, taking into account the age characteristics of the learner is of decisive importance in determining the laws of pedagogy.

Methodological (teaching) disciplines that teach the laws and methods of teaching individual subjects are also considered areas of pedagogy. In relation to these, didactics is a general methodology, and the methodology of each individual subject is considered private didactics. However, this limitation is rather conditional. For example, the methodology of teaching literature is considered a special didactics in relation to didactics, while at the same time it acts as a general methodology in relation to the methodology of studying the history of classical literature, the methodology of studying foreign literature, and the methodology of studying folk oral art. Special methodologies can develop only on the basis of general didactics and its theoretical generalizations. At the same time, the didactic laws applied to each specific subject are enriched by the uniqueness of the experience of teaching that subject, concretize the general aspects, and reveal the universal aspects of teaching in each uniqueness.

Defectology is a branch of pedagogy that deals with the psycho-physical characteristics of the development of children with physical or mental disabilities, their peculiarities in upbringing, education and formation. Defectology is divided into such branches as typhlopedagogy, surdopedagogy, oligophrenopedagogy, and logopedagogy, depending on the type of physical disability the child has and the orientation of the education given to them. The history of pedagogy studies the content, form, and direction of the world or national theory of education, the science of didactics, and its practice in different periods of social development, the methods and forms used, and the results achieved.

Since the beginning of the 20th century, the science of comparative pedagogy has emerged as a separate branch of pedagogy. It studies the pedagogical views and education systems of different peoples of the world in a comparative-genetic way. This branch of pedagogy allows us to compare the most advanced methods and approaches to education and upbringing, to apply those that are appropriate for the purpose to a specific national pedagogical science and practice. Although comparative pedagogy has not yet been formed as a separate science in our country, serious research has been carried out in this area.

Pedagogy is the oldest type of human activity. It is a science and practice that emerged with man and ensures his humanity, his life as a family, community and society. It has existed since the time when humanity began to study existing experiences and teach them to others, that is, since the emergence of Pedagogy and only because of this. Initially, it had a purely practical nature and was intended to teach young people the life experiences gained by humanity over many years in a short period of time. This pedagogy was manifested in the form of customs, habits, traditions. That is why folk pedagogy arose first. For example, according to Uzbek folk pedagogy, younger children do not reach out to eat before older ones, older children must reach out first to meet, issues are not discussed with their fathers, and adults are not talked back to.

As humanity's life and intellectual experience increased, lifestyles became more diverse, the division of labor emerged, and various disciplines began to emerge, Pedagogy also became a

separate field of human activity. A system of views on education and upbringing was formed. However, these were not immediately manifested as pedagogical theoretical systems, but in the form of views, beliefs, and wisdom related to the upbringing of national thought. With the advent of writing, pedagogical views began to be transferred to writing. At the center of the teachings of ancient thinkers on education and upbringing was the desire to strive to form a mature person. Various cultural and educational monuments in Sumer, Egypt, China, India and Central Asia are not only examples of material culture, but also a great pedagogical heritage of their time. Although the pedagogical views that emerged in ancient times were more practical in nature, they later made a huge contribution to the formation of Pedagogy as a separate discipline. Since pedagogy had a decisive influence not only on the morality and spirituality of mankind, but also on its intellectual development, its level of development occurred in accordance with the prosperity of society. The development of a number of countries, and the backwardness of others, was often due to the state of pedagogy in that country. In particular, the peoples of the East, despite the fact that they created the oldest and most advanced system of pedagogical views in their time, did not improve this system in accordance with the requirements of the present day, and therefore later fell behind in terms of the development of science.

It should be said that Marxist philosophy, like all social phenomena, tried to explain pedagogy in accordance with the socio-economic patterns it invented. Based on this, pedagogy was considered to have a party-class nature and explained that the pedagogy of different classes is significantly different from each other and contradicts each other. Also, according to the Marxist approach, pedagogy is consistent with socio-economic formations, that is, with a change in the system, it radically changes and the previous pedagogical system is completely denied. However, science has shown that the history of mankind does not consist of the five formations stated in Marxism. Consequently, it became clear that the conclusions drawn in accordance with this are artificial and unscientific. Uzbek pedagogy has a very ancient history, and its initial roots go back to the Avesta, Urkhun-Yenisei writings, and Selungur culture. The views on noble thoughts, noble words and noble deeds in the Avesta, on giving people spiritual enlightenment, are the first examples of written national pedagogical views, aimed at forming a mature person. The Islamic religion and the teachings of Sufism play a decisive role in the development of national pedagogy. Because the Holy Quran, Hadith and the teachings of Sufism were centered on the formation of morality and the spirituality of a perfect person. A perfect person could be formed through education, that is, through Pedagogy. The perfect person dreamed of by Al-Farabi's "People of Virtue", Al-Biruni, Ibn Sina's philosophical views, the perfect people described in the works of Yusuf Khos Hajib, Ahmad Yugnaki, Abdukhaliq Gijduvani, Ahmad Yassawi, Bahauddin Naqshband, Alisher Navoi, Babur, Mashrab stood at the center of Uzbek pedagogy. Starting from the 17th century, attention in national pedagogy increased not on the essence of education, but on its external aspects, without taking into account the demands of life, and there was a disconnection from the life ground. As a result, the development of society slowed down, and there was a decline in socio-political life. The narrow-mindedness and one-sidedness in pedagogy moved to the mentality of individuals, and from there to social orders and political devices. The entire state was divided into khanates. Disagreements and quarrels flared up within each of the khanates. Because, The spiritual role models of society and the people living in it were not well established.

During the Russian occupation and the Soviet era, national pedagogy experienced a period of strong decline. True, it was during this period that it was formed as a separate field of science. However, Uzbek pedagogy during the Soviet era was a science built entirely on Western

foundations and based on foreign principles. It did not take into account the spiritual experience of the nation and its traditions formed over the centuries. That is why foreign pedagogy, built entirely on the basis of atheism, failed to achieve the desired results.

As a result of Uzbekistan's independence, the national consciousness was freed from the stranglehold, ideological mold, and the pressure of acting according to orders. This made it possible to establish pedagogy in a way that was consistent with sound reason, national spirit, and traditions. Today's Uzbek pedagogy is developing in a way that takes into account the subtleties of the national psyche and relies on the latest achievements in world education. The formation of a well-rounded person is officially the main goal of modern Uzbek pedagogy. This pedagogy involves the active participation of students and pupils in the educational process.

In the development of modern Uzbek pedagogy, scientific research work carried out by such scientists as E. Qodirov, S. Dolimov, Q. Akhmedov, D. Shodiyev, A. Zunnunov, F. Musayev, J. Ikromov, K. Hoshimov, J. Yo'ldoshev, Y. Abdullayev, N. Shodiyev, M. Kuronov, L. Mominova, B. Qodirov plays a significant role.

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