



## APPROACHES TO EDUCATION IN THE HISTORY OF UZBEK PEDAGOGY

G.M.Ergasheva

Tashkent State Pedagogical University named after Nizami  
Associate Professor, Department of "Pedagogy of Primary Education",  
Faculty of "Primary Education"

<https://doi.org/10.5281/zenodo.10512329>

**Abstract:** This article describes the characteristics of approaches to education in pedagogical activities. Also, a reasonable analysis of approaches to education in the history of Uzbek pedagogy is presented.

**Key words:** Pedagogical activity, education, Avestom, Bulletin, observation, interview, questionnaire, content analysis, qualitative.

### Introduction:

It is of urgent importance to study the influence of the history of Uzbek pedagogy on the pedagogy of other nations of the world, to understand the universal importance of national and spiritual values, and to improve the pedagogical mechanisms of creating an opportunity for them to imagine the impact of pedagogic knowledge on the development of society. is earning. Studying the periodization of the history of pedagogy based on new theoretical and methodological principles and clarifying the path of development serves as an important factor in expanding the scientific worldview of the young generation, realizing the universal importance of national and spiritual values. Based on the periodization of the history of Uzbek pedagogy in our country, the rich cultural and spiritual heritage of our nation creates a basis for the further development of the educational system and the expansion of its normative and methodological support. Therefore, improving the quality of education and the effectiveness of educational work in the continuous education system creates the need for effective use of resources related to the history of pedagogy.

It is a priority to correctly interpret the content and essence of our national-spiritual heritage in the oldest written monuments, such as the Avesta, the Holy Qur'an, Hadiths, and to ensure the harmony of universal and national values in the minds of the future generation of the ideas expressed in them. as a task, in the Strategy of Actions for the further development of the Republic of Uzbekistan, the priority task was to *"educate physically healthy, mentally and intellectually developed, independent-thinking young people with a firm outlook on life, loyal to the Motherland..."* Wider conditions will be created to improve the theoretical and methodological bases of periodization of the history of Uzbek pedagogy.

The views of the Uzbek people on education are collected and scientifically analyzed, and the ways of effective use of the rich pedagogical heritage created in the past in today's practice are shown. A solution to the problem of periodization of the history of pedagogy based on a new approach will be found by in-depth study and analysis of the educational views of the Uzbek people with the help of scientific and historical sources and by determining the forms, means and methods of application to the educational process. This goal is achieved by:

- consistent systematization of research carried out in the field of history of pedagogy;
- gradual study and popularization of the rich pedagogical heritage created by our ancestors over the centuries;
- applying advanced pedagogical views in the field of Uzbek pedagogy history to the educational system from the perspective of the national idea;
- in the research carried out in the direction of the history of pedagogy, the scientific and spiritual-educational heritage of the Uzbek people created in the past, the scientific study of advanced pedagogical views in the field of education, their application to the educational process to determine the application, means and methods.

In accordance with the implementation of such tasks, a new study guide for the "History of Pedagogy" course will be developed for the students of the higher educational institution of pedagogy in Uzbekistan, and the "Didactics" course will be an education that has been highly effective in the past. - will be enriched with scientific and methodical recommendations about educational methods, methods and forms. In this way, when studying the development of the history of Uzbek pedagogy, the entire periods are considered, the spiritual and educational views created in each period, the methodology and unique methods and directions of education are deeply analyzed, their level of efficiency should be determined. Results. It is known that in every social system there are concepts such as education, spirituality and enlightenment that ensure the spiritual growth of a person requires. Along with other peoples of the world, the peoples of Central Asia, including the Uzbek people, have the oldest and richest national pedagogical heritage in the field of education. This was first clearly expressed in examples of folk pedagogy. In the encyclopedia of pedagogy, the term "people's pedagogy" is defined as follows. *Folk pedagogy*.

- 1) a special branch of pedagogy, the content of which includes the education of a particular people, its goals and tasks, forms, means, methods and methods;
- 2) a set of practical views formed in the life experience and lifestyle of a certain people regarding the goals and tasks of education;
- 3) it is a practical activity that every person must follow in order to live in a certain society and is manifested in empirical means such as customs, traditions, manners, rituals, traditions, lifestyle, artistic creativity, games.

It is known that the content and character of a particular nation and its pedagogy are determined by the specific characteristics of the conditions in which this nation lives. The culture and intelligence of the Turkic peoples, who lived in the same conditions, formed the basis for the emergence of pedagogical views characteristic of this people. From this point of view, there are common aspects in the pedagogy of the Turkic peoples who lived in the territory of Central Asia. For example, the well-known pedagogue A.E. Izmaylov wrote about it as follows: "*Albeit partially, our acquaintance with examples of the oral creativity of the Turkmen, Kazakh, Kyrgyz, Karakalpak, Turkic peoples and the Tajik people has a certain significance in the pedagogy of these peoples confirmed that there are similarities and commonalities*".

Indeed, in the words of Hamid Olimjon, a famous writer of the Uzbek people: "We are representatives of peoples who fought from one stomach. Our cradle was in the same place. According to the Kazakh mother, the Uzbek child also slept. Uzbeks lived in the same yard

with Tajiks. Navoi is loved by Turkmens as well as Uzbeks. A Kyrgyz wedding did not pass without an Uzbek. Our people used to take daughters from each other and marry each other. Our guys ran a goat on the same field. Our clans are intertwined. Our people cannot be separated from each other. Therefore, the existence of commonality between Uzbek folk pedagogy and Turkic peoples such as Kazakh, Kyrgyz, Turkmen, Karakalpak and Tajik folk pedagogy that lived in the territory of Central Asia has been scientifically supported by many scientists. Pedagogy of Turkic peoples is a comprehensive phenomenon.

The family and domestic life, educational methods, instructive experiences of our ancestors are epics, fairy tales, myths, seasonal ritual songs, tales, narratives, legends, proverbs, sayings, proverbs, aphorisms, riddles, quick sayings, children's games, allas, wedding and mourning songs, caresses, pranks, pranks, judgments, invitations, banterings, flourishes, entertainment-related lapar, sayings, grass, thermals, Ramadan, smallpox, rain ir, sun, star, water sayings, scars, touches, masharalams, "Navroz", "Mehrijon", spring, autumn, winter, summer sayings are vividly reflected in the songs.

Mahmud Kashgari's "*Devonu lugati turk*" contains some proverbs, myths, songs, proverbs and riddles that arrived through other sources, as well as references in epics such as "Manas", "Dada Korkut", "Alpomish". Thoughts on education are expressions of the pedagogical views of our ancestors. In addition, written monuments such as "Bilga-khaqan", "Kul tegin" and "Irk bitig" also reflect the pedagogical views of the Turkic people from very ancient times. These pedagogical views played an important role in the formation of general qualities and characteristics of these peoples. That is why the pedagogical views of the Turkic peoples, including the Uzbek people, expressed in the long-term oral works of Muhammad ibn Musa al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, who lived in the 9th-12th centuries. served as the basis for the pedagogical views of famous encyclopedic scholars. Pedagogical ideas formed over a long period of time were the basis of the views of our ancestors in the field of education. For example, Abu Raykhan Beruni relied on the pedagogical ideas of folklore in the creation of the work "Monuments left by ancient peoples". And Abu Ali ibn Sina, in his work "Donishnama", spoke about the educational importance of the mother's prayer: "To satisfy the child's demand, two things should be applied to him: One is to rock the child slowly, and the other is the habit of putting him to sleep. What has become is music-making. Depending on the amount of acceptance of these two, the child's talent for physical education with his body and music with his soul will be formed," he writes. Undoubtedly, these textbooks, which we have analyzed above, are useful for students in studying the history of pedagogy and provide an opportunity to learn about the pedagogical heritage and educational ideas of the peoples of the East, in particular, the Uzbek people. However, these manuals are also written in a traditional way in terms of their content and are the summaries of concepts that represent the history of pedagogy.

In fact, to illuminate the history of pedagogy as a holistic, unified cultural, spiritual, pedagogic-historical and theoretical basis development process, another principle that is firmly established in our minds is to link educational materials with social systems and formations, it is necessary to refrain from the statement. The complicated part of this approach is that the socio-economic and spiritual-educational development of different countries in the world will not be the same, but different. Therefore, it will not be possible to study and periodize the process of pedagogic-historical development of the nations of the world. In general, it should be noted that the human factor, people's consciousness,

spirituality, ideology, and ideological factors are decisive in social development. In particular, it is necessary to pay attention to the priority of the parent, educator, and teacher in the matter of the content, form, and impact of education. That is why it is a priority to form a future teacher as a well-rounded person, a spiritual teacher-specialist. In this regard, in the process of studying the science of "History of Pedagogy", the experiences of Uzbeks and Central Asian peoples in the field of child education, folklore works, and advanced ideas of folk pedagogy were studied learning is important.

Therefore, it is appropriate to strictly adhere to the above-mentioned chronological principle in the creation of educational programs of "History of Pedagogy" for higher educational institutions of the Republic of Uzbekistan.

The analysis of existing textbooks, programs, manuals, and scientific studies on the history of pedagogy shows that the authors do not have a single opinion on the periodization of the history of pedagogy, but sometimes they approach this issue from the point of view of political formations, sometimes historical periods, and sometimes from a territorial-geographic point of view. because of their approaches, the content of the pedagogical ideas created in different periods, the time of their emergence and the consistency between them have not been sufficiently revealed. This, in turn, causes students, researchers and teachers to have insufficient scientific imagination about the content of pedagogical ideas created in different periods, harmony and consistency between them. The history of Uzbek pedagogy has been formed for centuries, fed by folk pedagogy, and is regularly developing on its basis. Pedagogical ideas that arose in different periods have their own specific content, and their study, analysis, and generalization allow objective periodization of the history of pedagogy and effective use of advanced ideas in the educational system today. Therefore, the pedagogical ideas that arose in different periods have their own basis, and identifying these foundations, along with the periodization of the history of pedagogy, allows us to identify the educational methods, methods, tools and principles used by our ancestors, and to use them widely in practice creates.

#### **Summary:**

In conclusion, it should be noted that the analysis of the pedagogical heritage of our ancestors and the results of the study of various sources show that the history of pedagogy was approached differently and one-sidedly, and today there is a need to periodize the history of pedagogy in a new context. In the periodization of the history of pedagogy, it is appropriate to analyze and classify the pedagogical heritage created by our ancestors over the centuries, following the principles of honesty and integrity. In the periodization of the history of pedagogy, it is necessary to proceed from the content, character, and specific characteristics of the existing pedagogical heritage, rather than the classifications of political and historical periodization. When periodizing the history of pedagogy in a new context, it is necessary to pay attention to the issue of periodization by analyzing pedagogical views, ideas, and approaches put forward at a certain stage of historical development.

#### **References:**

1. I. Karimov. "A perfect generation is the foundation of Uzbekistan's development". T. 1997.
2. I. Karimov. "I believe in the strong will of our wise people." T. 2000.
3. Law of the Republic of Uzbekistan "On Education". T, 1997.

4. Republic of Uzbekistan "National Personnel Training Program". T, 1997.
5. Pedagogy. (The text of the lectures. Edited by Prof. N. Gaibullayev). T. "University". 1999.
6. History of Uzbek pedagogy. (Manual edited by Professor A. Zunnunov). T. "Teacher". 1997.
7. Pedagogy. (manual edited by A. Munavvarov) T. "Teacher". 1996.
8. Ochilov M. Problems of teaching staff training in the university system. "Education and education" magazine. 1997. No. 5-6.

