Pedagogy As A Science Of Education

Panoyeva Niso Yuldashevna
BuxDTI 6-sektor rahbari

Annotation: This article analyzes "pedagogy" as a separate science of education. As a separate branch of knowledge, pedagogy was isolated from philosophy. The merit of the pedagogy of Ancient Greece is that it laid the foundations for the formation of pedagogical theory and practice of teaching young people. Socrates, Plato, Aristotle are representatives of three generations of one school, which was based on the principle of free communication between teacher and students in an informal setting.
Key words: science, pedagogy, Socrates, education, informal environment, teaching, Plato, Arsitotel, school of three generations.

ПЕДАГОГИКА КАК НАУКА О ВОСПИТАНИИ

Аннотация: В данной статье идет анализ "педагогики" как отдельной науки о воспитании. В качестве отдельной отрасли знания педагогика была выделена из философии. Заслуга педагогики Древней Греции в том, что она заложила основы для формирования педагогической теории и практики обучения молодежи. Сократ, Платон, Аристотель – представители трех поколений одной школы, в основе которой был заложен принцип свободного общения учителя и учеников в неформальной обстановке.

Ключевые слова: наука, педагогика, Сократ, воспитание, неформальная обстановка, учение, Платон, Арситотель, школа трех поколений.

PEDAGOGIKA TA'LIM FANI SIFATIDA

Annotatsiya:
Ushbu maqolada "pedagogika" alohida ta'lim fani sifatida tahlil qilinadi. Pedagogika falsafadan alohida bilim sohasi sifatida ajralib chiqdi. Qadimgi Yunoniston pedagogikasining qadriyati shundaki, u yoshlarni o'qitishning pedagogik nazariyasi va amaliyotini shakllantirishga asos solgan. Sokrat, Platon, Aristotel bir maktabning uch avlodi vakillari bo'lib, ular norasmiy sharoitda o'qituvchilar va talabalar o'rtasidagi erkin muloqot tamoyiliga asoslanadi.
Kalit so'zlari: fan, pedagogika, Sokrat, ta'lim, norasmiy muhit, o'qitish, Platon, Arsitotel, uch avlod maktabi.

"Pedagogy" is a word of Greek origin, literally translated as "child-rearing" or the art of education (paida - child, gogos - to lead). In Ancient Greece, a teacher was a slave who literally took his master's child by the hand and accompanied him to school. The teacher at this school was often another slave, only a scholar.

Gradually, the word "pedagogy" began to be used in a more general sense to denote the art of "leading a child through life", i.e. raising and teaching him, guiding his spiritual and physical development. In Ancient Rus', the words "educator" and "education" had the same meaning as the Greek "pedagogue" and "pedagogy". In Rus' (12th century), the first teachers were called "masters". These were free people (clerks or laymen) who taught children reading, writing, and prayers at their home or at the students' homes. Over time, the accumulation of knowledge, development and complication of production required special preparation of the younger generations for life, the need for their specially organized education - in the purposeful transfer of human experience to them, which led to the emergence of a special science of raising children - pedagogy.

The development of pedagogy as a science was determined by the objective need to prepare a person for life and work. The shortest, most general and at the same time relatively accurate definition of modern pedagogy is the science of raising a person. The concept of "education" is used here in the broadest sense, including education, training, development.

New terms are increasingly used in the world pedagogical lexicon:

"androgogy" ("andros" - man, "gogos" - to lead);

"anthropogy" ("anthropos" - man, "gogos" - to lead);

"gerontogogy" ("geron" - old man, "gogos" - to lead).

One of the sources of the emergence and development of pedagogy was the so-called folk pedagogy (ethnopedagogy). Folk wisdom and experience in education were reflected in proverbs and sayings, songs and fairy tales, rituals and customs, games and riddles, myths and legends. Oral folklore contains teachings and opinions on a variety of issues of education and relationships between people.

Later, with the complication of agricultural production and crafts, the accumulation of knowledge about the surrounding world, the acquisition of social experience required special and long-term training of younger generations. Education emerged as a special function of society, i.e. special institutions and individuals engaged in the education of children appeared. Experience in pedagogical activity began to accumulate in society. With the complication and improvement of education, a special branch of pedagogical knowledge related to educational activity began to be developed more intensively.

In any historical era, representatives of science and art, thinkers, and statesmen expressed progressive pedagogical ideas, which were also a source of development of pedagogical science. Another source of development of pedagogy is pedagogical experience. Studying and generalizing advanced pedagogical experience allows enriching the practice of educational activities, promotes the development and improvement of pedagogical science.

"Pedagogy" is a word of Greek origin, literally translated as "child-rearing" or the art of education (paida - child, gogos - to lead).

In Ancient Greece, a teacher was a slave who literally took his master's child by the hand and accompanied him to school. The teacher at this school was often another slave, only a scholar. Gradually, the word "pedagogy" began to be used in a more general sense to denote the art of "leading a child through life", i.e. raising and teaching him, guiding his spiritual and physical development.

In Ancient Rus', the words "educator" and "education" had the same meaning as the Greek "pedagogue" and "pedagogy". In Rus' (12th century), the first teachers were called "masters". These were free people (clerks or laymen) who taught children reading, writing, and prayers at their home or at the students' homes.

Over time, the accumulation of knowledge, development and complication of production required special preparation of the younger generations for life, the need for their specially organized education - in the purposeful transfer of human experience to them, which led to the emergence of a special science of raising children - pedagogy.

The development of pedagogy as a science was determined by the objective need to prepare a person for life and work.The shortest, most general and at the same time relatively accurate definition of modern pedagogy is the science of raising a person. The concept of "education" is used here in the broadest sense, including education, training, development.

New terms are increasingly used in the world pedagogical lexicon:

"androgogy" ("andros" - man, "gogos" - to lead);

"anthropogy" ("anthropos" - man, "gogos" - to lead);

"gerontogogy" ("geron" - old man, "gogos" - to lead).

One of the sources of the emergence and development of pedagogy was the so-called folk pedagogy (ethnopedagogy). Folk wisdom and experience in education were reflected in proverbs and sayings, songs and fairy tales, rituals and customs, games and riddles, myths and legends. Oral folklore contains teachings and opinions on a variety of issues of education and relationships between people.

Later, with the complication of agricultural production and crafts, the accumulation of knowledge about the surrounding world, the acquisition of social experience required special and long-term training of younger generations. Education emerged as a special function of society, i.e. special institutions and individuals engaged in the education of children appeared. Experience in pedagogical activity began to accumulate in society. With the complication and improvement of education, a special branch of pedagogical knowledge related to educational activity began to be developed more intensively.

In any historical era, representatives of science and art, thinkers, and statesmen expressed progressive pedagogical ideas, which were also a source of development of pedagogical science.

Another source of development of pedagogy is pedagogical experience. Studying and generalizing advanced pedagogical experience allows enriching the practice of educational activities, promotes the development and improvement of pedagogical science. As a separate branch of knowledge, pedagogy was isolated from philosophy. The merit of pedagogy of Ancient Greece is that it laid the foundations for the formation of pedagogical theory and practice of teaching young people.

Socrates, Plato, Aristotle are representatives of three generations of one school, which was based on the principle of free communication between teacher and students in an informal setting.

The method of searching for truth and teaching, called "Socratic", went down in history. Socrates forced his student to consistently develop a controversial position and led him to the realization of the absurdity of this initial statement, and then pushed the interlocutor on the right path and led to conclusions. The main thing in the Socratic method is the question-answer system of teaching, the essence of which is teaching logical thinking.

One of Socrates' students was Plato (427-348 BC), who founded his own school, which was called the Platonic Academy (the word academy comes from the mythical hero Academus, in whose honor the area near Athens, where Plato founded his school, was named), which played a significant role in the development of mathematics and astronomy. The pedagogical theory is based on the idea: delight and knowledge are a single whole, he does not separate knowledge from love, and love from beauty. If we consider that school in Greek means "leisure", which is always associated with something pleasant, then it is worth thinking about how to make the cognitive process pleasant and useful for students in all respects.

Aristotle (384-322 BC) was a member of the Platonic Academy for 20 years. In 343 BC. In 335 B.C., King Philip of Macedonia invited Aristotle to educate his son Alexander, the future great conqueror. In 335 B.C., Aristotle returned to Athens and founded the Lyceum, the so-called Peripatetic yu school (from the Greek peripateo – I walk). Aristotle used to walk around the lyceum with his listeners during his lectures, hence the name. Aristotle introduced many new things into pedagogy: he was the first in the history of pedagogy to introduce age divisions; he considered education as a means of strengthening the state; he believed that schools should only be state-owned, and that citizens, with the exception of slaves, should receive the same education in them. He considered family and public education as parts of a whole. Aristotle paid great attention to moral education and believed that "the habit of swearing in one way or another develops a tendency to commit bad deeds." In general, he considered education as a unity of physical, moral and mental education, and, in his opinion, "physical education should

precede intellectual education." The main thing in his system is love of nature. Loving nature, comprehending the relationship of man to it, bringing them to the level of philosophical generalizations, Aristotle laid the foundations of the nature-conformity of education - a principle that has reached our time.

Thanks to another philosopher, the writer Plutarch, a scientifically reconstructed picture of education in Ancient Sparta (VI-I centuries BC) has come down to us: the upbringing of a child did not depend on the will of the father - he brought him to the senior members of the phyle, who examined the child. If he turned out to be strong and proportionally built, he was given to the father for upbringing ..., and weak and ugly children were thrown into the abyss. Spartan children did not have bought or hired "uncles", and parents could not raise their children as they wanted. But all children who had just turned 7 years old gathered together and were divided into agels (groups). They lived and ate together, learning to play and spend time with each other. The head of the agela was the one who was more understanding than the others and more courageous in gymnastic exercises; the rest had to follow his example and carry out his orders and be punished by him without question, so that the school was a school of obedience. The old men watched the children's games and deliberately brought them to fights, quarreled and at the same time found out the character of each - whether he was brave, whether he would run away from the battlefield. In reading and writing they learned only the most necessary things, the rest - one goal: unquestioning obedience, endurance and the science of winning. The term "Spartan education" has become a household word for strict education in harsh conditions. The Spartan and Athenian systems are perceived as polar in solving the "eternal" pedagogical questions: the goal of education, the relationship between education and development. A socio-oriented goal, external to the individual, characterized the Spartan system, and a humanistic (personally) oriented one characterized the Athenian system. The process of education in the Spartan system is a process of purposeful systematic influence on the development of the pupil. The process of education in Athens is the targeted development of physical, artistic and intellectual abilities, the natural powers of the child. In the Middle Ages, the problems of education were developed by philosophers and theologians, whose pedagogical ideas had a religious coloring and were permeated with church dogma. The education of children differed depending on their class. The children of secular feudal lords received the so-called knightly education, the program of which boiled down to mastering the "seven knightly virtues": the ability to ride a horse, swim, throw a spear, fence, hunt, play checkers, compose and sing poetry. The acquisition of literacy was not included in the system of training a knight. In the Middle Ages, even many kings were illiterate. However, later life required that secular feudal lords be given a certain general education so that they could hold commanding state and church positions.

During the Middle Ages, the ancient idea of the all-round development of the individual was forgotten, and the preaching of religious asceticism and spiritual enslavement of the individual as a means of maintaining religious piety came to the forefront of education.

During the Renaissance (15th-16th centuries), the idea of the all-round development of the individual as a goal of education began to be developed again. T. More and T. Campanella, dreaming of creating a new society, raised the question of the need for all-round development of the individual, linking its implementation with the reunification of education and upbringing with productive labor. The Renaissance gave a number of bright thinkers, humanist educators who accepted the ancient saying: "I am a man, and nothing human is alien to me." Among them were the Dutchman Erasmus of Rotterdam (1466-1536), the Italian Vittorino de Feltre (1378-1446), the Frenchmen Francois Rabelais (1494-1553) and Michel de Montaigne (1533-1592).

Pedagogy – 17th century. In 1623, the English philosopher and natural scientist F. Bacon published a treatise "On the Dignity and Advancement of Sciences," in which he attempted to
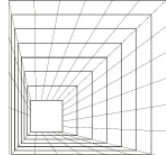
classify the sciences and named pedagogy as a separate branch, which he understood as "guidance in reading

LITERATURE:

1. Корзникова, Г. Г. Менеджмент в образовании: Учеб. пособие для студ. вузов, обучающихся по направлению подготовки "Социально-экономическое образование" / Г. Г. Корзникова. - М.: AcademiA, 2008. - 287 с. - (Высшее профессиональное образование).

2. Ибрагимов Х. И. Педагогика и воспитание //Экономика и социум. – 2021. – №. 1-1 (80). – С. 608-611.

3. Abduqodirov A.A. va boshqalar. Ta'limda innovatsion texnologiyalar. "Iste'dod" jamg'armasi, 2008.-B.145.

4. Ahliddinov R.Sh. Umumiy o'rta ta'limni takomillashtirishning tashkiliy-pedagogik asoslari (boshqaruv jihatlari). Pedagogika fan. dokt. ilmiy darajasini olish uchun yoz. diss. T.: 2002 y.

5. Baxranova Z. S. CORPORATE CULTURE IN THE PROFESSIONAL TRAINING, PROFESSIONAL DEVELOPMENT AND RETRAINING OF TEACHERS //Oriental Journal of Education. – 2022. – С. 97-104.

6. Baxranova Z. S. GENERAL LAWS OF HIGHER EDUCATION INSTITUTIONS: PRINCIPLES, METHODS AND MODELS OF MANAGEMENT //International Scientific and Current Research Conferences. – 2022. – С. 67-70.

7. Бахранова З. С. ПЕДАГОГ КАДРЛАРНИ КАСБИЙ ТАЙЁРГАРЛИГИДА, МАЛАКАСИНИ ОШИРИШДА ВА ҚАЙТА ТАЙЁРЛАШДА КОРПОРАТИВ МАДАНИЯТ //Oriental Journal of Education. – 2022. – Т. 2. – №. 1. – С. 97-104.

8. Мардахаев Л. В. Социальная педагогика: социальное воспитание. – 2019.