
DEVELOPMENT OF PEDAGOGY AND EDUCATION IN CENTRAL ASIA AT THE TURN OF THE MILLENNIUM (HISTORY AND MODERNITY)

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Abstract

This article is devoted to the development of education in Central Asia, its historical origins and current reforms.

The article examines the pedagogical and moral views of the great poets and thinkers of the Uzbek people, talks about outstanding personalities whose works are devoted to the upbringing and education of highly moral and spiritually rich youth.

Keywords: upbringing, education, pedagogy, culture, methodology, pedagogical technologies.

Introduction

The basis for the progress of any state is education. In order to strengthen and develop its independence, the country is carrying out further reforms aimed at developing science and education. Central Asia is deservedly famous for its educators and scientists in many fields of science. The works of such scientists as Al-Farabi, Al-Beruni, Abu Ali Ibn Sina are still used all over the world to this day. The formation of modern pedagogical science leads to the origins of the past. Pedagogy, education and upbringing in Central Asia contains vast experience that has been formed over centuries. The works of such outstanding personalities as Al-Farabi, Abu Ali Ibn Sina, Yusuf Khas Khajib, Alisher Navoi and many others are devoted to issues of pedagogy, education and upbringing. The lofty ideas of educating a harmonious, comprehensively developed personality, reflecting a person's constant desire to master the achievements of both a national and universal personality, are reflected in the works of great thinkers - Abu Nasr Farabi and Alisher Navoi. In their opinion, high moral purity is achievable only in a society of free people who profess lofty life ideals. Historical reasons of that time became the impetus for the adoption of new reforms and laws that were important for the development of the state. Subsequently, radical changes took place. Innovations in government and politics united scientists, increased interest in such sciences as mathematics, astronomy, chemistry, medicine, law, geodesy, and laid the foundations for modern theories of world order. Our great ancestors such as Ahmad al-Farghani Abu Nasr al-Farabi, Yusuf Has Hajib, Mahmoud Kashgari, Muhammad Musa al-Khwarizmi, Abu Rayhan Beruni, Abu Ali ibn Sino, Mahmud Zamakhshari, Imam Bukhari, Imam Termeotur Abul Muina Nasafi being scientists and excellent thinkers of their time, became famous throughout the world for their mastery in their fields of science and laid the foundations for world development. One of the proofs of this is the Mamun Academy in Khorezm. It is true that this university, bringing together brilliant thinkers, has served as an accelerator not only for its region, but for the entire world. The President of the Republic of Uzbekistan, highly appreciating the work of our scientists and teachers, expressed: "We know and appreciate the dedicated work of our respected

intellectuals - representatives of science and technology, especially our respected teachers and respected academicians, representatives of culture, literature and art, sports - in creation and further expansion of this potential” [7, 15].

When the existence of a person and society is determined by the presence of ideas of goodness and justice, their development proceeds progressively. Ideologies containing ideas and principles of violence have a negative impact on this process. But they cannot stop humanity’s striving for high goals, peace and freedom, cooperation, progress and prosperity.

We are well aware that raising children has always been the main task of our ancestors, and one of the first tasks facing us is to raise the younger generation in a harmonious, healthy, sincere, spiritual and rational lifestyle.

All media, film, and theater activities are organized in a national context. Their activities are aimed at deepening the study of the socio-economic aspects of our society, the formation of spiritual changes, the use of the sources of our spirituality, our national pride, historical heritage and the works of our great ancestors. At the same time, our people have a high attitude towards the profession. After our country gained independence, this need has increased. Proof of this is provided by certain aspects of the Education Law [2] and the National Curriculum of Education [6]. The main tasks of the harmonious education of youth in our country are solved in the course of developing the implementation of state programs, which identify the most important tasks facing us in the field of state youth policy and increasing the efficiency of work with youth, increasing the level and quality of education. In particular, Decree of the President of the Republic of Uzbekistan On the state program for the implementation of the strategy of action in five priority areas of development of the Republic of Uzbekistan in 2017 - 2021 dated 02/03/2021 No. UP-6155 [4] in the “Year of supporting youth and promoting public health”,

which sets the main goals of supporting youth, improving the system of assistance to students in need of social protection, and ensuring the principle of social justice starting from the 2021/2022 academic year.

Another such document is the Decree of the President of the Republic of Uzbekistan on the strategy “Uzbekistan – 2030”, which pays special attention to the education of youth.

This is evidenced by reforms in the education system starting from the preschool period, which define the following goals: This is the full coverage of children with preschool education and preparatory groups, providing them with 100 percent computer classes;

raising the general secondary education system to a new level. Creation of about 700 titles of new textbooks, exercise books, teaching aids and mobile applications for teachers; creation of 1,000 multimedia programs for tablets based on new generation textbooks; annually attracting 500 foreign specialists - native speakers - to educational organizations; introduction of vocational training courses in all secondary educational institutions; introduction of educational methods into the educational process of all secondary educational institutions; further improvement of the status of teaching staff, development of their knowledge and qualifications in accordance with international standards; expanding coverage of higher education, improving the quality of training of specialists with higher education; increasing the productivity of scientific research and bringing up to 70 percent of the scientific potential in higher educational institutions. Solving the problem of educating a healthy, spiritually rich, harmoniously developed personality, training highly qualified and competitive personnel in the global labor market, our President, like the great Amir Timur in his time, called on talented scientists and teachers to solve this problem. All necessary conditions are created to solve the problem and develop science. In order to strengthen scientific and cultural power, our teachers turn to the sources of spirituality, historical heritage and the works of the great ancestors, who are our national pride. The words of the head of state about the issue of the third Renaissance as a strategic task and its elevation to the level of a

national idea confirm the goals of the main reforms in the country. The idea of independence is established in the minds and hearts of young people through various forms and methods of education and upbringing.

And this, in turn, requires a radical revision of the content of the activities of all structures, bodies and institutions of continuous education.

In this case, it is necessary to solve the following problems: - based on a comprehensive study of the social characteristics of the population, determine effective ways and methods of bringing the idea of national independence to the consciousness of every citizen;

- on the basis of the National Program for Personnel Training, carry out continuous work to form in the minds the idea and ideology of national independence, starting with children of preschool institutions, schoolchildren and students;

- in curricula, textbooks and manuals, deeply reflect the essence and content of the ideology of independence;

- raise ideological education in preschool institutions, schools, lyceums, colleges, institutes and universities to the level of modern requirements;

- deepen the knowledge of teaching staff in issues of ideology.

Thus, the human personality, the possibilities of its harmonious development and self-realization are considered as the highest goal of social development, during which the creation of the necessary conditions is ensured for the full realization of all its potential, the achievement of harmony in the socio-economic and spiritual sphere of life, the highest flourishing of a specific human personality. In this case, the emphasis will be on the holistic, comprehensive development of the human personality.

What will be regarded as the harmonious development of her intellectual, spiritual, moral and aesthetic qualities. Thus, from the standpoint of humanism, the ultimate goal of education is that each person can become a full-fledged subject of activity, knowledge and communication, that is, a free, self-sufficient person responsible for everything that happens in the world. Correctly set goals and clearly developed stages of its implementation will contribute to achieving the desired result, i.e. self-realization of the individual, the disclosure of all the natural inclinations inherent in her, her ability for self-development, responsibility and creativity. Since the main participants in the lifelong education system are mainly teenagers and young adults, it is important to remember that management activities are organized with students who are in the most difficult crisis at a young age.

Currently, in many universities of the republic, in order to organize internships and career guidance for students, dual education or cooperation is used, i.e. involvement of industrial enterprises, organizations, guardians and sponsors in the educational process. Such education will allow higher education institutions to collaborate in developing curricula and plans that will reflect the topics, skills and abilities needed in the subsequent careers of graduates. Since the "National Program" of personnel training requires the development of an independent thinker, the attention of the leader should be directed to the democratization of education. Yusuf Khas Hajib In 1069, studying the work "Kutadgu bilig" [20] (knowledge leading to happiness), at the same time a work of art, and an ethical-didactic and political-philosophical treatise. "Kutadgu Bilig" is the first work written in the language of Muslim Turks during the Muslim Renaissance and has been completely preserved in three later copies, as evidenced by the words of the poet at the beginning of the poem. The characters are allegorical images personifying justice (Kun-Togdy), happiness (Ai-Toldy), reason (Ogdulmish), contentment (Ogdurmish). In it, the poet wrote about morality, knowledge, raising children, how to behave in public, values, rules of hospitality, and an appropriate lifestyle. He calls himself a messenger of enlightenment. For this work, Yusuf Balasaguni was awarded the honorary title "Hass Hajib" (Arabic: *خاص حاجب*), corresponding to the position of chancellor of medieval Europe.

Also in the work, the poet promotes the idea of the struggle for a centralized state, wise, fair rule, for the time of the people, the state, the head of state and the citizen, scientists and the ruler, economic and cultural ties. As for neighboring countries, the duty of the ruling classes to the people gave rise to very progressive socio-philosophical observations: he identified peasants, artisans and shepherds as categories that create the material wealth of society.

One of our ancestors, whose rich life experience, literary works and government activities never cease to amaze and delight humanity, is the great Alisher Navoi (Nizamiddin Mir Alisher). Navoi is truly an incomparable personality in the history of world literature. He has no taxes either in terms of the greatness and depth of his talent as a poet and thinker, or in terms of his social position in the country as an all-powerful statesman, a selflessly generous philanthropist, a patron of science, literature and art, supporting many poets, historians, scientists, and craftsmen. Issues of moral and labor education and training are widely represented in his poetic and prose works. Navoi's pedagogical views are deeply humanistic. He paid great attention to the formation and upbringing of a child, whom he considered the luminary of the house, bringing joy and happiness to the family. Navoi condemned coercive methods of education both at school and at home, and opposed corporal punishment. Ignorant teachers are a big scourge for schools. A teacher must not only know his subject perfectly and have deep knowledge, but also understand the needs of the people and set an example in everything. Navoi called for instilling in the younger generation love for the homeland, respect for man - the highest and most valuable gift of the Universe [16].

In his system of teaching he used explanations and intellectual exercises, reflection, activity and inaction. One of its true characteristics is that it leaves almost any person the opportunity to achieve some success in fulfilling his destiny. Using parables and illustrations, Navoi expresses the same thought in different ways with the aim of deeply penetrating it into the mind of the reader. The most important and most constant factor that is to lead man and all humanity to completeness is love, which is in close connection with illumination, and each of these factors reinforces the other.

And so, according to Alisher Navoi, education is the main component of human qualities.

He claims that patience, generosity, courage, swiftness, determination, loyalty, and other qualities are reflected only in the faces of well-mannered and wise people [17]. Many works of great educators, which contain the wisdom of centuries, teach how to find solutions to problems, develop thinking, intuition and imagination. Another such educator is Al-Farabi.

His creative heritage is unusually large, it covers a wide variety of fields of knowledge: philosophy, ethics, politics, psychology, astronomy, mathematics, music, poetics, linguistics and medicine. He was a man of encyclopedic knowledge. His comprehensive education was accompanied by the scientist's tireless passion for traveling to various countries and cities: he was in Baghdad, Damascus, Harran, Aleppo (Aleppo), Merv, Samarkand, Khiva, Bukhara, Kabul, Ghazne, Herat. For many years he lived in Baghdad and Aleppo. Farabi's legacy is scattered throughout the world: manuscripts are kept in Cairo, Paris, Berlin, Istanbul, Baghdad, London, Leiden, Kazan, Moscow, St. Petersburg, Tashkent and Almaty.

Another prominent scientific figure in Central Asia is Al-Farabi Abu Nasr (870-950), who is considered the founder of medieval philosophy of the East. At this time, when pedagogy is not yet distinguished as an independent science, and together with ethics it is part of political (civil) science, Al-Farabi considered teaching as "endowing peoples and cities with theoretical virtues," and education as a process of "endowing cities with ethical virtues and arts."

The concept of "happiness" is one of the main categories of his pedagogy.

Farabi was convinced that bad deeds bring misfortune to a person. In this regard, the task of education is to promote the development of positive traits and eliminate negative character traits. In addition, Farabi considers

the professional qualities of a teacher. In his opinion, a teacher must have a number of virtues, namely: good memory, courage, justice, developed logic, observation, abstinence from gluttony, love of truth and knowledge, indifference to money and other blessings of worldly life. The outstanding thinker of Central Asia Abu Ali Ibn Sina, known in Europe as Avicenna, had his own vision of the content of education, upbringing and teaching. Avicenna believed that education should include mental education, physical health, aesthetic education, moral education and training in crafts. The training plan, according to Ibn Sina, should be consistent with the interests of the students, built on the principle of “from simple to complex” and at the initial stage should not be tied to books. Abu Ali Ibn Sina opposed the individualization of learning because he was convinced that collective learning created a sense of competition among children that drove them to gain more knowledge. In addition, thanks to collective learning, boredom and idleness disappear, they are replaced by conversations, during which students have the opportunity to express their point of view and argue on topics that concern them. Collective learning teaches children respect, mutual assistance, friendship and promotes their positive influence on each other.

Ibn Sina considered the goal of moral education to be the formation of a person who lives not for himself, but for others. According to the thinker, personality education is a complex process in which the teacher’s sense of the child’s individuality is important. Ibn Sina “preferred a good example more than annoying conversation. He considered it necessary to speak kindly to children about their shortcomings” [15]. A well-known proverb says that work ennobles a person. Ibn Sina also believed this, proposing to accustom children to work from an early age, teaching them the basics of crafts. Reforms of our state aimed at improving education continue humanistic traditions in the upbringing and training of the younger generation. Based on the above facts, we can conclude that scientists and philosophers of Central Asia sought to form an independent, creative, comprehensively developed, hardworking personality. The main idea of Eastern thinkers is that it is scientific knowledge and work that contribute to the development of the best moral qualities leading to spiritual development, improvement of the mind, consciousness, intellect, and thinking. In conclusion, it should be noted that the pedagogical ideas of medieval thinkers, refined and enriched by the scientific thought of subsequent generations, are reflected in modern pedagogical concepts, forming the basis for the development of methods, directions and principles of upbringing and education of the modern personality.

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