



## EDUCATION AND TRAINING IN SCHOOLS SHOULD BE IN HARMONY WITH THE IDEA OF NATIONAL SPIRIT AND PATRIOTISM

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### Annotation

Modern pedagogical science combines the colossal experience of pedagogical upbringing and education, accumulated over many millennia by world civilizations. A significant role in the formation and development of pedagogical thought is deservedly assigned to the thinkers of Central Asia.

**Keywords:** Central Asia, pedagogical upbringing and education, outstanding thinker, educational institution, fraternal schools, sciences and cultures in Europe, didactics, education - classroom system, conversations and debates, Jan Amos Comenius, human education, 9 rules, Bell-Lancaster education system, Third Renaissance, child who finished school, New Uzbekistan.

### Introduction

The Uzbek tribes, which spread widely in the post-Mongol period, had a great influence on the features of the formation of pedagogical science in Central Asia. In these territories, Koranic schools began to be created, namely schools and madrasahs, education in which was directly related to religion. It was believed that children should be sent to schools from the age of 6 to receive primary education until the age of 14. Secondary education was a stage of specialization, when schoolchildren had to acquire practical skills that would be useful in their future work, regardless of the social status of the child. The language of instruction at the school was Arabic. Most of the educational literature was written by scientists and great thinkers of Central Asia. In order to understand the peculiarities of the educational and pedagogical process of this period, let us consider the activities of the outstanding scientists of Central Asia. A prominent Central Asian scientist Al-Farabi Abu-Nasr (870-950), who is considered the founder of the medieval philosophy of the East, made a great contribution to the development of the science of personality education. At this time,





pedagogy is not yet distinguished into an independent science; together with ethics, it is part of political (civil) science. Al-Farabi considered education 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 unkind 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. At this time, pedagogy is not yet distinguished into an independent science; together with ethics, it is part of political (civil) science. Al-Farabi considered education 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 unkind 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 should have a number of virtues, namely: a good memory, courage, justice, developed logic, observation, abstinence from gluttony, love of truth and knowledge, indifference to money and other benefits of worldly life.

Another 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 training. Avicenna believed that education should include mental education, physical health, aesthetic education, moral education and craft training. The curriculum, according to Ibn Sina, should be consistent with the interests of 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 through collective learning, a sense of competition arises among children, which drives them to acquire 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. For example, the great thinkers of Central Asia, Muslikhoddin Saadi and Alisher Navoi, argued that all people are equal, and advocated instilling in young people a respectful attitude towards all peoples. Muslihododin Saadi considered school to be an important stage in a child's life, and accordingly, the teacher assigned an important role in shaping the student's personality. In his writings, Saadi gave a description of two types of teachers - good and evil. An evil teacher is harsh, inhuman, “does not allow to be naughty”, monitors





discipline, suppresses the independence of children, both in actions and in thoughts. A kind teacher is soft-hearted, noble, knows how to listen to children and does not offend them, but requires them to take their studies seriously. The teacher's attitude to the child is a determining factor in his development, since aggressiveness and anger give rise to responses and create conditions that deform the student's personality. Muslihoddin Saadi, like Alisher Navoi, was an adherent of humanism and proclaimed the ideas of educating a humanist, patriot, kind, honest, necessarily modest and self-respecting. Alisher Navoi, a prominent representative of Sufi pedagogy, considered a person "the highest being in the world, and a child - a luminary that illuminates the house and brings joy to the family." Navoi believed that it was not enough to love one's own children, a person should love all children, for they are the future generation. In his opinion, the formation of the mind takes place during adolescence. Bringing a child to an educational institution, many parents believe that teachers should teach and educate their children. And teachers, in turn, believe that they give only knowledge, and parents should educate, as well as participate in educational activities and control its implementation. A teacher is an escort of a minor person in his definition in life from the moment he enters a preschool institution until he graduates from school. Its influence on the formation of personality, definition in professional activity. And a teacher who really has a positive impact on a child must have a wide range of professional and personal qualities. Such a teacher must understand that the processes of education, upbringing and training cannot occur separately from each other. Of course, parents are involved in education, but there is a place for this process in pedagogical activity. Also, a teacher can contribute to family education by talking with parents, helping them see what should be paid attention to and how to influence it, because most parents do not have a pedagogical education, and even if they do, their child is better than others and therefore they are not always notice some problems. Moreover, the teacher can see the origin of the problem in its infancy (at its first manifestations). Returning to the connection between training, upbringing and education, let us consider the definitions of these three concepts: Training is a purposeful, organized, systematic process of transferring experience, certain knowledge, skills and abilities from the older generation to the younger one. Education is a complex and contradictory socio-historical process of entry, inclusion of the younger generations in the life of society, in everyday life, social production activities and relations between people. Education is the process of searching for and assimilation by a person of a certain system of knowledge, skills and abilities and the result of this assimilation, expressed in a certain level of development of cognitive forces, as well as theoretical and practical training of a person. Many educators define





the meaning and relationship of teaching, upbringing and education in different ways. Some believe that education is broader than upbringing and includes it. Others believe that these processes are opposite to each other. The third is that learning and development are independent processes. Fourth, that learning is a purely external process that cannot actively influence the child's mental development.

In history, the XVII-XVIII centuries are known as the era of the New Age. The development of the economy and trade, science and culture in Europe contributed to the formation of a new type of personality (ideal) - an active and independent person. The existing education system (elementary folk school, and secondary education, based on the study of ancient languages and preparation for a career in the clergy or civil servant) could not satisfy these needs. A new education system is being developed. A great contribution to the development of pedagogical science was made by the outstanding Czech teacher, writer, great thinker, public figure of the 17th century, the founder of scientific pedagogy, Jan Amos Comenius. He is the author of many philosophical and pedagogical works imbued with the spirit of humanism, love and respect for people and their work. Ya. A. Comenius preached the idea of eliminating class privileges and the oppression of man by man, advocated boundless love for the Motherland, faith in a bright future, for the equality of all peoples and respect for the national rights of each of them. He was a fighter for the cessation of all wars and the restoration of peace throughout the earth. The great merit of Ya. A. Comenius to mankind is that he was able to give a critical assessment of the entire obsolete medieval system of education. Taking into account all the valuable that was accumulated by his predecessors, he created a pedagogical doctrine, which still retains its relevance. The pedagogical creativity of Ya. A. Comenius is a huge contribution to the world pedagogical science. For three centuries Russia and its schools have shown and continue to show great interest in the heritage of this great teacher. In 1700, a translation school was established in Moscow, in which they used the textbooks of Ya. A. Comenius, introducing his teaching method. Among educational books, the Open Door of Languages, The World in Pictures, etc., are widely used. Ya. A. Comenius created the first scientific theory of education in the history of pedagogy - didactics, subordinated to the idea of the all-round development of the personality. The main work of his life is the "General Council for the Correction of Human Affairs" (1643-1670), consisting of 7 parts, in which he outlined a clear concept of the transformation of human society. Unfortunately, he did not succeed in completing this work during his lifetime. For most teachers, the fourth part of the work "Pampey" is of greatest interest, which is devoted to all aspects of upbringing and education, uniting all the pedagogical ideas of Ya. A. Comenius. The main task of this work is to show people





how to prepare the younger generation for the restructuring of the existing, very imperfect human society. Undoubtedly, the Great Didactics (1633–1638) is considered to be the central work of the pedagogical theory of Ya. A. Comenius. Conceived in his youth, it was hatched for many years, acquiring various additions and applications. The full name sounds like: “Great didactics, containing the universal art of teaching everyone everything, or a faithful and carefully thought-out way to create such schools in all communities, cities and villages of every Christian state in which all the youth of one sex or the other, without any, where Whatever the exception, could learn the sciences, improve in morals, be filled with piety, and thus, in the years of youth, learn everything that is needed for the present and future life. Such a long title was typical for books of that time. Replacing the modern annotation, it introduced the reader to the book and its content. Human education must begin in the spring of life, that is, in childhood. Morning hours are the most convenient for classes. Everything to be studied should be distributed according to the stages of age - so that only what is available for perception at a given age is offered for study. Preparation of material: books and other teaching aids - in advance.

Schools should establish an order in which pupils study only one subject at a time. Any language, any science, must first be taught in the simplest elements, so that the students have a general concept of them as a whole. The whole set of studies should be carefully divided into classes - so that the previous one always opens the way for the next one and illuminates the way for it. Time must be distributed with the greatest precision, so that each year, month, day, and hour has its own special work to do. Youth education must begin early. In all possible ways, it is necessary to affirm in children an ardent desire for knowledge and learning. The method of teaching should lessen the difficulties of learning, so that it does not arouse displeasure in the students and does not turn them away from further studies. Every science must be enclosed in the most concise but precise rules. Each rule must be stated in a few, but in the clearest words. Each rule should be accompanied by numerous examples to make it clear how varied its application. Only those things that can be useful should be thoroughly considered. Everything that follows should build on the previous one. Everything must be fixed with constant exercises. Each subject must be stopped until it is understood. “A school without discipline is a mill without water” To maintain discipline, be guided by: By constant examples, the educator himself must set an example. Instructions, exhortations, sometimes reprimands.

Questions of upbringing and education were considered by Comenius as an inseparable unity. Comenius urged to give all youth a broad universal education, considered it necessary to link all educational work with teaching languages - first





native, then Latin - as the language of science and culture of that time. A huge contribution to the development of the pedagogical theory of the XVIII century was made by the French educator Jean Jacques Rousseau. He came out as a supporter of the concept of natural education - taking into account the nature of the child himself when educating. Rousseau is considered the discoverer of the child as a center of education and upbringing and its first researcher. It comes from the ideas of humanism - respect and love for the child. Education and training is based on the needs and interests of the child, rejected corporal punishment. He opposed authoritarianism in education and upbringing. According to Rousseau's views, education and training is an independent accumulation of life experience. The child himself chooses the content and methods of teaching, the teacher develops and offers teaching and educational situations. Rousseau expresses the ideas of natural education in his work *Emile, or on Education* (1762). Jean Jacques Rousseau laid the foundations for the theory of free education. In the middle of the XVIII - at the beginning of the XIX century in the countries of Western Europe there was a transition from manual (handicraft) work to machine (factory) work. The industrial age begins. Such production requires a competent and disciplined worker, whose training was to be provided by the school and a certain organization of training in it. There is a creation and formation of a mass public school. Initially, the mass school provided only basic primary education, at that time this was enough to meet the production and economic needs. Germany was the first country to introduce compulsory public free education in 1794. In the United States, free education was legislated in the mid-1850s. In England, the law on compulsory free education was adopted in 1870, in France - in 1880. With the creation of a mass school, changes are taking place in the organization of schooling. The class-lesson and Bell-Lancaster systems of education are massively introduced. (The Bell-Lancaster system of education - a system in which older and more knowledgeable students, under the guidance of a teacher, conducted classes with younger students, was developed by English teachers A. Bell and J. Lancaster.) The state nature of education in the school led to the regulation of all its aspects: the introduction of a single content of education through the design of uniform curricula and plans; formation of a unified system of assessments and examinations; creation of means of control over the work of the school (state ministries and inspections, certificates of completion of school - certificates, class journals and diaries); the teacher turns into a civil servant, a system of special training for teachers is being created. The formation of a mass school determined a new stage in the development of pedagogy. The pedagogy of a mass school is being formed; in order to create an accessible mass education, a search is





being made for the simplest and most accessible ways of teaching. There is a separation of didactics into an independent field of research.

The Swiss educator Johann Heinrich Pestalozzi, taking into account the nature of the child, develops the foundations for economical and fast learning, so that even a poorly educated teacher can teach successfully. Pestalozzi creates the theory of elementary education, the essence of which is that learning begins with simple elements and gradually becomes more complex. In his theory, Pestalozzi linked education with the upbringing and development of the child (developmental education), pedagogy with psychology. The main works of Pestalozzi "Lingard and Gertrude" (1787), "Swan Song" (1826).

German educator Johann Friedrich Herbart develops a theory of learning, the purpose of which is to make the learning process simple and accessible for both students and teachers. Herbart's pedagogy is the first attempt at the scientific construction of theoretical pedagogy, which is based on philosophy and psychology. Philosophy sets the goal of education, and psychology - the ways of its organization. He put forward the concept of 4 steps (principles) of learning: clarity, association, system, method.

Herbart identifies the following ways of education: 1) management - the establishment and maintenance of order, which is achieved through a clear organization of training, threats, orders, punishments; 2) teaching in order to form a versatile interest, which is achieved through the accumulation and combination of ideas (based on the theory of ideas, it creates a clear sequence of stages of the lesson); 3) moral education with the aim of forming character and will, the search and development of the positive in each child. Herbart is considered the founder of the traditional school. In the 1960s, many researchers came to the conclusion that the level of secondary education did not meet the requirements of the beginning of the information age. In the education system of developed countries, teachers criticize the abstract nature of the knowledge, skills and abilities provided by the school. The so-called "satellite shock" also caused a flurry of criticism of a significant humanitarian bias in the content of education, its pedocentric orientation, such well-known documents appear as the report of the American government XXI century our children?

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