

CONTEMPORARY PEDAGOGY

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This article discusses the rapidly evolving field of modern teaching. The work being done in the subject of pedagogy and its influence on education will be covered separately.

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Introduction. A collection of sciences known as pedagogy (Yun. paidagogike) examines the theoretical and applied facets of childrearing, education, and computer science. Ped. An academic subject studied as part of a specialization program at institutes and some other educational institutions is also known by the name of instructor. As a science, pedagogy studied the theoretical underpinnings of childrearing. In contemporary times, a teacher is expected to participate in adult educational, cultural, spiritual, and recreational activities alongside their students. Teachers are regarded as the primary channel for cultivating a harmonious personality's spirituality in the Republic of Uzbekistan.

Methodology. The instructor decides on the subject matter, guiding principles, forms, procedures, and organizational styles of the educational process by looking at its patterns, structure, and mechanisms. The three main responsibilities of a teacher are training, education, and personality development. The cooperative efforts of family and community to foster the development of a harmonious personality are regarded as the central idea in the pedagogy of personality education. It is intended to identify a person's spiritual qualities of personality through education.

Only with the aid of education can one change one's worldview, beliefs, goodness, beauty, kindness, justice, and abilities into personality qualities. Learning is defined as activities that try to acquire the body of information, skills, and talents required for human functioning and life. A person gains the required information through training, and as a result, they are able to participate in different levels of special education. A person develops specific personality traits as a result of their upbringing and training.

Shahe gains intellectual and spiritual abilities via his upbringing and training that he did not previously possess. This illness affects a person's growth and persists throughout their lives. Philosophy, ethics, aesthetics, cultural studies, psychology, economics, political science, demography, history, literature, medicine, and mathematics are all included in pedagogy, which is a science of man and his development. and has a close relationship with other sciences. The theoretical underpinnings of these sciences, research techniques, and strategies for locating, interpreting, and extrapolating scientific findings are all employed in the development of educational science and practice.

The study of what elements of the teaching and learning processes are involved gives rise to many fields and sections of pedagogy. Didactics is the branch of education that focuses on aims, objectives, principles, and techniques. Compiling a person's moral traits and forming spiritual aspects like faith, morality, and worldview are under the theoretical and practical purview of educational pedagogy. The NAC-tobacco science's pedagogy division develops the rules governing organizational and pedagogical activities, including how to organize and manage the teaching process.

Working with individuals of a specific age, with a specific life and mental experience, is always the focus of pedagogy. As a result, consideration of the teacher's age features will be crucial while developing the pedagogical education patterns.

Discussion and results. Pedagogy also includes methodological (educational) disciplines that instruct on the rules and procedures for teaching particular academic subjects. With respect to them, didactics is a generic methodology, whereas each subject's methodology is a specific didactics. However, this kind of differentiation is far more contingent. While teaching literature follows a specific didactic approach within didactics, it also serves as a general method when it comes to studying oral folk art, studying foreign literature, and studying the history of classical literature.

Only on the foundation of general didactics and its theoretical generalizations can specific approaches be established. Currently, the peculiarities of teaching the same academic subject improve didactic patterns applied to each particular subject, defining general characteristics and illuminating universal aspects of teaching in each particular subject.

Defectology is the area of pedagogy that examines the psychophysical features of children's growth who have abnormalities in their physical or mental development, as well as their traits in formation, training, and upbringing. Defectology can be categorized into several branches, including typhlopedagogy, deaf pedagogy, oligophrenopedagogy, and speech therapy, based on the type of physical defect the kid has and the educational path taken. Historical science studies topics including content, shape, methods, and forms of work produced in different times of society's evolution. These are concerns covered by global or national theories of education, didactic science, and practice.

Comparative pedagogy emerged as a distinct field of pedagogy from the start of the 20th century. It examined the educational systems and pedagogical perspectives of various global populations in light of their genetic similarities and differences. This area of pedagogy enables comparisons between the most cutting-edge techniques and strategies used in the fields of education and childrearing, as well as relevant comparisons with national pedagogical science and practice. Even though comparative education was not established as a distinct field of study in our nation, much research has been done in this area.

Tale. Pedagogy represents the pinnacle of human endeavor. This science and practice, which developed alongside man, guarantees his humanity and his survival in the family, community, and society. Only because of the development of pedagogy—the study of past experiences and the teaching of others—has humanity existed. At first, it was entirely practical and concerned educating young people for a

brief period of time about the experiences that humanity has accumulated over time. Customs, knowledge, and tradition were examples of this pedagogy in action. For this reason, folk pedagogy existed prior to this.

Because, according to Uzbek folk pedagogy, children do not reach out to adults for food in order to see each other, they do not quarrel with their father, adults do not heal wounds, and pedagogy is becoming more and more complex due to the increase in other people's life and mental experience, diversity of lifestyles, emergence of a division of labor, and emergence of different disciplines. has developed into a distinct field of human endeavor. A Doira set of beliefs about childhood and education developed. However, they emerged right away as national ideas in the shape of beliefs, doctrines, and knowledge that had an impact on education rather than as theoretical frameworks for teaching.

Since writing was invented, educational perspectives have been applied to writing. The aim to develop a mature individual was at the core of the ideas of ancient philosophers regarding education. In addition to being representations of material culture, the numerous cultural and educational monuments from Sumer, Egypt, China, India, and Central Asia also reflect the rich educational legacy of the era.

Even if they were more practical in character, ancient pedagogical viewpoints later had a significant role in the formation of pedagogy as a distinct science. Since pedagogy had a significant impact on moral growth as well as morality and spirituality, the degree of moral development was correlated with societal development.

The state of education in this nation frequently contributed to the advancement of certain nations as well as the regression of others. The tallest peoples historically were those from the east, in particular. They developed a system of progressive educational perspectives, but because they were unable to make this system better so that it satisfied the demands of the day, they fell behind in the advancement of science.

It must be acknowledged that Marxist philosophy attempted to understand education in a way that matched the socio-economic models it developed, just like any other social phenomenon. In light of this. The idea that pedagogy is party-class oriented was supported by the observation that distinct classes' pedagogies are highly disparate from one another. As a result, the Marxist perspective fully rejects the prior pedagogical system and instead holds that pedagogy is susceptible to socio-economic formations, meaning that it changes fundamentally with changes in the regime.

On the other hand, research has demonstrated that human history is not composed of the five Marxist forms. As a result, it became evident that the pertinent findings were fabricated and not based on science. Uzbek education is relatively new. Early roots can be found in the Avestan, Urhuniksean inscriptions, and Selungur civilization, all of which have a prehistoric past. Avesto's ideas on the illumination of people's souls by good thoughts, words, and deeds are an early example of documented national pedagogical beliefs geared toward the development of a mature person.

Islam's doctrines and mysticism have a significant influence on how national pedagogy has developed. Because Sufism, Sharif, and the teachings of the Koran were

predicated on the development of a perfect person's morality and spirituality. Education, or pedagogy, could be used to develop the ideal human being. The morally upright people of Farabi, who were mature individuals according to Beruni and Ibn Sina's philosophical perspectives, were at the core of Uzbek pedagogy. These flawless people were portrayed in the writings of Yusuf Khos-Haji, Ahmad Yunaki, Abduholik Gijduvanniy, Ahmad Yassawi, Bahauddin Naqshband, Alisher Navoi, Babur, and Mashrab.

From the 17th century onward, national pedagogy has focused more on the exterior rather than the internal components of education, distancing itself from real-world issues and needs. As a result, socio-political life deteriorates and societal advancement slows down. In education, monotony made its way into people's minds, where it then found its way into political and societal structures. The state broke up into khanates as a whole. Civil unrest and disagreements surfaced in every khanate. due to a lack of a clear definition of the society's and its residents' spiritual model.

There was a sharp downturn in national pedagogy during the Russian invasion and era of domination. True, it developed as a distinct field of study during that same time. However, Uzbek teaching during the Shura era developed into a science entirely based on alien, Western notions. It ignored the country's centuries-old customs, spiritual content, and overall spiritual experience. For this reason, alien pedagogy—which was based on total atheism—did not provide the expected outcomes.

Uzbekistan's freedom liberated the country's consciousness from oppression, ideological molds, and dictatorships of the dictatorship. Because of this, Moya's pedagogy was able to rely on customs, common sense, and the national psyche. Based on the most recent developments in global pedagogy, modern Uzbek pedagogy is evolving to take into consideration the nuances of the national mentality. Formally, the creation of a harmonious individual is the primary objective of contemporary Uzbek teaching.

Students and learners actively participate in the educational process when using this pedagogy. A special focus is placed on the idea that children and young people are both subjects and objects in the educational process—that is, they are performers. At the moment, the HRL is the hub for all educational initiatives designed to help students identify with themselves and understand the value of education and training.

The child's personality is valued more in current Uzbek schooling than certain knowledge. For this reason, the development of an enquiring, proactive personality is given equal weight in national pedagogy as the preparation of educated students.

Scientific research has played a significant role in the development of modern Uzbek education, as demonstrated by the works of E. Kadyrov, S. Dolimov, G. Akhmedov, D. Shodiev, A. Zununov, F. Musaev, J. Ikramov, K. Khashimov, J. Yuldoshev, Yu. Abdullaev, N. Shodiev, M. Guranov, L. Muminova, and B. Kadyrov Sin-Gary.

The literature on philosophy, the system of religious sciences, political science, and jurisprudence helped shape the early conceptions of teaching. A distinct field of science evolved around the start of the 12th century. The writings of F. Bacon and J. Comenius greatly advanced the field of teaching. D. Locke, Jean Jacques Rousseau,

I. Pestalozzi, I. Gerbard, and A. Deviations are following in their footsteps and contributing. Religious institutions were in charge of youth education and rearing during the Middle Ages. Guildale later opened its schools.

In conclusion. The goals and objectives of pedagogical science stem from the laws of harmony of personality maturation in the material and spiritual development of the world as well as contemporary state policy. This is because the field of pedagogical science studies the science that equips people, youth, and specialists with modern laws, content, methods, means of teaching and education. According to the Republic of Uzbekistan's Law on Education, education is a top priority for the social development of the state.

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