

# Education And Pedagogy

**Ashurov Jasur Djurayevich**

Associate Professor of the Department of Innovation and Information Technology in Medicine,  
Bukhara State Medical Institute, Uzbekistan

**Abstract:** The term pedagogy (gr. 'Paîs', paída - child, gr. 'Ágō', gogos - leader) is ancient and is derived from the Greek word "paydogogos", which means "child leader". Historical sources show that in ancient Greece, slaves were called "pedagogues" (tutors), ie educators who traveled, cared for, and taught military skills to their master's children. Later, people who were specially trained and trained in pedagogy were called pedagogues.

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The term pedagogy (gr. 'Paîs', paída - child, gr. 'Ágō', gogos - leader) is ancient and is derived from the Greek word "paydogogos", which means "child leader". Historical sources show that in ancient Greece, slaves were called "pedagogues" (tutors), ie educators who traveled, cared for, and taught military skills to their master's children. Later, people who specially trained and practiced in pedagogy were called pedagogues.

Pedagogy (Greek paidagogike) is a set of disciplines that study the theoretical and practical aspects of upbringing, education, and teaching. In pedagogical institutes and some other educational institutions, the subject studied on the basis of the specialization program is also called Pedagogy. Pedagogy as a science deal with the theoretical foundations of child rearing. Modern pedagogy involves the educational, cultural, and spiritual upbringing of children as well as adults. In the Republic of Uzbekistan, pedagogy is approached as the main tool for the formation of a well-rounded personality.

There are a number of areas and departments in pedagogy that focus on the study of aspects of the educational process. Didactics is the field of teaching that deals with goals, objectives, principles, and methods. The field of pedagogical theory and practice of pedagogy includes the formation of moral qualities of the individual, the formation of spiritual aspects such as faith, worldview, morality. The laws of organizational and pedagogical work, such as the organization, organization, and management of education, were developed by the school of pedagogy. Pedagogy always works with people of a certain age, with a certain life and mental experience. Therefore, taking into account the age of the learner is crucial in determining the laws of pedagogy. Therefore, pedagogy is divided into family pedagogy, pedagogy of preschool education, school pedagogy, pedagogy of vocational education, pedagogy of higher education, pedagogy of advanced training and retraining, and in general it is called youth pedagogy.

Defectology is a field of pedagogy that takes into account the mental and physical characteristics of the development of children with physical or mental disabilities, as well as the peculiarities of their upbringing, teaching, and formation. Defectology is divided into such disciplines as typhlopedagogy, deaf pedagogy, oligophrenopedagogy, speech therapy, depending on the physical disability of the child and the direction of education. World or national educational theory, didactic science and practice, such as the content and form of society at different stages of development, the methods and forms used, and the results achieved. is studied by the science of history.

Comparative pad from the early 20th century. Science was born as a separate branch of pedagogy. It compares the pedagogical views of different peoples of the world and the educational system in a comparative and genetic way. This branch of pedagogy allows to compare the most advanced methods and approaches to education, to apply the appropriate ones to a specific national pedagogical science and practice. Although comparative pedagogy has not yet been

formed in our country as a separate discipline, serious research has been conducted in this area.

History. Pedagogy is the oldest type of human activity. It is a science and practice that came into being with a man and ensures his humanity, his existence as a family, community, and society. Mankind has existed since the beginning of pedagogy, that is, since the beginning of pedagogy. Originally purely practical, it intended to teach young people in a short period of time, the life experiences that humanity has gained over the years. This pedagogy has manifested the form of customs, traditions, and traditions. That is why folk pedagogy was born before. For example, according to Uzbek folk pedagogy, young people do not reach for food before adults, they have to reach out to see each other, there are no arguments with the father, adults do not talk back, and so on.

With the growth of human life and mental experience, the diversification of lifestyles, the division of labour, and the emergence of various disciplines, pedagogy also became a separate field of human activity. A system of views on education and upbringing has been formed. However, they did not immediately appear as pedagogical theoretical systems, but in the form of views, beliefs, and wisdom related to the education of national thought. With the advent of writing, pedagogical views began to be transcribed. At the heart of the fikh of ancient thinkers on education was the desire to form a mature person. The various cultural and educational monuments of Sumer, Egypt, China, India, and Central Asia are not only examples of material culture, but also a great pedagogical heritage of their time. Although the pedagogical views that emerged in ancient times were more practical, they later contributed greatly to the formation of pedagogy as a separate discipline. Because pedagogy has had a decisive influence not only on the morality and spirituality of humankind, but also on its intellectual development, its level of development has been in line with the development of society. Both the development of some countries and the backwardness of others are largely due to the state of pedagogy in that country. In particular, despite the fact that the peoples of the East created the oldest and most advanced system of pedagogical views, they did not improve it in line with modern requirements and later fell behind in the development of science.

It should be noted that Marxist philosophy, like all social phenomena, has tried to interpret pedagogy in accordance with its own socio-economic patterns. He explained that pedagogy was party-class in nature and that the pedagogy of different classes was significantly different and contradictory. According to the Marxist approach, pedagogy is in line with socio-economic formations, that is, with the change of the system, the previous pedagogical system is totally rejected. However, science has shown that human history does not consist of the five formations mentioned in Marxism. Consequently, it became clear that the conclusions drawn were artificial and unsubstantiated.

Uzbek pedagogy has a very ancient history. Its early roots go back to the Avesta, Urkhun-Yenisei inscriptions, Selungur culture. Avesta's views on good thoughts, good words, and good deeds, and enlightening the people, are the first examples of written national pedagogical views aimed at forming a mature person. Islam and mysticism play a key role in the development of national pedagogy. Because at the heart of the teachings of the Qur'an, the Hadith, and Sufism was the formation of a moral, perfect human spirituality. A perfect human being is formed through education, that is, through pedagogy. Farobi, Beruni, Ibn Sino philosophers, Yusuf Khas Hajib, Ahmad Yugnaki, Abdukholik Gijduvani, Ahmad Yassavi, Bahauddin Nakshband, Alisher Navoi, Babur, and Mashrab dreamed of a perfect man at the center of Uzbek pedagogy. From the 17th century onwards, the national pedagogy focused not on the essence of education but on its external aspects, and there was a disconnection from the ground of life, regardless of the requirements of life. As a result, the development of society slowed down, and social and political life declined. An entire state is separated khanates. Disagreements and quarrels arose within each of the khanates. Because the moral standards of the society and the people living in it were not well defined.