



## Development of Ideas of Humanization of Education in the History of Pedagogy

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**Annotation:** The article analyzes issues related to the humanization of educational systems. Humanization is considered as one of the trends of modern education. It is shown that the modern processes of humanization in various spheres of human life have a close connection with the humanistic ideas put forward by thinkers of the past, and today they have not lost their relevance.

**Keywords:** education; humanism; humanity; ideal; personality; education; teacher; subject of activity; value orientations.

### Introduction.

A characteristic feature of modern theoretical thought is the increased attention to the ideas of humanism, the humanization of various spheres of human life. There is a dynamic reason for the relevance of the problem of humanism. It lies in the very real history of mankind, where the ideas of humanism are the result of human experience in the realization of the social value of an individual, the realization by a person in the process of such an experience of himself, of his social tasks.

In general, humanism as a worldview and normative-practical setting of behavior substantiates the value orientations of the individual, ideals, ideas, norms and rules that are formed at various stages of human development as a subject of activity. The ideas of humanism are the basis of the philosophical and ideological concept of a person, which considers him as the highest value and provides an opportunity for a complete understanding of the ways, methods of formation, self-determination and self-realization of an integral and creative personality. All this is possible if real opportunities are created for the humanization of all systems, spheres of life and activity of each individual and society as a whole.

### Material and methods.

Thus, the humanization of education as a practical activity is aimed at educating a person who understands and accepts traditional human values.

The values of this order are: comprehension of the unity of the human race and oneself as a unique part; awareness of the value of human life, its inviolability; dialogue and respect for the history, traditions, culture of other peoples; responsibility, recognition of a person as the highest value.

A becoming person must learn a system of spiritual and moral values, such as philanthropy, justice, honor, conscience, will, dignity, goodness, moral duty, which have developed in the process of Russia's cultural development. It is in this context that society and the state see the necessary result of the process of raising children.



In solving this problem, from the standpoint of the author, it is impossible to obtain the desired result without relying on ideas, philosophical and pedagogical concepts, achievements of practicing teachers who are concerned about the current situation in the development of children, seeking to comprehend and create the conditions necessary for raising children.

Turning to Eastern culture, one cannot ignore the teachings of “jen” (philanthropy) of the Chinese philosopher Confucius (551–479 BC). Confucius as the main principle of education put forward the principle of humanity as a call to observe the established order of things. According to the teachings of Zhu Xi (China, XI century), all things have two beginnings: “li” is a reasonable creative force, “qi” is a passive matter. Positive qualities in a person, the thinker believes, can develop only under the influence of the “li” force, which has the potential for good.

Indeed, a characteristic feature of human nature is the struggle of opposing principles, which is the reason that a person throughout his life is in a state of moral choice, determining a strategy for solving difficult life situations.

The ideas of human observance of the order of things and the establishment of reasonable relations between people are extremely relevant in our time, which we can see in strategies, educational concepts, educational standards, educational programs of different levels of education.

A significant contribution to the development of humanistic ideas was made by ancient philosophers who studied the phenomena of good, evil, freedom, necessity, love, hatred.

The teachings of the ancient Greek philosopher Socrates (470-399 BC) contain the idea, the meaning of which is that society should take care of the improvement of man. At the same time, the method of improvement, according to the philosopher, is the process of self-knowledge of a person based on knowledge of the right actions and virtue. Each person is able to achieve virtue, because he has an equal opportunity to achieve wisdom with other people.

Socrates' ideas about the role of knowledge are very relevant in our time, they contain a charge of "humanistic educational optimism". The philosopher sought to understand how deeply the students comprehended such phenomena as justice, wisdom, the meaning of life, responsibility, friendship. Socrates was sure, and passed on this confidence to his students, that in his life every person should be guided by conscience, civic duty, and justice.

According to Socrates, knowledge as the basis for the formation of a person's moral attitudes ensures their lasting assimilation. Such a rationalistic approach determines the way of mastering the whole complex of human virtues: courage, wisdom, modesty, justice, which form the core of a humane, highly moral personality.

Aristotle (384-322) introduces the concept of the "golden mean". The "golden mean" is interpreted by him as a state, for example, between cowardice and recklessness, positive and negative, that is, extremes. The "golden mean" can accordingly be considered as a person's ability to establish harmony in relationships, behavior, etc.

It should be noted that the processes of humanization have never had a linear character. In the history of mankind, one can single out moments of rise and fall of interest in humanistic issues. But at the same time, it should be recognized that the emergence of humanistic ideas in educational psychology is associated with the teachings of Socrates (469-395). He was one of the first to make anthropological problems a special subject of study on the basis of moral reflection. The primacy of the ideas put forward by Socrates in this direction has considerable reliability, since it is confirmed by the research of a number of scientists.



This was the "beginning of life" of humanistic ideas. A retrospective analysis of the ideas of the humanization of society, its various systems shows that they were not something new for the subsequent stages of social development. In particular, one can refer to the works of the great humanists of the Enlightenment, who focused on the doctrine of man, and in the first place put forward the idea of implementing the principles of humanism, the formation of humanistic qualities in a person, which was important not only for the education of an individual, but also for society as a whole.

It is known that the ideas of humanism have a long history. In the works of oral folk art of the countries of the East, they were expressed in the dream of human happiness, the achievement of freedom and justice. In the works of prominent thinkers Abu Nasr Farabi, Abu Raykhon Beruni, Abu Ali ibn Sino, Mirzo Ulugbek, Alisher Navoi, Zakhriddin Muhammad Bobur, the ideas of independence, human freedom, human values, all-round development of personality and humanism were put forward. Along with this, in the works of famous figures of science and art, paramount importance was attached to the manifestation of friendship, concern for human destinies, the well-being of the people and the country, and the education of the younger generation. The humanistic orientation is also inherent in Islamic spirituality and edification. For example, helping the poor, needy people, wanderers, showing generosity towards them, various alms are considered the measure of a noble person.

The ideas of humanism are covered in a popular form in some literary sources in Europe in the 15th and 16th centuries. And in the East, great attention was paid to these issues already in the 9th–10th centuries. Perhaps the emergence of humanistic ideas can be associated with the emergence of Islamic religion. So, already in the Qur'an and Hadith, a significant place was given to views about a person and his rights. The concept of "humanism" is very voluminous, broad. Questions of humanism at all times were considered the most significant. In the East, humanism was interpreted as conviction, justice, friendliness, mutual respect, devotion to the people, peacefulness, love for the motherland, tolerance, tolerance, hard work, loyalty. With the achievement of independence, special attention began to be paid to the problem of humanism. The Constitution of Uzbekistan (Article 18) states: "All citizens of the Republic of Uzbekistan have equal rights and freedoms, regardless of gender, nationality, language, religion, social status, personal status – all are responsible and equal before the law" [3]. Article 41 of the Constitution affirms the universal right to receive education, while it is noted that free general education is guaranteed by the state. Consequently, the right to free education has been established in our country. The foregoing confirms that the upbringing and education of the younger generation has been elevated to the rank of state policy. At the same time, the humanization of the educational process should be considered in close connection with the humanization of the existing system. Humanization of the educational process is an important pedagogical value. Unfortunately, in the era of totalitarianism, the power of the teacher was unlimited, his functions were limited only to the transfer of ready-made knowledge, and the student was just an obedient performer. That is why one of the basic principles of modern education is the humanistic and democratic nature of education and upbringing. The relevance of the problem of humanization of the educational process in modern conditions has necessitated the study of theoretical and practical aspects of introducing the principles of humanism into the education system: Organizing the educational process on the principles of its humanistic orientation, it is important to study and analyze the ideas and views of our great ancestors, to use the pedagogical heritage put forward in due time theories and provisions on humanism, as well as modern pedagogical experience. In the educational and cognitive process in the system of general secondary education, in particular, in the content of educational materials in historical disciplines, one should rely on the humanistic approach as the main didactic principle. During the years of independence, the content of the education system in the republic has changed radically. New curricula, textbooks



and teaching aids have been created based on the national and spiritual values of our people, State educational standards have been developed, where special attention is paid to modern forms of educational work, taking into account new requirements for students. One of the first steps towards the country's independence was the revival of spirituality and increasing its importance, improving the system of education and upbringing, strengthening its national orientation, bringing it into line with modern requirements and bringing it to the world level. In the course of our research, we have deeply studied and analyzed the teaching materials on history for grade 5 (based on the textbook). In addition, we analyzed the educational standard in the subject, curricula, curricula, teachers' work programs and pedagogical experience in the researched direction in order to identify the humanistic orientation of education. In the reformed education, the main emphasis is placed on the formation of a harmoniously developed personality, the education of the younger generation, mastering modern knowledge, free-thinking, possessing conscious discipline. Analyzing the state of education in the republic on the eve of its radical reform, the head of our state emphasized that many methods used in the past do not meet the requirements of today and that it is impossible to achieve any positive shift based on the ideology of the past. In this context, the priority tasks facing the education system were identified, including ensuring the continuity and succession of all levels of education, developing the education system on the principles of humanization and democratization. It is quite obvious that in the implementation of the planned tasks, a special place is occupied by the organization and design of the educational process based on humanistic principles, and one of the important directions for solving this problem is the creation of conditions and mechanisms for ensuring the educational process.

### **Conclusion.**

The core curriculum for general education schools, as one of the components of the State Educational Standard, is an important regulatory document on the basis of which the education system and a particular school are financed. In the basic curriculum, the number of teaching hours for the study of each academic subject is allocated, sufficient to bring students to the content within a particular course. The content of teaching each academic discipline in each class is established by the state standard. With regard to the content of teaching history, it should be noted that in the improved state standard and textbooks, which have been experimentally tested for a number of years, the line towards the humanization of education can be seen more clearly. Unfortunately, in some cases there is insufficient attention to the issue we are studying. We plan to state our position in this aspect in subsequent papers.

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