
PERCEPTIONS ABOUT THE CONFORMITY OF EDUCATION

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Abstract:

The article analyzes the basic ideas about the nature-conformity of education, formed over several historical and cultural eras, and reveals interesting patterns in the formation of teaching concepts based on the ideas of nature-conformity of education. The priorities of ideas that modified their meanings with the course of transformations taking place in society against a broad civilizational background are emphasized, and the evolutionary connections of ideas about the natural conformity of upbringing and teaching with the current state of science and pedagogical knowledge about the child are shown. Parallels and general meanings of ideas about the nature of education inherent in ancient times with new concepts of modern science are revealed.

Key words: evolution, nature, biosphere, education, progress, man, principle.

Introduction

In the context of evolving ideas about the nature-conformity of education, the modern role of the teacher as an educator is revealed, and the general tasks of pedagogical activity are formulated in the process of implementing the principle of nature-conformity within the framework of general changes in the modern theory of education. Key words: nature, human nature, natural conformity, ideas, evolution, changes, theory, education, training, biosphere. Man, his genetics, anatomy, morphology, physiology and psyche; personality and social organization; needs, limitations and opportunities; goals and values are part of Nature. This part of Nature called "Humanity" is not given the opportunity to go beyond the boundaries of the laws of Nature, however (perhaps) it is given a chance to reveal this Nature to the maximum. The progress of scientific knowledge about the world seems endless. No one yet knows the limits of the abilities and inclinations inherent in the human body and in its social essence, and amazing discoveries of new potentials of human nature follow one after another (for example, a complete reading of the human genome). Nature is a teacher. Everything natural in man is co-natural with Nature, that is, with the entire biosphere of the Earth.

This, in our opinion, is the main thing that unites and relates the ideas about the nature of education laid down in ancient times with the ideas of modern (advanced) science and that unchanging invariant that connects with life itself all (observable or apparent) changes in the theory of education. With the development of human society and scientific knowledge, an important part of which, of course, is the theory of education, ideas about the natural conformity of socialization, education and training could not remain unchanged.

The purpose of our article is to trace the evolution of these ideas, while noting the most important points of growth, shift and interaction of priorities and semantic accents, as

well as goal-setting modifications for the theory of education as a whole. Judging by the scientific (partially translated into practice) literature, the idea of nature-conformity of upbringing, which has formed to date in the pedagogical tradition, in the most general form presupposes: – compliance of directed, expedient, pedagogically designed and value-oriented socialization with the leading patterns of the anatomo-biological, morphophysiological and psychological development of pupils (general patterns and variations of cephalization, corticization, muscular, sexual and cognitive development of the child); – creation and maintenance of such conditions of educational activity that adequately ensure the natural development of the child's natural inclinations and capabilities, the formation of his personality, identification and every possible encouragement of the pupils' abilities and inclinations for further development; – pedagogical provision of a healthy lifestyle for pupils, implying biological, mental, psychological and social health and aimed at harmonious, versatile and independent development.

This is a set of pedagogical measures, conditions and tasks for the full secondary socialization of the individual, the education of the individual, ready for further development and social self-realization. This is the axiomatics of conformity with nature. Let us note that ideas about the nature-conformity of education existentially take precedence over ideas about the nature-conformity of education. They have an exceptionally long and original background and history.

Already in deep, primitive-tribal antiquity, that is, during the Upper Paleolithic, early ideas about the natural conformity of education and training of the younger generation began to gradually lay the very foundation of the ethnically manifested mosaic of the universal pedagogical tradition of the social community in the global population of *Homo Sapiens* - *Homo Sapiens*. Ideas about the nature-conformity of education are developed in chronological order - according to the time of evolution of human society. First, we see "mimesis", imitation, spontaneously intuitive, but completely rational from the point of view of social self-organization, the formation of ideas about education at the level of generic henotheism (shamanism), the cult of the elements and spirits of nature, in proportion to whose existence the life of society flows. The earth is perceived as the Mother, people as the offspring of her flesh. Such ideas are still viable at the level of collective ethics of public (community) education among the Indians of North and South America, among the peoples of Siberia, Polynesia, Australia and the pagan part of Africa.

Here are the roots of the Japanese religion Shinto, rooted in the consciousness, ethics of education and cultural behavior of modern Japanese. Here are the origins of the belief of the ethnic groups of Hellas, China, Rome in the sacredness in relation to the life of people, in the proportionality and similarity of human connections to connections and relationships observed in nature. Here are the roots of the philosophy of Chinese Shaolin martial arts and the mass practice of education in the mental hygiene of the Taijiquan tradition. The upbringing of each new generation sanctifies or taboos these

connections. The very root etymon of the Latin concept e-ducare means “to nourish, nourish, nurture,” that is, to educate in accordance with nature.

In the rituals and customs of the community, it was and is still considered completely natural that the team, community, clan, family raise boys and girls in accordance with their natural, psychophysiological programs - this is the formation and formation of nature-appropriate gender roles of Man-Father-Warrior-Defender and Women-Mothers-Keepers of the Hearth. Children were considered, first of all, as successors of the clan in an unbroken chain of generations, and the clan was the main meaning and the highest goal and value of existence for each individual. Rituals and customs of this kind, which act as absolute social norms, include initiation rites for adolescents upon reaching puberty and then fertile age. Community education is always and everywhere in the world normative and (almost always) consistent with nature. The poetry of folk culture is natural, it educates. In the process of further social comprehension, institutionalization and canonization of primitive rituals and norms, an idea of the unity of the natural and supernatural, transcendental, is formed. Gods - supernatural synonyms of natural forces and personifications of living beings - give revelations to people, show how and why they should live, and in monotheism God appears as an absolute educator: for example, the Torah is “a general concept for the way of life that a person should observe”. The natural - from the earth, from blood, soil, the elements of water and fire in most traditional (systemic) beliefs is a good principle, and not a destructive one, it must be obeyed (the position “for our God is good and a lover of mankind...” is axiomatic), and not contradict or oppose him.

In the pedagogical system of Ya. A. Komensky, a person is considered as an integral unity, as a son of nature, which presupposes the study of the laws of nature already at school, while the laws of human spiritual life flow from nature and it is with them that all pedagogical (in)actions and behavior of pupils. An early start to education is natural (the idea of a “mother’s school”). Sensory perception plays a special role in the process of developing the child’s abilities and skills.

Ideas about natural conformity in teaching, developed in the pedagogical theories of the past, are reflected in textbooks and teaching aids on the history of pedagogy (A. N. Dzhurinsky, E. N. Medynsky, Z. I. Ravkin, M. F. Shabaeva, etc.). Domestic teachers of the XX – early XXI centuries. (B. M. Bim-Bad, G. B. Kornetov, V. M. Clarin) apply the principle of conformity to nature mainly to learning processes. However, modern ideas about natural conformity, characterizing new features of the education process, are illuminated in the scientific works of the Center for the Theory of Education of the Institute of Theory and History of Pedagogy of the Russian Academy of Education (N. L. Selivanova, L. V. Alieva, I. D. Demakova, etc.), in the works followers of L. I. Novikova. Today, conformity with nature as a regularity of the educational process is conventionally expressed in the idea of coexistence and co-development of humanity and the biosphere. We are talking about a new paradigmatic shift in education, caused by the general trend of “drift”, “shift”, “change” of the paradigm of science. Man suffers when Nature suffers and dies. Pupils should have an awareness of responsibility for the

microenvironment, a desire to grow up, work, wisely consume and carefully reproduce resources, preserving the environment, think about the future, and take care of future generations. These were the dreams of Plato, Confucius and J. A. Comenius, but such are the cultural and historical turns of evolution! Today these are categorical imperatives of ideas about the conformity of upbringing and teaching with nature.

References

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