
**THE TECHNOLOGY OF UTILIZING THE PEDAGOGICAL VIEWS
OF CENTRAL ASIAN THINKERS IN THE EDUCATIONAL PROCESS**

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Abstract

In the article, the pedagogical views of the thinkers of Central Asia are studied and analyzed, the technology of using them in the process of education, the possibilities of their adaptation to the requirements of today's times.

Keywords: Central Asian thinkers, pedagogy, idea, education, training, process, technology

Introduction

The scientific and spiritual perspectives of Central Asian thinkers have played a fundamental role in the formation and development of education and upbringing. Their legacy is not only relevant in the past but also holds significant importance in today's modern education and upbringing processes.

In his speech at the expanded meeting of the Cabinet of Ministers on the main outcomes of socio-economic development in 2016 and the most important priorities of the economic program for 2017, President Shavkat Mirziyoyev emphasized that the primary urgent task is the development of education and upbringing for the younger generation.

Materials and Methods

The scientific and spiritual heritage of thinkers is a crucial factor in nurturing a well-rounded generation. The ideas they proposed served as a foundation for humanity's spirituality, moral values, and scientific achievements. For example:

Abu Nasr al-Farabi considered the education process as the main tool for human spiritual and intellectual perfection. He paid special attention to logical thinking and the formation of moral values.

Ibn Sina (Avicenna) emphasized the importance of experience and observation methods in his works on medicine and philosophy. He advocated for scientific research in the education process.

Alisher Navoi highlighted literature and art as powerful tools for moral upbringing. His works serve as an essential source for shaping spirituality and human virtues.

Alisher Navoi's Role in Education and Upbringing. As one of the greatest figures in classical literature, Alisher Navoi devoted his works to the theme of the "Perfect Man." His creations focus on the morality of ascetics and wise individuals. Even his ideological works, such as "Nasoyim ul-Muhabbat" and "Lison ut-Tayr", describe the character and moral traits of dervishes, emphasizing virtues like selflessness and righteousness.

Navoi stressed that any progress is a product of human knowledge, intellectual capabilities, and creative activities. Therefore, modern research into maximizing human intellectual potential remains crucial. Today's education system faces tasks that require significant reform, including:

Encouraging youth to channel their creativity within legal and ethical norms, elevating their performance to higher levels.

Balancing the objective and subjective elements of personal aesthetics and intellectual development.

Promoting self-education, self-improvement, and self-regulation.

Using Alisher Navoi's works provides vast opportunities for addressing these challenges. For instance:

Navoi emphasized the importance of studying all sciences and took practical steps by opening a school adjacent to the "Ikhlosiya" madrasa, funding it from his waqf. He demanded discipline from learners and equated neglecting a talented individual's education with injustice: "To leave a talented person uneducated is oppression; to educate an untalented one is a waste. Do not ruin the talented by neglecting their education, and do not waste your effort on the untalented." [4, 134].

Navoi supported the exemplary method in upbringing, prioritizing the example set by teachers and parents. While opposing physical punishment, he emphasized the importance of moderation in both strictness and kindness.

The great thinker called on teachers to be competent and knowledgeable in their profession, emphasizing the importance of continuity in learning. He condemned ignorant and fanatic instructors and highlighted the challenges of teaching, advocating for madrasa teachers to be virtuous, wise, humble, and spiritually pure.

Navoi also highlighted the necessity of nurturing intellectual qualities such as quick-wittedness, sharpness of mind, rapid comprehension, and a strong memory. Schools and madrasas adhered to these requirements, employing methods like "Tarbiyai Fikriya" (Intellectual Upbringing), "Tarbiyai Tafakkuriya" (Thoughtful Upbringing), and "Tarbiyai Ikhlosiya" (Sincere Upbringing) to develop students' critical thinking and foster interest in learning. Effective techniques such as scientific discussions, problem-solving, observation, Q&A sessions, and hands-on experiments were also utilized.

Results and Discussion

Based on the above, the ideas and works of Central Asian thinkers can be applied to contemporary education in the following directions:

Enriching Educational Programs:

Develop curricula for ethics and logic based on Farabi's educational philosophy. Integrate Ibn Sina's scientific methodologies into natural sciences, particularly in laboratory activities for biology and chemistry.

Incorporating Literary Works into Upbringing:

Use Alisher Navoi's works to shape students' moral virtues.

Organize discussions on ethical dilemmas and role-playing activities based on thinkers' writings.

Leveraging Innovative Technologies:

Create digital platforms for virtual tours exploring the lives and works of thinkers.

Present their works to students through audio and video lessons.

Organizing Seminars and Training:

Conduct special seminars and training sessions for educators on the ideas of great thinkers.

Provide parents with practical guidance on implementing these ideas in upbringing.

Conclusion

The heritage of Central Asian thinkers is an invaluable resource for enriching the modern education and upbringing system. Their ideas contribute to enhancing the intellectual and spiritual maturity of the younger generation. Studying and applying their scientific and spiritual legacy is a critical task. Utilizing their works in harmony with the most advanced methods and technologies in the education process will not only enhance educational effectiveness but also contribute to the spiritual advancement of society.

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