

## Some Methodological Issues Of The New Renaissance Pedagogy

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**ABSTRACT.** This article describes the history, factors and peculiarities of the development of the new Renaissance pedagogy. The author has developed the law, regularity and principles and criteria of the new Renaissance pedagogy.

**KEYWORDS:** Renaissance, pedagogy, law, regularity, principle, criterion, factor, development, trend.

It is known that the science of pedagogy serves to create human capital on the basis of the requirements set by society. To do this, pedagogy must develop educational content, forms, methods, tools and technologies that are fully consistent with the strategy and priorities of society, and clearly define the mechanisms for its implementation. Unfortunately, during the years of independence, that is, until 2017, despite attempts to make some changes in the science and science of pedagogy, most of the reforms did not justify themselves. The main reason for this is the lack of development of new conceptual foundations of national pedagogical science, the failure to take into account the laws, laws, principles and criteria of science in the introduction of innovations.

Today, in order to create a new Uzbekistan, radical reforms are being carried out in the education system, as well as in all areas. In his speech at the Teachers 'and Coaches' Day on September 30, 2020, the President said that the main goal is to create a new Renaissance in Uzbekistan through large-scale democratic changes, including educational reforms. Speaking of this, first of all, each of us, our whole society, must have a deep understanding of the essence of the Third Renaissance, "he said. Creating a foundation for a new Renaissance in Uzbekistan through educational reforms requires the development of the scientific and practical foundations of Renaissance pedagogy.

First, let's take a brief look at the history of Renaissance pedagogy.

The first Renaissance pedagogy in our country covers the IX-XI centuries, during which time such scholars as Muhammad al-Khwarizmi, Abu Nasr Farobi, Abu Ali ibn Sino, Abu Rayhan Beruni, who made a great contribution to the development of pedagogical thought not only in the East but also in the West. The humanistic pedagogy that emerged in Europe and America in the 1950s was in fact the very essence and foundation of early Renaissance pedagogy.

For example, Farobi is extremely progressive and humane in his social ideas. He sees man as a social phenomenon and believes that human relations between people are based on their interests, desires and mutual integration. According to Farobi, the destiny of a person is not predetermined, each person acts according to his own will, creates his own happiness, decides his own destiny. Human beings are the same in creation, but under the influence of upbringing and environment, they change. The scientist attaches great importance to education here. The twelve qualities of the perfect man classified by Farobi are still of special importance today as universal values.

Ibn Sina was a humanist sage who believed in human potential, who encouraged the development of the intellect in all its aspects and the knowledge of truth. He believes that the purpose of education and upbringing is to form a person who cares not only for himself but also for others, who has qualities such as humanity, true friendship, moderation, strong will, honesty, diligence.

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In The Springs of Wisdom, Ibn Sina, using the achievements of the natural sciences and philosophy of his predecessors and contemporaries, created such a pedagogical doctrine that it rose to the pinnacle of theoretical knowledge in the Middle East. The scientist describes the goals and objectives of the science of pedagogy as follows: "This science should prepare people who should strive not only to live for themselves, but also for others and the community and its interests. Love of work, good morals and honesty must always prevail in a person."

Abu Rayhan Beruni's contribution to the development of humanistic pedagogy is invaluable. A scientist who considers man to be a social being by nature defines morality and diligence as the main criteria of human dignity in the individual.

Beruni's legacy is a unique set of scientific theories that contain the content of education and upbringing, the most valuable ideas in science. Among them, the main emphasis is placed on the practical application of the acquired knowledge, motivation and the need to know, the idea that a person strives to grow his worldview.

The emergence and development of the second Renaissance pedagogy is associated with Amir Temur and the Timurid kingdom. The activities and scientific and pedagogical views of Mirzo Ulugbek, Alisher Navoi, Zahiriddin Muhammad Babur, who lived and worked during this period, are highly commendable.

In his time, Mirzo Ulugbek built three madrassas (in Bukhara, Samarkand, Gijduvan) and radically reformed the higher education system. Education in Mirzo Ulugbek madrassas was an example of a truly higher education institution, which included three stages (anda, aust, alo) and perfectly taught religious and secular knowledge. It should be noted that today Mirzo Ulugbek is the first in the world to implement a brilliant example of the stages of training in higher education institutions (bachelor, master, doctorate).

Alisher Navoi's works such as "Hayrat ul-abror", "Mahbub ul-qulub", "Nazmul javohir" are truly pedagogical works. His patronage of the construction of schools and madrassas in his time is, in today's parlance, a shining example of public-private partnership in the field of education.

It is a well-known fact that in the works of Alisher Navoi the works devoted to the spiritual maturity and enlightenment of the younger generation play an important role.

During this period, Zahiriddin Muhammad Babur created a number of pedagogical works, "Boburnoma" was devoted to nature, "Khatti Boburiy" to literacy, "Mubayyin" to fiqh, "Harb ishi" to military education.

As noted by the head of state, in our country, "The Third Renaissance in the twentieth century could have been carried out by our enlightened modern ancestors. After all, these selfless and passionate people have devoted their entire lives to the idea of national awakening, mobilizing all their forces and capabilities to bring the country out of ignorance and backwardness, to save our nation from the swamp of ignorance. In the process, they also sacrificed their dear lives. They considered the hadith, "There is no salvation other than knowledge, and there can be no salvation," to be a living belief.

It is known that the main goal of the Jadids was the idea that "only science and enlightenment can save Turkestan from socio-cultural, political and economic crisis." That is why they opened new methods of teaching in the native language, wrote textbooks for schools, published newspapers and magazines, and organized theater troupes in order to spread their ideas among the people. In short, they have been active in introducing innovations in the field of education. As a follower of Mahmudkhoja Behbudi, Munavvar qori Abdurashidkxonov, Abdulla Avloni's focus on raising the level of modern enlightenment, enriching scientific pedagogy with national educational laws and principles, achieving popularism and popularity of education is in line with the priorities of the new Renaissance pedagogy. Abdulla Avloni was the first Uzbek intellectual to give a clear and accurate definition of pedagogy in his book "Turkish Gulistan or Morality", published in 1913, which said that "Pedagogy" means the science of child upbringing.

The question arises: what should the new Renaissance pedagogy look like? What should its law, legitimacy, principles, and criteria consist of?

It is well known that from a scientific point of view, law expresses the existing, stable, changeable, repetitive relationship between processes and events. Like other disciplines, there are laws of pedagogy. "Subjects and objects" serve as a source for determining the laws of pedagogy. Based on this basis, it has four basic laws: assimilation of culture; socialization, membership, and continuity; self-awareness.

So what should the laws of the new Renaissance pedagogy look like? The laws of the new Renaissance pedagogy should be defined on the basis of maximum accuracy as follows:

1. Axiological attitude to national and universal culture.
2. Social adaptation, activism and mobility.
3. Sustainability of the four organic communities (preschool; general secondary and secondary special; professional and higher education).
4. Priority of education based on self-development and personal life experience (vitagan).

The pedagogical process requires based on clear laws. This stems from the laws of pedagogy. The general laws of pedagogy consist of 6 groups: the purpose of education; educational content; quality of education; teaching methods; management of the educational process; incentive laws in education.

It is expedient to define the following as the laws of New Renaissance pedagogy:

- 1) the purpose of education is the pace of development of the new Uzbekistan, its compliance with the modern needs of our society;
- 2) definition of educational content in accordance with the development of digital pedagogy;
- 3) the quality of education is based on the intensity of pedagogical impact and transparency of educational outcomes;
- 4) educational methods are based on interactivity, cooperation;
- 5) taking into account the intensity of the corrective effect in the management of the educational process in the framework of subject-subject relations;

6) virtual-pedagogical control of the five pillars of stimulation in the educational process (educator, teacher, professor, teacher, scientific and creative intellectuals, parents) and the dependence of internal (internal) motives of new life subjects (pupil, student).

Pedagogical principles are formed on the basis of pedagogical laws and regulations. The principle answers the question of how to proceed to successfully address the tasks set by society.

The main principles of pedagogy are harmony with nature, harmony with culture, fundamentality, structure and consistency, visibility, comprehensibility, convenience. According to the new Law on Education, Renaissance pedagogy is required to be based on the following principles:

1. Pedagogy of society.
2. Possession and attractiveness of pedagogical image.
3. Lifelong learning.
4. Broad assimilation of national and universal values.
5. Active citizenship and social activism.
6. Integration, continuity and continuity.
7. Practical orientation (pragmatism).
8. Freedom and humanity.
9. Equality and cooperation.
10. Subjectivity and the right to choose.
11. Creativity and innovation orientation;
12. The combination of traditional and media education.
13. Priority of independent learning, "Learning to learn" and "Learning as doing".
14. Trust and support.

New Renaissance pedagogy requires activities based on the following criteria:

1. Social resilience: a deep understanding of the teacher's social status, role and functions; experience in participating in various types of educational, pedagogical and social activities; conscious attitude to social demands; brilliant demonstration of professional-role behavior; the ability to express oneself personally.
2. Psychological resilience: stability of motives, needs and attitudes; self-analysis and evaluation; flexibility to news; self-confidence in inner strength and capabilities; overcoming cognitive and psychological barriers; readiness for pedagogical and psychological risks.
3. Communicative flexibility: communicative; mastery of effective communication techniques and technologies; empathic and suggestive ability; decision-making in a positive psychological environment; establishing humane, tolerant and democratic relations.
4. Professional and pedagogical maturity: striving to increase the prestige and prestige of the pedagogical profession, the formation of a valuable attitude to the pedagogical profession; desire for regular professional self-development; possession of high professional and moral qualities; sense of satisfaction with the pedagogical profession; development of pedagogical reflection; self-management; flexibility to professional traditions and values; possession of pedagogical communication; aspiration to creativity.

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