THE ROLE OF UZBEK PEDAGOGY IN THE FIELD OF SCIENCE

Kurbanova Nigina Boboxo'jayevna
Asia International University

Annotation: The fact that science is a complex of knowledge and skills acquired on the basis of reading, learning and life experience. It was considered to pay more attention to the current areas of the era, to more and more efficiently introduce the achievements of science into practical life. The main goal of the national program is: to radically reform the educational sphere, to completely rid it of the ideologies and upheavals left over from the past, to create a national system of highly qualified personnel training at the level of developed democratic states, meeting high moral and moral requirements.

Keywords: Science, thought, Free Thought, knowledge, skills and competence, integration of the educational system, training of personnel, Professional Education, subject of study, educational system, reform, Civilization, Social, Development, spirituality, ethics, upbringing

Science is the principal force that drives any state toward progress. It would be no exaggeration to say that the development of a country can be most fairly measured by the advancement of its science. For Uzbekistan, therefore, scientific progress is one of the key steps on the path to prosperity and stability. It is no coincidence that our Constitution stipulates that the state shall care for the scientific and technical development of society. Throughout history, respect and reverence for knowledge have been preserved as a tradition in Uzbek society. As our great ancestor Imam al-Bukhari put it, "there is no salvation in this world other than knowledge, nor will there ever be". Despite the progress achieved in developing and supporting scientific and innovative activity, a number of problems still await solution. In the present era of globalization and digitalization in particular, it is precisely an innovative approach that lays the groundwork for a nation's success. Such an approach can be realized only through scientific achievements; hence, the development of science is an essential component of the innovative development of the state. The problems of science have a direct bearing on economic growth, on raising living standards and on solving pressing issues in the social sphere. The Concept for the Development of Science until 2030, approved by Decree No. PF–6097 of the President of the Republic of Uzbekistan dated 29 October 2020, identified nineteen specific obstacles to scientific development. Among them are the weak interest of real-sector enterprises in science, the high average age of research teams, and the insufficient allocation of financial resources to science and research activity. Addressing these problems is of great importance and calls for comprehensive, carefully considered measures.

In the context of globalization, the developed countries of the world pay particular attention to preserving their cultural and artistic heritage and their moral, spiritual and aesthetic values on the path of cultural and spiritual progress. Modernizing education, improving the methodological support of teaching in line with current development trends, and actively introducing innovative approaches and pedagogical technologies into the process of teaching and upbringing are regarded as important factors. In the study of world science and culture, considerable attention is given to helping students grasp the essence of artistic and aesthetic values, to fostering their internal and external motivation toward the artistic and cultural heritage, and to developing their skills and competencies by means of pedagogical perception. Research on the scientific and practical foundations of diversifying education according to labour market demands, adapting teaching to new strategies, and developing the information base of education within parameters relevant to professional pedagogical activity is being carried out at leading universities of developed countries, including the University of Cambridge (United Kingdom), the Technische

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Universität (Germany), Moscow State University and St Petersburg State University (Russia), and the University of Ostrava (Czech Republic). The results of these studies broaden the possibilities for introducing international standards for assessing the quality of education and upbringing, as well as for determining the degree to which value-based attitudes have been formed in future teachers when the quality indicators of higher education institutions are evaluated. Today's era demands that science, like every other sphere, be raised to a new level. After all, the pressing issues facing society can hardly be resolved without science. Comprehensive support for this field and for scientists is among the priority tasks of our state. As the President of our country has noted, engaging in science and making new discoveries and inventions is like digging a well with a needle. Consequently, the work of scientists who labour selflessly in this demanding field deserves admiration and encouragement.

It is difficult to imagine the development of our country and society at the level required by the times without science. Fundamental research plays a crucial role in scientific progress, since it is through such research that new knowledge is acquired, theories are formed, and a solid basis is laid for future applied studies and innovative developments. Pedagogy is a complex science, because its object is the human being and the process of ensuring a person's intellectual and spiritual maturity. The human being, as the most complex and multifaceted creation of nature, lives in constant change and development. That is why it is difficult, and even impossible, to fit the process of upbringing, educating and comprehensively developing a person into fixed rules and laws. A person is a being who simultaneously embodies psychological, spiritual and social dimensions, and the complexity of pedagogy stems precisely from this many-sidedness of human nature. Pedagogy must constantly adapt to new conditions and to the needs of each new generation, since every generation differs in its life experience, information environment and values.

This, in turn, requires pedagogy to engage in continuous inquiry, scientific renewal and innovation. In fact, the real strength of pedagogy as a science lies in its ability to respond to these changes and to keep pace with human nature. On the whole, pedagogy is a field as complex and multifaceted as the human being, with boundless potential for development. To view it simplistically or to reduce its essence is, at the very least, a sign of disregard for the person and for his or her future. Today, notable achievements are being made in education and upbringing. Modern curricula are being developed for schools, programmes aligned with international standards are being launched in higher education, digital technologies are entering the classroom, and interactive methods are being used effectively; all of this makes the learning process considerably more engaging and productive. The teacher in today's classroom acts not merely as a "transmitter of information" but as a guide and mentor who encourages learners to pursue independent inquiry. This shows that education is adapting to modern requirements and that change is taking root in real life. At the same time, we must clearly understand that such processes of renewal and modernization do not happen by themselves. They are realized on a scientific foundation, drawing on pedagogical research. Behind every achievement, therefore, lie the efforts of researchers, the inquiries of pedagogical schools and the application of scientific findings in practice.

Indeed, without pedagogical research, education cannot adapt to the changing face of society. Society develops every day: new professions emerge in industry, and new technologies firmly establish themselves in people's daily lives. This naturally creates a demand for new knowledge and skills. For example, while computer literacy was a largely theoretical skill for the previous generation, it has become a vital necessity for today's youth. Tomorrow will set even higher demands: fields such as artificial intelligence, cybersecurity and ecological culture may become part of the basic knowledge expected of every individual. Under these conditions, pedagogical research serves as a compass for

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education. Pedagogy is needed to answer such questions as "Which method is effective? Which direction is promising? Which knowledge meets the needs of society?" Education that does not rely on scientific analysis, experimentation and well-grounded conclusions cannot keep pace with change and inevitably falls behind society.

The adoption of advanced foreign experience in education is likewise possible only through pedagogical research. Countries such as Singapore, Finland, South Korea and Japan did not achieve their remarkable educational success by chance; they reached this level as a result of pedagogical inquiry and the state policy built upon it. Through the research conducted in these countries, curricula were adapted to contemporary demands, teaching methods were refined, and the system of teacher training was thoroughly reconsidered. As a result, these nations were able to introduce progressive trends into world pedagogy and became benchmarks in the field of education. Unless our country studies such experience on a scientific basis, it will not be able to find a worthy place in the global knowledge space. In this regard, the famous German theorist of pedagogy W. Dilthey stated: "Pedagogy is not merely a collection of theoretical knowledge, but a process of organizing, on a scientific basis, the experience passed down from generation to generation". These words make it clear that pedagogical research not only preserves existing knowledge but also restructures it in accordance with modern requirements and transmits it to new generations in a renewed form. In this sense, studying foreign experience and applying it to national practice can be effective only through pedagogical research.

Contemporary education is taking shape within the framework of the concept of a "paradigm", which encompasses diverse directions and ideas. A paradigm is the core guiding idea that defines the goals, content, teaching methods, assessment and management criteria of education. Global changes such as the transition of industry to the 4.0 and 5.0 stages, the development of digital technologies and artificial intelligence, the shift toward a "green" economy, international mobility and multilingual environments require new tasks and competencies from education as well. Therefore, our national education system must define its own modern pedagogical paradigms in light of these global requirements and implement them in a manner suited to national conditions. In general, the power of science manifests itself precisely in a plurality of voices, diverse approaches and healthy debate. Resisting the vice of monopolization in Uzbek science is necessary for the spiritual and educational progress of society, and it requires considerable determination. Knowledge is the property of all the generations who have served it; it does not belong to any single individual. Building an anti-monopoly culture in Uzbek science is a demand of our time. The emergence of pedagogical ethics dates back to the most ancient periods of human history. It arose together with the teaching profession as an integral part of educational activity. Out of the need to pass accumulated life experience on to young people and to prepare them for life and work, teaching and upbringing emerged as independent forms of social activity as early as ancient times.

The people themselves have been both the creator of moral precepts and the teacher who, over the centuries, has guided young people toward maturity and taught them the wisdom and lessons of life. Like all peoples of the world, the Turkic peoples, driven by the necessities of life, dreamed from ancient times that their children would grow into healthy, strong and hardworking individuals who respect elders and juniors alike, possess good manners and courage, and are able to defend their homeland. Generalizing their experience and aspirations in upbringing, they expressed them in the form of proverbs, riddles, fairy tales, legends, parables, epics, customs, rituals, festivals and traditions, and passed them on to young people, family members and others. In this way, Uzbek folk pedagogy came into being. It glorifies positive moral qualities and virtues while condemning negative traits. The useful, progressive and moral

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ideas of Uzbek folk pedagogy, beneficial to both the individual and society, have been handed down orally from generation to generation and have reached us in the form of folklore, national and family customs and traditions. In the works of Uzbek folk pedagogy, the mentor and teacher are exalted as the most respected and honoured of people. Sayings such as "Be not only your father's child, but a child of humanity", "A teacher is as great as a father" and "Parents bring a child into the world, but the teacher raises him to the heights of spiritual perfection" honour the labour and dignity of mentors and teachers. The ethnopedagogy of the Uzbek people is a powerful factor of both universal and national upbringing. The Turkic peoples paid special attention to teaching their children household work, and parents dreamed that their children would grow up to be intelligent, well-mannered persons of fine character. Such aspirations are portrayed in Abulqasim Ferdowsi's "Shahnameh" as follows:

Wisdom shows the way and gladdens the heart,
The wise prosper in both worlds alike.
Let reason forever be your guide,
And keep far away from unworthy deeds.

The question of parents setting a personal example has been widely explored in Uzbek folk pedagogy. "To give children a fine upbringing, parents themselves must be moral and well-bred... If fathers live graciously with their spouses and treat them with respect, children learn nobility and courtesy from them". The methods of upbringing used in Uzbek folk pedagogy served to instil in young people such human virtues as mutual respect, dignity and self-worth, sincerity, honesty, truthfulness, bravery, courage and kindness. Raising a child to be well-mannered and esteemed by the community was regarded as a parental duty. In the proverbs, sayings, myths, legends and stories created by the Uzbek people, spiritual and moral ideals are expressed in the form of engaging admonitions. Proverbs such as "Respect others and you will be respected", "Everyone reaps what they sow" and "A child is dear, but his good manners are dearer still" are among them. Such precepts and sayings reflect the rich heritage of our people in the field of upbringing.

The pedagogical heritage of the great thinkers of the East constitutes another powerful source of Uzbek pedagogy. Abu Nasr al-Farabi viewed education as the path by which a person attains happiness, and he regarded the perfection of the individual as inseparable from the well-being of the virtuous city. Abu Ali ibn Sina, in his reflections on upbringing, emphasized that a child's education should begin early, proceed gradually and take into account the learner's natural inclinations and abilities; he also attached particular weight to learning among peers, an idea that in modern terms closely resembles collaborative learning. Abu Rayhan al-Biruni stressed the value of observation, comparison and evidence in acquiring knowledge and warned against bias and blind imitation. Yusuf Khass Hajib's "Kutadgu Bilig" portrays knowledge and intellect as the foundation of just governance and a dignified life, while Alisher Navoi in "Mahbub ul-Qulub" devoted vivid passages to the noble yet arduous mission of the teacher. Taken together, these ideas show that many principles now regarded as achievements of modern didactics, such as learner-centredness, gradualness and the unity of knowledge and morality, were articulated in our region many centuries ago.

At the turn of the twentieth century, the Jadid enlighteners gave this tradition a fresh impetus. Mahmudkhoja Behbudi, Abdulla Avloni, Munavvar Qari Abdurashidkhanov, Abdurauf Fitrat and their associates opened "new-method" schools in which the phonetic method of teaching literacy, secular subjects and textbooks in the native language were introduced. In his work "Turkiy Guliston yoxud axloq", Abdulla Avloni distinguished physical, intellectual and moral components of upbringing and insisted that the fate of a nation depends directly on the way it raises its younger generation. For the

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Jadids, the school was not simply a place of instruction but an instrument of national awakening, and the teacher was seen as a reformer of society. Their legacy remains highly relevant today, since it demonstrates how an education system can absorb advanced foreign experience without losing its national roots.

In the years of independence, and especially in the most recent period, the scientific foundations of Uzbek pedagogy have been reinforced by a substantial legal and institutional framework. The Law of the Republic of Uzbekistan "On Education", adopted in 2020, enshrined the principles of continuity of education, inclusiveness, academic freedom and the integration of education, science and production. The Concept for the Development of the Higher Education System until 2030, approved in 2019, set the goals of expanding access to higher education, introducing a credit-module system and strengthening the research capacity of universities. These documents treat pedagogical science not as an auxiliary discipline but as the theoretical basis of the reforms. Yet legal acts produce results only when they are backed by sound research: the design of curricula, the choice of teaching methods and the evaluation of learning outcomes all require empirical data, pilot studies and a careful analysis of their effects.

In this respect, several directions appear particularly important for the further development of pedagogical science in Uzbekistan. First, the link between pedagogical research and classroom practice needs to be strengthened, so that the findings of dissertations and monographs are tested in real schools and universities instead of remaining on library shelves. Second, the digital transformation of education calls for studies on the didactic potential of online platforms, adaptive learning systems and artificial intelligence tools, as well as on the risks they may pose to learners' independent thinking. Third, the professional development of teachers should become continuous and research-oriented: a modern teacher must be able not only to apply ready-made methods but also to analyse the results of his or her own work and improve it. Fourth, the rich ethnopedagogical heritage discussed above deserves to be integrated systematically into the content of education, which would help young people develop a sense of national identity together with openness to universal values. Finally, wider participation of Uzbek scholars in international research projects and publication in peer-reviewed journals would bring national pedagogy into a broader scholarly dialogue.

The fulfilment of these tasks depends to a great extent on the figure of the teacher. No reform, however well conceived, can succeed if the person who carries it out in the classroom lacks motivation, competence and moral authority. For this reason, the training of future teachers should combine deep subject knowledge with psychological and pedagogical culture, digital literacy and a firm value orientation. The traditional respect for the mentor, so clearly reflected in Uzbek folk pedagogy, can and should be revived in modern forms: through public recognition of teachers' work, decent working conditions and opportunities for creative growth. Where the teacher is respected, knowledge itself is respected; and where knowledge is valued, the progress of science becomes a natural consequence.

In conclusion, it can be stated that pedagogy is not merely a theory of the methods of teaching and upbringing but a science of decisive significance for human development, the spiritual image of a nation and its future progress. To deny its importance would be tantamount to renouncing education and upbringing and, hence, humanity's tomorrow. Tolerance and objectivity must prevail in the world of science: each discipline is valuable in its own right, and each field is a necessary link in the common chain of progress. Treating pedagogical research with respect and supporting its results is our moral duty to the personality of the learner, the future of the nation and the progress of humankind as a whole. Knowledge and experience lie at the root of every endeavour. From birth, a person continuously acquires knowledge and skills throughout life and, in doing so, goes through the process of education. The first

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lessons are received in the family, the pillar of society, and learning then continues step by step in kindergarten, school and higher education.

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