The Process Of Development Of Pedagogy As A Social Science

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ABSTRACT

This article discusses the development of pedagogy as a social science. The history of the development of social pedagogy as a science has a gradual character. From this point of view it is possible to distinguish three stages of development of a science of social pedagogy.

KEYWORDS

Pedagogy, social, development, science, feature, social pedagogy, education.

INTRODUCTION

The first stage of the development of social pedagogy as a science covers the period from ancient times to the XVII century. During this period there was an accumulation of facts, an increase in educational experience, the formation of pedagogical and social theories, and this stage of development of social pedagogy is characterized by the gradual recognition of education as a social phenomenon. Because during this period various theories of upbringing emerged. Such periodic limitations of the first stage are explained, first of all, by the fact that there is a problem of socialization even in the first stages of human history. However, when describing socio-pedagogical ideas in the primitive

community, one can only ran about educational experiences.

Education as a social phenomenon emerged with the separation of man from the animal kingdom. Initially, upbringing had a general imitative meaning, but later it became a specific type of activity, and people who were engaged in it - educators - appeared.

As happiness passed, the process of upbringing became more complex, differentiated according to age, gender, content, and attention began to be paid to its moral aspects. It should be noted that the data obtained on the basis of archeological excavations fully confirm that the primitive community helped the sick and wounded (traces of complaints in the excavated skeletons were associated with injuries received as a result of childhood illness or long before death). Such views are also confirmed in ethnographic data. In all the peoples living in the primitive community system, there was a tradition of dividing the magnate according to sex and age.

The elders regularly trained the youth in various trades. All this makes it possible to imagine that there were the first manifestations of social pedagogical experience in the primitive community. If the primitive period laid the foundation for the emergence of socio-pedagogical practice, the emergence of the first civilizations of the ancient world had a strong influence on the formation of socio-pedagogical thought.

In the slavery states of the East, social pedagogical ideas were formed by several authors and usually became the property of the whole nation in the form of holy books (in China - Shukit, in India - Vedas, in Egypt - books of the god Tot, in Central Asia - Avesto, etc.).

Only in the middle and second half of the first millennium BC did the names of the scholars who created social pedagogical ideas begin to be known. Undoubtedly, the philosophers of the ancient period (Greek and Roman) made a great contribution to the development of social pedagogical thinking. In particular, Socrates (469-399 BC) put forward the motto "Understand yourself", emphasizing that the mind can eliminate all evil in man.

Democritus (460-370 BC) in his teachings substantiated the principle of taking into account the nature of the child in education. In addition, in his opinion, the upbringing of a child should begin at an early age. Plato (423 - 347 BC) was the first to put forward the idea of the relationship between the state and education. In his view, upbringing was the most important task of the state.

MATERIALS AND METHODS

Aristotle (384 - 322 BC) developed a complete theory of education in the ancient world. Unlike Plato, Aristotle focuses on human education not on complete subordination to the state, but on man's own interests, his development. The idea of the harmonious development of the individual with the community also belongs to him.

Mark Fabius Quintilian (42-118 BC) was a theorist and educator of ancient Greek notic art. The first pedagogical work "On the education of the speaker" belongs to him, which describes the important ideas of education, teaching methods. Quintilian's main ideas are to preserve his "I".

A distinctive feature of the upbringing of the period based on large land ownership relations was asceticism, strict adherence to the rules of world religions. Asceticism (Greek) means to

limit or suppress feelings and desires, to suffer, to give up the blessings of life. Among the moral values that the creators of the socio-pedagogical idea of that period (VI-XII centuries) wanted to inculcate in the younger generation, they promoted empathy, help for loved ones, especially helping the sick and needy.

In the 15th and 16th centuries, capitalist relations began to develop, first in Italy and then in other European countries. The principles of asceticism were alien to the emerging new class, especially the intelligentsia. At a time when a new bourgeois culture was beginning to take shape, the concepts of humanization and restoration were used to describe it. The notion of humanism (humanity) testified to the existence of the human person, not divinity, in the center of the new culture. Man himself must be caring heart and physically beautiful. He can become the creator of all values and face happiness only because of his consciousness, strength, confidence in success, activism, will. At the same time, the humanists did not openly oppose the church. They saw God as a great creator.

Most of the humanists of the fourteenth and sixteenth centuries were either educators themselves or resorted to pedagogical theory. The idea of humanism began to be observed in pedagogy from the same period. Original upbringing, by its very nature, has always expressed concern for beauty, for its future. The beginning of the implementation of the ideas of social humanism in the Renaissance was associated with the creation of the first boarding school "House of Joy" by the famous Italian educator-humanist Vitgorino de Genotre (1378 - 1446). It should be noted that during the described period, religion,

pedagogy and social pedagogy developed in close connection with each other.

In religious views, the main focus is on universal values. Religious narrations, holy books, verses say a lot about moral fertilizers, interpersonal relationships, caring for relatives, children. Many generations have been raised on this basis, and in this regard the church in Europe has long been a "guide for children with disabilities". He was approached not only for psychological help, but also for medical and financial assistance and protection from injustice. There is a rich tradition of religious organizations around the world in this regard. For example, in Europe, since ancient times, orphans have been left at the door of churches.

According to sources, the first orphanages for orphans appeared in Caesarea in the IV century on the initiative of Bishop Vasily Caesarea. In 787, such an institution also appeared in the cathedral in Milan. For a long time it remained the only organization in Europe, and only by the fourteenth century had the number of orphanages increased to thirty. Interestingly, in these houses not only children were cared for, but also preventive work was carried out: mothers were assisted, children were brought up by other families, and their upbringing was supervised. Later, orphanages were run by priests.

In Paris, the orphanage, founded in 1640 by the priest Vincento Depolen, was very famous. He managed to get the orphanage funded by King Louis XIV. Orders of kindness began to form large church organizations, which later became famous for their charitable work. It is safe to say that the second period of development of social pedagogy - the XVII - XIX centuries - was a period of socio-pedagogy enriched with the

most advanced ideas and scientific concepts. The XVIII - XIX centuries (the period of bourgeois-democratic revolutions) are the period of emergence of ideas of scientists (pedagogues, philosophers, sociologists, psychologists) to solve socio-pedagogical problems in cooperation with state and public institutions. Issues of education began to be associated with social reform, equality of human rights. It is during this period that the main directions of social pedagogy are realized in concrete activities.

The French philosopher, writer, enlightener J.J. Russo (1712 - 1778) made a great contribution to the development of social pedagogical ideas. It promotes naturally shaped educational ideas based on legal, religious, and natural development. Russian encyclopedic scientist and pedagogue MV Lomonosov (1711 - 1765) in his "Regulations" stated the importance of popular ideas of education, the approach to man as an active person and the formation of moral qualities in the child.

New social pedagogical ideas were also expressed in the works of the French philosopher and enlightener Claude Adriana Helvetius (1715 - 1771), which were issues of environment and pedagogical influence, which are factors of education, and the unity of individual and social interests. The great Swiss educator Johann Heinrich Pestalozzi (1746 - 1827) combined social pedagogical theory and practice in his work and opened orphanages at his own expense.

The social pedagogical work of the English philosopher and educator Robert Owen consists of a number of interesting and productive experiences. In New Lenark, he created the New Institute for the Formation of Human Character to improve the living standards of workers, linking industrial education with culture in practice. For the first time in the world, didactic games were held and institutions were set up to take care of children's physical condition. The English philosopher Herbert Spencer (1820 - 1903) created works imbued with socio-pedagogical ideas about the role of the family in the formation of personality. In order to achieve these goals, he put forward an interesting method, namely the imitation of the state and political structure of England by the family and the school. The XIX century was characterized by the fact that during this period, on the one hand, there was a process of separation of social pedagogy from pedagogy, on the other hand, its convergence with such disciplines as psychology, sociology, medicine, philosophy.

The main directions of social pedagogy in the XIX century were as follows. 1) Theoretical bases of social pedagogy are developed. This led to its emergence as a science; 2) social pedagogical activity in the field of education. Here ran about social pedagogical education, the purpose and character of education, its influence; 3) there has been an expansion of social pedagogy. Along with the "helpless" and selected children, socio-pedagogical activities have begun with adults. Most importantly, social pedagogical activity is expected to reach the level of public policy. In the 60s and 70s of the XIX century, social legal systems were created in Germany, England and the United States. It should be noted that all areas of development of the science of social pedagogy are united by its main task - the idea of social protection of children. But in the eighteenth and nineteenth centuries it is filled with ideas that had previously been neglected. More precisely, in the theory and practice of social pedagogy, universal values come to the fore.

RESULT AND DISCUSSION

From the second half of the XIX century, the attention to the system of pedagogy and mass education increased. It began to address the problems of educating young people, as well as the re-education of those who violate social norms of behavior. The continuation of this work had to be reflected in the mutual socio-cultural processes taking place on the European and American continents. Industrialization led to mass migration of villagers to the city. Due to the difficulties of the rural population in adapting to the new way of life, immorality, crime and greed have increased. The situation in the United States was extremely difficult due to the increase in population migration from less developed European countries.

At the same time, the role of the church was declining. The Church has hitherto been the traditional carrier of moral norms, but now it has failed to grasp the new needs and realities of society, and has lost its former position in the lives of many people. At the same time, the formation of national statehood in Europe and the emergence of a nation in America required the culturing of certain ideas and values at all social strata. There is a need to find ways to solve this problem. It was this factor that stimulated the development of social pedagogy, which became an independent science at the end of the XIX century. Thus, the term "social pedagogy" introduced into science by the German pedagogue Friedrich Disterveg became officially widely used by the end of the twentieth century. It is from this time that the third stage of the development of social pedagogy as a science begins.

The twentieth century has left its name in the history of human civilization as the age of scientific and technological revolutions. Science has evolved from a manufacturing facility into a leading factor in the economic and cultural sphere. Scientific revolutions have had an impact on the further development of social pedagogy, primarily through philosophy. There has been an convergence of social pedagogy with a number of disciplines: psychology, physiology, anatomy, history, sociology, and others. Most importantly, in the twentieth century, the problems of man, the creation of social conditions for his upbringing and education have become the most global problem of our time. It was during this period that the science of "pedology" began to develop. Its founders are E. Meyman, S. Hall, Thorndike. In this regard, the pedagogy of Rudolf Steiner is of great importance. Among the pedagogical scholars who enriched social pedagogy with new ideas and methods of education, the names of Georg Kirschensteiner (1854 - 1932, Germany), John Dewey (1859 - 1952, USA), Wilhelm Nylar (1862 - 1926, Germany) should be noted.

G. Kirscheniggeiner's pedagogical theory is based on the idea of creative realization of the needs of children in schools from sluggish acceptance to active action, reforming according to creativity. The basis of Kirschensteiner's social pedagogical views is the need to create labor schools for the comprehensive preparation of children in society, to develop skills of cooperation, to carry out civic education of children serving the interests of the state. John Dewey is the founder of pragmatic pedagogy. Practical results and success in business are the highest values of this pedagogy.

John Dyui's services are that he appealed to social psychological ideas such as the connection of life with school, the

individualization of education. So far, various state scholars have been debating the role of social pedagogy among other pedagogical disciplines: "Can it be an independent discipline or will it remain a field of pedagogy limited to the study of only age groups?" These debates arose in the theories of some educators who denied the essence of social pedagogy that the concept of a new science had not been formed. For example, G. Noll and G. Boymer (1920-1930) understood social pedagogy as helping children and preventing juvenile delinquency.

The essence of social pedagogy was described by the German scientist Paul Natorp (20s of the XX century) in a completely different way. He believed that social pedagogy explores the problem of bringing together all the educational forces of society in order to raise the cultural and moral level of the people. This understanding is more in line with the requirements of the new era, and confirms that social pedagogy is a field of knowledge about lifelong education. In the 60s of the XX century, social pedagogy includes assistance to children who have committed offenses, educational work in orphanages, training of specialists in social pedagogical activities. In particular, since the 70s of the XX century in Germany began to train social educators with higher education.

The Declaration of the Rights of the Child, adopted by the UN General Assembly on November 20, 1959 and November 20, 1989, testifies to the fact that by the second half of the twentieth century, social and pedagogical problems have reached a global level. It focuses on the social protection of orphans, the provision of social assistance to children from large and low-income families, and a number of other issues.

CONCLUSION

Restoration of traditions and principles of social pedagogy in Uzbekistan is taking place in difficult conditions. Development of state educational standards and textbooks, training of specialists, development of curricula and programs should be carried out on the basis of existing experience and close cooperation with foreign experts. Because countries like Germany, England, USA have rich social pedagogical experience.

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