KANT’S PEDAGOGY AND CONTEMPORANEITY

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ANNOTATION

The article deals with the pedagogical views of the founder of German national philosophy I. Kant. It sets out unique, at the same time very interesting methods of organizing and implementing the process of teaching and educating this great German philosopher and their significance.

Key words: Teaching, education, morality, pedagogy, methods of teaching and upbringing, secular education, religious education, speech culture, pedagogical responsibility.

At first glance, it seems impossible to compare the issues of education and upbringing with the modern times of Immanuel Kant, German philosopher and teacher who lived more than two centuries ago. In addition, this opinion is also supported by the fact that some researchers of the life and work of I. Kant testify that the great scientist never considered himself either a theoretician or a practitioner in the field of pedagogy. Instead, he always liked to humbly say about himself that he "never used his pedagogical rules in real life." When his pupils or their parents did not agree with this opinion, in response Kant constantly repeated: "You can never imagine a worse governor than he." [3; 314]. In addition, Kant never worked on writing any serious work on pedagogy. There is the only written work by FT Rink "I. Kant on Pedagogy", which was published by his student during the life of the German scientist in 1803 with the help of processing and generalization of notes of lecture notes that participated directly in Kant's lectures. It should only be remembered that the author allowed himself to publish this work after a thorough reading and familiarization of the text by Kant himself. Naturally, the reflection of Kant's pedagogical views are not limited to this work. So, for example, in his work I. Kant widely relied on the books of IBBazedov and IG Kampê "Pedagogical Conversations", FS Blok "Textbook of the art of education for Christian mentors and future young teachers." It is also impossible not to recall the enormous influence on him of the works of the famous French educator J.J. Rousseau "Emile" and "Héloise", which even forced I. Kant to violate the strict daily routine of the day.

However, despite all these statements, it should be said that in our time, Kant's socio-political, moral and educational views are also unique and instructive, as are his brilliant philosophical views. This is because Kant's lectures on extremely varied issues were, in fact, the most sincere conversations of the great free-thinking scientist. Unlike some of the lecturers, he never gave his lectures on the text, which aroused increased interest in the audience.

A study of the existing literature shows that it was enough for him to meaningfully read his lecture using his notes written on the edges of the pages of textbooks recommended to students or notes made on sheets of small...
notebooks. In a word, all the manner in which a scientist approaches his studies can serve as a model for a modern teacher. After all, his pedagogical views are as simple as reasonable. He believed that “Man is the only creature that feels the need for constant education” [2; 29]. According to him, the upbringing of a person means “courting his opinions”, “studying towards discipline and order,” “showing the way” of submission to a decent way of life.

I. Kant was more interested in questions of practical pedagogy than theoretical ones. That is why he considered the concept of enlightenment to belong to practical pedagogy, since, in contrast to teaching, it is closer to the formation of a person's moral qualities.

The general public is well aware that during his over 40 years of pedagogical activity I. Kant, in addition to such philosophical sciences as metaphysics, logic, ethics, gave lectures on mathematics, physics, geography, anthropology, as well as on pedagogy. According to the well-known Russian biographer of this great German philosopher A. Gulyga, in his university activities I. Kant gave lectures on a total of 268 courses, of which 54 - in logic, 49 - in metaphysics, 46 - in geography, 28 - in ethics, 24 - in anthropology, 20 - in theoretical physics, 16 - in mathematics, 12 - in law, 11 - in the encyclopedia of philosophical sciences, 4 - in pedagogy, 2 - in mechanics, 1 - in mineralogy, 1 - in theology [1 ; 247].

So, according to A. Gulyga, in the period from 1776 to 1787, Kant gave 4 interesting lectures on pedagogy one after another. Due to their full devotion to the issues of immediate practical life in them, they have always aroused great interest among the audience.

According to his contemporaries, I. Kant possessed an irreplaceable culture of speech. In other words, public speaking was an integral part of his teaching skills. That is why I. Kant, as one of the most cultured and educated people of his time, made the most stringent requirements for his speech and constantly observed them all his life. Among them, perhaps, the most necessary requirement for the culture of speech, he considered speaking slowly, in a very low tone. And students who overly respect their teacher considered it an iron rule for themselves to sit quietly and listen carefully to the lecture of this scientist. As a result, Kant's lectures were dominated by an incredible calmness and silence. Students could not afford to be late for his lectures, since this was considered for them an unforgivable disrespect for their favorite teacher. In fact, no one was late at Kant's lectures, and if there were such, they tried extremely carefully, absolutely without interfering with Kant and others, to quietly take their places at the tips of their feet.

I. Kant never tried to become famous with the help of his lectures. Although he was very fond of funny jokes, he never embellished his lectures with arrogant words or did not chase the desire to provoke the audience with the use of inappropriate jokes. On the contrary, his contemporaries equated the used jokes with the very witty, literate I. Kant by nature lightning in the sky. The scientist's jokes never went beyond the bounds of morality, but on the contrary, having caused a healthy laugh in their rationality, they made it possible to destroy that silence and calmness of those present who held respect for the great scientist. The scientist did not specially prepare in advance for his lectures, but the slight indiscretion that aroused his attention during the lesson made him very angry and this, of course, could not negatively affect the lecture.

Kant's most characteristic habit was that he read his lectures all the time, turning his attention to only one student, sitting in the front row. And this aroused great attention and respect among the students. Seizing every opportunity, his students rushed to surround Kant in order to ask him their questions of interest, and he considered it his sacred moral duty to answer all the questions of his students. Many contemporaries who consider Kant their teacher remember him as a cheerful and sociable companion. In essence, he remained the same for the rest of his life. While studying the systems of Leibniz, Wolf, Baumgarten, Crusius, Hume, in explaining the physical laws of Newton, Kepler and other physicists, Kant showed his bright mind and brilliant talent of a scientist. Indifference was alien to Kant. Any thing worth knowing did not remain out of Kant's field of vision. No cunning and dexterity, no religious sect and superstition, no ambition interested Kant and therefore could not stop this scientist from expressing and spreading the true truth in life. In the depths of his soul, he was always inspired and encouraged by the independence of opinion and thinking, any kind of violence and injustice was alien to his nature.

In his opinion, every person has the right to manage and direct his will in his daily life, and in this there are absolute norms of human moral consciousness based on his subject. These norms later found their reflection in
the well-grounded law of morality of I. Kant and began to be called the concept of “categorical imperative”. According to this law, a person must adhere in everyday life to principles that go beyond the observance of general laws. But here Kant mentions that each person should act according to his abilities, i.e. a person should never use another person as a means to an end. And this shows that I. Kant raised the general legal equality to moral consciousness and at the same time put forward the idea of the highest value, the question of honor and dignity of each person.

I. Kant believed that the main tasks of education are the upbringing of social discipline in a person, the achievement of culture, the formation of certain skills and spiritual and moral qualities. According to I. Kant, the introduction of a single type of national school is an important factor in the radical improvement of the activity of the public education system. He dreamed of a time when “a multitude of well-trained teachers who would soon cover the whole country with a network of good schools” would be prepared [9; 468]. It is very important to get and teach to feel the need for discipline for a person. And this should be started in advance, Kant said. This is why “children are sent to school”. Instead of teaching, the main goal there should be “to teach children to sit quietly, to complete all tasks and in the future they did not do what came into their head” [2; 30]. Here the philosopher, although in his entire life he valued human freedom as the highest value, believed that it was precisely because of the inclination of human nature to freedom that he should not be allowed to remain in absolute freedom for a long time, since, according to his warning, this would otherwise lead a person to sacrifice a lot [2;31]. According to Kant, if you do not teach a child to discipline from an early age, then he becomes easily susceptible to any moods, which will be difficult to correct in the future. To do this, it will be necessary to teach a person from an early age "to subordinate him to the will of the mind"[2;32].

As you know, the golden rule of pedagogy is to treat the upbringing of a child with great respect as to himself in general. Therefore, an excessively permissible attitude towards a child is impermissible, since the fulfillment of all his desires is harmful in his upbringing or, in the exact expression of Kant himself, forms in the child a “certain savagery”, which then persists until the end of his life. Therefore, Kant called the immense intentions and actions carried out by parents in this direction as a very useless thing. In this spirit, educated children, Kant believed, in their subsequent life encounter many trials and difficulties in reality.

Since I. Kant believed that at the basis of education there is a kind of secret that has the power of improving human nature, he also argued that with the help of improving human nature through education, all of humanity develops towards the ideal of humanity. He was opposed to all violence, or simply his words "slave attitude" in raising a child. Instead, he demanded that the child be treated with a sense of respect and humanism, as an individual in need of extraordinary human care. At the same time, Kant did not approve of all types of child punishment, especially physical punishment, which, in his opinion, do not help in raising children[6;434]. And the method of encouragement, in Kant's opinion, is more acceptable and therefore expedient in education, but here he preferred spiritual encouragement over material, because he believed that the latter leads the child to material interest from his actions.

He maintained all the time that “man is not moral because God has prescribed morality for him. On the contrary, a person believes in God because this belief is required by morality ”[4; 320]. Therefore, Kant was very careful about receiving a religious education for children at an early age. In his opinion, the issue of obtaining a religious education is a complex problem. For this reason, he did not approve of early religious education for children. Although Kant's entire pedagogy is essentially based on the idea of the formation of personal freedom, the knowledge of God by children, according to him, should occur only after a thorough study of the laws of nature and natural sciences. According to Kant, in life, children will be ready for issues of religion and faith with some delay. He was firmly convinced that “it is important to teach children to hate negative phenomena, not because God forbids, but because these phenomena are hateful by themselves” [2; 21]. It is important to emphasize that such an approach to religious education is also important in our time, when some parents try to teach their children to religion by donating opportunities for obtaining secular knowledge, thereby creating the basis for the emergence of religious extremism and fundamentalism.

According to Kant, education is the basis for achieving practical freedom, which can be achieved with the help of education. He thought that public practice was completely contradictory to human rights, denying the use of the capabilities of the human mind [2; 22]. That is why, from the point of view of upbringing, he considered it legitimate for a military officer to unquestioningly fulfill his assignment on the part of the military, to pay taxes on time by citizens instead of inappropriate discussion of issues related to taxes, etc. [2; 23].

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I. Kant highly appreciated the free thinking of the individual, because he believed that it enhances the ability of the free activity of the people themselves. It was this opinion of his that inspired even Hegel, who considered any kind of unfreedom to be the result of illiteracy.

**FINDINGS.**

In a word, all the didactic requirements of I. Kant had great success in their time and were very popular. That is why Kant's pedagogy had a great influence and led to serious reforms in the education and upbringing system not only in Germany, but throughout Europe, under the influence of which, at the end of the 18th century, textbooks of a new generation began to appear, inflicting a tangible blow on the old education system, which undoubtedly the great merit of I. Kant to humanity. Kant's pedagogical views are also relevant for our time, when deep reforms in the field of education and upbringing are being carried out in Uzbekistan. After all, a comprehensive study of his views contributes to the development of this industry, without which it is impossible to imagine the future of the country and the people.

As they correctly write in textbooks: “It would seem at first glance that abstract and formal reasoning of Kant has outlived its time. Kant is not just modern, he is always modern, as are Plato, Descartes, Schelling, and V. Solovvyov - all the great thinkers who defended the enduring values of human life” [7; 159].

**LITERATURE:**