



ACADEMIC FREEDOM AND ITS PEDAGOGICAL INTERPRETATIONS

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ABSTRACT

This article highlights that the core part of the center of academic freedom is the teacher, professor and student, and without analyzing the subjects and objects related to this core from the anthropological point of view, without determining the ways and methods of effective relations between them, it is impossible to think about academic freedom and the initiative education of the individual.

KEYWORDS. *Pedagogical teachings, autonomy, education of a free person, human freedom, academic freedom, political freedom, philosophical freedom.*

The subject is not just an external object or a part of it, it is a thing, an event, a phenomenon or a society that expresses what the problem is, what processes or external object it is related to, what the researcher should focus on. Therefore, research is necessary to identify this subject, to pay attention to its qualities, and to hypothetically imagine how it will appear in the future. R. Descartes wrote that "in order to know, we need to define something that we can clearly and exactly see or reliably reach. Knowing cannot be otherwise" [1]. Therefore, academic freedom is primarily related to knowledge, especially scientific knowledge. That is its scientific importance and value.

According to experts dealing with the problems of academic freedom, the idea of academic freedom (independence) was put forward by the German philosopher, the founder of linguistics K.W. von Humboldt (1767-1835). He was influenced by the philosophical and linguistic views of I. Kant, I. G. Fichte, K. K. Jacob. Humboldt founded a university in Berlin in 1809. His ideas of connecting educational processes at the university with science, making socio-pedagogical research broad and "open" were later continued by German scientists as certain pedagogical views [2]. Until the 18th century, education was influenced by the church and religious dogmatics. Humboldt strives to free higher education from this influence, thus ensuring the independence of the university. In this place, it is also noticeable that he followed the calls of the Enlightenment period, the ideas of equality, freedom and brotherhood of the French Revolution. Especially the human will of the Enlightenment period, the role of knowledge and enlightenment, free from dogmatic views and institutions, instead of standards in education and training, an educational system that corresponds to the interests and aspirations of the people being educated, and arouses interest in science in them. Humboldt's conceptual ideas that views on creation played an important role [2] are expressed in scientific pedagogical

experience. According to Humboldt's teaching, university education is secular, it differs from religious education. The basis of the idea of academic freedom is to make university education free from religion, especially from the influence of the church.

Sociopsychological factors of academic freedom include:

- understanding of the connection of society's development with scientific and technological research as an epistemological need;
- it is accepted as an objective necessity to direct the practical activities of the state to support higher education;
- turning interest in higher education into a spiritual need of young people;
- coordination of academic freedom with the strategy of supporting general education;
- directing academic freedom to the concept of democratic education and the formation of a free personality;
- coordination of socio-psychological goals, interests and motives based on academic freedom and personal freedom.

The fact that the development of society is connected with scientific and technological research as an epistemological need arises from the strategic goal of the society. For example, New Uzbekistan is opening branches of universities in advanced countries in order to adopt and introduce the higher education system of advanced countries. These branches differ sharply from the subject (teacher) and object (student) system formed in the national higher education system. Education in them is aimed at teaching students to think freely and conduct independent scientific research. During the lesson, the student can drink coffee, tea, cola, leave the lesson if he needs something, and if he is not interested, he can attend other lessons. The existing national higher education cannot accept this order, as a result of which antipathy appears between the teacher and the student.



Graduated from the University of World Economy and Diplomacy, ranked among the TOP 500 universities in the world ranking, J. Saydaliyev, a master's student of the University of Pusan (South Korea), said that in these educational institutions, "students are given full freedom. That is, he is completely freed from any kind of events, gatherings and supervision. There is no excess pressure or loading. International students from different countries attend classes in a comfortable position without any symbolic uniforms."

Academic freedom is not "full freedom" or "absolute freedom" as I. Kant and Hegel meant, it is freedom in the field of learning.

Universities in the USA and Europe have been ensuring and protecting their academic freedom through creative cooperation with the state, fulfilling its orders, or training necessary personnel for the state. The young country of Uzbekistan, which has made democratic development its goal, cannot forget this factor. The management and organizational function of the state applies to the entire education system, including higher education. On the one hand, science is interested in the conceptual enrichment of management activities, and on the other hand, practicing managers strive for scientific understanding of their activities, their theoretical foundation. Management consists of pedagogical activities in many ways. The leader persistently conveys his ideas to the executors and teaches them to implement them. [1]. The support of higher education is characterized not only by the state, but also by the fact that the former serve the latter, and that they are in constant creative coordination. Coordinating relations with society enriches the university not only with empirical materials, but also with theoretical knowledge, views and modern ideas[2].

Today, along with "academic freedom", the terms "independent education", "academic education", "academic leave", "academic mobility", "academic cluster", "academic IT", "financial independence", "academic level", "academic exchange", "academic research", "academic ranking", "academic tradition", "academic project", "academic competition", "academic accreditation" are being used. Each of them has its own morpho-linguistic and spiritual significance [3]. For example, emphasizing reforms in higher education, A. Tashkulov developed "academic mobility" and "certificate programs of foreign universities" for students who travel from far away places to train students for new professions that do not require full academic education. In this place, the author means "academic mobility" as the rapid adaptation of higher education institutions in Uzbekistan to the educational system abroad, and "full academic education" means the complete study of subjects in the curriculum of the university or institute. refers to the processes of transition.

The Dutch philosopher Benedikt Spinoza (1632-1677) played a big role in the formation of liberal democratic views. In the Netherlands, it was natural that the need for new relations and capitalist development began with the formation of new views in social thought. The bourgeois revolution in the Netherlands of 1566-1609 was directed against the Spanish colonial policy, as a result of which the Dutch people won their freedom. According to the philosopher, people feel powerless in front of the complexities of life, especially tragic

natural disasters, as a result of which their mind and imagination are filled with fear.

It is known from the history of pedagogy that the first universities, such as the University of Bologna, appeared in Europe in 1088. Religious knowledge and subjects promoting Christianity are taught at this university. Later, faculties of jurisprudence, theology and medicine appeared in it. There are different opinions against the recognition of the University of Bologna as the first university in Europe. It is recognized as a symbol of the unity of the Italian people. If we interpret university education as a corporation, a combination of teaching professors and students, then the first university in Europe will be the University of Paris, founded in 1208. The term "University" means "community", "organized", "gathering". In the first universities, there was a guild of students, it was they who represented the meaning of the educational community and unity of the university. These student groups determined the direction of the university, control of classes, contingent of teachers, and self-service systems.

When talking about the idea of academic freedom in university education, it is necessary to talk about W. von Humboldt. Humboldt introduced the philosophical ideas of his compatriot I. Kant on moral imperative and individual freedom into the educational system. Education and training, scientific research serve to expand the freedom of the individual, and as a result, the improvement of society's life comes as a manifestation of these aspirations. Pedagogical teachings, relying on individual freedom, make science and creativity an integral part of society's life. It is better to ensure the freedom of the individual in education, not with monologues, but with lessons in the style of Socratic dialogues. The "formation" of a free person ("Bildihg") can be a product of Socratic dialogue.

I. Kant was the first in the history of philosophy and higher education to combine religious knowledge with secular knowledge. He revealed the differences between theology and philosophy and confirmed that the idea of freedom in university education is related to human freedom, his civil rights. Philosophy is characterized by freedom and superstition, which is why it helps the emergence of a free way of thinking in other sciences. Philosophy contributes to the development of science and freedom due to its aspiration to evaluate all scientific ideas, to lead thinking towards true knowledge. Academic freedom in the university is a continuation of freedom in philosophy.

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