



PEDAGOGICAL TERMS AS AN OBJECT OF LINGUISTIC RESEARCH

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ABSTRACT

It is safe to say that Greece is the birthplace of pedagogy. Historical sources show that in ancient Greece, slaves were called "educators" (tutors), ie educators who guided the children of their masters, cared for them and taught them military skills. Later, people who were specially trained and trained in pedagogy were called educators. The emergence and development of terms is inextricably linked with the development of language, so the richer the language, the deeper and more meaningful it should be noted that words and terms also play a role in this phenomenon. Central to the system of pedagogical terms and concepts was the term "education" in the 11th century. Hence and the term "education". An analysis of the sources shows that education has been recognized as the foundation of all human life. In teachings of such a pedagogical phenomenon as to underlie education, the term "education" in the "sources" is often defined by the term "teaching," which is placed next to it: images [I will emphasize in the following places -AR and heart-wrenching education], " young people affirming about colorful book education. "However, in the sources, the pedagogical term " education "is less common than others. significance means the content of any changes with the expediency of exposing it. In most cases the XI-XIV sources spelled the term "education" for centuries as "image".

NEW WORDS: enlightenment, education, upbringing, pupil, home education, school education, pedagogical education.

INTRODUCTION

A feature of the event was the process of writing and folding the language of the Slavic peoples with the spread of Christianity in this process, so along with the alphabet the Slavs received a whole set of translated liturgical, spiritual, moral and scientific works. The Slavic enlighteners Cyril, Matthews and their disciples translated the Bible, the Apostle, the Psalms, the main church services into the Slavic language in the 9th century, the lives of the chosen Saints - Patrick, the Old Testament, Nomokanon. In the XI-XII centuries. the whole set of scientific works has been translated, in his opinion, by academician V.M. Istrina, including: Sinkel's Chronicle, George Amartol's Chronicle, Josephus Flavius' History of the Jewish War, K. Indikoplova's Christian Topography,

Alexander's Tale of Macedonia, and others. For example, Ioann Damascus's "Dialectics", Aristotle's "Categories" and others are cited in 1073 excerpts from Izbornik. Translated scientific works began to appear locally and in areas such as grammar, geography, astronomy, and medicine.

THE MAIN RESULTS AND FINDINGS

The translation and content of local works include many pedagogical terms. Represents well-formed pedagogical phenomena. The range of sources from the middle of the 11th to the 17th centuries is based on a wide range of pedagogical terms and concepts, so all sources can be divided into three groups:

The first group includes books that are not subject to anyone, changes and editing and



pedagogical terms have been preserved and have not changed over the centuries. This is the Scriptures Psalter, liturgical books, monuments of church law - religious books and others. Religious books conformed to the norms of humanity, were to be present in every family and passed on to the next, so that the same pedagogical terms and concepts became the property of many generations.

The second group of sources includes books that should be read as exemplary, spiritual and moral: the lives of saints, chronicles, collections "Golden Chain", "Prologue", "Izmaragd" and others.

The third group of sources includes scientific and educational literature: alphabets, primers, grammars, books used in the educational process, arithmetic, song collections, chronographs, cosmography, medical books, textbooks "seven on "free art" and others. The texts of these works are divided into several groups, which are recommended for ease of consideration of terms and concepts, covering the whole complex of pedagogy:

- **Terms and concepts of general pedagogical nature** ("education", "enlightenment", "education", "education" and their derivatives). The most important pedagogical terms for these served as a valuable basis for other Slavic and foreign terms and concepts;

- **Terms denoting the names of educational institutions** ("school", "school", "didascalia", "seminary", "board (s)", "academy", "classes", etc.);

- **Terms denoting the participants of the educational process** ("student", "student", "school student", "teacher", "didascal", etc.);

- **Terms describing the content, forms, methods, results of education and upbringing** ("education", "pedagogy", "didaskalism", "lesson", "class", "exercise", "testimony", etc.).

Analysis of the content of these terms can be done to show the impact of the system of basic values on the process to solve a number of problems Formation and development of the

system of pedagogical terms during the XI - XVII centuries;

- Review the content of the most important pedagogical terms and explain the concepts, methods and forms of their use and interaction;

- Consider the reasons and methods of supplementing Slavic pedagogy foreign terms, their interrelation and application in educational practice;

- to reveal the continuity of the content of terms and concepts throughout

During the XI-XVII centuries. From the moment of birth, when a mother reads the gospel to a child, she describes the lives of exemplary saints, sings the Psalms or tells what she has heard. The temple in service, etc, a series of descriptions of historical events - the surviving chronicles are many lists and periods presented by different regions. Named books or quotes from them met the child and led him to teach literacy at home or at school. Content Comprehension Terms and their literacy and writing skills that occur in the process of entering the spoken word, through reading kits - Prologue, "Chrysostom", "Izmaragd", "Alphabet" and others. acquainted with the reader. Pedagogical terms and their content were implemented primarily in schools; second, in the process of studying at home on a daily basis, alone or with an adult. The scope of textbooks and textbooks was exactly the same for different classes, and the same mastery of the content of pedagogical terms was ensured. The whole complex is books that accompany children and adults in their daily lives: at home, in teaching, in the temple, in the military or public service. And with such an approach, it was the natural state of man that the desire to live in accordance with that pedagogical content was associated with the assimilation of the terms that came with it.

Central to the system of pedagogical terms and concepts was the term "education" in the 11th century. Hence and the term "education". An analysis of the sources shows that education has been recognized as the



foundation of all human life. In teachings of a pedagogical phenomenon that underlie this level of education, the term "education" in the sources is often defined by the term "teaching," which is placed next to it: images [emphasis in later places -AR] and heart-warming education", "young people affirming about colorful book education". However, the pedagogical term "education" in the sources is less common than others. The importance of the word image, which was associated with the doctrine, means the meaning of any changes with the expediency of exposing it.

For example, the spiritual and moral collection "Bee" (manuscript of the XIV century) contains the following sentences: z sending light is every body and work of light forms", "they stick to a soft wax like a seal, the teachings of the wise are shaped in young children "and many other examples. Similarly, we can observe this in another source: with dignity from the boyars, the voivode, sincere joy and splendor, and all other virtues - they form the habit of having the same body and the courage of the spirit. The evidence quoted in the sources is only revealed

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Archaeological findings and written sources on physical education in Central Asia in ancient times. The Avesto is an ancient written source of spirituality and enlightenment. The importance of physical education in the education system and lifestyle of the peoples of

ancient Central Asia. Features of physical education of our ancient ancestors. General description of games and physical exercises of the peoples of ancient Uzbekistan. Physical Education in Central Asia in the Middle Ages (IX-XVI Centuries). Thoughts of the great scholars and thinkers of the East on physical education. On physical education in Abu Ali Ibn Sina's Laws of Medicine. Amir Temur's military-physical doctrine. During the Middle Ages, the peoples of Central Asia practiced physical exercises and national games. The peoples of Central Asia are among the most ancient peoples in the world. Our ancestors, who lived in Central Asia, created a high and unique culture. The history of culture of the peoples of Uzbekistan is reflected in various sources. Their content is related to physical culture as an integral part of the overall culture. The developmental processes of the ancient ancestors were closely linked with socio-economic and political development. Based on this, it is necessary to study the physical culture of our ancestors and the history of its development together with the culture, enlightenment, historical events, customs and traditions of different social systems. The study of the culture of our ancient ancestors, including physical culture, can be based on three main sources: archeological excavations, folklore - ancient myths, legends, information from folk tales, great thinkers, creative heritage of scholars, manuscripts, ancient written sources, historical books.

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In the historical and pedagogical literature, the analysis of the process of formation and development of the term "education" in the period of the XI - XVII centuries. almost no was produced because the prevailing opinion is that this term has become used only from the 18th century". The exception was made in 1960s work by B.B. Komarovsky "Russian pedagogical terminology" and I.M. Kantor "Pedagogical lexicography and lexicology", in which the fact of the existence in the Russian language of the word "education", but with an extremely narrow meaning. So, in the work of B.B. Komarovsky noted: "Until the 16th century, the word "educate" was purely worldly meaning - "carefull". Then it gradually became pedagogical value. According to I.M. Kantor, "In the field of theory education in the 17th century, the term "education" was approved, replacing the terms "care", "cultivation", "feeding". These statements appear to be insufficiently substantiated, since thousands of surviving manuscripts of the period of the XI-XVII centuries. talking about pedagogy the meaning of the term "education", which already from the 11th century meant physical and moral development of a person in the conditions of implementation education.

Distribution of new terms and familiarization of the population of language with them was accompanied by the compilation from the 13th century of dictionaries of foreign words and alphabet books known since the 16th century. They helped during the exercise mastering foreign terminology, including pedagogical. The distribution and popularity of this kind of benefits allow talk both about the demand for them but also with ancient Greek and Latin pedagogical terms and concepts. Eventually a unified terminological space was formed on the territory principalities. Foreign terms and concepts were used simultaneously with Slavic, and their application in the language and educational practice was equal. In some cases, a foreign phenomenon received

term given on the basis of understanding the essence of a borrowed phenomenon (for example, the activities of a teacher according to certain patterns and programs - "teaching", a document on the completion of an educational institutions - "evidence"). In other cases, foreign phenomena retained their "native" term without translation ("occupation", "exercise", etc.). Thirdly - for one foreign language the term fixed in Russia several concepts (for example, the term "school" was used in three meanings: *a place of learning, a building for training sessions, level of teaching*).

CONCLUSION

Basic pedagogical terms include the initial stage of formation and the use of the term "enlightenment" in the sense of concepts. The terms "education" and "enlightenment" in the sources often use the term "punishment", which has a pedagogical character. As ideas about its content changed over time, it was necessary to clarify the interpretation of the term "punishment". The word "punishment" has been in common use since the 11th century, meaning "instruction" or "instruction, discipline." The meaning of this term was reflected in the household sources of the XI-XVII centuries, which reflected exactly this meaning and were associated with teaching children certain ethical rules. Any physical impact on the child was excluded, supported by the teacher's personal example. It is an important source that reveals the meaning of the term "punishment" and is a spiritual, moral, legal part of the whole process of influencing the personality of the child. Particular attention was paid to the need for a personal example of a loving teacher. In historical and pedagogical literature, "praise to the stick" and similar verses appeared in Russia only in the middle of the 17th century, the translations of which were known as Polish and incorrect Russian. Such misconceptions were noticed by scientists in the 19th century in the scientific literature encountered. In connection with the features of Russian pedagogical terminology, the context of the whole



educational process, especially the popular "Domostroy", aroused his pedagogical ideas and caused a lot of controversy. In addition, the text of "Domostroy" is a compilation found in partial sources in the 11th-13th centuries by views that were completely different in its educational nature. Finally, it should be borne in mind that the literary work, like the recommendations of Domostroy, is not primarily a real practice of education, but a compiler that reflects his point of view. Domostroy has several chapters devoted to the issues of raising children. It contains pedagogical terminology. The general focus of these chapters can be summed up in the following assessment: "The pious are the parents, the wise and prudent children, who fear God, punish every intellect and knowledge with good punishment and wisdom, and promote crafts and sewing." The above advice very clearly reflects the tradition for the XI-XVII centuries. The terms "education", "teaching" and "punishment" in relation to each other are a means of teaching and punishing. At the same time, education was a conditional analogue of "consciousness, knowledge, crafts and crafts" modern "knowledge, skills and abilities". In another chapter, "How Children Learn and the Fear of Salvation", it was advised: "Discipline your children with discipline, and you will find peace and blessing in them. The content of the last chapter of Domostroy corresponds in many respects to the traditions of education mentioned above.

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