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## THE MAIN STAGES OF THE DEVELOPMENT OF PEDAGOGICAL SCIENCE

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### PEDAQOGİKA ELMİNİN İNKİŞAFININ ƏSAS MƏRHƏLƏLƏRİ

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### ОСНОВНЫЕ ЭТАПЫ РАЗВИТИЯ ПЕДАГОГИЧЕСКОЙ НАУКИ

**Abstract.** There are numerous pedagogical streams and means of their classification. Comparing the different pedagogical streams is the same as trying to solve a challenging brain-teaser! Yet, it's still possible to conduct a classification by comparing the ultimate objectives set by the respective educators, or by contrasting the various educational concepts against the practical teaching methods involved.

This article deals with solving some problems in the given topic. Here the author researches the division of the history of pedagogy explaining and comparing different scientific views connecting with this problem. In the result of the research the author says that we shall interrogate in succession those who have become eminent as teachers and educators, and ask of each how he has solved for himself the various portions of the problems of education. Besides being more simple and more natural, this order has the advantage of showing us the progress of education as it has gradually risen from instinct to reflection, from nature to art, and after long periods of groping and many halts, ascending from humble beginnings to a complete and definite organization.

**Key words:** education, pedagogy, development, classification, science, knowledge

**Xülasə.** Çoxsaylı pedaqoji axınlar və onların təsnifatı vasitələri mövcuddur. Müxtəlif pedaqoji axınları müqayisə etmək çətin bir beyin tapmacasını həll etməyə çalışmaq eynidir! Bununla belə, müvafiq təhsil işçiləri tərəfindən qoyulmuş son məqsədləri müqayisə etməklə və ya müxtəlif təhsil konsepsiyalarını tətbiq olunan praktik tədris metodları ilə müqayisə etməklə təsnifat aparmaq hələ də mümkündür.

Bu məqalə verilmiş mövzuda bəzi problemlərin həllinə həsr olunub. Burada müəllif pedaqogika tarixinin mərhələli şəkildə araşdırır, bu problemlə əlaqəli müxtəlif elmi baxışları izah edir və müqayisə edir. Tədqiqatın nəticəsi olaraq müəllif deyir ki, biz ardıcıl olaraq müəllim və təhsil işçisi kimi tanınmış şəxsləri sorğu-sual edəcəyik və hər birindən təhsil problemlərinin müxtəlif hissələrini özü üçün necə həll etdiyini soruşacağıq. Daha sadə və daha təbii olmaqla yanaşı, bu qayda bizə təhsilin tərəqqisini göstərmək üstünlüyünə malikdir, çünki o, tədrisən instinktdən düşüncəyə, təbiətdən sənətə yüksəlir və uzun müddət əl gəzdirmə və bir çox dayanmalardan sonra təvazökar başlanğıclardan tam və müəyyən bir təşkilata yüksəlir.

**Açar sözlər:** təhsil, pedaqogika, inkişaf, təsnifat, elm, bilik

**Аннотация.** Существует множество педагогических направлений и способов их классификации. Сравнение различных педагогических направлений сродни попытке решить сложную головоломку! Тем не менее, классификацию все же можно провести, сравнивая конечные цели, поставленные соответствующими педагогами, или сопоставляя различные образовательные концепции с применяемыми практическими методами обучения.

В данной статье рассматриваются некоторые проблемы, связанные с данной темой. Автор исследует разделение истории педагогики, объясняя и сравнивая различные научные взгляды, связанные с этой проблемой. В результате исследования автор предлагает последовательно опросить тех, кто стал выдающимися учителями и педагогами, и спросить каждого, как он самостоятельно решил различные аспекты проблем образования. Помимо того, что этот порядок проще и естественнее, он также позволяет нам проследить прогресс образования, постепенно поднимавшегося от инстинкта к размышлению, от природы к искусству, и после долгих периодов поисков и многочисленных остановок – от скромных начал к полной и определенной организации.

**Ключевые слова:** образование, педагогика, развитие, классификация, наука, знание

Throughout the passage of time, it has always been necessary to educate children. And there have always been pedagogues – that is, people developing pedagogical programs through the rethinking of their own experience. Practitioners and theorists of the educational process, as they're now referred to today. Due to the absence of written language, their traces were lost to the mists of time even before the advent of antiquity. In order to trace the history of pedagogy, it's important to first define the concept of "pedagogy" itself, whose meaning has undergone numerous iterations over the centuries. The concept has always been associated with the history of the development of thought, instructional institutions and the advancement of knowledge, on which thinkers – educators – have always relied.

Right from the beginning, education was assigned the status of an art – the art of teaching, of leading children to knowledge. This concept reminds us that the profession of educator first emerged in Ancient Greece. Back then, the role of educator was performed by slaves, who were given the noble task of walking the master's children to school, taking care of their physical appearance, and accompanying them during their chores and play. The founding father of education is widely considered to be Socrates (5th century BC).

At the end of the 19th century, the development of such scientific fields as sociology and psychology is accompanied by the emergence of pedagogy as an applied science," that is, it starts to be viewed as a true science. Pedagogy is now treated as a science with the understanding that its ultimate objective, as in the other cases, is not so much to describe or explain but instead to guide the process of teaching and learning. That is, it's a field of science that just might to teach us how to teach. It's no coincidence that we've used the

subjunctive mood here, since pedagogy – as the science of teaching and learning – is not a fully-formed discipline, thereby leaving room for other educational sciences, a plural science. It became clear over time that the exotic science known as "Pedagogy" could not be soluble there.

Today, we no longer debate whether pedagogy is an art or a science. We live at a time when pedagogy – just as medicine or politics – is viewed as an "applied science," that is, as a discipline geared towards the practical application of acquired knowledge.

Thus, the history of pedagogy is the history of pedagogues or, as Jean Houssaye put it, of the practitioners and theorists of the instructional process. At issue are the men and women "engaged in the actual educational process, using both theoretical concepts and practical skills combined in such a way as to obscure the extent to which the practical skills employed in the educational process are more important than theoretical concepts, and vice versa." "And, as the pedagogy specialist points out, this particular side of the issue has frequently remained hidden and unknown. Has this been intentional? No, but for some reason, preference has often been given to the loftier element of the equation – that is, to the theoretical." For this reason, many pedagogues were relegated to the ranks of philosophers, educational theorists and thinkers – that is to say, it was commonplace not to refer to them as pedagogues at all. Nevertheless, in other instances, people entirely ignored the other aspect of pedagogy – its theoretical side, thereby assigning pedagogues a purely practical role. In such cases, pedagogues were viewed as teachers and instructors. Such a classification only took the practical aspect of their occupation into consideration, ignoring the theory behind teaching and instruction.

Today, it's extremely important to provide a precise definition of "pedagogy." It's essential to avoid the overlapping of ideas, imprecision, and demonstrate that education has its own *raison d'être*, since lurking behind its status the battle rages on. Finally, it's vital to establish the rightful place education should occupy in today's structure of modern science. Defining pedagogy as an "applied science" should help calm the polemic by demonstrating that the specific knowledge acquired through educational practice is actually fundamental knowledge. This knowledge, however, cannot replace theoretical, scientific knowledge in the given discipline, but may only serve as a complement there to. Both the theoretical fundamentals and the practical skills are essential.

There are numerous pedagogical streams and means of their classification. Comparing the different pedagogical streams is the same as trying to solve a challenging brain-teaser! Yet, it's still possible to conduct a classification by comparing the ultimate objectives set by the respective educators, or by contrasting the various educational concepts against the practical teaching methods involved.

1. Streams classified according to theoretical teaching model

- First stream: Empirical concept of teaching > Instructional methods that presuppose the gradual mastery and memorization of material.

- Second stream: Behavioral concept of teaching > Instructional methods that entail training through psychological influence and the subsequent reinforcement of newly-acquired skills.

- Third stream: Constructive and socio-constructive theory of teaching > Instructional methods presupposing an active process whereby the student constructs new ideas and concepts based on previously-acquired knowledge through interaction with the surrounding world.

- Fourth stream: Cognitive and socio-cognitive theory of teaching.> Instructional methods entailing the processing of information, drawing on the unseen part of learning in the educational process. Such teaching methods constantly employ the data found in cognitive and affective neuroscience.

- Fifth stream: Holistic theory of teaching > Holistic methods of instruction that presuppose a creative approach to learning.

What an elementary history of pedagogy should be

Wholly different is the limited and modest purpose of a history of pedagogy, which proposes merely to set forth the doctrines and the methods of educators properly so called. In this more limited sense, education is reduced to the premeditated action which the will of one man exercises over other men in order to instruct them and train them. It is the reflective auxiliary of the natural development of the human soul. To what can be done by nature and by the blind and fatal influences which sport with human destiny, education adds the concurrence of art, that is, of the reason, attentive and self-possessed, which voluntarily and consciously applies to the training of the soul principles whose truth has been recognized, and methods whose efficiency has been tested by experience.

Even thus limited, the history of pedagogy still presents to our inquiry a vast field to be explored. There is scarcely a subject that has provoked to the same degree as education the best efforts of human thinking. Note the catalogue of educational works published in French, which Buisson has recently prepared.[1] Though incomplete, this list contains not less than two thousand titles; and probably educational activity has been more fruitful, and has been given a still greater extension in Germany than in France. This activity is due to the fact, first of all, that educational questions, brought into fresh notice with each generation, exercise over the minds of men an irresistible and perennial attraction; and also to the fact that parenthood inspires a taste for such inquiries, and, a thing that is not always fortunate, leads to the assumption of some competence in such matters; and finally to the very nature of educational problems, which are not to be solved by abstract and independent reasoning, after the fashion of mathematical problems, but which, vitally related to the nature and the destiny of man, change and vary with the fluctuations of the psychological and the moral doctrines of which they are but the

consequences. To different systems of psychology correspond different systems of education. An idealist, like Malebranche, will not reason upon education after the manner of a sensationalist like Locke. In the same way there is in every system of morals the germ of a characteristic and original system of education. A mystic, like Gerson, will not assign to education the same end as a practical and positive writer like Herbert Spencer. Hence a very great diversity in systems, or at least an infinite variety in the shades of educational opinion.

Still farther, educational activity may manifest itself in different ways, either in doctrines and theories or in methods and practical applications. The historian of pedagogy has not merely to make known the general conceptions which the philosophers of education have in turn submitted to the approbation of men. If he wishes to make his work complete, he must give a detailed account of what has been accomplished, and make an actual study of the educational establishments which have been founded at different periods by those who have organized instruction.[ 2 ]

Pedagogy is a complex affair, and there are many ways of writing its history. One of these which has been too little considered, and which would surely be neither the least interesting nor the least fruitful, would consist in studying, not the great writers on education and their doctrines, not the great teachers and their methods, but pupils themselves. If it were possible to relate in minute detail, supposing that history would furnish us the necessary information on this point, the manner in which a great or a good man has been educated; if an analysis could be made of the different influences which have been involved in the formation of talent or in the development of virtue in the case of remarkable individuals; if it were possible, in a word, to reproduce through exact and personal biographies the toil, the slow elaboration whence have issued at different periods solidity of character, rectitude of purpose, and minds endowed with judicial fairness; the result would be a useful and eminently practical work, something analogous to what a history of logic would be, in which there should be set forth not the abstract rules

and the formal laws for the search after truth, but the successful experiments and the brilliant discoveries which have little by little constituted the patrimony of science. This perhaps would be the best of logics because it is real and in action; and also the best of treatises on pedagogy, since there[ 3 ] might be learned from it, not general truths, which are often of difficult application and of uncertain utility, but practical means and living methods whose happy and efficient applications would be seen in actual use.

We have just traced the imaginary plan of a history of pedagogy rather than the exact outline of the series of lessons which this book contains. However, we have approached this ideal as nearly as we have been able, by attempting to group about the principal philosophical and moral ideas the systems of education which they have inspired; by endeavoring to retain whatever is essential; by adding to the first rapid sketches studied and elaborate portraits; by ever mingling with the expositions of doctrines and the analysis of important works the study of practical methods and the examination of actual institutions; and, finally, by penetrating the thought of the great educators, to learn from them how they became such, and by following them, as they have united practice with theory, in the particular systems of education which they have directed with success.[ 4 ]

When analyzing the evolution of voice pedagogy, a long developmental path is observed, extending from the primary sources of the Renaissance to contemporary vocology and Contemporary Commercial Music (CCM) pedagogy.[ 12 ]

#### Division of the history of pedagogy

The abundance and the variety of pedagogical questions, the great number of thinkers who have written upon education, in a word, the complexity of the subject, might inspire the historian of pedagogy with the idea of dividing his work, and of distributing his studies into several series.[5] For example, it would be possible to write the history of education in general by itself, and then the history of instruction, which is but an element of education.

**Actuality of the problem.** As education itself comprises three parts, physical education, intellectual education, and moral education, there

would be an opportunity for three series of distinct studies on these different subjects. But these divisions would present grave inconveniences. In general, the opinions of an educator are not susceptible of division; there is a connection between his manner of regarding the matter of instruction and the solution he gives to educational questions proper. One mode of thinking pervades his theories or his practice in the matter of moral discipline, and his ideas on intellectual education. It is, then, necessary to consider each of the different systems of education as a whole.

Perhaps a better order of division would be that which, without regard to chronological order, should distinguish all pedagogical doctrines and applications into a certain number of schools, and connect all educators with certain general tendencies: as the ascetic tendency, that of the fathers of the church, for example, and of the middle ages; the utilitarian tendency of Locke, and of a great number of moderns; the pessimism of Port Royal, the optimism of Fénelon; the literary school of the humanists of the Renaissance, and the scientific school of Diderot and of Condorcet. Such a mode of procedure would have its interest, because in the manifestations of educational thought so apparently different it would sharply distinguish certain uniform principles which reappear at all periods of history; but this would be rather a

philosophy of the history of education than a simple history of pedagogy.

**Innovation in this article.** The best we can do, then, is to follow the chronological order and to study in turn the educators of antiquity, those of the middle ages, of the Renaissance, and of modern times. We shall interrogate in succession those who have become eminent as teachers and educators, and ask of each how he has solved for himself the various portions of the problems of education. Besides being more simple and more natural, this order has the advantage of showing us the progress of education as it has gradually risen from instinct to reflection, from nature to art, and after long periods of groping and many halts, ascending from humble beginnings to a complete and definite organization. This plan also exhibits to us the beautiful spectacle of a humanity in a state of ceaseless growth.

**Practical importance of the problem.** At first, instruction comprised but few subjects, at the same time that only a select few participated in it. Then there was a simultaneous though gradual extension of the domain of knowledge which must be acquired, of the moral qualities demanded by the struggle for existence, and of the number of men who are called to be instructed and educated, – the ideal being, as Comenius has said, that all may learn and that everything may be taught.

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