

HISTORY OF PEDAGOGICAL THOUGHT AND ISSUES OF TEACHER SKILLS IN SCHOOL PRACTICE, STUDY OF THE TOPIC OF THE MAIN COMPONENTS OF PEDAGOGICAL SKILLS

Hasanova Fotima Hamzayevna

Student of The Termiz State Pedagogical Institute

Bo'riyeva Shahzoda Otaniyoz qizi

Student of The Termiz State Pedagogical Institute

buriyvashahzoda@gmail.com

Abstract

This topic covers the formation and stages of development of the issue of teacher skills in the history of pedagogical thought. Based on the pedagogical views of Eastern and Western thinkers, the professional competence, moral qualities and role of the teacher in the educational process are analyzed. Also, the importance of pedagogical skills in school practice, its main components - pedagogical knowledge, pedagogical abilities, communication culture, professional ethics and innovative approaches are studied. The study pays special attention to ways to develop pedagogical skills and issues of increasing the effectiveness of teacher activities.

Keywords: History of pedagogical thought, teacher skills, pedagogical skills, professional competence, pedagogical abilities, culture of communication, pedagogical ethics, educational process, school practice.

Introduction

The ancestors of the modern Uzbek people lived several thousand years ago and they had a very long and difficult way in the creation of a high and unique culture. From the development of the first stone tools to the development of the most advanced tools of labor in the use of them for subsistence, to the seedling, tribal times, to the achievements of economic and cultural development, our history testifies to the rich ancient culture of our ancestors. The ancient culture of our ancestors also includes a rich educational heritage.

This is evidenced by the important archaeological finds, historians, literature and art of the modern Turkic and Persian peoples. Judging by the data noted by the researchers, the monuments of the most ancient upbringing have not come down to us directly. The spiritual and cultural monuments of the Turkic and Persian-speaking peoples, which express "the art of life, the emergence as a complex of wisdom and an example of practical attitude to existence", have been preserved and have come down to us in the "History" of the ancient Greek historian Herodotus, "Geography" by Strabo, "Devonu-dictionary Turk" by Mahmud



Kashgari, bits of Urkhun-Enisey and other similar literary and historical sources. These monuments testify to the great role of material and spiritual culture in human development. In particular, education influenced the formation of man intellectually and morally, and the formation of man, in turn, contributed to the formation of human society. Thus, human self-awareness and the progress of society are inextricably linked. Knowledge of this historical process allows us to form a complete picture of the gradual development of human thought from ancient times and at the same time the gradual formation of man. It is known that in the process of the emergence of people and human society, man has improved both biologically and as a person. Early religious beliefs, the perfection of simple inventions, are the impetus for the formation of the human mind.

This process has lasted for thousands of years and has been formulated with behavioral rules that are the basis for the formation of the human mind. The first simple desires, dreams and qualities of the ancients are reflected in the ancient epics, in the form of mythical objects in them, the legends reflecting such religious beliefs and rituals as the worship of the spirit – motherism, the worship of the spirit of ancestors – totemism, sorcery, the legends reflect the intellectual world of the most ancient generations. But these legends go back to the times of the Massagets, Saxons, Khorezmians, Sogds, Parthians. In the historical, philosophical, pedagogical literature we have cited above, we see that researchers generally relied on three main sources in the study of our most ancient cultural treasures:

1. Materials of folk oral creativity.
2. The creative heritage of the great poets, thinkers.
3. Ashes found as a result of archaeological excavations.

It is known that in the past people met their needs in the process of working activity and this process helped the younger generation to acquire labor skills and qualifications. Teachers, historians, etc., show that the labor activity of people is divided into three groups according to age: 1. Children and adolescents;

2. Those who participate fully in life and work;
3. Seniors. In primitive society, a child was directly involved in activities that he could do and he learned to live and work.

Boys would do the work that men would do, such as hunting and making weapons, while girls would do women's labor. After undergoing certain training, the child passes tests and then begins to take part in practical activities. At the stage of the seed community, children's labor and professional aspiration became more active. Experienced people begin to train children as well as teach them to write. Gradually, the primary types of military patriotic education begin to enter the education system. Along with the development of society, children are indoctrinated in measuring fields, preventing floods, and treating people. As a result, schools and enrollment are beginning to be needed. Initially, photography developed and the pictographic letter appeared, but later the method of writing with an icon letter that came from neighboring countries appeared and began to spread rapidly. Researchers note that in the middle of the first millennium BC, the Hebrew script was used, and after the resignation of Alexander the Great, Greek writing, and at the same time the Persian mikhat was also used at certain times.



In this period, Khorezm, Sogdian, Kushan, Rum (Urkhun-Enisei), Uighur and other inscriptions appeared, and this upsurge plays an important role in the development of education. Because man gradually developed his way of living as a primitive community and made great discoveries in world culture. Important events such as the invention of paper in China, the emergence of the decimal point system in India, the introduction of the earth in Mesopotamia by degrees Celsius, the emergence of the caravan road connecting the Mediterranean Sea and India in Central Asia, then the opening of the "Great Silk Road" from China to the Mediterranean through Central Asia contributed to the development of culture and the spread of writing. This means that at the beginning of our era, on the territory of present-day Central Asia, Khorezm, Sogdian, and Baktrian writings were formed on the basis of the Greek and Hebrew alphabets that we have already listed.

The Greek historian Geradotus, who lived about 484 (480)-431 (425) B.C., provides important information about the educational outlook of the ancient Persians, Saxons, and Persians: "The most honorable thing of the Persians is courage," says the scholar, "according to which they were proud to have more sons. And the king sends annual gifts to whoever has more sons. They also paid attention to the age of the children. Boys were taught from the ages of five to twenty to only three things: horseback riding, archery, straightness. The child was not shown to his father until he was five years old, so that the father would not be grieved if the son, who was brought up by women, died. The son never disrespected his parents. They believed that disrespect for a parent could only be expected from children born out of wedlock or abandoned. Moreover, Herodotus says that it was considered a disgrace for the Persians to be a liar and a debtor... Again, they didn't spit into the river water, they didn't even wash their hands. They considered rivers sacred.

From this data of Herodotus, it is clear that our ancestors paid great attention to the education of their children as courageous, true defenders of their homeland, strong and courageous. That not only men, but even women showed courage was recorded by Greek philosophers. For example, Plutarch speaks of the women of the Persians and cites the following story: When King Cyrus sets out to fight the Persians against the Medes led by King Astyrac, they are defeated in battle. The Persians start to run towards the city. When the enemy pursues them and approaches to enter the city, women come out of the gate to meet them, calling out: "O disobedient creatures, where do you hope to flee? Now you can't hide back to where you came from!" The Persians, impressed by this cry of the women, rush back into battle, forcing the enemy to retreat.

As a memorial to this event, Cyrus institutes a law that whoever king sets foot in the city should give each woman one gold as a gift. Plutarch also writes that Alexander tried to mix the traditions of the Macedonians with the natives in order to get closer to the indigenous peoples. To this end, he ordered the appointment of tutors to separate thirty thousand children and teach them the Greek language and martial arts. The later adoption of the Greek alphabet in this country indicates that many schools were opened during that period, and indigenous children were educated in it. Or among the Sogdian written monuments are valuable sources known as the "Old Letters" and identified by W.B. Hai.

These letters give information about the Sogdian script in early AD. The "old letters" are personal letters written by a Sogdian merchant who lived in a trading village near the city of



Donghuan (East Turkestan) to Samarkand, their native land. The reports of Wei Zi, the envoy of Emperor Yan Di (615-617), also contain information about education in Samarkand. "The people (of Samarkand) are skilled traders. As soon as the boy is five years old, they begin to teach him the trade; as soon as they learn to read, they begin to teach them how to trade."

Another Chinese historian, Xuan-Jin, noted that the people of Samarkand were exemplary in observing the rules of morality and behavior. This information tells us that in ancient times there were commercial schools where children were taught, and that outside schools children were trained in military exercises and crafts by special trainers, the purpose of education was to prepare children for life. At the same time, valuable information about education in the earliest times we find in the examples of folk art - legends, heroic epics, songs, proverbs and phrases. For in folk oral creativity, which is a mirror of folk wisdom, the experience of upbringing inherent in folk pedagogy is generalized. In particular, the ideas of primitive people about nature and society, their habits, attitudes, are expressed in legends considered one of the oldest genres of folk oral art.

The heroes of legends fight evil for good, darkness for light, creating lands of good and happiness. These are the oldest monuments that have come down to us through the Avesto, the work of Firdavious "Shahname". Legends created on the basis of myths laid the ground for heroic epics. These heroic epics express love for homeland and freedom, sacrifice of life for their country and tribe, struggle for glory and honor. The patriotic struggle of our ancestors is reflected in the epic narratives that have come down to us. Human feelings such as love for the homeland, people, loyalty to friends and compatriots, a sense of duty, sacrificing one's life for the homeland and people, enduring any hardships are their main qualities. Courage, fortitude, courage are the virtues that must be found in the ancients. Especially the narratives related to historical figures are evidence of this. For they glorified the activities of a certain person, wisdom, heroism, moral qualities possessed by a historical person: femininity, intelligence, loyalty and love, loyalty, justice, humanity, etc. The epics especially vividly express the dedication, courage and intelligence of women on equal terms with men. Initially, the main branch of the Amu Darya flowed through Uzbey into the Kasbi Sea. The lands on its right bank were called Turon, and the lands on its left bank were called Iran. Before our era, the Achaemenids, the Saxons and the Massagets were attacked in succession. These historical events are reflected in the epics of the Saks and Massats. Cyrus, king of Iran, is defeated against the nomadic Saka tribes and is killed in 529. Historians tell us that the Saxons and Cyrus first allowed Cyrus and his troops to invade much inland, and then wiped out a large part of his army. Polienus' work "Military Tricks" narrates: Darius begins an invasion march against the Saxons. While the tribal chiefs Saxfard, Omard, and Tomaris are deliberating on measures against the enemy, Shirak enters and outlines his plan to destroy the Iranian army; He had to sacrifice his life and carry out his plan.

Therefore, he asks the chiefs of the Sakas to take care of his children after he dies. When they are satisfied, he cuts the nose of his own ear, wounds his body. He then goes to Darius and pretends to be a victim of the Saxons, and swears an oath in the name of the most sacred grass and water to help the Sakas take revenge on them, and to lead his army to the Saka camp by a path that only he knows. Darius believes in his oath. A shirt leads an army. At



the end of seven days, Darius' army was left without food or water, and they had no strength to march back into the wilderness. The king orders the leader to be captured. And Shirak laughs and says, "I have won by leaving you hungry and thirsty, I have been able to conquer my compatriots from the beginning." The shirt dies. But he saves his tribe from the onslaught of invaders. Only because of a random downpour does a part of the king's army survive and retreat.

Shirak in this narration shines before our eyes as a symbol of patriotism and heroism, selfless love of his country. The narrations of the ruler Thomas and Cyrus, king of Iran, as quoted in Herodotus' "History," are also peculiar. This means that the views and behavioral qualities of our people have been preserved in such narratives, in the most ancient epic monuments, myths and legends, in works such as "Avesta", "Shahname" and have come down to us. The qualities that our ancestors highly valued in man were courage, justice, loyalty, humanity. These qualities are not formed by themselves. Changes in nature and society, primitive seedling, tribal way of life underpinned it. The relentless struggle between the two great forces, good and evil, gave impetus to the direct formation of these qualities in man. We see this even in the song and lyrical poems of the most ancient. These songs and lyrical poems have come down to us thanks to the work of the great scientist Mahmud Kashgari "Devonu dictionary Turk" of the 11th century.

In the middle of the millennium BC, many heroic legends and narrations were told by our most ancient ancestors, which were included in the holy book of the Zoroastrian religion "Avesta". There are various assumptions about who created the Avesta itself. In particular, according to the orientalist E.E. Bertels, the saga "Zardushtnoma" written in 1278 by a man named Rayd-Zardusht ibn Bahram ibn Pajdu states that Avesto and Zendani are a book about the birth of Zardusht, his birth and subsequent life. Below we present some thoughts on the pedagogical skills of the great oriental thinkers. The great thinker Al-Khwarizmi in his work "Al-jabr wal mukabala" evaluates the activities of teachers and writes: one of them surpasses others in the implementation of the works of his predecessors, interprets the works of his predecessors, reveals the secrets of nature, illuminates the path and makes it more understandable. Or it's someone who finds flaws in certain books and collects what is scattered, and he thinks about his predecessors, doesn't get haughty, and doesn't take pride in what he's done." In this way, the scientist supports the skills of the teacher, such as the ability to easily explain difficult problems and creativity. Abu Nasr Forabi in his work "Happiness and Happiness" divides the method of education into two types: Encouragement and punishment. Explaining these methods, he dwells on the pedagogical skills of the teacher: "The person who stands above the children is the teacher, and he uses different methods of education in his education. It is clear that the government and the teacher are both on the same page, and those who educate children or the people are teachers and teachers. One educates children with kindness and kind words, while the other forcibly educates."



REFERENCES

1. Abdurahmonov A. Fundamentals of pedagogical skills. – Tashkent: Teacher, 2018.
2. Hasanbaev J., Turakulov H. Pedagogical theory and history. – Tashkent: Science, 2020.
3. Musurmonova O. Pedagogical competence and skills. – Tashkent, 2019.
4. Komensky Ya.A. Great didactics. – Moscow: Pedagogy, 1982.
5. Makarenko A.S. About pedagogical skills. – Moscow: Pedagogy, 1988.
6. Sukhomlinsky V.A. Teacher's Heart. – Tashkent: Teacher, 1990.
7. Ziyomuhhammadov B. Pedagogical technology and pedagogical skills. – Tashkent, 2021.

