



Problems of teacher mastery in school practice and the history of pedagogical thought

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Annotation: *This article presents the theories of Eastern and Western thinkers about teachers and students and their role in society from ancient times to the XIV century.*

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The profession of a teacher is called eternal and from the moment of its existence, a person has always felt the need to teach - to transfer experience to the younger generation and to learn — to master knowledge. The most knowledgeable and respected people became mentors of the youth. The importance of their work and the authority of the best teachers determined the respectful attitude to the teaching profession

In ancient Babylon, Egypt, Syria, the teachers were most often priests, in ancient Greece - the most intelligent, talented freelance citizens - pedonomists, didascals, teachers. In Central Asia - domli, mudarris. In ancient Rome, on behalf of the emperor, government officials were appointed teachers who knew the sciences well, but most importantly, traveled a lot and, consequently, saw a lot, knew the languages, culture and customs of different peoples. In the ancient Chinese chronicles that have come down to our days, it is mentioned that back in the XX century BC. there was a ministry in the country in charge of the education of the people, appointing the wisest representatives of society to the post of teacher. In the Middle Ages, as a rule, priests and monks were teachers, although in urban schools and universities they increasingly became people who received special education. Thinkers and educators of all times have emphasized the high social importance of the teacher.

The best pedagogical thoughts and experience of pedagogical activity were embodied in the book "Experiments" by M. Montaigne, and in "In the education of an orator" by M. Quintilian. Outstanding minds of past eras spoke about the need for proper upbringing of children, the need for labor education, knowledge of the goals of education, improving the skills of the teacher.

A person trusts a teacher when he is most susceptible to suggestions. The teacher forms the knowledge, skills, habits, ideals and life attitudes of the child. Even the ancient Greek philosopher Plato said that "... If a shoemaker is a bad master, the state will not suffer much from this, and citizens will only be slightly worse dressed, but if the educator of children does not perform his duties well, whole generations of ignorant and bad people will appear in the country."

The famous teacher, the head of the rhetorical school in Rome M. Quintilian (42-118 AD) in his treatise "On the education of the speaker" defined the skill of the teacher's educator by how the teacher

organizes the training - without coercion, relying on the feelings of the child, skillfully using requests, then praise. Quintilian recommended that the teacher study the students, the properties of their mind and character, which makes it possible for the teacher to treat them better.

In one of the legends about the great thinker of China, Confucius, his conversation with a disciple is quoted: "This country is vast and densely populated. What does she lack, teacher?" the student addresses him. "Enrich her," the teacher replies. "But she's already rich. How can we enrich it?" - the student asks. "Teach her!" the teacher exclaims. According to Confucius: "The most difficult thing in teaching is to learn to honor the teacher. But only by honoring the mentor, you will be able to adopt his truth. And only by adopting the truth, people are able to honor science. Therefore, according to the ritual, even a teacher called to the sovereign does not bow to him - the ancients honored the teacher so highly..."

The rich experience of the upbringing of ancient Greece and Rome is interesting to study. In Greece, Socrates is considered the ancestor of pedagogy, who taught his students to conduct a dialogue, to think logically. He is the author of such a method, which is called "Socratic conversation". What is the point of such a conversation? Socrates, using the question-and-answer system, encouraged his student to consistently develop a controversial position and led him to realize the absurdity of this initial statement, and then pushed the interlocutor on the right path and led him to conclusions.

Democritus (460-370 BC) is an ancient Greek materialist philosopher, a representative of ancient democracy, an opponent of the slave-owning aristocracy: in order to prepare citizens capable of living in a democracy, it is important to take into account the "nature" of children in the process of education and prefer means of persuasion to means of coercion.

Selection of teachers and requirements for them according to the heritage of Eastern sages and thinkers. In the Avesta, the holy book of Zoroastrianism, which was the leading religion of the Central Asian peoples in ancient times, much attention is paid to education and upbringing. It says: "The most important pillar of life is education. Every young person should be brought up so, firstly, that he reads well, then writes. Rising to a high level." Even in the holy book "Avesta" the duties of teachers-mentors who taught children to read and write, the moral norms of Zarathustra were recorded. It was noted that teachers-mentors are obliged to teach children good morals, the ability to distinguish good from evil, to help in choosing the right way of life, and also praise was proclaimed for smart kind teachers who teach children to oppose evil, speak only the truth, think only about good. At the same time, the "Avesta" cursed those teachers-mentors who, due to their laziness and ignorance, irresponsibility and illiteracy, scared children away from studying.

The role of the teacher in the development of personality is great, as evidenced by the pedagogical heritage of the thinkers of the East.

The famous philosopher and thinker, the learned encyclopedist Abu Nasr Farabi (873-930) makes such a requirement for a teacher-mentor: "A teacher should not subject his students to either cruel oppression or excessive disappointment. Because excessive oppression makes the student disgusted with the teacher, if the teacher is too soft, the student despises him and even cools down from the knowledge he gives"

Farabi's treatises offer specific methods of educating virtue by means of cognition. He divided them into "soft" and "hard". If the students themselves show a desire to master the sciences, strive for work and good deeds, then in this case "soft" methods of education are appropriate, helping to strengthen these aspirations. If the wards are malicious, self-willed, lazy, it is possible to apply "harsh methods" to them, i.e. coercion. At the same time, the use of such methods should be determined by the level of morality of the educator himself. Educational activity, therefore, requires extensive knowledge and high moral qualities of the educator in combination with the observation and experience of the students themselves.

The great scientist Abu Reyhan Biruni (970-1048) long before Jan Amos Komensky spoke about clarity and consistency in teaching, about the development of cognitive interests in teaching. The acquisition of knowledge, in his opinion, occurs primarily through experience and observation. Biruni created a treatise called "Tafkim", meaning "instruction in the rudiments of astrology." This work served as a kind of integrative course in mathematics, astronomy and geography and was intended for the initial acquisition of knowledge about the world. It was for a long time one of the most popular textbooks, which gave the student the opportunity to choose from several options at his discretion or to give a free answer to the question posed.

The great scientist Ibn Sina (980-1037), who was called the "King of Sciences" at the time, paid more attention to the role of the teacher in the education and training of young people. He formulates a number of requirements for the teacher's personality:

- 1) teachers need to be moderate in their treatment of children;
- 2) the teacher should pay special attention to how the student implements his teaching;
- 3) in the learning process, the teacher should apply a variety of methods and forms of work with children;
- 4) the teacher should take into account the individual characteristics of each child and interest him in his studies.

The scientist demanded from the teacher that his thoughts be accessible to all listeners. Every word had to be accompanied by facial expressions and gestures, because teaching with such techniques, the scientist says, is more intelligible, causes an emotional response in children.

In the work of Yusuf Khos Khozhib "Kutadgu bilig" (XI century) he discusses the problems of the individual and society, as well as the responsibility of mentors in education. A major thinker of the East, Yusuf Khos Khozhib, says that people responsible for education should be educated and fair, because these qualities form the basis of a fair democratic state. For example, about educated people, he says this: "A real educated person is a pillar of truth. If there were no wise men in the world, the earth would not be fertile. Their knowledge is a torch illuminating the path of the people. With a sweet word, give strength to the sages and satisfy their material needs"

Muslihiddin Saadi (1184-1291) about the teacher - in education, the determining role belongs to the school and the teacher. Describes two types of teacher - evil (authoritarian) and kind (democratic). The first one was harsh, inhuman, tortured innocent children, did not allow them to fool around and express their thoughts, suppressed independence and will. Another teacher is kind, noble, soft-

hearted; he speaks very little, but he knows how to listen to children, never offends them. But a teacher should not indulge children in everything, demand from them a serious attitude to learning.

Ulugbek's pedagogical ideas are closely connected with his practical activity as a scientist. He advocated the versatility of personality development, believed in the limitless possibilities of the mind. Developing the ideas of the importance of education in a person's life, Ulugbek emphasized the importance of training and mentoring in it, but mentoring wise, skillful.

In the Republic of Uzbekistan, the implementation of the construction of a democratic rule of law state and an open civil society, ensuring the observance of human rights and freedoms, the spiritual renewal of society, the formation of a socially oriented market economy continues. At present, as in all spheres of the republic, serious reforms are being carried out in the field of education.

Prosperity, social, economic and political stability of any society depends on the development of the intellectual and moral potential of its citizens at a high level, that is, the formation of a comprehensively developed personality. The formation of a comprehensively developed personality, the possession of a worthy profession is an invaluable force that contributes not only to the development, but also to the strengthening of society.

Based on the rich intellectual heritage of the people and universal values, new achievements of modern culture, economy, science and technology of training personnel with excellent training on the basis of education have become one of the important conditions for the development of the Republic of Uzbekistan. The Law "On Education" adopted in our country (2020) inspires optimism about the present and future of the education system. The law "On Education" provides for the formation of a fully developed personality of a citizen through the education system, which occupies a special place in higher education.

In his speech at the conference "Ensuring social stability, preserving the purity of our sacred religion - the demand of time" on June 15 in Tashkent, the President of our country Shavkat Mirziyoyev emphasized the role of educating the younger generation: "Another important issue that has always been in our minds is morality, behavior, in a word, the worldview of our youth. Today, times are changing rapidly. Most of all, these changes are felt by young people. But at the same time, don't forget your identity. Most of all, these changes are felt by young people. May the call of who we are and what generation of great beings we are always resonate in their hearts and encourage them to remain true to themselves. How do we achieve this? Through education, upbringing and only at the expense of education".

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