

SOCIAL QUALITIES IMPOSED ON THE TEACHER'S PERSONALITY

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Abstract

This article provides information on the pedagogical requirements and social qualities of a teacher.

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Introduction

The opinion of the Eastern scholars and Western teachers of the past, who have been educated for many years and have chosen a professional profession as a teacher, that is, a person who has come of age, has maintained healthy conditions for the following social qualities.

First of all, the person who studies must know the philosophy well. Because philosophy teaches a person to think abstractly. When a teacher enters a class or auditorium, if abstract thinking is poorly developed, he has lost himself. In order for the class and auditorium to focus on him, he must determine that abstract thinking is well developed in a person.

In addition, philosophy teaches the science of knowledge that takes place during the lesson. A student who does not know the science of knowledge, that is, gnesology, will pass the lesson.

At the same time, the main help of philosophy is its general methodological foundations in the practical activities of a person, as well as in pedagogical activities.

A good educator should know the place of pedagogy in the life of society, the history of its formation, which is new to him. The pedagogical activity of the pedagogical activity in the life of mankind, the main historical and historical principles and basic concepts in pedagogy.

A person who has devoted his life to education should know pedagogy, in short, didactics very well. Because he grounds the study with the theoretical foundations of pedagogy, and in it, he supports the practice of teaching. He also understands the role of the pedagogical help, the use of the basic concepts, the image, and the new categorical apparatus that are provided in the profession of a teacher.

At the same time, a person who chooses the profession of pedagogy must be well versed in "General Pedagogy", which indicates the object, subject and purpose of research of general pedagogy, which is based on the principles of didactics, and which solves all general issues related to pedagogy. Any teacher and educator must fully understand the peculiarities of special pedagogy, which is based on the principles of didactics and is based on all the laws and regulations of general pedagogy, and the application of didactics principles in the special subject he has chosen. A teacher who wants to educate children must have mastered the set of teaching methods and a systematic teaching method (methodology). A teacher who does not know the methods and techniques of teaching cannot teach. He must be a person who, relying



on all the principles of didactics, knows well how to apply the laws and regulations of general pedagogy in the subject he is teaching, can choose the most suitable ones from among the methods available in pedagogy, and can adjust his own method by putting them in his place during the lesson.

After a teacher has fully mastered the knowledge of didactics, general and special pedagogy, and methodologies, in order to teach a particular subject, he must have thoroughly mastered the knowledge of this subject. A person who has not mastered the knowledge of his subject well cannot fully teach children, no matter how much he has learned the theory and practice of pedagogy. The teacher's deep knowledge of the subject he is teaching and its theory, and the ability to convey it to students in an interesting way, increases their interest in this subject. This raises the teacher's reputation. When teaching children, the teacher and educator must be well aware of the physiological and psychological phenomena occurring in the bodies of children of a certain age. Otherwise, he will torment himself and the children and will not be able to achieve the goal set for the lesson. For this, the teacher must have complete knowledge of children's anatomy and physiology, as well as psychology. Otherwise, he may cause children to have nervous breakdowns. Such incidents that occur in schools are due to teachers' lack of knowledge of child physiology or adolescent psychology. As is known, according to the Constitution of Uzbekistan, religion does not interfere in state affairs. Nevertheless, it is not excluded from social life. Religion plays an important role in our daily lives. Young people who do not know religion well sometimes get involved in various religious movements that contradict religious teachings and disrupt the peace of their families and society. In order to turn them away from this path and put them on the right path, the teacher himself must know religion well. That is why the teacher must know the true purpose of religion in detail, its laws and regulations. For this, he must have studied religious studies.

The teacher must also inform students about the historically formed social groups in a given society. To do this, the teacher and educator must be familiar with the knowledge of sociology and be able to use it in their pedagogical practice. Therefore, the teacher must have a thorough knowledge of sociology.

At the same time, the teacher must give children basic concepts about culture and form elements of culture in them. To do this, the teacher himself must have knowledge of cultural studies and be able to apply them in his pedagogical practice.

A teacher who teaches the younger generation certain subject knowledge must also teach them morality and etiquette. This is the duty and responsibility of teachers and educators. For this, first of all, the teacher himself must be morally educated. The teacher's high spirituality, his deep knowledge, especially his deep knowledge of the history, culture and customs of our people after Uzbekistan gained independence, contribute to the successful conduct of educational work. A modern teacher, especially a group instructor, should not only know our national values, but also be an ardent promoter of them in the classroom and among the wider community of parents.

Another of the true qualities of a teacher is that he should not only fully know who and what kind of person he is shaping, but also sincerely believe that the child he is teaching will certainly possess such social qualities. At the same time, he should introduce children to the masterpieces



of folk pedagogy and educate them on the basis of our national values, have a fluent speech, a rich language, and fully master the literary language style and norms of expression and means of imagery.

Such qualities inherent in the teaching profession are formed by his pedagogical ethics. Pedagogical ethics is a high professional virtue of a teacher. It is a virtue that helps a teacher to be persistent, to control his emotions, to determine and determine the means and norms of pedagogical influence on children. Only a teacher with high pedagogical ethics can establish a normal psychological atmosphere in the classroom and quickly find his way into the hearts of children.

By the nature of his work, a teacher must also have organizational skills. To do this, a teacher must have initiative and organizational skills, always be proactive, diligent, confident in his own strength and capabilities. Only an initiative and diligent teacher can make children follow him, and students will follow him.

The teaching profession requires great mental and physical strength, therefore certain requirements are imposed on his health. A teacher must have developed vocal cords, good eyesight, be able to stand upright for a long time, walk a lot, and move dexterously.

A person engaged in education must, of course, be aesthetically educated. Everyone knows how important a role aesthetic education plays in the development of society. It should not be forgotten that aesthetic education is an important and integral part of spiritual education. Low aesthetic taste negatively affects all aspects of social life. In particular, there are many cases of breakdown in some young families not due to economic deprivation, but due to low spiritual, primarily aesthetic taste. Factors such as low feelings, poverty, inability to perceive and appreciate beauty are damaging relationships between husband and wife.

Aesthetic taste is understood as learning to dress modestly, elegantly, and beautifully, keeping one's home neat and tidy, quickly grasping and striving for the beauties of life and the refinement of art, being influenced by them, and living a life filled with high, pure feelings.

The formation of aesthetic taste is connected with the character of the era. Each era creates new criteria of aesthetic taste in accordance with its demands on aesthetics. It takes a long time for these new criteria to be mastered by all people. Our era also has its own characteristics in this regard. Our era is complex, and accordingly, the formation of aesthetic education is not smooth and easy.

In the development of society, the spiritual and economic aspects do not always develop in the same way. Sometimes the spiritual side takes precedence, sometimes the economic side takes precedence. In the past of the Uzbek people, there were many periods when the spiritual side was more developed than the economic side. Teachers and educators are responsible for the level of spiritual education of members of society.

Aesthetic perfection is one of the most subtle and, at the same time, complex manifestations of spiritual life. The formation of aesthetic taste in a human personality is a long process that continues gradually. Aesthetic skills must be absorbed into the human body and become his beliefs. If work is not done on the basis of certain measures in this regard, all efforts in the field of aesthetic education will be in vain.



Beauty and goodness are blood twins, they have always required and complemented each other. In the ancient Greeks, these two concepts were considered as two sides of a single whole. Even today, the unity of ethics and aesthetics is of great importance for people's lives. The development of true human moral norms requires the formation of a true aesthetic taste. A person who is only polite, moral, and conscientious cannot be considered a mature person. If a person with good manners and ethics has an aesthetic taste, he is a well-developed person in all respects. A teacher and pedagogue should only be a well-developed person.

Only a person who has accumulated the nine main types of knowledge described above, passed them through the stages of skills and qualifications, and transformed them into spirituality has the right to engage in teaching and pedagogical practice.

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