

SOME ISSUES OF FORMATION OF ECONOMIC COMPETENCES IN PRESCHOOL CHILDREN

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ABSTRACT: Currently, there is a sufficient variety of different ideas for building a system of continuous professional education, but most authors agree that the current situation requires constant development and self-development of a person as a subject of his own life activity. The idea of the need for permanent education of a person, increment and renewal of his professional knowledge is not new, but in different eras it sounded differently and attention to this idea, to its significance was not the same on the part of teachers and the whole society [16; 22; 36; 42; 53; 65; 70; 85; 87; 94 and others]. Let us analyze the development of the problem of formation of readiness for professional self-development among university students in the world and domestic culture.

KEYWORDS: Competence, preschool education, economic knowledge, analysis, education.

INTRODUCTION

The "official" history of higher education begins, as is well known, in the Middle Ages. However, the prototypes of higher educational institutions existed at an earlier time. This is the Pythagorean Union - a closed association of novices and mathematicians (VI century BC), the philosophical school of Plato in Ancient Greece, which was called the Academy (IV century BC), Lyceum of Aristotle, etc. Education was based on the trinity of Good, Truth and Beauty. "Good" was interpreted as moral education, "Truth" - as teaching scientific research and "Beauty" - as comprehension of the world through teaching art [5, etc.]. During the training, techniques and methods developed by Greek philosophers were actively used.

For example, in relation to our research, of interest are the methods by which Socrates (469-399 BC) brought up readiness for further self-development in his students [12]. The philosopher gathered a large audience on the Athenian streets, squares, in gymnasiums and conducted conversations with the listeners. These conversations were characterized by two specific

features: the so-called "Socratic induction", i.e. an interview method consisting of leading questions, answering which the interlocutor independently drew conclusions and himself was convinced of the inaccuracy and imperfection of the previously stated provisions, and "Socratic irony", i.e. playfully distorted position of the teacher, emphasizing his imaginary ignorance of the issue under discussion. Thus, the critical teaching method proposed by Socrates required the learners to find the salutary truth in the process of development, clarification, and improvement of concepts.

THE MAIN RESULTS AND FINDINGS

Later, the idea of such a conversation, which was called "heuristic", was used and developed by ancient Greek philosophers. For example, Democritus (460-370 BC), speaking about the independence of students, pointed out that one should not set himself the task of giving them comprehensive knowledge, it is much more important to develop the ability to think independently [40]. "Many knowledgeable people do not have a mind," said Democritus, therefore "one should try not so much about knowledge as about the comprehensive education of the mind" [8, p. 6].

The education system of that time only remotely resembles modern universities, but in the light of the problems we are considering, it is important that it was then that two types of activity (scientific and educational) were integrated within the framework of elite education. It was the basis for the formation of the "thirst for knowledge", the emancipation of the intellect, self-actualization, that is, those personality traits that still characterize a person as a subject of professional self-development today.

Ancient Greek culture, its traditions, value orientations and worldview determined for a long period of time the directions of development of philosophy, religion, pedagogical thought of various peoples. The Islamic world accepted and mastered ancient philosophy, in particular Plato and Aristotle, borrowing from it a rationalistic view of man [9; fourteen; 15 and others].

Of interest in the aspect of our study is the experience of the elite education of Chinese mandarins in Confucian schools - the prototype of higher educational institutions [13; 19 and others]. The range of topics discussed with students in Confucian schools was wide: politics, ethics, criteria for the value of the individual, rules of conduct in the family and in society. However, most of the topics of the classes were reduced to the problem of self-improvement and self-education: "what is a personality and how to become a person?". Classes were built in

the form of a free discussion of the topic put forward. Asking his students various questions, Confucius was in no hurry to answer, giving them the opportunity to speak first. Each student not only had the right, but was also obliged to express his own opinion on how best to solve the problem. The reaction of the students was important to Confucius, he tried to instill in them independent thinking. Thus, Confucius sought from his students the maximum activation of mental work [13]. According to Confucius, a person must discover new knowledge for himself constantly, at any age, and engage in his improvement until the end of his life. "No matter how long a person lives, he will never acquire the knowledge that will make him super perfect, because knowledge is infinite and completely incomprehensible. He believed that a person needs to constantly engage in self-education, self-education, self-development" [4, pp. 40-41].

The problem of self-development of the individual receives a new sound with the advent of the first medieval universities in Europe: the University of Bologna (1088), the University of Paris (1200), the University of Oxford (1168), the University of Salamanca (1227). In the XIII century. universities appear in Montpellier, Padua, Naples, Toulouse.

In the Middle Ages, under the influence of the new needs of the state, politics, economics, religion, university education began to change. It was strongly influenced by religious prejudices, caste estates and the influence of the Church. However, despite the incredible efforts made by the church to maintain influence in the field of higher education, the universities of the early Middle Ages were "an alternative to secular education of the church" and contributed to the formation of freethinking, freedom of self-development [3]. These universities were democratic and rich in intellectual life.

Their main mission was to introduce young people to the totality of all types of knowledge, including knowledge in the field of scientific research, the development of intelligence for the sake of updating culture, obtaining "new knowledge". This made it possible for university graduates to successfully realize themselves in various professions, make new discoveries and create a cultural potential for the future rapid development of society.

The idea of self-development at that time was understood according to the formula "teaching - learning" [15; 17 and others]. It was a form of life "... and a schoolboy, and a master, and a doctor, where the teacher is a student, and the student is a teacher. Thus, teacher and student were a double, mutually passing pair. It was a teacher-student and student-teacher class,

because today's student is tomorrow's teacher, he himself wanted to learn to become a learned master" [15, pp. 34-43].

An important method for the formation of skills and techniques for self-development was "logical analysis", which was expressed in 2 versions: the first option was that the whole subject was divided into logical parts, and then into topics, then into subtopics, etc. to concrete knowledge, with each part studied carefully enough. Another version of this method was closer to problem-based learning, namely: the general position was stated, its main problems were indicated. Next came the search for a solution. Questions were an important tool for implementing this method [6, pp. 51-52].

Thus, many teaching methods used in medieval universities were aimed at activating students' self-development, stimulated scientific research, and awakened the trainee's thoughts.

The end of the Middle Ages, characterized by the rapid development of the natural sciences, predetermined the change in the content of university education in the direction of its differentiation and the rejection of generalized, humanitarian, and spiritual knowledge. Aspects of "logical consistency" prevailed over "sincere spiritual effort" [18, p. 35].

Despite the fact that the idea of the university of that time acquires a humanistic coloring, "versatility" and "versatility", "ability for self-development" are no longer the hallmarks of higher education graduates. Ultimately, this led to the formation of a new European education system (the Baconian model of education), which corresponded to the "sectoral" structure of society. It was characterized by the recognition of only instrumental knowledge as true and the liberation of science from philosophical analysis. All this had a negative impact on the formation of students' values of continuous self-development and self-improvement.

However, at the same time, a whole galaxy of thinkers appeared, whose pedagogical research aimed at the self-development and self-improvement of the student had a significant impact on the development of university education, especially at the newly created universities: Prague, Krakow, Vienna, Heidelberg, etc. Consider the most significant of them.

For example, the representative of the Italian Renaissance Coluccio Salutati (1331-1406) [3; 4 and others], considering the problems of human self-development, argued that ancient wisdom, poetry, mythology and philosophy of antiquity open the way to it. Denying the leading role of dialectics as a method of cognition, the humanist emphasized the practical significance of humanitarian knowledge: grammar, which should become the science of the way of expressing

thought, rhetoric, history and ethics, which, according to Salutati, is the main tool for improving the individual and society. In his works (“On fate, fate and chance”, “On life in the world and monasticism”, “On the exploits of Hercules”, etc.), he expressed the idea that the new education should combine a high level of knowledge based on mastery classical heritage, and versatile practical experience, developed self-awareness of the individual and her active creative activity. The task of upbringing and education was, according to Salutati, the self-improvement of man. Salutati's idea that knowledge is not an end in itself, but a means of improving a person is especially consonant with the present time.

Developing the ideas of Salutati, another representative of the Italian Renaissance and a graduate of the University of Bologna, Leon Batista Alberti (1404-1472), believed that people themselves are responsible for their moral improvement [3]. In his opinion, a person from birth is given only the potential for perfection, which he must discover throughout his life, where a great role is played by the desire and ability of the individual for self-improvement, provided by free will, free moral choice. The most important pedagogical task, according to Alberti, is the development and improvement of the ability of one's mind. Leon Batista Alberti himself was engaged in self-education and self-development in such a way that, according to his anonymous biographer, the scientist “neither hunger nor sleep could tear him away from books, but still sometimes the very letters began to writhe before his eyes, like scorpions” [15, C 74].

The traditions of self-education and self-development continue to be developed by Cristoforo Landino (1424-1498), Marsilio Ficino (1433-1499), Giovanni Pico della Mirandola (1463-1494) and others. For example, according to Pico, a person has absolute freedom of self-formation. Guided by his will, a person can rise by the power of his mind to the world intellect [3; 108 and others].

In addition, one should also name such humanist scholars of the Renaissance as Johann Wessel (1420-1489), Erasmus of Rotterdam (1467-1536), Thomas More (1478-1535), Juan Luis Vives (1492-1540), Francois Rabelais (1494-1553), Michel de Montaigne (1533-1592) and others, who had a significant impact on the university education of that time.

For example, in Rabelais's novels "Gargantua and Pantagruel", Vives's "On the Corruption of Morals", More's "Utopia" and others, the idea is clearly traced that in the process of learning, the ability to think actively, independently learn about the world around, self-improve and self-develop should be acquired.

Among the teachers of modern times, the works of Ya.A. Comenius (1592-1670), J.-J. Rousseau (1712-1778), I.G. Pestalozzi (1746-1827), A. Saint-Simon (1760-1825), R. Owen (1771-1858), C. Fourier (1772-1837), A. Diesterweg (1790-1866) and others. For example:

- in the treatise "Great didactics" by Ya.A. Comenius, which, undoubtedly, is a major milestone in the development of pedagogical thought, it is emphasized that it is necessary to put knowledge of the laws of the pedagogical process at the service of pedagogical practice, designed to provide quick and thorough learning, as a result of which the individual becomes the bearer of knowledge and skills, capable of spiritual and moral improvement [6; 9 and others]. The scientist points out the inadmissibility of dogmatic methods of teaching, as they impede the independent mental activity of students, the development of their cognitive activity, and the arousal of their desire to learn. It is necessary that "... a rational being - a person - learn to be guided not by someone else's mind, but by his own, not only read from books and understand other people's opinions about things, or even memorize and reproduce in quotations, but also develop in himself the ability to penetrate into the root of things and develop a true understanding of them and use them" [9, p. 12].

It is undeniable that the University of Berlin, which implemented the concept of W. Humboldt, gave a powerful impetus to the development of the "industry of knowledge". However, on the other hand, another step was taken in the development of the humanization of higher education: significant attention was paid to the formation of personality, character, individuality, self-development and self-realization of students.

In the future, it was in relation to the model of the university associated with the name of Humboldt that the entire subsequent evolution of the universities of Western Europe and America was considered.

In America, universities were opened at the end of the 15th century, but for a long time, due to a lack of funds and a lack of qualified personnel, their existence was unenviable. In most cases, they followed the patterns of European higher education institutions. The training was based on exercises, lectures and explanation of the current lesson on selected books, students' answers to questions, lecturing on subjects selected by the teacher, memorizing large texts, etc. Attendance at classroom sessions was guaranteed by an abundance of tests, exams and other verification tools.

CONCLUSION

- The rapid development of industrial society at the beginning of the 20th century largely determined the goals of education in higher educational institutions of the industrial countries of Europe and America, as a rule, they were associated with practical tasks. A great influence on the content and organization of the educational process in universities at that time was exerted by pragmatic pedagogy, prominent representatives of which were John Dewey (1859-1952), his followers (E. Parkhurst, W. Kilpatrick, E. Collings, etc.). Let us consider some of the ideas presented in their works, which are of some value for our study.
- It is impossible to enumerate all the changes taking place in our life today. Therefore, we note only those of them that are more related to the need for constant professional self-development [2; eight; 9; 18 etc.]:
- the information society has great potential for improving the structure of the state, for the optimal use of local conditions and resources, for a significant increase in production efficiency, for the development of complex services and education, for saving natural resources and protecting the environment, for the transition to sustainable development;
- information technologies actively influence the spiritual culture, a new culture of the information society is being formed, the values of which are information, scientific knowledge, and the ability to work with them;
- the information society is fundamentally transforming the education system: an increasing number of people use the possibilities of distance learning, the principle of lifelong professional development begins to be actively implemented;
- tightening the requirements for the level of education of each specific employee, his scientific, technical and cultural development, increasing the role of qualifications, professionalism and creativity as necessary characteristics of an ordinary specialist;
- the development of the information society entails a change in the professional structure of society, associated both with the withering away of old and the emergence of new professions, and with a change in the ratio of the number of workers in them, which means it increases the requirements for the level of professional mobility (psychological and instrumental), requires special training and retraining of personnel.

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