

FORMATION OF THE TEACHER'S PROFESSIONAL AND PERSONAL DEVELOPMENT

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Abstract

The methods of education, the fact that they have passed through years of life experience and tests, and they have been polished and reached our time as the fruit of that time, the opinions of great scientists about education are presented.

Studying the history of education and upbringing, we witness that its development and formation over the years depends on the activities of the teacher and the student. In the earliest times, mudarris (teachers) searched for effective methods of education and upbringing and began to implement them. As a result of this, the requirements for the teacher to achieve the effectiveness of education increased even in the period before our era. Various ideas, theories and recommendations for improving the teacher's skills began to appear.

In the 7th - 6th centuries BC in Central Asia, with the increase of production forces, positive changes took place in social life. Cultural contacts between Turkic and Persian-speaking peoples were established. Unique methods and tools, events and forms of education and training, which have been used for centuries to prepare the young generation for an independent life, and are implemented in accordance with the unique customs and traditions of the local nation, have begun to appear. Even in the period when there was no school and pedagogical thought had not yet been formed, the members of the tribe intelligently worked in the field of inculcating the qualities of hard work, morality, sophistication, friendship, kindness, and humanity in children. Their educational methods have passed life experience and tests over the years, polished and reached our time as a noble fruit of that time.

By the 7th century, the development in the field of science and culture in Central Asia is remarkable for the intense activity of the mudarris, who provide

direct education and training, as well as for the extremely colorful and varied demands placed on them. From the time of the first primitive society and the times of slavery, the scholars and teachers responsible for the education and upbringing of children advised, explained, encouraged, praised, set an example, reprimanded, forbade, forced, scolded, They used methods such as intimidation. However, the teachers themselves had to have excellent practical and theoretical knowledge to educate the child. For this reason, the mudarris were selected from among literate students of the madrasa and underwent training for a certain period of time.

The oldest and "one of the strongest religions of the past" (Y.A. Rappoport) Zoroastrian religion "Avesta" contains interesting information about children's education. "Avesta" states that knowledge and education are the most important pillars of life. It is necessary to educate every young person in such a way that he should first acquire knowledge based on learning to write, and then rise to the highest level with his manners. Priest teachers were selected by the Council of Elders and provided education and training to young people based on strictly defined rules. In "Avesto", the rules of education and upbringing of children are recommended in the following order:

- a) religious and moral education;
- b) physical education;
- c) teaching to read and write.

Specially trained teachers have been engaging children in schools based on religious education since the age of seven. After the "holy green dress" ceremony was held in schools, the priest-teachers worshiped the goddess of goodness and goodness, who glorifies the helpful forces mentioned in the "Avesta". The prayers began with the following words: "I promise to be faithful to Zoroastrian religion, I believe in good thoughts, good words, good deeds." After the ceremony, the teachers distributed gifts to the children. In the course of training, teachers teach children more faith and belief in their religion than physical punishment, worship of the divine Ahuramazda, the creator of all goodness and goodness in the world, and hatred of Ahriman, who rains evil and evil on people. were educations. It is a priest that the children grow up healthy and strong, while fully fulfilling all the rituals of their religion, thoroughly knowing the studied subjects, moral purity, acquiring virtues such as hard work, honesty, and generosity. teachers were responsible. In "Avesta", the land, water and air were declared sacred, and the person who polluted the environment and violated the rules of its preservation was punished with 400 lashes. Preservation of nature and its improvement have been instilled in their minds since their youth. The set of universal human values put

forward in the teaching of Zoroastrian religion, with its ideas about virtue and goodness, ignorance and evil, education and upbringing, had a great pedagogical influence. In this case, it is necessary to emphasize the dedication of educators to their profession. In the Zoroastrian religion, faith is based on three foundations: purity of thought, stability of words, humanity of deeds. In education and training, teachers teach young people to "keep their word, stay true to it, strictly adhere to trade and contracts, pay debts on time, be free from deception and betrayal, Those who worked hard to inculcate human feelings such as "honest work, creativity, removing evil from the heart, having faith, helping the poor, good intentions, good words and good deeds". . So, "Avesta" is recognized as the moral philosophy of Zoroastrianism, the oldest religion in the world.

In their works, our great scholars shed light on the subtlety, responsibility and complexity of the profession of mudarris, and at the same time it is honorable. who expressed their opinions. The mature representatives of the renaissance era are Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Unsurul Maoli Kaikovus, Abul-Qasim Umar Az-Zamakhshari, Sheikh Saadi Shirozi, Alisher Navai, Abdurrahman Jami, Jalaluddin Dawani, Husayn Vaiz al- The creative legacy of people like Koshifi is an important resource for future teachers in shaping pedagogical thinking. They passed on from generation to generation and enriched the experiences of training mudarris and educators who have not lost their value. After all, great thinkers deeply felt that the future of humanity and the prosperity of the whole earth depend only on education and upbringing. That is why it has been their brightest dream to raise a perfect generation with the strength and enthusiasm of teachers. Scholars who have lived in our great land called Uzbekistan have their place and respect in this regard. We can cite many examples from the creative heritage of our scholars about the role of the teacher in raising a perfect generation.

Abu Nasr Farabi (873-930) was a scientist who made a great contribution to the development of the culture of the peoples of Central Asia. Farabi called arithmetic, geometry, astronomy and music important educational subjects. He emphasizes that the teacher teaching these subjects should have excellent knowledge and experience in all aspects. According to Farabi's teachings, the educational process should be organized, managed and directed by experienced and knowledgeable teachers, because "each child perceives things and events in his own way. cannot know and cannot achieve happiness. He needs a teacher for that." In teaching and training, "...the teacher should neither severely oppress nor indulge his students. Because too much tyranny arouses hatred towards the teacher in the student's language, and if the teacher is too soft-hearted, the student ignores him

and becomes cold from the knowledge he gives. Therefore, the teacher can use "hard" or "soft" methods of education, depending on the children's character. In this case, the teacher imposes the following requirements on the mudarris:

The first way: if the students are eager to study and learn, gentle methods are used by the mudarris in the educational process. In doing so, he uses satisfying words, says encouraging and inspiring words, and creates skills and competencies in the student, as a result, the student's talent awakens, he strives to acquire knowledge and acquire a profession with enthusiasm;

The second way: if the students are self-willed and disobedient, the mudarris use strict, that is, coercive methods. It is mainly used to refer to some obstinate urban dwellers and other desert peoples. As a result of this method, the student diligently begins to study theoretical knowledge, has a good character, and strives to acquire professions and fine arts. The goal is to make them virtuous and professional.

Abu Rayhan Muhammad ibn Ahmad al-Beruni (973 - 1048) is one of the encyclopedic scholars of the Eastern Renaissance, a scholar of education, a great intellectual who had a great influence on the development of natural, scientific and social sciences in the world. In the works of Alloma, he approached the issues of unity of education and ethics as a mature educational scientist, for example, in his works such as "Minerology", "Relics of Ancient Peoples", "India", he presented his unique opinions and educational and didactic views on pedagogy and psychology. stated. In the process of education and upbringing of children at school, emphasizing the connection of worldly sciences with each other, reasoning on various topics: "Our goal is not to bore the students, repeating the same topic over and over will bore the student. , weakens memory. If the student moves from one topic to another new topic, it is like walking in different gardens, as soon as one garden is passed, another garden begins. The child wants to see and watch all of them. It is not for nothing that it is said that every new thing brings pleasure to a child," he said.

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