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TEACHING ACTIVITIES FROM ANCIENT TIMES TO XXI CENTURIES

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ABSTRACT

What should a modern teacher look like? Today's global changes, the daily development of science and technology and information and communication technologies require a teacher of the XXI century pedagogical skills, sharp will, pedagogical and psychological knowledge, in-depth knowledge of their subject and high thinking, political literacy and reasoning. Educating a person at the level of a well-rounded person is a very complex process, and from time immemorial, mature people of the society have been involved in this activity, especially Abu Nasr Farobi, Yusuf Khas Hajib, Saadi Sherazi, Abu Rayhan Beruni, Abu Ali ibn Sino, Alisher Navoi, In their works, Hussein Wazir Kashifi, Abdullah Avloni and others provided valuable information about the teaching profession, its hardships, as well as the qualities that need to be reflected in the personality of a teacher. Therefore, this article provides information on teaching activities from ancient times to the XXI century AD.

KEYWORDS: *Teacher, Educator, Pedagogical skills, Education, Upbringing, Personal qualities, Avesto, Etiquette.*

INTRODUCTION

When we study the history of education and upbringing, we see that its development, its formation over the years, depends on the activities of teachers and students. From the earliest times, teachers began to look for effective ways of teaching and educating. As a result, the demand for teachers to achieve educational effectiveness has increased since prehistoric times. Various ideas, theories and recommendations for improving the skills of teachers began to emerge.

In the VII-VI centuries BC, with the growth of productive forces in Central Asia, there were also positive changes in social life. Mutual cultural ties have developed between the Turkic and Persian-speaking peoples. Unique methods and tools, forms of education and upbringing, which have been used for centuries to prepare the younger generation for independent life and in accordance with the specific customs and traditions of the local people, began to emerge. The wisdom and methods of the members of the tribe in the fields of diligence, decency, delicacy, friendship, kindness, and humanity, even before school and pedagogical thought, were refined and perfected over the years as the noble fruit of that period. it's our time [1].

By the seventh century, the development of science and culture in Central Asia was marked by the active work of direct educators and the great variety and diversity of requirements for them. From the earliest times of primitive society and slavery, the scribes and teachers responsible for the education and upbringing of children used methods such as admonishing, explaining, encouraging, praising, setting an example, reprimanding, forbidding, coercing, threatening, intimidating. However, the teachers themselves had to have perfect practical and theoretical knowledge in order to educate the child. For this reason, the teachers were selected from among the educated madrassa students and trained for some time [2].

The Avesto, the most ancient and sacred book of Zoroastrianism, "... one of the strongest religions of the past," formed in the land of Khorezm in Central Asia, contains interesting information about the education of children. The Avesto emphasizes that knowledge and education are the most important pillars of life. It is necessary to bring up every young man in such a way that he must first acquire knowledge on the basis of learning to write, and then rise to the highest level with morality. The priestly teachers were selected by the Council of Elders and taught and educated the youth according to strict rules. The rules of teaching and educating children in Avesto are recommended in the following order:

- a) religious and moral education;
- b) physical education;
- c) teaching to read and write [1].

Specially trained teachers enrolled children in schools based on religious education from the age of seven.

After the ceremony of wearing the "holy green dress" in schools, the priestly teachers worshiped the goddess of goodness and kindness, glorifying the supporting forces mentioned in the Avesto. The prayers began with the words: "I promise to remain faithful to Zoroastrianism, **I believe in good thoughts, good words, good deeds** ..." [3]. After the ceremony, teachers handed out gifts to the children. In the course of the lessons, the teachers taught the children to believe in their religion more than corporal punishment, to worship the divine Ahuramazda, the creator of all good and goodness in the world, and to hate Ahriman, who showers evil and wickedness.

As the children grew up healthy and energetic, the priestly teachers were responsible for the complete observance of all the rites of their religion, for a thorough knowledge of the subjects studied, for moral purity, and for possessing such qualities as industriousness, honesty, and generosity. In the Avesto, land, water, and air were declared sacred, and anyone who polluted the

environment and violated the rules of conservation was punished with 400 lashes. Preserving and beautifying nature has been ingrained in their minds since their youth [1].

The set of universal values promoted in the teachings of Zoroastrianism had a tremendous pedagogical influence with its ideas of good and good, ignorance and evil, education and upbringing.

At the same time, it is necessary to emphasize the commitment of educators to their profession.

In their works, our great scholars highlighted the subtlety, responsibility and complexity of the teaching profession, as well as its honor, and expressed their views on the skills of the teacher, the requirements for them, views on their qualities, communication skills with students. The creative heritage of the mature representatives of the Renaissance Abu Nasr Farabi, Sheikh Saadi Sherazi, Al Khorezmi, Abu Rayhan Beruni, Abu Ali Ibn Sino, Alisher Navoi, Abdurahman Jami, Davani is an important source for future coaches in the formation of pedagogical thinking [2]. They have been passed down from generation to generation, generalizing and enriching the experience of training teachers and educators who have not lost their value. Indeed, the great thinkers deeply felt that the future of mankind and the prosperity of the kurrai land depended only on education and upbringing. Therefore, educating the harmoniously developed generation with the strength and enthusiasm of teachers has always been their brightest dream. Scientists who lived in our great land called Uzbekistan have a 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 the upbringing of a harmoniously developed generation.

Abu Nasr al-Farabi (873-930) was a scholar who made a great contribution to the development of the culture of the peoples of Central Asia. Farabi was the first to classify science in the Middle Ages. He called arithmetic, geometry, astronomy and music important educational sciences. The teacher of these subjects emphasizes that the teacher must have perfect knowledge and experience in all aspects. For example, in his works, "... the teacher should not be cruel to his students, nor should he be overly enthusiastic. Because excessive oppression arouses hatred in the heart of the student, and if the teacher is too soft-spoken, the student will ignore him and cool off from the knowledge he is imparting. That's why a teacher can use "hard" or "soft" methods of education, depending on the behavior of the children. In this case, the teacher sets the following requirements for the teacher:

- If students are eager to read and learn, soft methods are used in the educational process;
- If the pupils are arbitrary, disobedient, strict methods are used [1].

Unsurul Maoli Kaikovus's "Nightmare" was the first to describe the history of the development of oratory schools in the East and to provide information about the speakers of that period. This work plays an important role in the spiritual development of man in the current era of global change.

This unique work has been translated into many eastern and western languages.

In the play, Kaikovus says that life experience plays an important role in the mental, moral, and physical education of every age. He described his ways and means that only a good teacher can bring up children by connecting them with life. The book provides a theory of education in the following areas, which should be mastered by young men:

1. Kaikovus on knowledge.
2. About professions and various professions.
3. About marriage and rules of conduct.
4. About physical maturity.

Kaikovus sees teachers as the first sign of morality in his eloquence, and says, "The best of all abilities is the ability to speak." Sukhandon emphasizes to the students that they need to tell the truth in their speeches. There are four types of words:

The first is unknown and unspoken, the second is said and known, the third is both known and unspoken, there is no need to know, but it can be said. The fourth is that he knows and is not told unless necessary. The best is the fourth, that is, the one who knows and the one who does not say. Emphasizes the etiquette of being thoughtful when speaking, not being cold-spoken, humble, not boasting, listening carefully to someone's word. There are also four types of people: the first kind of people know a lot and the more knowledge comes. He says that these are scholars and nobles and that they should be obeyed. The second is trying to know what they don't know, they are capable people and such people need to be taught and educated. The third, unaware of what he knows, needs to be woken up as if he were asleep. Fourth, he does not know and does not even admit that he does not know [1]. He says that these are ignorant people and it is useless to teach them and they should be avoided.

Sheikh Muslihiddin Saadi Sherazi is a great poet and thinker who lived and worked in Iran in the 13th century. He was an experienced coach as well as a philosopher-poet. In "Gulistan" the poet divides the teachers of his time into different categories and describes them. Strict teachers are called "... hard-working, poisonous, bad-tempered, offensive, beggarly nature, greedy, and when they see it, their students are in a bad mood." Another category of teachers is "... a simple, good and gentle volunteer. He would not speak in vain, and words that offended the children would not come out of his mouth. Seeing his angelic morality and kindness, the children ignored the coach. Knowing that he was a gentle nature, they did not even study science. Sheikh Muslihiddin Saadi Shirazi is a great poet and thinker who lived and worked in Iran in the 13th century. He was an experienced coach as well as a philosopher-poet. In "Gulistan" the poet divides the teachers of his time into different categories and describes them. Strict teachers are called "... hard-working, poisonous, bad-tempered, offensive, beggarly nature, greedy, and when they see it, their students are in a bad mood." Another category of teachers is "... a simple, good and gentle volunteer. He would not speak in vain, and words that offended the children would not come out of his mouth. Seeing his angelic morality and kindness, the children ignored the coach. Knowing that he was a gentle nature, they did not even study science. Alkissa wasted no time in games and riots. "

Byte: If the teacher is polite,

The boy plays rock in the market [1].

Sheikh Sa'di gives two different descriptions of this situation. First, both in Saadi's time and in later periods, students were taught harshly in school. Secondly, Sheikh Sa'di saw this with his own eyes and did not object to a harsh teacher, preferring to be strict in teaching and learning:

Abu Ali ibn Sina (980-1037) emphasized in his works that three things play an important role in human development - heredity, environment, upbringing, in which teachers play a responsible role in educating children, approaching these three situations with a sense of responsibility and teachers are the key to success. gives the following recommendations:

- 1) Be calm and serious in dealing with children.
- 2) Focus on the acquisition of knowledge by students.
- 3) The use of different forms and methods in education.
- 4) Control of the student's memory, ability to acquire knowledge, personal characteristics.
- 5) To get children interested in science.
- 6) To be able to distinguish the most important of the given knowledge.
- 7) Carrying knowledge in accordance with the age and mental level of students.
- 8) Achieving that every word is at the level of arousing children's emotions [2].

The great mashayik of the 4th century, Abu Nasir Tusi, in his book *On the Education of Teachers*, wrote: A coach's speech can never be poisonous, rude, and harsh. His inability to behave during the lesson spoils the lesson. ”

The great thinker Abdurahman Jami's book "Alexander's Excerpt" states the following about teachers: A coach who behaves inappropriately will never be able to educate children. ” The poet describes the role of the teacher in life in the following verse:

If the world were without a teacher,
The world would be black with ignorance.

In the works of Alisher Navoi (1441-1501) special attention is paid to teachers. According to him, everyone should respect and honor his teacher, who has taught and nurtured him, for a lifetime. The work of a teacher cannot be measured by any treasure:

Who in the way of truth has taught you a letter of suffering,
It is an inescapable reward, with a real treasure [1].

Alisher Navoi puts high demands on the teacher, saying that the upbringing of the younger generation can not be entrusted to any random coach. To raise and educate a child, to develop his abilities, it is necessary to be an extremely literate teacher and a skilled educator. Alisher Navoi emphasizes that science and etiquette go hand in hand, that the two processes are inseparable, that a teacher should not only be a teacher, an educator, but also a skilled educator.

Kamoliddin Husayn Waz Kashifi (1440-1505) in his work focused on the teacher-student relationship. He appreciates every teaching that teachers give to their students, and in his work he points out 8 virtues of discipleship:

- greet first;
- speak less in front of the teacher;
- tilt the head forward;

- do not roll your eyes in all directions;
- If you want to talk, first ask permission from the teacher;
- not to object to the teacher's answer;
- not to gossip in front of the teacher;
- Respect while sitting [1].

Speaking about the special role of school and teacher in the upbringing of a child, Kashifi believes that teachers should be wise, educated, sweet-spoken, fair. In his book Akhlaqi Muhsini, the scholar writes about coaches: “A coach must follow the rules of grace and etiquette when instructing and teaching a child. It is not good to give him a reason in public, but it is necessary to talk to a child in a secluded place. If (the coach) knows that the time has come to give advice, he should approach him politely, because in our time it is expedient to be polite and kind. ”

Az Zamakhshari says: “A coach can only be a coach if he works on himself, If he stops studying, then coaching dies.”

It is advisable for all teachers to follow this wise idea, regardless of age, pedagogical skills, or how they teach.

Based on the above information, the following can be concluded:

1. In the upbringing of children it is necessary to use wisely the spiritual heritage left by our great scholars.
2. In the process of education, along with softness, calmness, sweetness, and rigor when appropriate, also ensures the effectiveness of education.
3. It is not in vain that it is said that upbringing begins with the family, upbringing should begin with everyone.
4. The rich creative heritage of the mature representatives of the Renaissance will serve as an important source in the future development of professional and methodological skills of teachers.

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