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THE ROLE OF ANCESTRAL HERITAGE IN THE DEVELOPMENT OF PROFESSIONAL THINKING OF FUTURE PROFESSIONALS

Abstract: This article analyzes the development of professional thinking in the context of “Avesto”, the oldest priceless monument of our ancestors and future professionals in the context of ancient pendants.

Key words: national heritage, value, “Avesto”, professional thinking, mentor - student, activity, perfect person.

Language: English

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Introduction

The problem of forming a future teacher identity is addressed based on the needs and needs of each individual society. Therefore, the new Law on Education and the normative acts adopted in the present law should not be limited to career motivation, professional training, professionalism and professionalism, but it is a must for future pedagogical staff to form professional thinking is stressed. In the legacy of our ancestors, coaching on the basis of student-teacher relations, ethnopedagogical qualities, characteristics, qualities and abilities of the teaching profession is reflected in different doctrines and attitudes in the mentality of the people regarding the ways of mastery. The traditions of the ancestors and the values of the past are an important tool for the continuation of the traditions of our statehood, which have great historical and spiritual roots, and the process of building a democratic state, including young people who are members of society. Our “Avesto”, the world's oldest and unique treasure of knowledge, contains all the sciences, fields, laws and ethical and social norms that are necessary for human development and development. Also, in the book, the ideas of “good ideas”, “good words”, “good deeds” in the way of development of the “perfect person” on the basis of moral perfection are the essence of Zoroastrian spiritual and educational world.

Literature review: According to the Zodiac doctrine, the morality and virtue of every fanatical person is determined by the fact that he fulfills his duties in Ahuramaz by doing good deeds, learning the secular knowledge, and respecting his profession. Zoroastrian is clean, good-tempered who sows, breeds cattle, creates a garden in the wilderness, sows the ground, and rinses the brine. In this article, we have tried to highlight the contents of the Avesto texts about the role of mentor – student and the responsibilities and responsibilities of teachers in shaping the professional thinking of future teachers. The basis of the spiritual and moral education in Avesto is to educate and bring up honest, pure Zoroastrianism, which is the responsibility of teachers and mentors. When it comes to mentors in Avesto, first of all the teacher, the absolute god Ahuramazda, is praised: “You are the first teacher and mentor to those who weld and unsettle you with the words of the ash-Truth and the doctrine of goodwill.” or “- You have taught, educated and taught all beings about the benefits of Ashah-Truth and the harm of destruction”. From this we can see that Yazdot is the creator of the world and all the worldly knowledge, and Zarathustra is the one who brings this knowledge to the people and guides them to an enlightened future: “-Ahuramazda taught and Zarathustra reported” or, “May be praise, goodwill, and atarin for the Zoroastrian radicals who teach at the base.” In times and places, Zarathustra is

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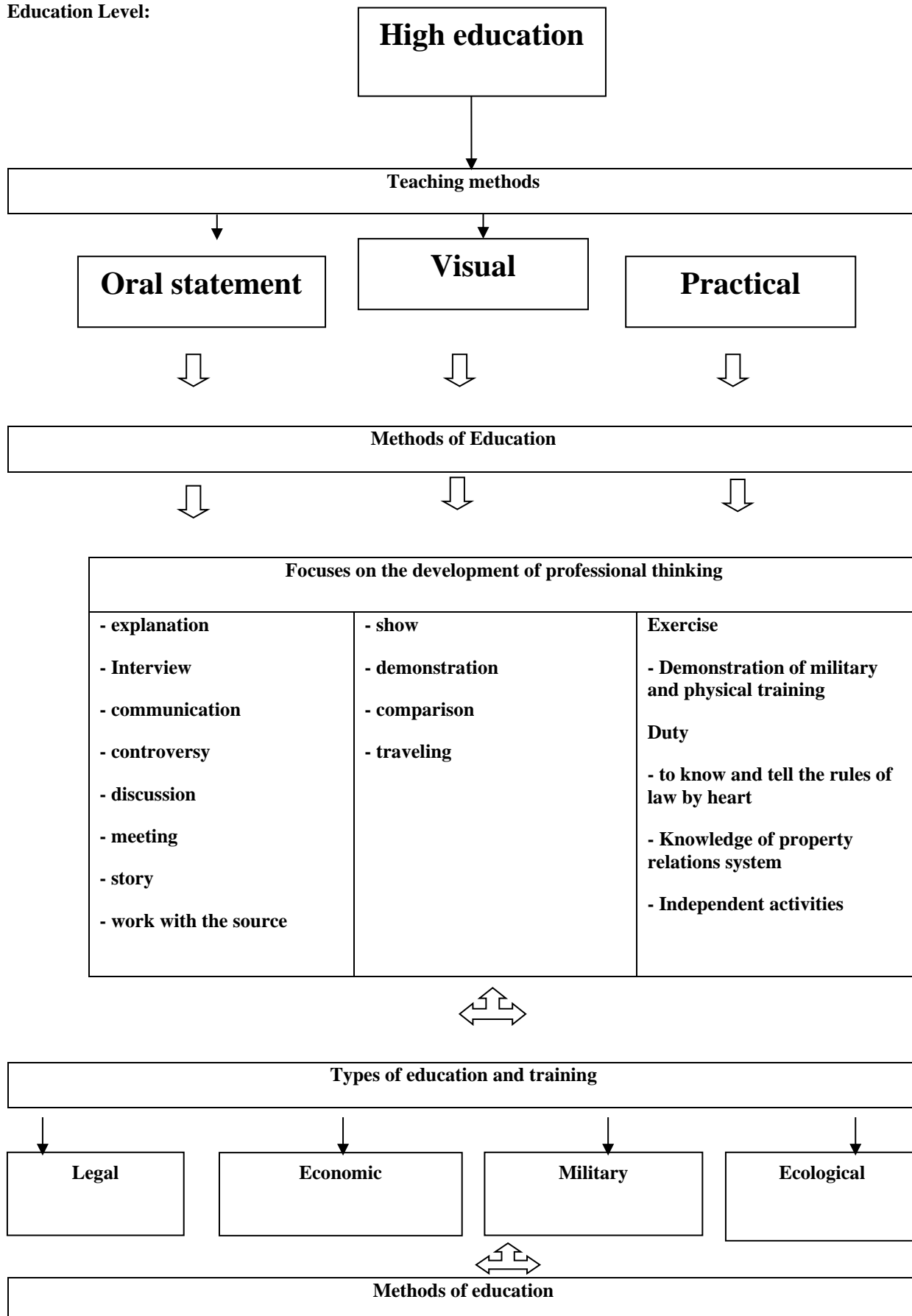
portrayed as a leader of teachers, who continue the work of Yazdon, and urge people to be honest, pure, and perfect. In turn, teachers and teachers are responsible for delivering the Zoroastrian doctrine to the next generation, spreading the light of humanism, and improving humanity on the basis of specific moral criteria. Teachers are required to educate the brave, pure, educated students who are able to use the Yazdon duties in their work, to work honestly for the prosperity and welfare of their homeland and to protect them from their enemies. The Law of the Republic of Uzbekistan on Education, the National Program for Personnel Training, which is currently being developed as a comprehensive, harmonious personality, is the basis of state and social development, the way our ancestors used it 3,000 years ago. What they have done is admirable: “- Bring me perfect and religious children, patriotic and congressional, good-willed children, free from darkness and crisis. That they may raise the address, the city, the country, and its name and voice” Along with the basics of Zoroastrianism in Avesto, livestock gardens, gardens (agronomy), drainage of water into the steppe, drainage of soil, reclamation, monitoring of celestial bodies, their movements, and the calculation of day, year and time. travel (astronomy), rivers, mountains, regions, classification of lands (geography), nature, environment (ecology, hygiene), protection of land, people, livestock from enemies, robbers and devils (military knowledge), family structure, Men and Women in Family and Society The fact that such a complex of knowledge, as well as their values, functions, duties (ethics, sociology), is a great demonstration of the great literary and enlightenment value. It is noteworthy that it is a great responsibility and responsibility for teachers and teachers to summarize and enrich this knowledge for future generations. It is also the task of wise teachers and teachers to develop the directions, methods and methods of teaching (pedagogy, didactics) in schools and madrasas. The book describes the struggle between conflicting ideas and ideas, such as good and evil, light and darkness, truth and lies, beauty and ugliness, justice and injustice, based on life, progress, and logical development and the coaches, the ignorant mentor, are depicted against the coaches. At the same time, teachers and teachers are divided into good and bad teachers, depending on their knowledge of their knowledge, their professionalism, their dedication, their responsibility. “- The teacher Ravshannazar warns his student” that is, it is his duty to help a good teacher teach his disciples to not know God, such as blasphemy, dishonesty, truthfulness, kindness, purity, holiness, honesty and godliness, justice, and humanity. About the Master: “It is the admiration that the light of truth leads to a place of commandment and rejoicing.”

Discussion: At the same time, the memorial is heavily criticized and condemned by evil teachers who sell their faith and science to devils and pilgrims. “An evil educator, by his teaching, reverses the divine words and destroys the perception of life. In fact, it turns people away from the precious investment of truth and goodwill.” or, “Oh, people who have come so far as to seek knowledge! Listen to me, all of you, and keep it in mind: Never let a bad educator misbehave your life, nor let the drunken drug addicts mislead you with their tongue.” Just as goodness and good always triumph over evil and ignorance, the teaching of wise teachers and mentors will outweigh the bad ones, and will eventually lead to the development of good deeds and minds. The questions presented in the artifacts of the Zoroastrian faith of Shahanshoh Khusrav II Parvez (591-628) during the reign of Zoroastrian faith also help to clarify the essence of the process of developing professional thinking in the Zoroastrian education system. The nobleman, with a respectful dignity, sat down with his hands behind his back while speaking to the king. The judge put him to the test. Addressing the ruler during the exam “He said: Live forever, you king, the dreamer and the city of the world. My family has always been powerful, wealthy and always grateful to the rulers. I was sent to school on time, and I was diligent in my studies. I memorized Yashtashtas, Khadohn, Yasna, and Vandidod as Kharb and learned Zend (Avesto's medieval Persian commentary). In literature, I am proficient in fiction and literary discourse. I am so used to shooting arrows that if my opponent leaves me, he should be happy. Strength, horseback riding, horseback riding, and sword fights are so strong that an opponent who encounters me must consider himself unhappy. I am also the first in the vocals, playing drums and singing. I have no equal in the study of stars, planets and celestial bodies. Chess and back, my peers can't play in front of me in hashtpad games.” Shahinshah also tested the adolescent on the best foods, drinks, clothes, music, plants, flowers, knowledge of the best breeds of horses, and how he behaved in public and feasting. The teenager answered all the questions wisely and perfectly, was rewarded with a gift, and remained at the palace. Based on the adolescent's own ideas and answers, we can see what kind of knowledge and skills he or she has mastered. Indeed, the attainment of maturity and perfection in almost all religious, secular, military, domestic, and spiritual spheres, by the members of the adult community, is at first a strong foundation for higher education; it is worth noting that teaching methods, uniqueness of teachers, hard work and dedication are key factors in this process.

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Education Level:



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↓	↓	↓
Incentives	Punishment	Prohibition
<ul style="list-style-type: none"> - approval - encouragement - to describe - reward 	<ul style="list-style-type: none"> - warning - rebuke - beating - exclusion 	<ul style="list-style-type: none"> - ban

Conclusion: Here we see that it is under the constant supervision and control of the Supreme Ruler that the end result of higher education, that is, the involvement of future professionals in government affairs. This demonstrates how responsible the government and public authorities are in the process of educating future professionals who will be directly involved in the management of the education system as a result of their efforts to manage, maintain, and improve the quality of the education system. The

definition of teachers and teachers at Avesto, the interpretation of mentor-apprenticeship, and the development of professional thinking of future professionals in charge of state and public affairs are still relevant and valuable. At the same time, it is very clear that applying these ideas to the educational process, to spiritual and enlightenment education will be highly effective. This, in turn, requires an in-depth study and analysis of the rich cultural and spiritual heritage of our ancestors.

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