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"EDUCATION WORK".***

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FACTORS OF USING THE NATIONAL PEDAGOGICAL EXPERIENCE OF "EDUCATION WORK".

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Abstract: the article discusses the factors of using the domestic pedagogical experience of "Educational work"

Key words: educate, teacher, experience, factor, approach, knowledge, skill, qualification, credit module

INTRODUCTION

Such a specific educational process, which is carried out in the educational process, relies on a certain set of requirements. The majors of these students are:

- 1) society's need for education;
- 2) priority of spirituality in education;
- 3) to assess the level of upbringing of the person.

Today, society's need for education is determined by:

- to educate society members (individuals) at an appropriate level;
- increasing the level of education of a person;
- involving a person in the educational process;
- harmoniously based on national and universal values in personal education.

The priority of spirituality in education is:

- a person has national consciousness, national behavior and national character;
- a person's respect for universal values;
- being an educationally active person;
- personal achievement in education.

Evaluating the level of education of a person is determined by the following indicators:

- formation of moral consciousness in a person;
- presence of moral attitude in the person;
- the presence of moral activity in a person;
- a person's competence to engage in educational work.

It should be noted that the educational process implemented in the educational system of Uzbekistan and based on the single concept of Spirituality has its own methodological and theoretical features.

Another distinctive feature of the educational process in Uzbekistan is determined by the national ideal in personal education. The President of the Republic of Uzbekistan Shavkat Mirziyoyev announced the new national idea of the country. This basic and new national idea consists of:

- 1) humanitarianism;
- 2) goodness;
- 3) creativity.

MATERIALS AND METHODS

This national idea is defined as a priority basis in the education of a person, which is carried out in the educational process. For this reason, it is urgent to develop the scientific, theoretical, methodological and technological foundations of personal education based on these national ideas.

The content of the humanitarian idea of the new national idea of Uzbekistan is valuing the human being, prioritizing human rights and raising the human factor in society. The content of the idea of virtue, as defined in our oldest book "Avesta", consists of good intentions, good thoughts and good deeds. The content of the idea of creativity is the ideal of living freely and comfortably, striving for happiness. In this sense, these ideas are formed in the minds, morals and worldview of the learners in the educational work carried out in the educational process. It is known that this work is effective if it is carried out through education. Therefore, in our opinion, in the process of teaching academic subjects, it is

necessary to use such opportunities for the formation of the national idea in students.

In the process of education, upbringing is carried out in a unique way. Our approach is as follows:

- 1) in the conditions of the credit-module system of teaching, the teacher of each subject must know the theory, methodology and technologies of education, implement the educational process in practical activities;
- 2) taking into account the wishes, dreams and aspirations of learners in the implementation of educational activities of the educational system;
- 3) involvement of education stakeholders in the education process;
- 4) monitoring of education results.

All this is done in the process of teaching academic subjects. It is known that in the credit-module system of education, the main focus is on forming the knowledge, worldview and consciousness of learners. It is in this process that it is appropriate to carry out educational work.

Observations show that the administration of the educational institution is limited to the organization of educational work in most cases. In fact, the administration of the educational institution should also manage the educational process. Therefore, paying attention to the following in managing the process of educational work will give the expected effect:

- 1) development of the quarterly and annual Work Map of educational work;
- 2) Implementation of educational process with each learner and with groups based on the map;
- 3) receiving quarterly reports of each teacher and group leader for educational work;
- 4) making quick decisions about the educational process;
- 5) to coordinate the activities of the participants of educational work.

This approach provides an opportunity for purposeful implementation of educational work in the educational process.

In European countries and the USA, which strictly adhere to the credit-module system of education, the issue of education is approached individually. According to him, the principle of freedom is followed in personal education. In this case, the formation of individual qualities of a person is entrusted to the public, and in the process of education, attention is paid to the development of social qualities of a person. Therefore, in Western countries, the work of education in the educational process is distinguished by its general characteristics. In the conditions of Uzbekistan, there is a tendency to equate upbringing with education. Therefore, education and upbringing are carried out harmoniously in the educational system of our country. The main issue we are interested in is the implementation of the educational process in credit-module conditions. This requires the development of completely new approaches and tools. Because in the conditions of credit-module education, the participation of parents, neighborhood activists and the public in the educational process is limited. It is known that the process of upbringing in the educational system has been carried out on the basis of public participation. The change in the teaching process requires the establishment of new approaches in the implementation of educational work.

Thus, the work of education carried out in the educational process of Uzbekistan is distinguished by its general, individual and experiential characteristics. This situation requires a conceptual approach to the training of pedagogues. As we have come to a conclusion in this matter, the educational work carried out in the educational process and system, as noted, has important theoretical and methodological foundations.

In the pedagogy of Uzbekistan and the nations of the world, there are a number of experiences related to educational work. Here we will draw our attention to the main aspects of these Eastern and Western pedagogical experiences.

It is known that during the Eastern Renaissance, which took place in the territory of Uzbekistan, there were unique pedagogical experiences of education.

During the First Eastern Renaissance (9th-12th centuries), there was a tradition of Uztoz-shagird in terms of education. According to him, a teacher with special training was engaged in individual education of young people. In the process of such training, the Master trained his students physically, mentally and morally. The main sources are the Holy Qur'an and Hadith. According to the Holy Qur'an, man is the owner of the Earth, that is, the Existence. Therefore, man is responsible for existence. For this, a person must be religious, intelligent and moral. Educational work was carried out based on these ideas. Also, in the Hadith Sharifs, morality is put first. All this was accepted by educational thinkers during the first Eastern Renaissance. We will pay attention to the educational experience of such thinkers.

Hakim Termizi (9th century) analyzed the methodology of spiritual and intellectual education of a person in his work "Ma'rifatul-asrar" (Enlightenment of Secrets). In his opinion, it is necessary to base on enlightenment in order to educate a person mentally and spiritually. Enlightenment is the maturity and perfection of mind, spirit and emotions. In this sense, enlightenment develops the human mind and is based on the holy ideas of the Qur'an. In this regard, Hakim Termizi emphasizes the development of the following characteristics of a person in education:

- brain development;
- training the will;
- purification of the soul.

RESULTS AND DISCUSSION

According to this experience, human education is carried out. As a result of this, a person who has received a perfect education is called an arif. People who have reached the level of purity are engaged in the education of young people. The following three things are emphasized in such education:

- 1) education of a person's sense of self;
- 2) introducing a person to the secrets of the world and events;
- 3) accustoming a person to life activities.

This experience is also important for the modern education process. Because self-discipline protects a person from vices such as greed and selfishness; acquainting a person with the secrets of the world and events forms in him such qualities as responsibility and courage, and accustoming a person to life activities creates in him the feeling of striving for happiness.

Ahmed Yassavi (12th century) analyzed the stages of spiritual education of a person in his work "Devoni Hikmat". According to him, a person should be educated mentally as follows until the age of 60:

1 year old: physical growth	31 years old: talking to others
Age 2: spiritual awakening	At 32: Learning the secrets of conversation
3 years old: learning the alphabet	At age 33: complete renunciation of evil
Age 4: Introduction to faith	At 34: Becoming a Scientist
5 years old: distinguish between good and bad	Age 35: Transition to mentor status
6 years old: start learning	At 36: Spreading love-making enlightenment
7 years old: intending good deeds	At 37: Being honest
Age 8: Exploring the Mysteries of Faith	At the age of 38: fully aware of the secrets of the world
9 years old: Apprentice to a master	At 39: Doing service to others
10 years old: reaching physical maturity	Being perfect at 40
11 years old: giving up materialism	41 years old: mention of truth
12 years old: realizing the truth	At 42: Being thankful
13 years: Renunciation of sensuality	At the age of 43: he understands the secret of the world

14 years old: letting go of arrogance	At 44: Spreading the Truth
At the age of 15: learning the most necessary sciences	At 45: Leading the Young
16 years old: learning ethics	At 46: Being humble
17 years old: start working	At 47: Relinquish vanity
Age 18: Being in the presence of the Master	48 years: full fulfillment of what the prophet said
At 19: mastering patience	At 49: Promoting the Qur'an
20 years: purification of the soul	At 50: Being as generous as the soil
Age 21: Seeking justice	51 years old: traveling the world
22 years old: entering the service of others	At 52: Freedom from family worries
At age 23: following the rules of faith	At 53: Being devoted
24 years old: obedience	At 54: selfless for others
25 years old: helping those in need	55 years old: reaching the goal
26 ёшда: ишқ сирини ўрганиш	Age 56: Pain relief
Age 27: Mastering the Master's Instructions	At 57: Being pure like an angel
28 years old: hanging out with friends	At 58: Lightening People's Burdens
At 29: distinguishing the enemy	Age 59: coming of age
In Your 30s: Exploring the Secret of Maturity	At 60: Teaching Others the Secrets of Self-Knowledge

If you pay attention, Ahmad Yassavi puts forward the idea of spiritual growth of a person throughout his life in the work of education. It is worth

mentioning that this issue is currently being researched from the point of view of pedagogical psychology. In this sense, it is appropriate to use Ahmad Yassavi's views on education in the modern education process based on psychological principles.

During the Second Eastern Renaissance (XIV-XV centuries), the issue of education became one of the most important tasks of society. In this, we face the fact that the individual is brought up on the basis of society and social students. In this regard, the founder of this Renaissance, Amir Temur (XIV century), explained the basics of social education in his work "Tuzuklar". In his opinion, every person should be educated with the necessary human qualities for his time. For this, the educator must develop the skill of compromise in the student. Compromise is used in modern pedagogy with the term "compromise".

Amir Temur recommends educating a person in the spirit of tolerant attitude towards friends and enemies. It is understandable to compromise with a friend, how to compromise with an enemy? According to Amir Temur, a well-educated person shows his strength by making compromises with the enemy. According to Sahibqiran, a person with the skill of reconciliation will have the following 8 qualities:

- 1) religious;
- 2) broad-minded;
- 3) forgiving;
- 4) free from various diseases;
- 5) knowledgeable;
- 6) selfless;
- 7) obeying the laws;
- 8) active.

Therefore, a person with such qualities can be considered as a person who has the ability to compromise and is educated. For this reason, Amir Temur says: "I kept my friend and enemy in a position of reconciliation, I endured their actions and words, and I was able to know their mistakes." In general, during the second

Eastern Renaissance, the implementation of such social education became an urgent issue.

Alisher Navoi (15th century) is one of those who have a unique theory of education during this Eastern Renaissance.

Modern enlightened pedagogues who started the Third Eastern Renaissance paid attention to the practical aspects of education. When the time comes, it should be noted that the establishment of the third Eastern Renaissance, which was started by modern enlightened pedagogues at the initiative of the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, is being continued in our country today.

According to the general opinion of modern enlightened pedagogues, the practical aspects of education are manifested by imparting knowledge and morals to a person. For example, Mahmudhoja Behbudi (20th century) in his textbook "General Geography" considers it practical education to educate the young generation with new knowledge, new views and new moral qualities. In general, modern enlightened pedagogues were based on the wise idea of Hazrat Ali "Educate your children with the knowledge of future times" in the practical education of a person. The meaning of this idea is that a person should be educated on the basis of the qualities, thoughts and attitudes that will be available in his future activities, and in this he relies on the modern knowledge system.

CONCLUSION

Thus, a unique pedagogical experience of educational work took place in our country during the Eastern Renaissance. In this case, in the period of the first Renaissance, there was a teacher-disciple tradition of education, in the period of the second Renaissance, social education was the priority, and in the beginning of the third Renaissance, we come across a system of education based on practical aspects. These experiences serve to deepen the mechanisms of today's educational work.

In the pedagogy of the nations of the world, there are also unique experiences of educational work. Here we draw your attention to the most important of these experiences.

The Czech pedagogue Jan Amos Comenius (17th century) in his work "Great Didactics" recommended the adoption of educational work as the main means of teaching. According to him, "everyone should be taught everything." For this purpose, the pedagogue thinker justified the in-depth teaching of humanities and natural sciences, the teaching of religious sciences at the level of skill formation, and the methodology of educational work in the process of such teaching. In this respect, education work can be carried out as expected based on the idea emphasized by Comensky and with the help of teaching. In this case, the pedagogue emphasized the following four stages of teaching and showed the methodological basis of educational work in them:

- 1) autopsy: based on independent observation in educational work;
- 2) autopraxis: based on practical foundations in educational work;
- 3) autocracy: teaching to apply the knowledge, skills and competences learned through education in new conditions;
- 4) self-lection: teaching a person to use independent skills during his work.

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