

**“MAKTABGACHA TA'LIM
– MAKTAB – OLIY TA'LIM”
KONSEPSIYASI: MUAMMO,
YECHIMLAR VA ISTIQBOLLAR**

XALQARO ILMIY-AMALIY ANJUMANI

MATERIALLARI

2022-yil, 9-aprel

Buxoro – 2022

**O‘ZBEKISTON RESPUBLIKASI
OLIY VA O‘RTA MAXSUS TA’LIM VAZIRLIGI
BUXORO DAVLAT UNIVERSITETI
MAKTABGACHA VA BOSHLANG‘ICH TA’LIM FAKULTETI
BOSHLANG‘ICH TA’LIM METODIKASI KAFEDRASI**

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To‘plam O‘zbekiston Respublikasi Vazirlar Mahkamasining 2022 yil 7 martdagi 101-f-sonli farmoyishi bilan tasdiqlangan O‘zbekiston Respublikasida 2022 yilda halqaro va respublika miqyosida o‘tkaziladigan ilmiy va ilmiy-texnik tadbirlar rejasida belgilangan tadbirlarning bajarilishi maqsadida 2022 yil 9 aprel kuni Buxoro davlat universiteti Maktabgacha ta‘lim kafedrasida “Maktabgacha ta‘lim–Maktab–Oliy ta‘lim” konsepsiyasi: muammo, yechimlar va istiqbollari” mavzusidagi halqaro ilmiy-amaliy anjuman materiallari asosida tuzildi.

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berish va boshqalarni ko'rsatish mumkin.

Ota-onalarning maktabgacha ta'lim muassasasi haqidagi tasavvurlarini kengaytirish, ijobiy fikrlar hosil qilish, muassasada tashkil etiladigan ta'limiy jarayonga, mahalla va maktab hamkorligida uyushtirilgan tadbirlarga ota-onalarni jalb etish ham muhim bosqich sanaladi. Ota-onalar ongida bolaning maktab ta'limiga tayyorligini ularning shaxsan mas'ulligi bilan amalga oshirilishi haqida tushunchas hosil qilish kerak. Ota-onalar o'z farzandlarini, albatta, maktabgacha ta'lim bilan qamralishiga sharoit yaratishlari lozimligini tushunib yetishlari kerak. Maktabgacha ta'lim muassasalari davlat tomonidan belgilangan vazifalarini izchil bajarib, maktabgacha yoshdagi blalarning jismoniy rivojlanishi, ruhiy-ijtimoiy yo'nalishda ko'nikma va malakaga ega bo'lishini hamda aqliy rivojlanishini ta'minlaydi. Yana shuni alohida ta'kidlash lozimki, oilani ta'limga jalb qilish maktabgacha yoshdagi bolalarga ta'lim berishga qaratilgan har qanday dasturning muhim tarkibiy qismi sanaladi. Oilaning boshqa a'zolari ham, masalan, ota-onasi, buvisi, aka-opalari jalb qilingan holda ta'lim ishlari olib borilsa, bolalar o'qishga, ta'lim muassasasiga nisbatan yanada ijobiy munosabatda bo'ladilar va yaxshi o'zlashtirishni namoyon qiladilar.

Demak, jamiyat rivojlangani sari yetuk, barkamol shaxslarni yetishtirish ehtiyoji ham ortib boradi. Tarbiyani ta'limdan ayro holda tasavvur etib bo'lmaydi. Ta'lim va tarbiya bir-biri bilan bog'liq jarayon bo'lib, har ikkisi inson uchun, uning kamoloti uchun xizmat qiladi. Ta'lim inson hayotining ma'lum davrlaridagina beriladigan yoki olinadigan amallardan bo'lsa, tarbiya esa insonning butun umri davomida amal qiladigan, doimiy jarayondir. Tarbiya ishi har bir insonning eng muhim va ayni paytda, eng mas'uliyatli vazifasi sirasiga kiradi. Shunday ekan, oila va ta'lim muassasalari hamkorligi masalasi barkamol avlodni ma'nan yetuk, jismonan baquvvat, yuksak insoniy fazilatlariga ega bo'lgan, vataniga va xalqiga sadoqatli, fidoiy va xushyor insonlar etib tarbiyalashda ota-ona, mahalla faollari va o'qituvchi-murabbiylarni yagona maqsad sari birlashtiruvchi mexanizm sifatida o'ziga xos ahamiyat kasb etadi. Oila, mahalla va ta'lim muassasalari hamkorligi ayni paytda barkamol avlodni voyaga yetkazish, ularda go'zal va betakror yurt O'zbekistonimizga sadoqat, muqaddas dinimizga nisbatan hurmat va ehtiromni tarbiyalashga xizmat qiladi.

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CULTURAL MEANINGS AND VALUES IN KOREAN FAIRY TALES

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Annotation: The texts of Korean folk tales are studied, their comparative ethnographic analysis is carried out in order to identify national folk values and cultural meanings. Particular attention is paid to the definition of the common foundations of folklore, the differences in thinking and creativity of the Korean people based on their ideas about the world and human life.

Аннотация: Исследуются тексты корейских народных сказок, проводится их сравнительно-этнографический анализ с целью выявления национальных народных ценностей и культурных смыслов. Особое внимание уделено определению общих оснований фольклора, различиям мышления и творчества корейского народа на основе их представлений о мире и человеческой жизни.

Keywords: value, culture, cultural meanings, moralizing, people's customs and worldview, social groups, moral education

Ключевые слова: ценность, культура, культурные смыслы, морализаторство, обычаи народа и его мировоззрение, социогруппы, нравственное воспитание

A fairy tale is an amazing creation of the human genius, it exalts a person, makes him happy, gives faith in his own strength, in the future, captivates with the attainability of what seems to be completely impossible. They are one of the most popular and favorite genres of folklore creativity of the people: firstly, they reflect an interesting story or a description of an important event - the adventures of cultural heroes; secondly, they act as an instructive narrative - they show the struggle between good and evil, and therefore the struggle of values, and, therefore, perform the educational function of moralizing. In them we will find objects of national life, clothes, we will find the customs of the people and, most importantly, the features of national psychology, national class-psychological types in a fairy-tale version.

Fairy tales are closely connected with culture, reflecting the wise experience of the people, they open to the reader a world filled with images of national cultural heroes, thereby affirming the eternal values of goodness and justice. Since ancient times, fairy tales have performed an active and indispensable function of educating a person, participating in the formation of the necessary moral qualities and values in children and even adults. In all fairy tales of the world, both folk and author's, there is always an opportunity to reveal the depth of life phenomena and the truth of human existence; in fairy tales, folk sages-narrators share their experience and knowledge about the world and human life, which is a kind of reflection of the integral being of a person in culture. They do not know the power of time over themselves, and each new generation of people accepts them with gratitude to those who composed them.

As acknowledged, values for a certain social group and culture are considered to be representations that define truth and lies / delusions. Values perform a decisive function for the formation of a worldview - ideas about the world and the goals of development of a social group of people or an entire nation. Each of them has its own core universal values. The best works of art always reflect universal ideas - cultural values, ideals and spiritual meanings of society. They play a significant role in the growth and socialization of the individual.

This article analyzes the fairy tales "금도끼와은도끼" ("Gold and Silver Ax") and "임금님의밥상" ("The King's Dining Table"), in which the cultural values of the Korean people can be considered.

The instructive tale "The Golden and Silver Ax" condemns human envy and greed, and also talks about how important it is to be kind and hardworking. Folk wisdom in it is presented in a form that is understandable and accessible to children. The behavior of the negative hero of the fairy tale (the greedy lumberjack) causes rejection of greed and greed. And the punishment that he suffered is perceived by the reader as retribution for lies and self-interest. And the positive hero is rewarded for his honesty with both a golden and a silver ax, since he told the truth to the old magician (신령님) that this is neither gold nor silver, this is not his ax, "이것이네것이냐?" (The old magician showed a sparkling golden ax and said, "Is this yours?") "아니옵니다. 그것은제것이아니옵니다." ("No, it's not mine.") And only the third time, when he pulled his ax out of the pond, the woodcutter said that it was his "예. 맞습니다. 그것이제것이옵니다." The overjoyed wizard gave him both precious axes for his honesty "하하하~. 너는참으로정직하구나. 내가너에게금도끼와은도끼를다줄것이니라."

The climax comes when the situation in the forest repeats itself: the Old Wizard appears and puts the greedy lumberjack to the test, although he deliberately throws his ax into the pond. He is, however, endowed with neither honesty nor meekness, and is full of pride. Her answers are rude and untrue, for which he paid the price, left with nothing.

(The old man got angry and went back into the pond) 아무리기다려도욕심많은나무꾼은신령님을볼수가없었어요. (No matter how much the greedy lumberjack waited) 흑흑~ 하나뿐인쇠도끼인데 괜히욕심을부리다가그만그만 "(it was my only iron ax, in vain I showed my greed) 욕심많은나무꾼은후회했지만아무소용이없었어요. (Although he regretted it, it was of no use). The fairy tale does not have a beautiful ending, which fairy tales usually end with a happy ending. Here we see the triumph of good over evil, traditional for fairy tales, and the instructive end of the tale.

And the second tale is full of the positive qualities of the characters, which indicates the value of respect for the work of others and modesty. The very name of the tale makes it somewhat difficult to understand: 밥상 "papsan" is a Korean traditional dining table. As you know, Koreans usually eat sitting on the floor, not on chairs, so their tables are of the appropriate size, small, with small legs. In our understanding, the dining table is a solid table at which the whole family can sit down. In Russian, there is no equivalent for the word “밥상”, so when the phrase is literally translated, a reader unfamiliar with Korean culture may be confused, because it is not clear from the context that we are talking about a traditional Korean small dining table. So this tale shows a string of heroes looking for an instigator: A king who thinks the cook should be rewarded for delicious food: (“Come on, I want to reward you for making delicious food”), followed by a chef who thinks that you should thank the seller who sold him such good rice: “아닙니다. 임금님,

쌀가게주인이 좋은 쌀을 주어 밥이 맛있게 쌀가게에 게에 게 상주어야 주어야 합니다 ", a seller who considers the agriculture by a person who should be honored for good crop growing:" 임금님, 좋은 쌀은 농부가 농부가 열심히 지어서 보내준 것입니다.” And this cycle ends when the last one says that: "저도 상을 받을 수 없습니다.

하느님이 따뜻한 햇볕과 비를 내려 주셔서 농사를 잘 짓게 되었으니 하느님이 상을 받으셔야 합니다 »The harvest was a success due to the sky for the warm sunshine and fertile rain drops. The surprised king rewards them all for the modesty and honesty of his subjects.

To sum up, in Korean, and in general in the fairy tales of the world, the opposition of hard work - laziness, goodness - evil, courage - cowardice is shown. These fairy tales attract children with the best qualities of heroes, such as kindness, responsiveness, love of work, courage. The values of Korean fairy tales consist primarily in the fact that they reflect real life to some extent and provide extensive knowledge about nature, the world, the life and character of people, the history of social relations, and also give an idea of the worldview and psychology of peoples.

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BOSHLANG‘ICH SINFLARDA ERTAK USTIDA ISHLASH TEXNIKASI

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Annotatsiya: Bu maqolada boshlang‘ich sinflarda ertak ustida ishlash texnikasi haqida fikr mulohazalar keltirilgan.

Kalit so‘zlar: ertak, aql-idrok, syujet, obraz, ta‘lim, dars, estetik tarbiya, masal, maqol, kompozitsiya

Аннотация: В данной статье представлены отзывы о технике сторителлинга в начальной школе.

Ключевые слова: сказка, интеллект, сюжет, образ, воспитание, урок, эстетическое воспитание, притча, пословица, сочинение.

Annotation: This article provides feedback on the storytelling technique in elementary school.

Key words: fairy tale, intellect, plot, image, education, lesson, aesthetic education, parable, proverb, composition.

Ertak - bu o‘ziga xos janr, har qanday ertak - bu “haqiqiy dunyoda murossasiz qonunlar ishlaydigan maxsus yopiq dunyo”. “Ertaklar dunyosi” qonunlari aql-idrok nuqtai nazaridan o‘xshash, ammo ular ertak ichida mutlaqo tabiiydir. Bir vaqtning o‘zida ular o‘qishni, ertakni tinglashni, uni tushunishni, uning o‘ziga xos hidini his qilishni istagan har bir kishiga sirlarning kalitini beradi. Men beshta qonunga alohida e‘tibor qaratmoqchiman: 1. Obyektlar va tabiat hodisalarini jonlantirish; 2. Obyektlarni, hodisalarni

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1-SHO'BA. MAKTABGACHA TA'LIM TIZIMIDA INNOVATSION

TEKNOLOGIYALARDAN FOYDALANISHNING SAMARA VA NATIJALARI

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