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РЕЗЮМЕ

Маколада математика ўқитиш методикасида таълим босқичлари орасида узвийликни таъминлаш, умумматематик қўникмаларни шакллантириш орқали узвийликни таъминлаш масаласи ва узвийликнинг таъминланганлик мезонини аниқлаш, ўқитиш методикасининг асосий компонентлари ҳақида сўз юритилади.

РЕЗЮМЕ

В статье рассматривается обеспечение преемственности между этапами обучения в методике преподавания математики, задача обеспечения преемственности через формирование общематематических навыков, определение критерия обеспечения преемственности, а также говорится об основных компонентах методики преподавания.

SUMMARY

The article is devoted to the study of succession maintenance between grade levels in the Methods of teaching Mathematics, the tasks of providing the succession through formation of mathematical skills, definition of criterion of succession maintenance, and the basic components of methods of teaching.

COMMON PECULIARITIES OF UZBEK AND ENGLISH FAIRY – TALES

M.B.Bakhtiyorova - master student

J.Sh.Djumabaeva - DSc., professor

National university of Uzbekistan

Таянч сўзлар: эртак, топоним, антропоним, афсона, ривоят, достон.

Ключевые слова: сказка, топоним, антропоним, миф, сказание, эпос.

Key words: fairy-tale, toponym, anthroponym, myth, legend, epic-poem.

A fairy tale – is a model of literary prose of oral folk literature. Occasionally, we may run into small lyric poems in some tales. But such types of fairy - tales are few enough and don't affect the narration custom. This term was firstly exemplified in "Devoni lugotit turk" by M.Koshgariy as "etuk" and as well as has various variants, such as "chupchak, utuk, matal, varsaqa" [2:98]. Similarities between Uzbek and English fair – tales will be analysed in this article.

Since prehistoric ages, human being did not only fight for survival of theirs, but also endeavored to make their tribes live long. Therefore, lullabies, tales and puzzles were concentrated to build up a conscious, strong, adroit and skillful person. The imagination of surroundings, acquired knowledge about them were delivered to the young generation specifically and clearly as teachings and precepts. Thereafter, all cultures have coincidences in their oral literature ever the countries locate east and west. European travelers, scientists and ambassadors are considered a to be the first who wrote, investigated and published some of the patterns of Uzbek folk tales in the late of the XIXth and beginning of the XX centuries. Social life, traditions and manuals related to oral literature of the Uzbek maybe come across in the dairies and writer materials of A.A.Yushsakkevich, Nolyapunova, A.Vasilev and A.N.Samoyolovich. In collecting and publishing national tales, puzzles, proverbs accompanied by theater models, the activity of N.P.Ostroumov plays a significant role , though he aimed actually at accomplishing another mission by his state.

Since then some patterns of the Uzbek folklore began to be introduced by H.Vamberi who was a Hungarian scientist and traveler. But the investigation and collection of the Uzbek folklore examples were formally commenced in the 20's of the XX century. In 1922 Gozi Olim Yunusov observed the folklore of Tashkent, Sirdarya and Samarkand and collected different fairy tales, music, puzzles and proverbs spreaded in those territories who was sent by the jury of Uzbek wisdom.

English folklore developed owing to the tribes reigned by the English. Thus, we may come across the same peculiarities to other cultures' folklore literature. The English folklore has grabbing attention with its richness in romantics, reality, simple and clear structure, ordinary languages.

Similarities among myths and fairy tales or legends can be seen exactly in ancient literal memorials of different cultures involving goodness, beauty, wisdom, intelligence and gentleness.

Diverse customs, traditions are described in the ancient narrations as well as we can observe the relations of primitive stage of myths. Having passed ages, after a social development of human being, children acquired myths and legends (or as the old entertained their ready made, afterwards appeared accompanied by the brightest and vivid models of the world literature.

According to B.Sarimsoqov's point of view, three literal terms can be utilized in folklore novels but proverbs, puzzles, applause or damnations relating to these types should be eliminated [4:64-68]. In this case, B.Sarimsoqov separated Uzbek genres into four groups:

1. Epos: legends, narrations, epic poems, ancient songs, overstatements and jokes

2. Lyric: romantic songs, ritual songs, ritual songs, labor songs and vocal duets.

3. Drama: oral drama hilarious stories, puppetry and witticism

4. Special kind (sort, type, class, genre): ordinary party claps, damnations, swearing, sayings and etc. The genre we're going to anatomize is related to this epos class and what we have revealed is given below.

While we learn the tale system of the English and Uzbek, may find out that they appear relating to, firstly, that mutual ideal – literal principles; secondly, their development; lastly, the commonness of genre's similarities, in consequents, we depicted the resemblances below:

1. *Traditional character* – which is characterized in not only the Uzbek or English tales, but in the rest cultures' fairy tales as well. It has got its own social – historical resources. As you know, the early tales began to appear long ago that involved the inhabitants and their rituals of that period. This feature undoubtedly provides tales with structure, cast and some special peculiarities.

Every nation has its own aesthetical taste that took a shape within ages and fairy tales exist with these aesthetical principles though. This phenomenon is considered as an objective rule for tales to be created.

Vocal creation and implementation of folklore novels made consistently permanent structures – traditional characters. For instance, though there is a difference between heroic tales and oral epics, literal style owns the traditional character. The composition of these two genres includes traditional induction, continuation and conclusion.

Heroes of traditional fairy tales are weirds, such as they are born extraordinarily or have unlimited power and strength. Khazrati Khizr, 40 angels, Khazrati Ali, Bobo Kambar also participate in order to stick these ideal heroes who symbolize the nation's dreams and aspiration.

2. *The similarity of literate – ideal principles of the Uzbek and English folklore genres.* Despite the diversities genres also have some special features which combine them systematically in one. For example:

a) Uzbek and English fairy – tales are ideally analogous they express social life, spirit, dreams, happiness and sorrows. Furthermore, both have the some goals aimed at describing the nation.

b) ideal similarity as well the function identifying reality creates the resemblance of topic and heroes.

c) aesthetical principles are also common which supply the accuracy of moral evaluation of simplicity, diminutiveness and varieties in qualifying and also establish a certain system.

3. *Mutual similarities of fairy tales.* This similarity is completely complicating process which involves bilateral effect, adaptation and enrichment.

–the event that takes place in one tale can appear in another too. In some fairy tales, puzzles are given to testify the knowledge of the heroes [3:187].

4. *Akin principles in primitive Uzbek and English fairy tales.* Uzbek folklore fairy tales didn't appear suddenly as well as simultaneously. Since then these fairy tales developed in this manner, became snowball and even befall fluctuations though. Similarly, so did the English fairy tales.

To sum up, we pen down saying that, fairy tales shared their large amount of distribution to the world literature, issue of folklore in the nations, history are considered as one of the stumbling blocks. In this article (we revealed those similarities, completing and fulfilling each other's gaps,) we revealed the common similarities of the Uzbek and English fairy tales and handed in our horizon about them.

Literature

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РЕЗЮМЕ

Ушбу мақола ўзбек ва инглиз халқ эртакларидаги топоним бирликлар таҳлиliga бағишланган. Киёсий таҳлил ёрдамида икки халқнинг лингвокультурологик ўзига хосликлари таърифланмоқда. Топонимик бирликларнинг лексик-семантик таҳлили натижасида топонимик тизим ишлаб чиқилган.

РЕЗЮМЕ

В статье анализируются топонимические единицы в узбекских и английских народных сказках. Сравнительный анализ даёт возможность выявить лингвокультурологические особенности двух народов. Топонимические единицы были изучены на основе лексико-семантического анализа и составления топонимической системы.

SUMMARY

The article deals with the analysis of the toponyms in Uzbek and English fairy-tales. The comparative analysis gives an opportunity to distinguish lingua culturological peculiarities of two nations. There has been done toponymic system and toponymic units were investigated on the basis of lexico-semantic analysis.

КИЧИК МАКТАБ ЁШИДАГИ БОЛАЛАРНИНГ ПСИХОЛОГИК ХУСУСИЯТЛАРИ

Э.Даўлетмуратова - ассистент ўқитувчи

З.Ильясова - ассистент ўқитувчи

М.Онгарбаева – мактабгача ва бошланғич таълим факультетининг талабаси

Ажиниёз номидаги Нукус давлат педагогика институтини

Таянч сўзлар: идрок, мантик, хотира, жозибадор, дилкашлик, хайрихошлик, ишонувчанлик.

Ключевые слова: разум, логическая память, увлекательность, симпатия, правдивость.

Key words: mind, logic memory, attraction, sympathy, truthfulness.

Психология фани олдида куйилган талабларни кондиршиш учун мамлакатимизда кенг қўламда илмий-тадқиқот ишларини ривожлантириш, уларнинг натижаларини дадил амалиётга татбиқ қилиш, амалиёт билан назария ўртасидаги узвий боғлиқликни ҳаётда қарор топтириш муҳим аҳамият касб этади. Республикада таълим тизимида психологик хизмат кўрсатиш ишларини такомиллаштириш ёшларни жамият олдида турган улкан ва улуғвор ишларга тайёрлашда ўзининг муносиб ҳиссасини қўшади ва Ўзбекистон Республикасининг «Таълим тўғрисида»ги Қонунининг бандларини муваффақиятли амалга ошириш ҳамда «Кадрлар тайёрлаш миллий дастури» ни ҳаётга жорий этишда ўз ўрнини топади [1].

Болаларнинг лаёқатларини илк ёшдан аниқлаш, улар иқтидорини ҳар тарафлама ўстириш вазифалари ўқувчига индивидуал ёндашувнинг зарурлигини, ўқишнинг дифференциал бўлишини талаб қилмоқда, шунга қўра, билим юрти ва жамоатчилик олдида қатор муаммолар куйилмоқда [2].

Бола мактабга келганга қадар унинг руҳиятида маълум қобилият ва руҳий (психик) ҳолатлар шаклланиб бўлган бўлади. Шунинг учун ўқитувчи биринчи синфга келган боланинг ақлий ривожланганлиги даражасини, унинг руҳий ҳолати, оилавий тарбияси хусусиятларини билган ҳолда унинг ижодий тафаккурини ривожлантириши лозим. Бошланғич синф ўқувчиси синфда ўзига мулоқот қилиш учун шерик, дўст излайди.

Кичик мактаб ёшидаги болаларда ҳамкорлик ва мулоқот малакалари ривожланади, ўз-ўзини англай бошлайди, унда спорт, ўқиш ва тақлид қила билишга оид кенг қамровли лаёқатлар таркиб топади. Бу ёш босқичи ўзгалар билан келишиши, лаёқатининг шаклланиши билан бошқа ёш босқичларидан фарқ қилади. Эндиликда бола ўз фикрларини мулоҳаза қилади ва ҳаракатларини бошқаларнинг қизиқишларига қараб тартибга солади.

Оддийроқ қилиб айтганда, бола:

–бирор иш (фаолият) билан шуғулланар экан, ўзгаларнинг истак ва қизиқишларини ҳисобга олади;

–ўз фикри мавжудлигини намоён этади, бошқаларнинг мулоҳазаларига солиштириб, ўз фикрини шакллантира билади.

Болада ота-онага боғлиқликнинг камайганлиги сезилади:

–у ўз фикри мулоҳазасига эга бўлиб боради;

–қизиқишларини асослаш ва уларни ҳимоя қилишга интилади;

–ўз ишларини мустақил ҳал этади;

–қийинчиликка учраш, катталардан маслаҳат ва кўмак олиши лозимлигини билади. Билим олиш жараёнида бола тенгдош ўртоқлари билан дарс давомида ҳамкорликда ишлаш лозимлигини ўрганади, билим, кўникма ва малакаларни фаол эгаллай бошлайди.

Комилликка эришишнинг жисмоний, ахлоқий таркиблари аввалом бор бошланғич синф ўқувчилари томонидан эгалланади. Бошланғич синф ўқувчилари