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ЎҚИТУВЧИЛАРНИНГ КАСБИЙ- ПЕДАГОГИК ФАОЛИЯТИНИ
ТАКОМИЛЛАШТИРИШ МАЗМУНИ

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Мактабгача таълим методикаси кафедраси ўқитувчиси

Аннотация: Ушбу мақолада ўқитувчиларнинг касбий- педагогик фаолиятини такомиллаштириш мазмуни ҳақида сўз борган

Калит сўзлар: Мутахассис-кадрлар , моҳирлик, педагогик маҳорат, миллий маданият, масъулият, касбий-педагогик фаолият, педагогик назария, дидактик таъминотини такомиллаштириш, шакл, метод, воситаларини қўллаш

Annotation: This article deals with the content of improving the professional and pedagogical activity of teachers

Keywords: specialists, skills, pedagogical skills, national culture, responsibility, professional and pedagogical activity, pedagogical theory, improvement of didactic support, application of forms, methods, tools

Аннотация: В статье рассматривается содержание повышения профессионально-педагогической деятельности учителей.

Ключевые слова: специалисты, навыки, педагогическое мастерство, национальная культура, ответственность, профессионально-педагогическая деятельность, педагогическая теория, совершенствование дидактического обеспечения, применение форм, методов, инструментов.

Хозирги кунда мамлакатимизда олий таълим муассасаларининг моддий-техник базасини мустаҳкамлаш, ўқув-методик таъминотини яхшилаш, мутахассис-кадрлар тайёрлаш тизимини янада такомиллаштириш, профессор-ўқитувчиларнинг илғор таълим технологиялари ва ўқитиш усулларини татбиқ этиш бўйича ташаббускорлигини ошириш, ўқитишнинг интерфаол методларини жорий этиш имкониятлари кенгаймоқда. Шунингдек, олий таълим муассасалари мактабгача таълим йўналиши ўқитувчиларининг касбий-педагогик фаолияти мазмуни илғор хорижий тажрибалар асосида такомиллаштириш зарурати мавжуд. Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стратегиясида —олий таълим муассасаларида таълим сифатини шахс, давлат ва жамиятнинг долзарб истиқболий эҳтиёжларига мувофиқлаштириш устувор вазифа этиб белгиланиб, бу борада ўқитишнинг касбий-педагогик шарт-шароитлари ва амалиётини таҳлил қилиш, мактабгача таълим йўналиши профессор ўқитувчиларининг касбий-педагогик фаолиятини ташкил этишнинг

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дидактик таъминотини такомиллаштириш, шакл, метод, воситаларини қўллаш самарадорлигини ошириш муҳим ҳисобланади.

Республикамизда амалга оширилаётган туб ислоҳотлар бугунги кунда мактабгача таълим ташкилотида, ёш авлодни билимлар билан қуроллантириш миллий қадриятларимиз, маънавиятимизни тиклаш жаҳон маданияти, миллий маданиятимиз дурдоналари билан таништириш, уларни жисмоний соғлом маънавий етук қилиб тарбиялашдек вазифалар қўйилди. Педагоглик арафли, лекин жуда мураккаб касб. Яхши бўлиш учун педагогик назарияни эгаллашнинг ўзигина етарли эмас. Чунки педагогик назарияда болаларни ўқитиш ва тарбиялаш ҳақида умумий қонун қоидалар, умумлаштирилган услубий ғоялар баён этилади, ёш индивидуал хусусиятларини эътиборга олиш таъкидланади. Мактабгача таълим ҳаёти кичик педагогик жараён бўлиб жуда хилма - хилдир. Педагогик назарияга мос келмайдиган вазиятлар учраб туради. Бу эса педагогдан кенг билимдонликни, пухта амалий тайёргарликни, юксак педагогик маҳорат ва ижодкорликни талаб қилади. Педагоглик касби ўз моҳиятига кўра индивидуал хисобланади. Ҳар бир педагогнинг ҳаётининг ўрни ўз ишининг устаси бўлиши, жуда илғор, билимдон ёки ўз ишини моҳирлик билан бажарувчи деб ифодаланади. Педагоглик маҳорати унинг фаолиятида кўринади. Педагог - педагогик жараён қонуниятлари ва механизмларини яхши эгаллаган бўлиши лозим. Шу маънода педагогнинг умумлашган малакалари, унинг педагогик техникаси катта аҳамиятга эгадир.

Тарбиячи юксак даражадаги педагогик маҳоратга, чунончи коммуникативлик лаёқатига эга бўлиш, педагогик техника, нутқ, юз, қўл, оёқ ва гавда ҳаракатлари, мимика, жест, пантомимика) қонуниятларини чуқур ўзлаштириб олиш зарур.

Хулоса қилиб айтганда, юқоридаги олимларнинг илмий ишланмалар ва адабиётлар таҳлили таълим тизимининг мавжуд шарт-шароитлари хусусиятларига мос тарзда олий таълим муассасалари профессор-ўқитувчиларининг касбий-педагогик фаолиятини такомиллаштириш механизмларини аниқлаштириш, модулли ва кредит таълим технологиясини татбиқ этиш шароитида ўқитувчиларнинг касбий компетентлигини ривожлантириш муҳим ҳисобланади.

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REPRESENTATION OF ETHICAL CONCEPTS IN THE TEXTS OF
SONNETS BY WILLIAM SHAKESPEARE

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Resume: The article views the structure and language representations of ethical concepts, actualised in the texts of sonnets by W. Shakespeare. The author proceeds from the as-sumption that it is possible to reveal the structure of a concept on the cultural level by means of reducing everything individual and fixing the common in its various dis- course realisations.

Key words: concept, conceptual sphere, constituent of a concept, discourse, son- net, conceptual opposition.

Ethical concepts are highly amorphous for the ratio of a conditional native speaker, since under the same name multiple and sometimes very contradictory properties available to intuition are combined. The content of cultural concepts rarely coincides in the discursive interpretation of their content in different representatives of the same culture. Revealing the structure of ethical concepts is possible by examining the compatibility of their nominating abstract names with verbs and descriptive adjectives. In this case, the analysis of the compatibility of abstract names should be approached as a starting point, not an end point. These projections are stored in the consciousness, or rather, in the subconsciousness of the collective and the individual. The fact that, within the framework of Anglo-Saxon culture, conscience is thought of as an object with a quite tangible surface (to get smth off one's conscience "to throw something off one's conscience", to have smth on one's conscience, to lie heavy on one's conscience "to lie on whose - or conscience "), in itself says little, because the soul (soul, heart) is also thought of as a similar object. Therefore, identifying the compatibility of the lexeme conscience with the listed predicates is not enough to identify the structure of the concept it represents. It is not only conscience that torments (torture, torment), but also fear, so that the predicate "torments, torments" itself is not sufficiently informative. But the concept of conscience emerges from the compatibility of predicates.

Considering the discursive realizations of ethical concepts in order to reveal their fictional and general cultural content in the artistic works of the turn of the 16th – 17th centuries, one cannot but touch upon the work of W. Shakespeare. Shakespeare's works reflect the greatness and tragedy of his era, the sufferings and joys of his contemporaries, their vices, weaknesses and virtues. Shakespeare was a Renaissance man and has remained a great poet for all time. According to N.A. predicted in theory, brilliant writers were able to grasp in life and depict in

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action "[4, p. 458-459]. The texts of W. Shakespeare's works have become precedents in the British linguistic culture, which determines their adequacy as a source of linguistic material in the study of national conceptual dominants.

From the extremely rich and genre diversity of Shakespeare's literary heritage, it is expedient, in our opinion, to choose the cycle of Shakespeare's sonnets as textual material for conceptual analysis. W. Shakespeare owns a cycle of 154 sonnets, the exact dating of each sonnet is unknown, but it has been established that all of them were written in 1592-1598. and published as a separate book in 1609. The advantage of the sonnet cycle as a source of material for this study lies in its limited volume with a high concentration of ideas: researchers have long drawn attention to the close connection between sonnets and Shakespeare's drama, which is the apotheosis of his work [6, p. 45–47], this connection is manifested not only in the organic fusion of the lyrical element with the tragic, but also in the fact that the ideas and passions that inspire Shakespeare's tragedies live in his sonnets.

The subjects of the sonnets are extremely diverse - a person with his deeds, feelings and spiritual world; the nature that surrounds him; expression of the inner world of a person through the images of nature; a society in which a person exists. And yet, the specificity of the sonnet form is primarily due to its universal adaptability to the transmission of the sensation of the dialectic of being. In the work of Johannes Robert Becher, *The Philosophy of the Sonnet or Small Instructions on the Sonnet*, the definition of the sonnet as a dialectical genre is described in detail and substantiated. According to IR Becher, "the sonnet reflects the main stages of the dialectical movement of life, feeling or thought from the thesis, through antithesis to synthesis (position - opposition - removal of opposites)" [1, p. 552]. All the basic requirements of the sonnet canon are firmly connected with the dialectical character of this poetic form and arose in the search for the most perfect way to embody the dialectical content. It is the sonnet form that allows one to reflect the richness of Shakespeare's ideas; it is no coincidence that many of Hamlet's monologues are written in sonnet form.

Shakespeare's sonnets cover a wide range of topics, from love, friendship, the beauty of nature to various aspects of social life. So, in the 26th session, the concepts of vassal dependence (vassalage) and ambassadorial duties (ambassage) appear. Sonnet 46 contains legal concepts and the corresponding terms: "the defendant doth that plea deny". Sonnet 10 creates an image inspired by the concepts of economics (the lease of my true love). Such a variety of aspects of human existence reflected in the sonnets excludes the possibility of an obvious dominance of ethical concepts in the cognitive structure of the text.

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However, it is precisely the versatility of the content of the sonnets that makes it possible to adequately assess the degree of relevance of each concept in the individual concept sphere of the author. Sonnet 66 occupies a special place in the cycle due to its pronounced social and moral sound. The text of the sonnet touches upon the moral values that the author considers the most significant, the violation of which leads his "lyrical hero" to despair, disappointment and the desire to die. This alone testifies to the accentuation of the value component of the implemented concepts.

The moral-ethical concept-sphere, represented in the cycle of sonnets, is an individual, fictional embodiment of the national concept-sphere. However, individual consciousness, as noted above, inevitably reflects the dynamic processes of culture. The concept of "honor", which was dominant in the knightly period, still retains its organizing role in the concept sphere, while changes in its structure are observed. In particular, the concepts of "valor" and "self-sacrifice", which were part of the associative component of the concept in the knightly period, have lost their relevance, since the cognitive feature of the concept core - "belligerence", which generated them, has gone to the historical layer of the concept. At the same time, a number of new signs are formed, which is reflected in the cycle of sonnets. The significance of the concepts modesty, honesty, chastity and temperance in the texts of sonnets is due to the processes of social development in England: the reformation of the church, the establishment of Calvinism on a large territory of the state with its Puritan doctrine, the development of bourgeois relations. Despite the fact that W. Shakespeare was a prominent representative of the English Renaissance, he reflected in his sonnet cycle not only the ideals of humanism with its main idea of the right of an individual to happiness and spiritual improvement, but also other objectively existing changes in the national ideology and concept sphere.

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