REZYUME. Ushbu maqolada xalqning ma'naviyati va madaniyati, uning haqiqiy tarixi va o'ziga xosligi, qayta tiklanayotganligi, jamiyatimizni yangilash va taraqqiy ettirish yo'lida muvaffaqiyatli ravishda olg'a siljitishda hal qiluvchi, ta'bir joiz bo'lsa, boshlovchi ahamiyatga ega bo'lgan qadriyatlarimiz haqida fikr yuritiladi.

РЕЗЮМЕ. В данной статье размышляются о духовности и культуре нации, ее подлинной истории и самобытности, ее возрождении, ценностях, важных для обновления и развития нашего общества.

SUMMARY. This article reflects on the spirituality and culture of the nation, its true history and identity, its revival, and values important for the renewal and development of our society.

PROBLEM-BASED LEARNING AS THE FORMATION OF DIALECTICAL THINKING

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Tayanch so'zlar: muammoli ta'lim, pedagogika, ta'lim tizimlari, dialektik narsalar.
Ключевые слова: проблемное обучение, педагогика, образовательные системы, диалектическое мышление.
Key words: problem-based learning, pedagogy, educational systems, dialecticial thingking.

Introduction. Problem-based learning is commonly referred to as the driving force behind the contemporary model of developmental learning. However, what is the primary emphasis of problem-based learning? What are the primary aims and objectives at the beginning? Problem-based learning is recognized in contemporary education as a method for fostering mental resilience, cognitive engagement, creative aptitude, and autonomous thinking in individuals. When individuals are integrated into a certain collective, these factors that contribute to the growth of one's character create a culture centered around dialectical thinking, which is the focus of the study of dialectical logic. Problem-based learning primarily emphasizes the development of dialectical reasoning, wherein the subject's actions align with the fundamental and profound interpretations of both natural and social reality. Dialectical thought assumes the existence of an autonomous and self-governing individual. However, the liberty associated with this topic is not synonymous with randomness; rather, it is grounded in adhering to a personally embraced objective need. Problem-based learning, as a way of fostering dialectical thinking, cannot rely on artificially constructed subjective approaches to problematizing the content.

The educational problem lies inside the content being studied rather than being external. The issue is in the manner in which the objective contradiction of the reality under examination is conveyed to the perceiving individual. Thus, the issue of education must be framed as an inherentcontradiction. The solution to this dilemma should align with the progression towards a synthesis that is comprehended through dialectical means. Put simply, problem-based learning will not yield tangible outcomes if we choose to inundate schools with a multitude of problems, some of which are entirely rhetorical in nature. An authentic outcome can only be attained when the lesson, in its structure, centers on the process of revealing a dialectical conflict that originates from the actuality being examined. The whole potential of problem-based learning can only be fully realized when the fundamental essence, the driving force behind problem-based learning, is employed as the mechanism for transitioning from abstract concepts to tangible applications in the teaching process.

However, while discussing problem-based learning as a method for developing dialectical thinking, it is important to note that we are not only referring to altering the methods of instruction. The clash between conventional and modern learning methods is evident not only in the structure of the learning process but also in its primary objectives and significance. Given the reorientation of the entire system of studied sciences, it is imperative to modify the metho-dology and ways of arranging the learning process. In this analysis, we want to demonstrate the shift in focus of academic disciplines in response to the emerging issues encountered by secondary and tertiary educational institutions. To illustrate this, we will examine the teaching

of a social sciences course at a university. [1.318]

Initially, the teaching approach to demonstrating and explaining materialism does not fully reveal the profound depth of its groundbreaking substance, which fundamentally changes the way its basic parts are connected. Presenting this instruction as a mechanical sum of philosophical, economic, and socio-political conceptions of materialism is atypical in current teaching practice. However, we often struggle to regain the inherent coherence of the several components of materialism that existed in the classical tradition. This coherence is sometimes lost in the actual process of teaching philosophy, where it is treated as a collection of separate and unrelated subjects. He consistently stressed the interconnectedness of philosophical, economic, and socio-political perspectives, highlighting that it is the scientific worldview of the proletariat, the most progressive class of the contemporary age, that serves as the comprehensive theoretical teaching of materialism. However, the proletariat's worldview is not only a comprehensive and scientific set of perspectives. Marx highlighted that the theory should be seen as the foundation for the revolutionary actions of this class, serving as a practical guide for their activities. "The objective of our theoretical perspectives," stated Kuhn, "is to provide direction for our revolutionary endeavors." The most optimal location to evaluate our theoretical perspectives is the battlefield. An essential criterion for evaluating a communist is their comprehension of how, where, and when to translate materialistic beliefs into practical implementation. The formation of a worldview extends beyond the mere acquisition of a specific quantity of information. Hence, it is imperative to exclude any form of abstract enlightenment or non-objective literature from the realm of teaching. Put simply, this implies that the first principles of materialism should not be mindlessly and rigidly remembered but rather should serve as a foundation for people's subsequent cognitive and practical endeavors, enabling them to effectively address pressing theoretical and practical issues. When applied in reality, society becomes distinct from other scientific theories as it transforms into a revolutionary worldview inside the arena of revolutionary action. The methodological orientation of the material theory is a significant factor that unifies and strengthens this instruction as a cohesive entity. What is the most effective approach to developing and instructing a fundamentally transformative perspective in the context of teaching social sciences? What are the ways to include methodological orientation in the structure of problem-based learning? The fundamentals of materialistic dialectics are taught in the course of dialectical materialism in universities. However, merely comprehending the substance of the materialistic dialectic technique in its abstract and general form, as presented in educational literature, does not equate to fully understanding and mastering it. A distinctive strategy demonstrates true dialectical technique, particularly when materialistic dialectics serves as an underlying logic for comprehending a particular reality. Students who are studying the history of philosophical thought have a distinct and exceptional chance in this aspect. Through an examination of the historical development of the inquiry into the essence of cognition, students get a comprehensive understanding of the principles governing this distinct domain of thought, characterized by its inherent universality. By attaining a deep understanding of the history of logic as the process of "thinking about thinking," individuals are able to immediately comprehend dialectics in its concrete and universal manifestation. Another approach to imparting the dialectical technique of thinking is linked to the advancement of a materialistic comprehension of history, explored within the framework of historical materialism. [2.68] It is crucial that the study of historical materialism at the university goes beyond simply learning a sociological doctrine, as was the case with the pre-Marxist philosophy of history. Instead, it should focus on acquiring a set of techniques for conducting a genuinely scientific analysis of social life. This system should have "objective significance," meaning it should be based on the doctrine of the general laws that govern the development of history. When studying historical materialism, it is important for students to remember that the system of laws and categories presented in the materialistic understanding of history is considered by the classics of materialism as a collection of scientific abstractions. These abstractions are necessary for organizing historical material, but they do not offer a specific recipe or scheme for adjusting historical epochs." According to K. Marx and F. Engels, these abstract concepts have no value on their own and are meaningless

without real historical context". [3.26]

A crucial aspect of instructing Marxist-Leninist aesthetics and ethics is to eliminate the use of illustrative methods when presenting the material. Instead, it is essential to consistently showcase the benefits of a dialectical-materialistic approach to addressing conventional aesthetic and ethical dilemmas, such as artistic creativity and individual free will. By employing the concept of the dialectic between objectification and dissection and utilizing the categories of "content" and "form," "essence" and "phenomenon," "chance" and "necessity" as explanatory frameworks for individual free will, we greatly enhance our overall comprehension of these matters. By illustrating the functioning of dialectical categories in the domains of aesthetics and ethics, we establish a connection between the instruction of these subjects and the shared objective of fostering students' proficiency in employing dialectical reasoning. However, when we consider the issue of teaching students about dialectical thinking in courses on material ethics and aesthetics, we must address it with much greater coherence. Specifically, this pertains to showcasing the creative potential of the dialectical method as a theoretical mode of thought, which is employed in this instance to address ethical and aesthetic issues. The primary objective is to ascertain the underlying principles of artistic creation and moral conduct and demonstrate that dialectical thought is equally evident in these domains as it is in theoretical and practical human endeavors. Hence, the teaching of dialectical thinking should inherently encompass the cultivation of a refined aesthetic sensibility in individuals, together with their capacity for moral action. Put simply, this implies that under the new system of teaching aesthetics and ethics, theoretical analysis should align with the education of a well-rounded individual who possesses the ability to think critically and harmoniously integrates the concepts of truth, goodness, and beauty as essential components of human excellence. To summarize, it is important to reiterate that the cohesion in teaching the many subjects within the social cycle is largely achieved through the concept of "method wrapping," which is a key aspect of a comprehensive and universally applicable methodology known as materialism dialectics. Consequently, every social science discipline studied in higher education is a combination of theory and method, and the dialectical method serves as both the objective and the technique of this process. Therefore, the crucial responsibility of a social science teacher is to structure the curriculum in a way that enables students to utilize the content as a tool for understanding other subjects and as a foundation for their own autonomous practical endeavors as adults. By examining the methodological approach of K. Marx, F. Engels, and their followers, we can observe examples of dialectical thinking in their theoretical and practical work. This allows us to remove the influence of academicism from the teaching of the social sciences and instead focus on the urgent issues of our time. By adopting a dialectical approach to economic, political, and other aspects of public life, we aim to restructure the teaching of social science. This involves implementing problem-based learning methods that eliminate any traces of academicism and instead focus on addressing the urgent issues of our time. We reconstruct the teaching of social science by applying a dialectical approach to each of the social sciences, examining their impact on economic, political, and other aspects of public life. This is done through problem-based learning.

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REZYUME. Falsafiy ta’lim uchun muammoli usulning ahamiyati juda muhim: muammoli ta’limdan tashqarida (ya'ni mustaqil aqliy faoliyatdan tashqarida) talaba ilmiy dunyoqarashni shakllantira olmaydi. Bundan ham ko‘proq darajada, bu dunyoqarashning asosi - ilmiy, dialektik fikrlash uchun amal qiladi, buning uchun faqat dialektika qonunlarini bilish mutlaqo yetarli emas, lekin bu dialektik fikrlash qobiliyatlari zarur.

РЕЗЮМЕ. Важность проблемного метода для философского образования очень значительна: вне проблемного обучения (то есть вне самостоятельной умственной деятельности) у студента не может сформироваться научное мировоззрение. В еще большей степени это относится к основе мировоззрения — научному, диалектическому мышлению, для которого одного знания законов диалектики совершенно недостаточно, но необходимы именно навыки диалектического мышления.

SUMMARY. The importance of the problem method for philosophical education is very significant: outside of problem-based learning (that is, outside of independent mental activity), a student cannot form a scientific worldview. To an even greater extent, this applies to the basis of the worldview — scientific, dialectical thinking, for which knowledge of the laws of dialectics alone is completely insufficient, but it is the skills of dialectical thinking that are needed.

МӘДЕНИЙ МИЙРАС ТАРИЙХЫ

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Таянч сўзлар: энциклопедия, мерос, фольклор, этно кўргазма.
Ключевые слова: энциклопедия, наследие, фольклор, этно экспонат
Key words: encyclopedia, heritage, folklore, ethno exhibit

Қарақалпақ қызлары қандай болған? Олар қалай кийинеди? Қызлардың кийиниў мәденияты қандай? Әлбетте, қарақалпақ қызларының сакраль кийимлери, сырлары ҳаққында жүз жылдан бери этнолог-илимпазлар, қәнигелер ҳәм саяхатшылар нәзеринде болмақта.

Қарақалпақ қызларының кийимлери (женский костюм) рәңбәрәң түрлери «Нөкис ғәзийнеси», «Саҳрадағы Лувр» деп аталған көркем өнер музейде де сақланбақта. Усы бийбаҳа кийимлердиң бири арабша жазыўы бар сары көйлек. Бул дәстиярлы мийрасларды кимлер жыйнаўға үлес қосқан екен? Кимлер миллий көркем музей ушын пидайылықтың ҳақыйқый үлгисин көрсетип үлес қосқан екен?



Қарақалпақстан Республикасы Игорь Савицкий атындағы көркем өнер музейинде усы музейдиң тийкарын салыўшы Игорь Витальевич Савицкийдиң 100 жыллық юбилейине бағышланған жеке көргизбеси алдынан усы музейдеги тарийхый бийбаҳа қол өнери экспонатларды художник И.В.Савицкий менен бирге районларға бирге барып жыйнаған Улбосын апа Қалжан ахун қызы менен музей хызметкерлери, мектеп оқыўшылары қатнасыўында еске түсириў, ушырасыў кешеси өткерилди.

Улбосын Қалжанова 1938-жылы Мойнақ районында Қалжан ахун-уламаның шаңарағында туўылған. Әкеси молла Қалжан Хийўа қаласында «Шерғазы» медресесинде оқыған ҳәм «ақун» дәрежесине ерискен. Улбосын Қалжанова 1957-1960-жыллары Қарақалпақ мәмлекетлик педагогикалық институтының тарийх-филология факультетиниң қарақалпақ тили, әдебият, тарийх бөлиминде оқыды. Ол Өзбекстан Илимлер Академиясы Қарақалпақстан филиалының Нәжим Дәўқараев атындағы қарақалпақ тил, әдебият ҳәм тарийх институтының көркем өнер лабораториясында жумыс иследи. Ол сол жыллары этномәдений мийрасларды арқа районлардан жыйнаў ислерине бир неше рет қатнасады. XX әсирдиң елиўинши жыл ақырында академия филиалы қурамында улкетаныў ҳәм тарийх музейи болған еди. Сол филиал-музейде художник Игорь Савицкий, Абдимурат Жарылқағанов, Улбосын Қалжановалар ҳәр