



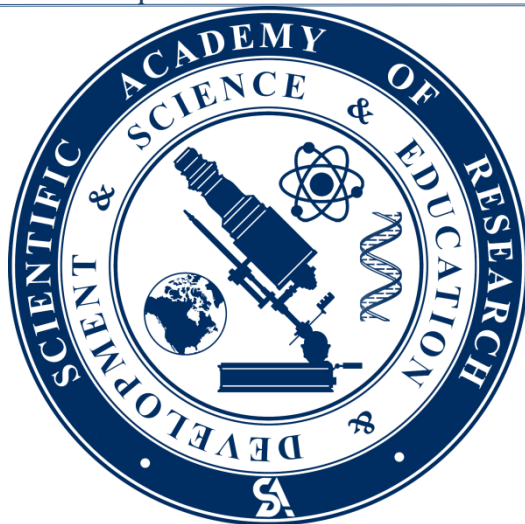
"TA'LIM SOHASINI RIVOJLANTIRISHDA ZAMONAVIY YONDASHUVLAR VA UNGA QARATILGAN YECHIMLAR"

mavzusidagi xalqaro ilmiy-amaliy konferensiya



28.02.2023

Ta'lim sohasidagi
xizmatlari uchun



«SCIENTIFIC ACADEMY»

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**“Ta’lim sohasini rivojlantirishda zamonaviy yondashuvlar va
unga qaratilgan yechimlar” xalqaro ilmiy-amaliy konferensiya
doirasidagi “Ta’lim sohasidagi xizmatlari uchun” xalqaro
ko’rik tanlovining**

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SO‘Z BOSHI

Zaminimiz azaldan buyuk alloma va mutafakkirlar yurti bo‘lib kelgan. O‘zbekiston jahon ilm-fan rivojiga benazir hissa qo‘shgan Buyuk allomalar vatanidir. Abu Rayhon Beruniy, Ahmad Farg‘oniy, Mirzo Ulug‘bek, Alisher Navoiy, Abu Ali ibn Sino, Burhoniddin Marg‘inoniy, Imom Buxoriy, Imom Termiziy, Ahmad Yassaviy, Najmiddin Kubro kabi nomlarining o‘zi zarhal harfli mo‘tabar kitob bo‘lardi.

Buyuk ajdodlarini e‘zozlagan yurt, ularning ilmiy merosi va g‘oyalari o‘zining ilmiy taraqqiyotining ustuni hisoblagan millat, rivojlanishning o‘ziga xos “uyg‘onish” davriga zamin yaratadi.

Dunyoda ilmning chegarasi yo‘qdir. Ilm-fan, xususan ilmiy faoliyat hozirgi kunda dunyodagi istalgan mamlakat rivoji uchun o‘ta muhimdir. Chunki ijtimoiy hayotning ko‘pgina sohalari o‘z rivojida ilm-fan yutuqlari, ilmiy ishlanmalardan keng foydalanib kelmoqda.

Aytish joizki, mamlakatimizda ilm-fanga intilish va uning jozibadorlik muhitini shakllantirish, yoshlarni ilmiy faoliyatga jalb etish, yosh iste‘dod egalarini aniqlash va ijtimoiy muhofaza qilish hamda rag‘batlantirish bo‘yicha “BEST PUBLICATION” ilm-ma‘rifat markazi ham amaliy sa‘y-harakatlar olib borilmoqda.

Yurtboshimiz boshchiligida ilm-fan rivoji yo‘lida amalga oshirilayotgan ishlarga daxldorlik hisi bilan yashash, har birimizning kasb-hunarimiz orqali tinimsiz harakat qilishni, yangiliklar yaratish va Yangi O‘zbekiston timsolining bir ifodasi bo‘lish biz uchun ham farz, ham qarzdir.

Hech shubhasiz, tengdoshlarimizdagi ilm-fanga bo‘lgan ishtiyoq, kelajakda shu el koriga yaraydigan, xalq manfaatlarini o‘ylaydigan barkamol inson bo‘lib yetishish istagi, o‘zlarining yuksak aql salohiyatlari bilan yurtimiz tamadduniga salmoqli hissa qo‘shadilar.

Ushbu kitobda “Intellektual izlanuvchi” esdalik ko‘krak nishoni bilan taqdirlangan bir guruh Vatanimizning xalqaro maydondagi obro‘-e‘tiborini yuksaltirishga va shon-shuhratini oshirishga munosib hissa qo‘shayotgan, yurtimiz ijtimoiy-siyosiy hayotida faolligi va tashabbuskorligi bilan tengdoshlariga o‘rnak bo‘layotgan, shuningdek o‘qishda va mehnat faoliyatida yutuqlarga erishganlarning hayoti va ilmiy faoliyati o‘rin olgan.

Muxtasar aytganda, ilm – saodat kaliti, ilm – xazina va eng buyuk sharafdir...

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THE SIGNIFICANT ROLE OF ARCHETYPES IN CHILDREN’S EDUCATION

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Abstract: *This article defines archetypes as well as their characteristic features and explains the importance of applying them in children’s education. Besides, this article is mainly associated with the problems occurring in teaching and learning resulted from diversity in children’s character and background. Its aim is to explore these problems and solve them by applying archetypes in teaching and to provide approaches and methods for teachers to use the archetypes. This review’s main goal is to give readers an overview of the literature that addresses how using archetypes from mythology, literature can increase kids’ motivation to engage in language arts. In my talk, I’ll discuss research that demonstrates how building relationships with students while studying literature boosts their engagement and enhances their reading comprehension.*

Key words: *Archetypes, children’s education, archetypal pedagogy, original model, archetypal energy, archetypal patterns, Seeker, Warrior, Creator, Sage, Hero’s Journey.*

INTRODUCTION

In order to understand clearly the term “Archetype”, it is essential to look at its definition first. According to Cambridge Advanced Learner’s Dictionary, “Archetype is a typical example of something, or the original model of something from which other models are copied.” So based on this fact, we can say that it is a foundation of imitating and forming the character, a universal pattern which other characters are evolved from. Another example about archetype also proves this idea. It is derived from the Greek word “archetypos” containing two parts, namely, “archai” which means “ground principle and old”, “typos” which means “to strike”.

Relying on this example, archetypes are supposed to be defined as basic patterns of psychic functioning and explained as primary and basic elements which other patterns emerge from. We can realise them by repeated actions of people and characteristic patterns of human behaviour, because they remain within unconscious mind of human. So it is difficult to define and observe them clearly. For instance, Augustine defined them and wrote that they were the ideas in the mind of God. However, C. G. Jung defined them a bit differently and explained them not just things but as metaphors with living potential energy. So according to Jung, archetypes are explained as the source of images and these images and symbols lead us from the conscious image to the unknown archetypal energy.⁵⁵

LITERATURE REVIEW

During the course of my literature review, I have searched some sources and found relevant researches which can support this belief. According to June Singer, individuation process can be encouraged by inner guidance followed by children and allowing this can be a path of self-knowledge.⁵⁶ This can be occurred and observed in the relationship between teachers and pupils and this issue requires to apply new strategies of teaching and activities

⁵⁵ Carl Jung, “The Archetypes and the Collective Unconscious”, Princeton: Bollingen Foundation, 1959

⁵⁶ June Singer, “Boundaries of the Soul: The Practice of Jung’s Psychology”, New York: Random House, 1994

related to archetypes. Children experience some challenges on their daily basis and in order to reduce these burdens, applying some concepts such as "Archetypal Patterning"⁵⁷, "Hero's Journey"⁵⁸ and "Archetypes of the Collective Unconscious"⁵⁹ can be useful and can create chances to work and collaborate with pupils.

In addition to this, in his theories, Carolyn Marie Mamchur put forward the idea of "The Hero's Journey". In our fight to make schools that are joyful and effective learning environments for students and teachers, The Hero's Journey is a hopeful and practical manual for using basic instincts that are all too frequently overlooked.⁶⁰ This book aims to reinstate teachers to their rightful place as respected professionals and as persons, strong and fragile, with all the challenges and gifts inherent in being key participants in the journey of educational life. It is based on a lifetime of teaching and is rooted in Jungian theory.

We are invited into the world of images, where teaching is deeply ingrained, by thinking about archetypes. Researchers are now aware of the significant influence images have on a teacher's practical knowledge and on the ways in which they direct practice.⁶¹

Although the concept of an archetype is more frequently found in literary and film criticism, many academics have used it to think more deeply about teaching and education in general. For instance, the term "teacher archetype" is frequently used to describe a type of universal character recognized throughout space and time who answers a "call" and sets out on a hero's journey.⁶²

DISCUSSION

In order to support pupils by proposing a different way of relating to their experience and forming their potential, it is essential and suggested to introduce archetypes into teaching, especially into children's education. This helps pupils to overcome current problems and cope with future challenges. It is necessary to meet them where they are and understand their ability to master the language and patterns of archetypes. Students seem to be able to acquire thoughts and feelings about mental archetypes. This may indicate that children are ready to mine these "unseen" patterns and are willing to gain wisdom from identifying and naming archetypal expressions in patterns. In order to realise these complex ideas clearly, I have taken some attempts to apply them into practical classroom by exploring Jung's basic concepts and ideas about archetypes deeply. Besides, I have also relied on additional elaboration of Conforti about these concepts in application to different settings that include psychotherapy and education.

According to Swiss psychologist Carl Jung, archetypes are inborn, universal psychic tendencies that serve as the foundation from which the fundamental themes of human existence originate. Their impact may be seen in the myths, symbols, rituals, and instincts of

⁵⁷ Michael Conforti, "Field, Form, and Fate: Patterns in Mind, Nature, and Psyche", New Orleans, Spring Journal Books, 1999

⁵⁸ Joseph Campbell, "The Power of Myth", New York: Doubleday, 1988

⁵⁹ Carl Jung, "The Archetypes and the Collective Unconscious", Princeton: Bollingen Foundation, 1959

⁶⁰ Carolyn Marie Mamchur, "The Hero's Journey", 2009

⁶¹ Clandinin, D. J. "Classroom practice: Teacher images in action", Philadelphia: Falmer Press, 1986

⁶² Mayes, C. "Reflecting on the archetypes of teaching", Teaching Education, 1999

people since it is both universal and innate. The collective unconscious contains archetypes, which organize, guide, and influence human thought and behavior.

Based on the theories of Jung we can say that archetypes heavily affect the human existence cycle, propelling a neurologically hard-stressed out collection which he referred to as the levels of life. Each level is mediated through a new set of archetypal imperatives which searching for achievement in movement. These may additionally encompass being parented, initiation, courtship, marriage and preparation for dying.⁶³

In order to apply archetypes to education, it is also important to address to pedagogy. Pedagogy is the art or science of being a teacher. The term usually refers to teaching strategies or teaching styles. Pedagogy also sometimes refers to the proper use of teaching strategies.

Archetypal pedagogy is the discovery of self and know-how via the archetypes. The archetypes are innate, customary prototypes for ideas and may be used to interpret observations. A set of memories and interpretations associated with an archetype can be stated as a complex. For instance, the complex of a mother is mainly associated with the mother archetype. Given that both are morphological creations of evolution, Jung viewed the archetypes as psychological organs comparable to physical ones. The liver is to metabolism what an archetype is to the psyche, for instance.⁶⁴

Through representations of "the teacher" as well as "healers, great mothers, warriors, visionaries, tricksters, and so on,"⁶⁵ archetypes can aid educators in developing a deeper sense of self and helping them identify with the collective unconscious or "soul of the world." In order to make unconscious elements of their teaching practice conscious and to surface the deeper images and assumptions that inform their sense of calling and classroom practice, teachers can engage in a process of archetypal reflectivity through techniques like journaling, interpersonal writing exercises, meditation, or even psychotherapy.⁶⁶

In this case, it is essential to state facts about Karen Basquez's attempts that he used four archetype patterns such as Seeker, Creator, Warrior and Sage⁶⁷ for his pupils for the reason that applying archetypal energy provides a way to overcome the challenges they encountered. Pupils named easily how they could tap into pattern's potential. Pupils who resembled themselves as a Seeker showed some characteristic features such as trying to make friends, showing capability, helping other people to understand, finding a way to learn. Pupils who chose Warrior type showed capability of standing up for themselves, fighting for respect, expressing their feelings. As for Creator pattern, pupils possessed some characteristic features such as waiting for inspiration, using their imagination and trying different ways. As for Sage, they tended to let other people know they have company, ask questions, show their potential, know about possibility of learning and difficulty of it.

RESULTS

I consider the ways in which mythology reflects on and affects people's lives when I teach English keeping these priorities in mind. I put a lot of emphasis on character archetypes

⁶³ Stevens, Anthony, "The archetype" (Chapter 3), *The Handbook of Jungian Psychology*, 2006

⁶⁴ Laughlin, C.D. & Tiberia, V.A. "Archetypes: Toward a Jungian anthropology of consciousness", *Anthropology of Consciousness*, 2012

⁶⁵ Bean, J.P. "Alternative models of professorial roles: New languages to reimagine faculty work", *The Journal of Higher Education*, 1998

⁶⁶ Mayes, C. "Foundations of an archetypal pedagogy", *Psychological Perspectives*, 2003

⁶⁷ Karen Basquez, "Taking the archetypes to school," *The Assisi Institute Journal: Vol.1*, 2014

and human development from the standpoint of the archetypal stage when developing and implementing activities in my classes.

It is also crucial to present a theoretical framework that makes use of important writings by psychologists, philosophers, and authors, as well as a review of the literature on subjects like creativity, metacognition, autobiographical intelligence, motivation, tolerance of uncertainty, and citizenship. The literature on social intelligence, personal intelligence, and mythology suggests that archetype analysis can help students make text-to-self connections, which will improve their reading comprehension, literacy, citizenship, and mental health.

As a teacher, my basic values focus on revealing pupils' emotional wellbeing and forming global citizenship. My purpose is to help pupils to discover their strengths and inner power and believe in themselves. I also put forward to explore how creativity and mental health are combined together. In this case it is essential to focus on the importance of teaching emotional literacy and how to teach it to young people. From my point of view, when pupils realize self-awareness and practice it, they could be able to monitor and regulate their emotions as well as mental habits.

CONCLUSION

According to Jung's hypothesis, the collective unconscious consists of strong primary mental images, that is, archetypes (literally "basic models"). Archetypes are innate ideas or memories that predispose people to perceive, experience, and respond to events in a certain way. In fact, these are not memories or images, but predisposing factors that people perceive in their behavior. universal models of perception, thinking and action in response to an object or event. Innate here is the tendency to respond emotionally, cognitively, and behaviorally to specific situations—such as an unexpected encounter with a parent, loved one, stranger, snake, or death. Jung believed that each archetype is associated with a tendency to express a certain feeling and thought in relation to the corresponding object or situation.

For example, a child's perception of his mother contains aspects of her actual characteristics that are colored by unconscious ideas about the mother's archetypal attributes such as nurture, birth, and dependence. In addition, Jung argued that archetypal images and ideas are often reflected in dreams, and are also found in culture in the form of symbols used in painting, literature, and religion. In particular, he emphasized the uniqueness of symbols in different cultures, often revealing a remarkable similarity, because they return to common archetypes for all mankind.

Each archetype represents a way of life's journey. Because they exist as energy, the unconscious life force, they are full of possibilities. Your energy is always available. For archetypes to be effective, there must be an external experience of the pattern. It may be an actual event, or it may be introduced by a story or myth. The inner-outer interaction awakens archetype energies and their expression.

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