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ПЕДАГОГИЧЕСКИЕ УСЛОВИЯ РАЗВИТИЯ МАТЕМАТИЧЕСКОГО МЫШЛЕНИЯ У ДЕТЕЙ РАННЕГО ВОЗРАСТА

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АННОТАЦИЯ

В статье раскрывается роль формирования элементарных математических представлений в когнитивном развитии детей дошкольного возраста. Обучение количеству, числу, форме и пространственным представлениям способствует развитию у детей познавательной компетенции, навыков самостоятельного мышления, анализа и решения проблем. Также проанализированы преимущества деятельностного, мультимодального, STEAM, рефлексивного и дифференцированного подходов. Усвоение математических представлений в процессе игры, экспериментов и повседневных жизненных ситуаций углубляет когнитивные процессы детей, усложняет их мышление и создаёт основу для становления ребёнка как творческой личности.

Ключевые слова: дошкольное образование, элементарная математика, когнитивное развитие, познавательная компетенция, деятельностный подход, мультимодальное обучение, STEAM, рефлексия, пространственные представления.

ABSTRACT

The article highlights the importance of developing elementary mathematical concepts in the cognitive development of preschool children. It is shown that teaching quantity, number, shape, and spatial concepts contributes to the development of children's cognitive competence, independent thinking, analytical skills, and problem-solving abilities. The advantages of activity-based, multimodal, STEAM, reflective, and differentiated approaches are also analyzed. It is emphasized that acquiring mathematical concepts through play, experimentation, and everyday life situations deepens children's cognitive processes, enhances their thinking, and contributes to their formation as creative individuals.

Keywords: preschool education, elementary mathematics, cognitive development, cognitive competence, activity-based approach, multimodal learning, STEAM, reflection, spatial concepts.

Дошкольный возраст является одним из важнейших этапов личностного и интеллектуального развития ребёнка. Именно в этот период активно формируются мышление, речь, память, воображение и познавательный интерес. Обучение элементарным математическим представлениям выступает неотъемлемой частью данного процесса, являясь основным фактором в системном развитии мышления ребёнка, укреплении логического рассуждения и формировании навыков самостоятельного решения проблемных ситуаций.

Создание условий для усвоения ребёнком понятий количества, числа, формы и пространственных представлений ускоряет процесс его когнитивного развития и определяет уровень готовности к следующему этапу обучения. Поэтому развитие элементарных математических навыков в дошкольном возрасте имеет не только теоретическое, но и практическое значение. Ведь именно через повседневную деятельность и игру усваиваются математические знания, способствующие развитию у ребёнка логического мышления, наблюдательности, умения сравнивать, обобщать и делать выводы.

В современном образовательном процессе наряду с традиционными подходами большое значение приобретают деятельностный, мультимодальный, STEAM и рефлексивный методы, которые позволяют раскрывать индивидуальные возможности детей и применять математические представления в реальных жизненных ситуациях. В связи с этим развитие элементарных математических навыков в дошкольном возрасте рассматривается как одно из приоритетных направлений научно-педагогических исследований и методических подходов.

Формирование элементарных математических представлений в дошкольном возрасте играет ключевую роль в когнитивном развитии детей и подготовке их к следующему этапу образования. Освоение понятий количества, числа, форм, пространственных представлений и решение логических задач способствует формированию у них базовых математических представлений.

Познавательная компетентность включает в себя способность к получению знаний, обучению и исследованию; самостоятельному поиску и анализу, а также к выбору необходимой информации для понимания окружающего мира. Через деятельность и взаимодействие дети разрабатывают стратегии обучения, исследуют и открывают новые объекты окружающей среды. В процессе игры и общения с другими детьми они наблюдают, проводят эксперименты, находят новые возможности для понимания и решения проблем, делятся своими открытиями, постепенно становясь самостоятельными, самоуправляемыми, аналитически мыслящими и творческими личностями.

Особенности когнитивного развития:

- Усиление активности и любознательности – ребёнок проявляет интерес к окружающим процессам, постоянно задаёт вопросы: «Почему?», «Как?», «Что будет, если...?».
- Усложнение мыслительных процессов – начинает формироваться логическое рассуждение, умение сравнивать, понимать последовательность и причинно-следственные связи.
- Умение обобщать и делать выводы – ребёнок устанавливает связи между предметами и явлениями, начинает формулировать простые выводы.
- Развитие наблюдательности и памяти – увеличивается длительность концентрации внимания, усиливаются попытки запоминания, сравнения и воспроизведения.
- Расширение речевой деятельности – дети стремятся выражать свои мысли последовательно и логично, быстро обогащают словарный запас, усложняют построение предложений.

Для полного раскрытия индивидуальных возможностей детей, формирования у них навыков самостоятельного мышления, общения, решения проблем и творческого самовыражения традиционных методов обучения недостаточно. Поэтому в современной системе дошкольного образования приоритетное значение приобретают активные, интегративные и личностно-ориентированные методические подходы. Ниже приведены наиболее эффективные педагогические подходы:

1. **Деятельностный подход.** Ребёнок выступает не только обучаемым, но и активным участником процесса. Знания формируются через личный опыт, действия, наблюдения и эксперименты. Каждая образовательная активность предполагает практическую деятельность, рассуждение и решение задач. *Примеры игр:* «Что изменилось?», «Расставь по порядку», «Кто найдёт?».

2. **Мультимодальный подход (интеграция зрения, слуха и движения).** Для усвоения знаний важно привлекать разные сенсорные каналы. Обучение строится на зрительных (визуальных), слуховых (аудитивных) и двигательнотактильных (кинестетических) средствах. *Пример:* при изучении формы ребёнок видит изображение, слышит название и лепит её из пластилина.

3. **Элементы STEAM-подхода.** STEAM (Science, Technology, Engineering, Arts, Mathematics) – это модель интегративного обучения, которая развивает у детей навыки анализа, моделирования, эксперимента и творческого мышления. *Пример:* проектная деятельность «Я построил дом» – использование строительных блоков, зарисовка и объяснение функции.

4. **Рефлексия (возврат к опыту и анализ).** Важна для формирования компетенций, так как позволяет ребёнку оценить собственные действия и результаты. Рефлексия проводится в конце занятия или деятельности. *Методы:* вопросы («Что ты почувствовал?», «Чего достиг?», «Как бы сделал иначе?»), цветные карточки – зелёная (получилось), жёлтая (старался), красная (нужно попробовать снова).

5. **Дифференцированный и индивидуальный подход.** Каждый ребёнок уникален: темпы усвоения знаний, интересы и трудности различаются. Поэтому образовательная деятельность должна быть адаптирована под уровень развития каждого ребёнка.

- Для менее активных детей: использование наглядных материалов, показ, больше свободного времени.

- Для более активных: усложнённые задания, задачи на поиск решений, возможность свободного ответа.

В реальном мире, благодаря опыту счёта, дети считают всё, что видят, слышат или представляют себе, независимо от предмета. При этом они понимают, что принципы счёта можно применять к любым числам и ситуациям, связанным с подсчетом. Освоив надежные навыки счёта, дети начинают считать в прямом и обратном порядке, начиная с любого заданного числа. В процессе обучения счёту важно моделировать различные способы определения количества.

Предоставление детям возможности сначала предположить результат перед подсчетом помогает им обрести уверенность в изучении и использовании чисел. Когда дети становятся более уверенными, им можно предлагать большее количество объектов для сравнения и проверки своих предположений. Такая деятельность позволяет понять, что предположение должно быть не случайным, а основанным на имеющихся знаниях о числах.

Поступая в дошкольные образовательные организации, дети уже обладают определёнными представлениями и навыками счёта, основанными на семейном и культурном опыте, связанных с числами, формами и пространственными отношениями. Педагоги, опираясь на эти знания, системно планируют и разрабатывают образовательную деятельность, позволяющую детям соединить новые сведения с уже усвоенными. При этом мотивация и интерес к счёту у детей сохраняются более устойчиво. Навыки счёта должны быть неотъемлемой частью повседневной деятельности ребёнка, что способствует их развитию и закреплению.

Формирование элементарных математических навыков в дошкольном возрасте является важным фактором когнитивного развития ребёнка, усложнения его

мышления и подготовки к следующему этапу обучения. Освоение понятий числа, количества, формы и пространства развивает у детей логическое мышление, наблюдательность, умение обобщать и решать проблемные ситуации.

Применение математических представлений в играх, экспериментах и повседневной деятельности усиливает интерес к обучению и способствует осознанному усвоению знаний. Современные педагогические подходы – деятельностный, мультимодальный, STEAM и рефлексивный – способствуют раскрытию индивидуальных способностей каждого ребёнка и повышают эффективность образовательного процесса.

Таким образом, развитие элементарных математических навыков в дошкольном образовании служит фундаментом интеллектуального, социального и личностного развития ребёнка, формируя его как самостоятельную, творческую личность, готовую к последующим этапам обучения.

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OPPORTUNITIES FOR APPLYING A COGNITIVE APPROACH IN ORGANIZING INDEPENDENT LEARNING ACTIVITIES IN THE ACADEMIC LYCEUMS OF THE MINISTRY OF INTERNAL AFFAIRS

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Annotation. The article presents proposals and recommendations on organizing the independent learning activities of students in the academic lyceums of the Ministry of Internal Affairs on the basis of a cognitive approach.

Keywords: cognitive approach, independent learning activities, academic lyceums of the Ministry of Internal Affairs, students, methodological approaches.

In modern pedagogical processes, the development of students' intellectual activity, the consolidation of knowledge, and the formation of skills to apply them in practice are recognized as one of the most pressing tasks. The cognitive approach stands at the center of this process, focusing on the activation of such mental processes as perception, memory, thinking, and logical reasoning. This approach not only limits itself to providing ready-made knowledge to students, but also encourages them to engage in independent learning, substantiate their own opinions, as well as analyze and synthesize information [1].

In this regard, that is, research related to the methodology of organizing independent learning activity in the system of continuous education on the basis of the cognitive approach has been studied by such scientists as V.V. Bayluk, Sh.Ye. Kazaryan, A.E. Grigoryan, M. Glotova, T. Petukhova, A.D. Deykina, S.I. Makarov, S.A. Sevastyanova, Y.A. Savitskiy, L.I. Ufimseva, V.N. Yakovleva, U.M. Mirsanov, M.A. Pazilov, V.R. Ochilova. According to the opinion of the scientists whose names are mentioned above, integrating the cognitive approach into the educational process in the system of continuous education makes it possible for students not only to deeply master theoretical knowledge, but also to form analytical thinking, quick decision-making and a responsible approach that will be necessary in their future professional activities.

In particular, according to U.M. Mirsanov, "The systemic approach is based on analyzing phenomena as a whole system. This approach is directed to identifying the components in the studied object and their interrelations, as well as to uniting them on a general theoretical basis. According to the analysis of scientific sources, the

main concepts of the systemic approach are system, structure and environment” [2]. According to the statement of V.N. Yakovleva, from the point of view of the theory of systemic approach, the following interrelated functions are distinguished in teaching: purposeful, informational, forecasting, decision-making, organizational, communicative, control-evaluative and corrective [3]. Also, according to the statement of Y.A. Savitskiy, the formation of students’ independent working skills is realized not only by giving separate tasks, but also through the construction of the entire educational process on a strictly systematized basis.

In this, the systemic approach is characterized through the following components: independent works should be an integral part of the curriculum and must be harmonized with other elements of education; educational tasks must be closely related to the knowledge previously acquired by the student and the competencies that need to be acquired in the future; independent works should be organized in a logical sequence, in a way where the degree of difficulty increases; in performing independent work, students are guided through necessary instructions, criteria and intermediate assessment tools [4].

In our opinion, through organizing the independent learning activity of students of the academic lyceums of the Ministry of Internal Affairs on the basis of the systemic approach, skills of activity orientation, independent thinking, self-assessment and self-management are developed in students.

On the basis of the analysis of the research of scientists related to the field and our investigations, it became known that relying on the cognitive approach in organizing the independent learning activity of students of the academic lyceums of the Ministry of Internal Affairs provides the following opportunities (see Table 1).

Table 1

The following opportunities of relying on the cognitive approach in organizing the independent learning activity of students of the academic lyceums of the Ministry of Internal Affairs

№	Opportunities	Content
1.	Constructing meaningful knowledge	With the help of cognitive strategies (analysis, synthesis, concept maps), students actively form knowledge.
2.	Development of analytical and reflective thinking	“Based on real-life practical situations, students develop the skills to analyze cause-and-effect relationships and to evaluate alternative decisions.”

3.	Development of independent research competencies	Skills of searching, selecting, evaluating information and drawing scientifically grounded conclusions are strengthened.
4.	Metacognitive self-management	Through planning the learning process, monitoring, evaluating results and correction, self-management is developed.
5.	Cooperative learning activity	Self-management is developed through planning the learning process, monitoring, evaluating outcomes, and making adjustments
6.	Integration of ICT (Information and Communication Technologies)	Knowledge is integrated with practical activities through interactive resources, virtual simulations, and case-study methods.

Thus, organizing independent learning activity in the academic lyceums of the Ministry of Internal Affairs on the basis of the cognitive approach forms students' skills of meaningful knowledge construction, analytical and reflective thinking, metacognitive management, cooperation and effective use of digital technologies, and serves to the development of their professional-intellectual potential.

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ЛИНГВИСТИЧЕСКИЙ АНАЛИЗ ГЛОБАЛИЗМОВ КАК ОТРАЖЕНИЕ ПРОЦЕССОВ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ (НА МАТЕРИАЛЕ РУССКОГО И УЗБЕКСКОГО ЯЗЫКОВ)

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АННОТАЦИЯ

В современном глобализирующемся мире язык становится не только средством национальной идентичности, но и пространством интенсивного межкультурного взаимодействия. Одним из ключевых лингвистических феноменов, отражающих эти процессы, являются глобализмы заимствования и международные слова, возникающие под влиянием глобальных тенденций. В русском и узбекском языках глобализмы представляют собой результат как прямого, так и косвенного контакта культур, демонстрируя особенности восприятия и адаптации чужих языковых элементов в собственную систему. Данный тезис посвящён сравнительному лингвистическому анализу глобализмов в русской и узбекской языковых средах. Рассматриваются вопросы их семантической трансформации, функционального распределения и культурной интеграции. Особое внимание уделяется когнитивным и социолингвистическим аспектам: каким образом глобализмы закрепляются в коллективном сознании, какие изменения они вносят в традиционные модели коммуникации, и как они отражают процессы глобализации в разных культурных контекстах.

Ключевые слова: Глобализмы; межкультурная коммуникация; заимствования; когнитивная лингвистика; семантика; адаптация.

ABSTRACT

In the modern globalizing world, language is becoming not only a means of national identity, but also a space for intensive intercultural interaction. One of the key linguistic phenomena reflecting these processes is globalisms — borrowings and international words that arise under the influence of global trends. In the Russian and Uzbek languages, globalisms are the result of both direct and indirect contact between cultures, demonstrating the peculiarities of perception and adaptation of foreign linguistic elements into one's own system. This thesis is devoted to a comparative linguistic analysis of globalisms in the Russian and Uzbek language environments. The

issues of their semantic transformation, functional distribution, and cultural integration are considered. Particular attention is paid to cognitive and sociolinguistic aspects: how globalisms are fixed in the collective consciousness, what changes they make to traditional communication models, and how they reflect the processes of globalization in different cultural contexts.

Keywords: Globalisms; intercultural communication; borrowings; cognitive linguistics; semantics; adaptation.

Введение. Глобализация как социально-культурный процесс оказывает значительное влияние на развитие языков. Она сопровождается интенсивными контактами между народами, что приводит к активному обмену лексическими единицами. Одним из наиболее заметных проявлений этого процесса являются глобализмы слова и выражения, которые одновременно функционируют в разных языках, сохраняя близкую форму и значение. Русский и узбекский языки находятся в особом положении: с одной стороны, они имеют глубокие национальные традиции, с другой открыты к заимствованию международной лексики. В русском языке глобализмы начали активно проникать с конца XX века, что было связано с изменениями политической и экономической системы. В узбекском языке их интенсивное распространение совпало с процессами независимости и модернизации, когда возникла потребность в новых терминах, отражающих современные реалии. Лингвистический анализ глобализмов позволяет выявить закономерности их проникновения, адаптации и функционирования. Сравнительное изучение русского и узбекского языков важно по нескольким причинам: во-первых, оба языка находятся в зоне активного влияния английского языка как основного источника глобализмов; во-вторых, их культурные и когнитивные различия обуславливают разные стратегии освоения заимствованной лексики; в-третьих, глобализмы оказывают значительное влияние на процессы межкультурной коммуникации в постсоветском пространстве. Актуальность данной темы определяется необходимостью понимания того, каким образом глобализация влияет на языковую систему, как формируется новая лексическая картина мира и как глобализмы способствуют интеграции культур в мировое сообщество.

Основная часть. Глобализмы в русском и узбекском языках можно рассматривать в нескольких аспектах:

Семантический аспект. Большинство глобализмов сохраняют исходное значение («internet», «blog», «business»), но иногда происходит семантический сдвиг. В русском языке слово «файл» может обозначать как компьютерный

документ, так и папку, что является расширением значения. В узбекском языке аналогично слово «kompyuter» используется не только как техника, но и как символ современного образа жизни.

Морфологический и словообразовательный аспект. В русском языке глобализмы часто интегрируются через аффиксацию («блогер», «трендовый»). В узбекском языке используется суффиксальная адаптация: «bloggerlik» (блогерство), «marketingchi» (маркетолог). Это свидетельствует о том, что глобализмы не остаются чужеродными элементами, а включаются в национальные модели словообразования.

Социолингвистический аспект. Глобализмы чаще всего встречаются в речи молодёжи, в сфере информационных технологий, экономики, рекламы. В русском языке они выполняют функцию символа модернизации и причастности к мировым процессам. В узбекском языке они несут дополнительную функцию показателя открытости общества к западным ценностям и экономическим инновациям.

Межкультурная коммуникация. Глобализмы выступают как универсальные «маркеры понимания», облегчающие коммуникацию между носителями разных языков. В двуязычной среде (русско-узбекской) глобализмы нередко функционируют как «связующие слова», которые одинаково понятны обеим сторонам.

Когнитивный аспект. Освоение глобализмов связано с формированием новых концептов. Например, понятие «стартап» в обоих языках отражает новый тип мышления инициативность, инновационность, риск. Таким образом, глобализмы изменяют когнитивную картину мира, встраиваясь в систему национальных ценностей. Эти наблюдения показывают, что глобализмы являются не только языковым явлением, но и важным инструментом межкультурной коммуникации, влияющим на мышление и культуру.

Заключение. Лингвистический анализ глобализмов в русском и узбекском языках позволяет выявить как универсальные, так и национально-специфические черты их функционирования. Универсальность проявляется в том, что оба языка активно заимствуют международные термины из английского языка и используют их в сферах экономики, технологий, культуры и коммуникации. Национальная специфика заключается в способах адаптации и интеграции этих слов в морфологическую и семантическую систему языка. Русский язык демонстрирует тенденцию к частичной модификации значений и активному образованию новых слов на базе глобализмов. Узбекский язык проявляет склонность к морфологической интеграции и созданию гибридных

форм, что свидетельствует о гармоничном сочетании глобального и локального. Таким образом, глобализмы отражают процессы межкультурной коммуникации и выполняют когнитивную функцию, связанную с формированием новой картины мира. Они одновременно сохраняют свою универсальность и приобретают национальную окраску, что делает их важным инструментом культурного диалога. Перспективы дальнейших исследований заключаются в более детальном изучении влияния глобализмов на структуру языка, формирование билингвальных практик и трансформацию национальной идентичности в условиях глобализации.

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LEXICOGRAPHIC CHALLENGES IN COMPILING A BILINGUAL ENGLISH-UZBEK DICTIONARY OF TRADE TERMINOLOGY

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ABSTRACT

The study examines the theoretical and practical problems of compiling a bilingual English-Uzbek dictionary of trade terminology. Trade terms, due to their international nature, rapid renewal, and polysemy, present significant challenges for lexicographers. In English and Uzbek, many trade-related lexical units either lack direct equivalents or demonstrate multiple translations depending on context, which complicates the task of ensuring accuracy and consistency. The research aims to identify these problems, analyze the principles of equivalence and non-equivalence, and propose practical solutions for bilingual lexicography. Particular attention is given to the semantic, stylistic, and pragmatic aspects of trade lexicon, as well as to methodological approaches such as corpus-based analysis, contextual usage, and systematic classification. By drawing on both international lexicographic theory and the contributions of Uzbek linguists, the article highlights the necessity of developing specialized bilingual dictionaries that support professional communication, economic research, and cross-cultural exchange. The findings contribute to the broader field of lexicography by offering insights into how linguistic and cultural factors shape the representation of specialized terminology across languages.

Key words and phrases: lexicography, specialized terminology and general vocabulary, dictionary compilation, degree of equivalence, full equivalence, partial equivalence, non-equivalence, semantic gaps, borrowings, set expressions and collocations, loan translations and calques, domain labels, script variation in Uzbek, terminological inconsistency, standardization of terminology.

Trade terminology occupies a central position in global communication, as it reflects the economic relations that shape international cooperation and development. In an era of globalization, a precise and standardized trade lexicon is indispensable for ensuring mutual understanding between specialists, translators, and policymakers. The complexity of this field lies in the fact that trade vocabulary is not static: it constantly expands through new concepts, borrowings, and semantic shifts, particularly in connection with digitalization and e-commerce.

English, as the dominant language of international commerce, contains a highly diversified system of trade-related terms that function across domains such as finance, logistics, retail, and taxation. Many of these lexical units are polysemous and context-dependent, which poses challenges for accurate equivalence in translation. Uzbek, by contrast, has a trade lexicon shaped by a long history of native development and multiple waves of borrowing – from Persian and Arabic in earlier periods to Russian and English in modern usage. This historical layering enriches the lexicon but also results in terminological inconsistencies, especially when multiple equivalents coexist for the same English term.

The compilation of a bilingual English-Uzbek dictionary of trade terms is necessary and scientifically significant. Such a resource would provide reliable reference for academic research, professional communication, and educational purposes. At the same time, the task presents substantial theoretical and practical problems: establishing cross-linguistic equivalence, addressing semantic gaps, integrating neologisms, and ensuring terminological consistency within a rapidly evolving lexical domain. Addressing these issues is a key objective for contemporary lexicography and contributes to the advancement of applied linguistics in the Uzbek context.

According to Atkins and Rundell, the primary task of lexicography is to record, systematize, and describe the lexical units of a language in a way that ensures both accuracy and accessibility. Traditionally, this involves defining words, explaining their meanings, and providing contextual information such as usage, collocations, and stylistic labels.¹ In bilingual lexicography, the task becomes more complex, as it requires the identification of reliable equivalents across languages while also accounting for cultural and semantic differences. A well-structured bilingual dictionary serves as a bridge, facilitating effective communication between speakers of different languages and supporting fields such as education, translation, and international trade. Trade terminology has distinctive characteristics that make it particularly challenging for lexicographers. First, it is international in nature, since many trade concepts are shared across languages and often enter national vocabularies as borrowings. For example, English terms such as *logistics*, *retail*, or *e-commerce* are now widely adopted in other languages, including Uzbek. Second, trade terminology is rapidly updated. The emergence of new economic models and technologies introduces neologisms such as *blockchain trade* or *dropshipping*, which dictionaries must incorporate promptly to remain relevant. Third, trade terms are often polysemous, functioning in both

¹ Atkins B. T. S., Rundell M. *The Oxford Guide to Practical Lexicography*. – Oxford: Oxford University Press, 2008. – P. 19-21.

specialized and general contexts. The English word *stock*, for instance, may denote “*shares in a company*” in finance, but also “*supply of goods*” in retail. Such multi-meaning structures complicate the task of selecting accurate equivalents in another language.

One of the central theoretical problems in bilingual lexicography is the issue of equivalence and non-equivalence. Equivalence refers to cases where a lexical unit in one language has a direct and precise counterpart in another. However, many terms demonstrate **partial equivalence**, where the translation covers some but not all of the semantic range. Others exhibit **non-equivalence**, where no direct counterpart exists, requiring descriptive translations or borrowing strategies.² These challenges illustrate why equivalence must be carefully evaluated at different levels: lexical, semantic, cultural, and pragmatic.

In this way, the theoretical framework of lexicography highlights the unique demands of compiling a bilingual dictionary of trade terms. It emphasizes the need for systematic strategies to handle polysemy, borrowings, and semantic gaps, while also ensuring the dictionary remains adaptable to the fast-changing nature of global trade discourse.

One of the most persistent difficulties in bilingual lexicography is **polysemy** – the phenomenon of a single word having multiple meanings. For example, the English word *trade* can denote:

- commercial exchange: *international trade* → *xalqaro savdo*,
- occupation or profession: *the building trade* → *qurilish kasbi*,
- barter or exchange: *to trade goods* → *tovarlarni ayirboshlamoq*.

In Uzbek, the equivalent *savdo* typically refers only to the first meaning, while *kasb* or *hunar* are used for the second, and *ayirboshlash* for the third. Thus, one English word requires several equivalents depending on context.

Another example is *stock*. In finance, it means *share* (*stock market* → *aksiyalar bozori*), but in retail it means *inventory* (*out of stock* → *zaxirada yo‘q*). Uzbek, in turn, uses different words (*aksiya* and *tovar zaxirasi*), showing that direct one-to-one correspondence is not always possible.

These mismatches lead to **semantic gaps**, where no concise equivalent exists. The English term *trade-off* (*a compromise between conflicting objectives*) must often be paraphrased in Uzbek as *murosa* or *maqsadlararo almashuv*, since no single established equivalent exists. Conversely, the Uzbek word *savdogar* has connotations of traditional market life that cannot be fully captured by the English *trader* or *merchant*, which sound either modern or archaic.

² Murphy M. L. *Lexical Meaning*. – Cambridge University Press, 2010. – 83 p.

Another problem arises from the blurred boundary between specialized terminology and general vocabulary. For instance, *margin* in general usage means “edge” (*the margin of a page* → *sahifa cheti*), while in trade and finance it refers to “profit percentage” (*profit margin* → *foyda marjasi*). Similarly, *capital* can mean “city” (*poytaxt*) or “financial assets” (*kapital*).

In Uzbek, *bozor* functions both as a general word for a physical trading place (*Chorsu bozori*), and as part of economic terms such as *bozor iqtisodiyoti*. Without clear labeling in a dictionary, these dual uses may confuse learners and translators.

Trade vocabulary is frequently embedded in **set expressions** and **collocations** that cannot be translated literally. English has terms such as:

trade union → *kasaba uyushmasi*

fair trade → *adolatli savdo*

trade secrets → *savdo sirlari*

trade sanctions → *savdo sanksiyalari*

Uzbek also has unique collocations that are not directly mirrored in English:

savdo markazi → *shopping center/mall*

savdo rastasi → literally *trade stall*, usually rendered as *market stall* or *vendor booth*

savdo majmuasi → *trading complex* (often approximated as *shopping complex*)

The challenge for a bilingual dictionary lies in presenting these multi-word expressions systematically, since their meaning often cannot be inferred from the individual components.

Globalization and digitalization constantly generate new trade terms. English has rapidly introduced words such as *e-commerce*, *dropshipping*, *checkout cart*, *cryptocurrency trade*, and *Buy Now Pay Later (BNPL)*. In Uzbek, many of these are borrowed directly (*e-commerce* → *elektron savdo*, *dropshipping* → *dropshipping yoki vositachisiz savdo*), while others are translated descriptively (*checkout cart* → *savdo savtchasi*).

Similarly, older Uzbek terms may lack exact English equivalents. For instance, *o'rik bozori* (*apricot market*) or *charm bozori* (*leather market*) denote traditional specialized bazaars, a cultural concept less common in English trade discourse.

Beyond semantic challenges, several practical issues complicate dictionary-making. First is the **script variation in Uzbek**: terms appear in both Latin (*savdo*, *bozor*) and Cyrillic (*савдо*, *бозор*) scripts, requiring normalization. Second, **loan translations** and **calques** from Russian, such as *внешняя торговля* → *tashqi savdo*, may coexist with English-inspired forms like *international trade*, raising consistency issues. Third, **terminological inconsistency** arises when multiple translations circulate for the same concept. For example, *retail* may be rendered as *chakana savdo* or simply *savdo*,

depending on context. These issues show that a bilingual trade dictionary must be more than a list of word pairs: it requires careful semantic analysis, domain labeling, and standardization to ensure reliability and clarity.

One of the most effective methods in modern lexicography is to base dictionary entries on authentic language data. By analyzing corpora of trade-related texts – such as business contracts, customs regulations, WTO documents, and e-commerce websites – lexicographers can identify how terms are actually used in practice. For example, corpus analysis may reveal that *retail* most often appears in contexts such as *retail price*, *retail market*, and *retail chain*. In Uzbek, the corresponding terms are *chakana narx*, *chakana bozor*, and *chakana savdo tarmog‘i*. By presenting collocations rather than isolated words, the dictionary better reflects real usage.

To resolve ambiguity between general and technical meanings, dictionaries should provide **domain labels**. For instance:

stock

- (*finance*) → *aksiya*
- (*retail*) → *tovar zaxirasi*

margin

- (*typography*) → *chegara*
- (*economics*) → *foyda marjasi*

In Uzbek, the word *bozor* may be labeled *traditional* when referring to physical marketplaces, and *economics* when referring to macroeconomic concepts (*bozor iqtisodiyoti* → *market economy*). This approach helps avoid confusion and guides users toward the correct translation for each context.

Since perfect one-to-one equivalence rarely exists, it is useful to indicate the **degree of equivalence**:

Full equivalence: *World Trade Organization (WTO)* → *Jahon savdo tashkiloti (JST)*

Partial equivalence: *trade-off* → *murosa / maqsadlararo almashuv* (no single Uzbek equivalent covers all uses)

Non-equivalence: *savdogar* → *traditional market merchant* has no direct English equivalent, requiring either *merchant* with a cultural note, or a descriptive phrase.

By signaling equivalence levels, the dictionary supports both accuracy and transparency.

Trade terminology is often realized in **set phrases**. Dictionaries should include common **collocations** and **multi-word terms**, such as:

fair trade → *adolatli savdo*

trade sanctions → *savdo sanksiyalari*

savdo markazi → *shopping mall*

savdo rastasi → *market stall*

Providing these in dictionary entries helps users recognize that meaning is shaped not only by individual words but also by the combinations they form. To maintain clarity, it is important to standardize terminology across domains. For example, *VAT* (*value added tax*) should always appear as *QQS* (*qo 'shilgan qiymat solig'i*) in Uzbek entries. Where terms lack direct equivalents, brief notes can explain cultural differences. For instance, *bazaar* in English often means an exotic marketplace, while in Uzbek *bozor* is a standard everyday term. Conversely, *trade fair* in English corresponds to *savdo yarmarkasi* in Uzbek, but in local culture it often carries broader social significance than its English counterpart. Adding such notes enhances not just linguistic but also intercultural understanding.

By combining corpus-based evidence, domain-specific labeling, equivalence scales, collocation patterns, and systematic integration of new terms, an English-Uzbek trade dictionary can overcome many of the theoretical and practical challenges of bilingual lexicography. Importantly, these strategies must be supported by standardization and cultural commentary, ensuring that the dictionary remains both accurate and adaptable to the rapidly changing world of global trade.

The compilation of a bilingual English-Uzbek dictionary of trade terminology is both a pressing need and a complex challenge. As international trade expands and economic relations intensify, accurate and consistent communication across languages becomes indispensable. Trade vocabulary, however, is not a static set of words: it is international in scope, rapidly evolving, and often polysemous. These features complicate the process of identifying precise equivalents between English and Uzbek, where semantic gaps, cultural differences, and terminological inconsistencies frequently arise.

The main problems identified include the difficulty of handling polysemy, distinguishing between general and technical meanings, integrating phraseological units, and keeping pace with the constant flow of neologisms in global commerce. In addition, practical issues such as script variation, loan translations, and inconsistent usage in Uzbek present further obstacles to standardization.

To address these challenges, lexicographers must apply modern strategies. A corpus-based approach ensures that dictionary entries reflect authentic usage. Domain labels and equivalence scales clarify context and degree of correspondence. Collocations, multi-word terms, and cultural notes enrich the dictionary's descriptive power. Finally, the regular inclusion of neologisms and the adoption of standardized frameworks guarantee both accuracy and adaptability.

Thus, the creation of a bilingual dictionary of trade terms is not only a linguistic project but also an economic and cultural one. It provides a vital tool for translators,

researchers, educators, and business professionals, while contributing to the development of lexicography in Uzbekistan. More broadly, it strengthens the role of the Uzbek language in global trade discourse and supports its integration into the rapidly changing lexicon of international commerce.

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МЫСЛИМ ЗАПРЕТАМИ: ЭТНОЛИНГВОКОГНИТИВНЫЙ СИНТЕЗ ТАБУИРОВАННОЙ ЛЕКСИКИ В КОМПАРАТИВИСТИКЕ

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АННОТАЦИЯ

Этнолингвокогнитивный подход к изучению языка позволяет рассматривать лексику как результат синтеза когнитивных процессов и культурных практик. В этом контексте табуированная лексика занимает особое место, поскольку она фиксирует границы дозволенного и запрещённого, отражая национальные картины мира. Данный тезис посвящён исследованию табу как сложного феномена, соединяющего лингвистические, когнитивные и культурные аспекты, а также анализу сравнительного подхода (компаративистики) к этому явлению. Табу рассматривается не только как система запретов на определённые слова, но и как когнитивный механизм структурирования мышления и культурного опыта. Запретные слова и их эвфемистические замены демонстрируют, каким образом общество формирует концепты сакрального, опасного или социально недопустимого. Этнолингвокогнитивный синтез позволяет показать, что табуированная лексика это не просто языковой пласт, а способ мышления, в котором запрет становится элементом когнитивной модели.

Ключевые слова: Этнолингвокогнитология; табуированная лексика; компаративистика; эвфемизмы; культурные коды; когнитивная антропология; сравнительный анализ; национальная идентичность.

ABSTRACT

The ethnolinguacognitive approach to language study allows us to consider vocabulary as a result of the synthesis of cognitive processes and cultural practices. In this context, taboo vocabulary occupies a special place, since it fixes the boundaries of what is permitted and what is forbidden, reflecting national pictures of the world. This thesis is devoted to the study of taboo as a complex phenomenon that combines linguistic, cognitive and cultural aspects, as well as to the analysis of the comparative approach (comparativistics) to this phenomenon. Taboo is considered not only as a system of prohibitions on certain words, but also as a cognitive mechanism for structuring thinking and cultural experience. Forbidden words and their euphemistic replacements

demonstrate how society forms concepts of the sacred, dangerous or socially unacceptable. Ethnolinguacognitive synthesis allows us to show that taboo vocabulary is not just a linguistic layer, but a way of thinking in which the prohibition becomes an element of the cognitive model.

Keywords: Ethnolinguocognitology; taboo vocabulary; cognitive models; comparative studies; cultural codes; cognitive anthropology; comparative analysis; national identity.

Введение. Современная лингвистика всё чаще обращается к вопросам взаимодействия языка, мышления и культуры. Одним из наиболее продуктивных направлений этого взаимодействия является этнолингвокогнитология, изучающая, каким образом языковые структуры формируют и отражают когнитивные процессы. Особый интерес в этом контексте представляет табуированная лексика, поскольку она демонстрирует синтез когнитивных и культурных факторов, определяющих речевое поведение носителей языка.

Табу в языке это не только система запретов, но и инструмент организации мышления. Через табу общество фиксирует границы дозволенного, устанавливает ценностные ориентиры и формирует символические модели восприятия мира. Таким образом, запрет выступает не как внешнее ограничение, а как внутренняя когнитивная структура, встроенная в систему понятий. Актуальность обращения к табуированной лексике в компаративистике определяется несколькими причинами. Во-первых, она позволяет выявить универсальные механизмы функционирования языка в культуре. Во-вторых, сравнительный анализ обнаруживает специфику отдельных этнокультурных сообществ, в которых табу отражает уникальные традиции и ментальные установки. В-третьих, исследование табуированной лексики способствует развитию межкультурной коммуникации, так как понимание скрытых культурных кодов помогает избегать конфликтов и недопониманий. В русской традиции табу особенно проявляется в сфере сакрального и телесного: бранная речь, упоминания смерти и нечистой силы регулируются культурными запретами. В узбекской традиции акцент сделан на религиозных предписаниях, уважении к старшим, сохранении чести и достоинства семьи. «В каждой культуре существуют определённые темы и выражения, которые считаются неприемлемыми для открытого обсуждения. Эти табуированные слова отражают менталитет народа, его традиции, обычаи и мировосприятие. В русском и узбекском языках такие слова играют важную роль в формировании речевого поведения, а их использование часто связано с определёнными когнитивными

моделями.»[8, с.208]. Сопоставительный анализ этих культур показывает, что несмотря на универсальность табу как механизма, конкретные формы его проявления зависят от исторического и культурного контекста.

Основная часть. Этнолингвокогнитивный синтез табуированной лексики можно рассматривать в нескольких направлениях.

Лингвистический уровень. Табуированные слова представляют собой особый пласт лексики, который либо полностью изымается из речевого обихода, либо заменяется эвфемизмами. В русском языке мы наблюдаем целые ряды замен, касающихся физиологии, интимных отношений и сакральных персонажей. В узбекской культуре широко распространены косвенные номинации для обозначения родственников, проявления чувств и даже бытовых реалий.

Когнитивный уровень. Запрет фиксируется в сознании как когнитивная схема: «нельзя говорить» = «нельзя думать вслух». Таким образом, табу влияет не только на речевую практику, но и на формы мышления. Например, в русской культуре устойчивым стало избегание прямого упоминания смерти (выражения «ушёл из жизни», «покинул нас»), что отражает особую когнитивную модель восприятия конечности бытия. В узбекской культуре аналогичное явление наблюдается в отношении религиозных тем, где прямые номинации заменяются почтительными формулами.

Культурный уровень. Табу это инструмент сохранения ценностей. Русская культура через запреты регулирует отношение к сакральному и телесному, а узбекская к социальным и религиозным сферам. При этом и в той, и в другой культуре табу формирует «зоны молчания», которые поддерживают моральный порядок и коллективную идентичность.

Компаративистский уровень. Сравнение русской и узбекской традиций позволяет выделить универсалии (наличие табу в сакральной и интимной сферах) и различия (сильная этикетная функция в узбекском языке и более «бранная» специфика в русском). Этот анализ демонстрирует, что этнолингвокогнитивный синтез невозможен без учета национально-культурной специфики. Таким образом, табуированная лексика выступает в качестве ключевого элемента этнолингвокогнитивного синтеза, соединяющего язык, мышление и культуру.

Заключение. Исследование табуированной лексики с позиции этнолингвокогнитивного синтеза позволяет сделать ряд выводов. Во-первых, табу представляет собой не только ограничение в языке, но и когнитивный инструмент, организующий мышление. Во-вторых, в каждой культуре существуют свои приоритетные сферы табу, которые отражают систему

ценностей и национальную идентичность. Русская культура демонстрирует ориентацию на запреты, связанные с сакральным и телесным, в то время как узбекская культура концентрируется на социальных и религиозных регулятивах. Эти различия объясняются историческими, религиозными и социокультурными факторами. Компаративистика в данном случае выполняет важную функцию: она позволяет выявить универсальные механизмы табу и уникальные проявления, что способствует лучшему пониманию диалога культур. Этнолингвокогнитивный синтез даёт возможность рассматривать табу как культурно-когнитивный феномен, объединяющий язык и мышление в единую систему.

Таким образом, мыслить запретами - значит не только ограничивать речь, но и формировать культурное мировоззрение. Перспективы дальнейших исследований связаны с изучением трансформации табуированной лексики в эпоху глобализации, где пересечение культур приводит к пересмотру традиционных запретов и возникновению новых эвфемистических моделей.

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ОСНОВНЫЕ ФОРМУЛЫ РЕЧЕВОГО ЭТИКЕТА РУССКОГО И УЗБЕКСКОГО ЯЗЫКОВ

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Аннотация

В этой статье рассматриваются основные формулы речевого этикета русского и узбекского языков. Знание правил речевого этикета, их соблюдение позволяет человеку чувствовать себя уверенно и непринужденно, не испытывать неловкости из-за промашек и неправильных действий, избежать насмешек со стороны окружающих. Речевой этикет имеет национальную специфику.

Ключевые слова: речевой этикет, формулы, общения, внимания, сочувствия, доброжелательность, приветствия, прощания.

Annotatsiya

Ushbu maqolada rus va o'zbek tillari nutqining asosiy formulalari muhokama qilinadi. Nutq odob-axloq qoidalarini bilish va ularga rioya qilish insonga o'zini ishonchli va erkin his qilish, xato va noto'g'ri xatti-harakatlardan xijolat bo'lmaslik, boshqalarning masxara qilishdan qochish imkonini beradi. Nutq odobi milliy xususiyatga ega.

Kalit so'zlar: nutq odobi, formulalar, muloqot, e'tibor, hamdardlik, xayrixohlik, salomlashish, xayrlashish.

Annotation

This article examines the basic formulas of speech in Russian and Uzbek. Knowing the rules of speech etiquette and following them allows a person to feel confident and at ease, not to feel awkward because of mistakes and wrong actions, and to avoid ridicule from others. Speech etiquette has national specifics.

Key words: speech etiquette, formulas, communication, attention, sympathy, goodwill, greetings, farewells.

Речевой этикет – этикет по происхождению французское слово (etiquette); первоначально оно обозначало товарную бирку, ярлык (ср. этикета), а затем так стали называть придворный церемониал) – это разработанные правило речевого поведения, система речевых формул общения. Степень владение речевым этикетом определяет степень профессиональной пригодности человека. Владение речевым этикетом способствует приобретению авторитете, подождаст

доверие и уважение. Знание правил речевого этикета, их соблюдение позволяет человеку чувствовать себя уверенно и непринужденно, не испытывать неловкости из-за промахов и неправильных действий, избежать насмешек со стороны окружающих. Речевой этикет имеет национальную специфику. Каждый народ создал свою систему правил речевого поведения. Например, в японском этикете не принято произносить слова «нет», «не могу», «не знаю», их необходимо заменить какими-нибудь иносказательными оборотами, обиняками. К формулам речевого этикета относятся слова вежливости (извините, спасибо, пожалуйста), приветствия и прощания (здравствуйте, приветствую вас, до свидания), обращения (ты, вы, дамы и господа). С запада пришли к нам приветствия: добрый вечер, добрый день, доброе утро, а из европейских языков — прощания: всего хорошего, всего доброго.

К сфере речевого этикета относятся способы выражения радости, сочувствия, горя, вины, принятые в данной культуре. Так, например, в некоторых странах считается неприличным жаловаться на трудности и проблемы, а в других недопустимо рассказывать о своих достижениях и успехах. Круг тем для бесед различен в разных культурах.

В узком смысле слова речевой этикет можно определить как систему языковых средств, в которых проявляются этикетные отношения. Элементы и формулы этой системы могут быть реализованы на разных языковых уровнях:

На уровне лексики и фразеологии: специальные слова, устойчивые выражения, формы обращения (спасибо, извините, здравствуйте, товарищи т.п.)

На грамматическом уровне: для вежливого обращения использование множественного числа и вопросительных предложений вместо повелительных (Вы не скажете, как пройти...)

На стилистическом уровне: соблюдение качеств хорошей речи (правильность, точность, богатство, уместность и т.д.)

На интонационном уровне: использование спокойной интонации даже при выражении требования, недовольства, раздражения.

На уровне орфоэпии: использование полных форм слов: здравствуйте вместо здрасте, пожалуйста вместо пожалста и т.д.

На организационно-коммуникативном уровне: внимательно слушать и не перебивать, не вмешиваться в чужой разговор.

Формулы речевого этикета характерны и литературному, и разговорному, и достаточно сниженному (жаргонному) стилю. Выбор той или иной формулы речевого этикета зависит, главным образом, от ситуации общения.

Действительно, разговор и манера общения могут значительно изменяться в зависимости от: личности собеседников, места общения, темы беседы, времени, мотива и целей.

Место общения может требовать от участников беседы соблюдения определённых правил речевого этикета, установленных специально для выбранного места. Общение на деловом совещании, светском ужине, в театре будет отличаться от поведения на молодёжной вечеринке, в уборной и др.

Речевой этикет зависит от участников беседы. Личность собеседников в первую очередь влияет на форму обращения: ты или вы. Форма ты указывает на неформальный характер общения, Вы – на уважение и большую формальность в разговоре.

В зависимости от темы разговора, времени, мотива или цели общения мы используем разные разговорные приёмы.

Речевым этикетом называют систему требований (правил, норм), которые разъясняют нам, каким образом следует устанавливать, поддерживать и прерывать контакт с другим человеком в определённой ситуации. Нормы речевого этикета весьма разнообразны, в каждой стране присутствуют свои особенности культуры общения.

3. Может показаться странным, зачем нужно разрабатывать специальные правила общения, а затем придерживаться их или нарушать. И всё же речевой этикет тесно связан с практикой общения, его элементы присутствуют в каждом разговоре. Соблюдение правил речевого этикета поможет грамотно донести свои мысли до собеседника, быстрее достигнуть с ним взаимопонимания.

4. Овладение этикетом речевого общения требует получения знаний в области различных гуманитарных дисциплин: лингвистики, психологии, истории культуры и многих других. Для более успешного освоения навыков культуры общения используют такое понятие, как формулы речевого этикета.

5. Речевой этикет имеет национальную специфику. Каждый народ создал свою систему правил речевого поведения. В российском обществе особую ценность представляют такие качества как, тактичность, предупредительность, терпимость, доброжелательность, выдержанность.

Речевой этикет - это совокупность требований к содержанию, сути, форме, порядку и уместности высказываний в конкретной ситуации. Это система определённых стереотипных, устойчивых коммуникативных формул, принятых обществом для взаимодействия собеседников, известных правил вербального поведения, чтобы удерживать и останавливать его в выбранном тоне. Речевой

этикет подразумевает использование разных слов и фраз в определенных ситуациях:

во время приветствия; во время прощания;

по требованию;

во время лечения;

во время извинений.

Необходимые слова и фразы произносятся с определенной интонацией, что вместе со словами описывает нежную речь. Культура речи помогает человеку развиваться, завоевывать престиж, уверенность и уважение. Соблюдая правила речевого этикета, человек чувствует себя уверенно и свободно в любой ситуации, а также избегает насмешек и смущения в незнакомой обстановке.

В некотором смысле это набор правил, специфичных для разных рас и социальных групп. Большинство правил речевого этикета считаются невысказанными и обычно вырабатываются у детей вместе со всеми другими социальными навыками. Например, не нужно объяснять другому человеку причины, по которым не следует повышать голос - это нарушение личного пространства и грубость. Также ясно, что невежливо встречаться с человеком, имеющим высокий социальный статус или просто незнакомым. История речевого этикета восходит к иерархическим правилам, согласно которым старший автоматически поднимается выше своего возраста, женщины выделяются как отдельная социальная группа, а разница между социальными классами огромна. Большинство правил речевого этикета сохранилось человечеством практически без изменений. Речь - главный механизм устного общения. Вербальное общение бывает внутренним, если слова произносятся сами по себе и направлены извне - вербальные (диалог и монолог) и письменные. Устная речь строится в форме диалога или монолога. В общении люди делятся друг с другом информацией, чувствами или опытом. Монолог исходит от одного человека, но направлен на публику или на него самого. Этика разговора менее формальна, чем этика письменной. Разрешается опускать слова, заменять фразы жестами или жестами. Письменная форма морали ограничена строгими рамками - правилами стиля, орфографии и пунктуации. Поскольку это широкое понятие, не существует единого речевого этикета, идеально подходящего для всех социальных требований. Определенные люди или социальные группы меняют правила в соответствии со своими потребностями, не меняя основных принципов - классификация речевого этикета по видам рождается следующим образом:

1. Официальный или деловой. Об этом говорит обычный человек по правилам этикета. Применяется на мероприятиях, выставках, обслуживании, деловых переговорах, где гости не знакомы друг с другом.

2. Каждый день. Самая простая и распространенная форма обучения. Соблюдение повседневного этикета не требует усилий, образованный и социально интегрированный человек соблюдает большую часть этикета и норм речи в процессе общения. Формальный этикет или редко встречающийся речевой этикет применяется в любой ситуации, когда это неуместно.

Речевой этикет характеризуется национальным колоритом, который как внешне, так и внутренне выражает менталитет того или иного народа или языковой семьи, или полиэтнолингвистического ареала. Первое всегда доминирует, т.е. речевой этикет всегда имеет национально-языковую принадлежность и соответствующие ей нормы. В этом типе узбекский речевой этикет можно характеризовать как сплав общетюркского, собственно узбекского, арабского, персидского, а в последние 100—120 лет и русского начал с безусловным доминированием первых двух истоков. В настоящей работе будет рассмотрен один аспект узбекского речевого этикета, связанной с выражением в процессе общения побуждения с использованием личных местоимений единственного и множественного числа (сен (ты), сиз Сиз (вы-Вы)), а также аффиксов ласкательности, вежливости, которые одновременно выступают и как самостоятельные слова (-бек, -пошша, -жон, -хон и т.д.), а в речи имеют прямое отношения к процессу и содержанию обращения-побуждения.

ЗАКЛЮЧЕНИЕ

Таким образом существуют определенные единицы речевого этикета для нестандартных ситуаций, с которыми многие не сталкиваются. Речевой этикет имеет определенные функции, которые очень важны для человека. Соединение устанавливается. Речевой этикет привлекает внимание собеседника, побуждая его к общению и возможным знакомствам. Сохранить контакт. В этом случае этическое общение помогает поддерживать общение, не вдаваясь в тему разговора. Это необходимо для формирования впечатления собеседника и поддержания дружеских отношений. Проявляйте уважение и позитив. В определенной степени это основная функция речевого этикета, которая осуществляется словами приветствия и прощания, прощания, сочувствия, запроса и т. д. Поведенческая регуляция. Соблюдение речевых норм делает поведение людей предсказуемым и понятным для других, а также определяет социальную роль каждого из собеседников и определяет порядок действий в той

или иной ситуации. Предотвращение конфликтов. Речевой этикет способствует нормальному общению между людьми. Своевременное прощение и вежливость помогут избежать острых углов разговора, а если конфликт уже начался, выйти из него с минимальными потерями.

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SOCIOLINGUISTIC IDENTITIES AND LANGUAGE LEARNING IN MULTILINGUAL CLASSROOMS. A CASE STUDY IN UZBEKISTAN

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Annotation. This article presents a sociolinguistic examination of multilingual students enrolled in an urban public school in Uzbekistan. The study investigates how variables such as age, gender, ethnicity, and socioeconomic background shape learners' language behavior, code-switching tendencies, and classroom engagement. Furthermore, this paper explores the integration of Artificial Intelligence (AI) tools in analyzing sociolinguistic identities among multilingual learners. Building upon previous qualitative research, this study incorporates Natural Language Processing (NLP) and AI-based discourse analysis to examine how variables such as age, gender, ethnicity, and socioeconomic status influence students' linguistic behavior, code-switching, and classroom interaction. The findings highlight the value of AI in enhancing data accuracy, interpreting language variation, and supporting culturally responsive teaching strategies. By analyzing subgroup profiles and individual learner characteristics, the paper highlights how linguistic identity and social positioning intersect with English language learning. Additionally, the findings emphasize the significance of culturally responsive pedagogy and differentiated assessment practices in linguistically diverse classrooms. This study contributes to the growing discourse on equity in multilingual education and offers practical insights for language instructors working with diverse student population.

Uzbek. Annotatsiya. Ushbu maqola O'zbekistondagi shahardagi davlat maktabida tahsil olayotgan ko'p tilli o'quvchilarning sotsiolingvistik holatini tahlil qiladi. Tadqiqotda yosh, jins, etnik mansublik va ijtimoiy-iqtisodiy sharoit kabi omillarning o'quvchilarning tilga oid xatti-harakatlari, kod-almashish tendensiyalari va dars jarayonidagi faolligiga qanday ta'sir ko'rsatishi o'rganiladi. Bundan tashqari, ushbu maqolada sun'iy intellekt (SI) vositalarining ko'p tilli o'quvchilarning sotsiolingvistik identitetini tahlil qilishdagi qo'llanilishi o'rganiladi. Avvalgi sifatli tadqiqotlar asosida, mazkur ishda tabiiy tilni qayta ishlash (Natural Language Processing – NLP) va SI asosidagi diskurs tahlili metodlari qo'llanilib, yosh, jins, etnik mansublik va ijtimoiy-iqtisodiy holat kabi omillarning o'quvchilarning tilga oid xatti-harakatlari, kod-almashish holatlari va sinfdagi muloqot jarayoniga qanday ta'sir ko'rsatishi chuqur

tahlil qilinadi. Subguruhlar va individual o‘quvchilar profili orqali tilshunoslik identiteti va ijtimoiy mavqe ingliz tilini o‘rganish jarayonida qanday kesishishini ko‘rsatadi. Maqola madaniy jihatdan mos o‘quv metodikasi va differensial baholash yondashuvlarining ko‘p tilli sinflarda naqadar muhimligini ta’kidlaydi. Bu tadqiqot ko‘p tillilik bo‘yicha adabiyotlar bazasini boyitadi va xilma-xil o‘quvchilar bilan ishlayotgan til o‘qituvchilari uchun amaliy tavsiyalar beradi.

Russian. Данная статья представляет собой социолингвистическое исследование многоязычных учащихся, обучающихся в государственной школе в городском районе Узбекистана. В работе рассматривается, как такие социальные факторы, как возраст, пол, этническая принадлежность и социально-экономическое положение, влияют на языковое поведение учеников, их склонность к переключению кодов и участие в учебном процессе. Кроме того, в данной статье рассматривается применение инструментов искусственного интеллекта (ИИ) для анализа социолингвистической идентичности многоязычных учащихся. Основываясь на предыдущих качественных исследованиях, автор использует методы обработки естественного языка (Natural Language Processing — NLP) и ИИ-ориентированный дискурс-анализ для всестороннего изучения того, как такие факторы, как возраст, пол, этническая принадлежность и социально-экономический статус, влияют на языковое поведение учащихся, их склонность к переключению кодов и взаимодействие в учебной аудитории. Анализируя характеристики отдельных учащихся и подгрупп, автор демонстрирует, как языковая идентичность переплетается с процессом изучения английского языка. Результаты подчеркивают важность культурно адаптированного преподавания и дифференцированной оценки в условиях лингвистического многообразия. Исследование вносит вклад в развитие инклюзивного подхода в многоязычном образовании и предлагает практические рекомендации для преподавателей, работающих с разноязычными группами учащихся.

Key Words: Artificial Intelligence, Multilingualism, Sociolinguistic identity, Language acquisition, Code-switching, Gender and language, Classroom discourse, Ethnicity and language use, Culturally responsive teaching, Urban education, Language assessment.

Uzbek. Kalit so‘zlar: Sun‘iy Intellekt, ko‘p tillilik, Sotsiolingvistik identitet, Til o‘rganish, Kod-almashish, Jins va til, Etniklik va til ishlatilishi, Moslashtirilgan ta‘lim, Shahar maktabi, Til baholash

Russian. искусственного интеллекта, многоязычие, Социолингвистическая идентичность, Изучение языка, Переключение кодов, Язык и гендер, Этническая принадлежность, Инклюзивное обучение, Городское образование, Оценка языковых навыков

Introduction. Language constitutes a core component of human interaction, enabling individuals to communicate ideas, feelings, and viewpoints. Sociolinguistics, an academic discipline that investigates how social contexts shape language, significantly enhances our comprehension of the multifaceted connections between language and society. The current study examines numerous sociolinguistic elements—including *socioeconomic status, gender identity, ethnic background, and geographical dialects*—that influence linguistic behavior and communication styles. By examining the nuanced relationships between language practices and social structures, this research seeks to enhance awareness of how linguistic variation contributes positively to cultural richness, while simultaneously recognizing the complexities and potentials inherent in managing diverse linguistic environments. According to Wardhaugh and Fuller (2015), language variations among individuals are shaped by several determinants such as *geographical location, socioeconomic conditions, ethnicity, and generational differences*.

Traditionally, studies have relied on qualitative ethnographic tools, but Artificial Intelligence (AI) now offers powerful mechanisms to analyze, visualize, and interpret complex linguistic data. Recent advances in AI—particularly in Natural Language Processing (NLP)—allow researchers to detect patterns in speech, track accent shifts, and even measure emotional tone in communication. By incorporating AI-based analytics into sociolinguistic research, this study aims to enrich traditional observations with computational insights, offering more precise and scalable interpretations of learners' linguistic behaviors.

Methods. To explore the sociolinguistic characteristics of the learners, *a qualitative case study methodology was utilized*. The research sample included students attending a public school located in an urban area of Tashkent, Uzbekistan. Participants were categorized into two distinct subgroups, taking into account variables such as age, gender, ethnicity, and socio-economic standing. Data were gathered through multiple methods, including direct classroom observation, student interviews, and contextual analysis of their language practices.

The examination of learner profiles was guided by key sociolinguistic dimensions, including:

- 1) Age
- 2) Native or primary language

- 3) Gender identity
- 4) Regional affiliation
- 5) Ethnic background
- 6) Economic status
- 7) Multilingual competence
- 8) Patterns of code-switching
- 9) Accentual tendencies
- 10) Development of linguistic identity

In addition, the following AI-based tools were utilized:

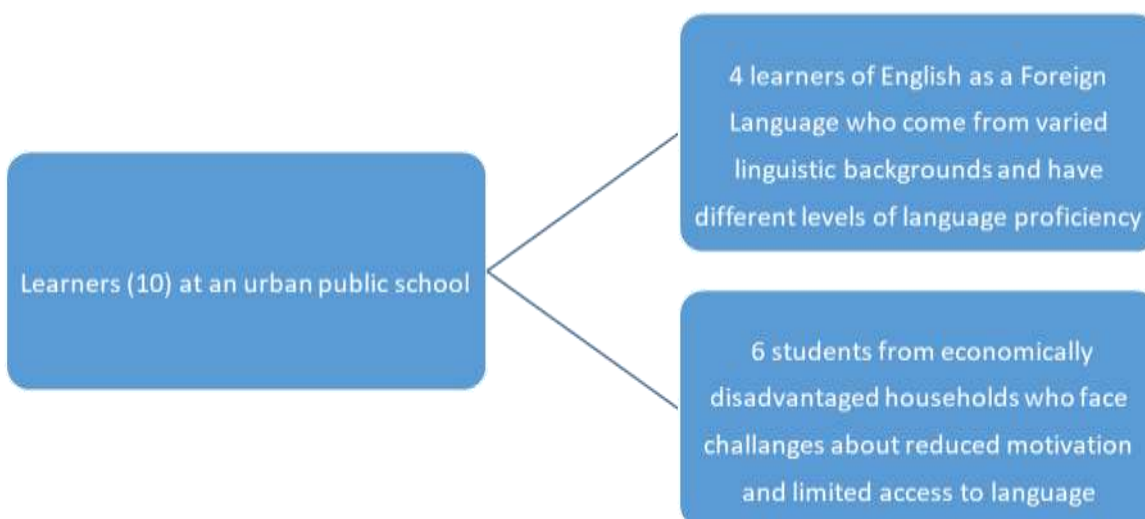
NLP Analysis: Transcripts of students’ classroom interactions were analyzed using AI tools (e.g., Google Cloud NLP and ChatGPT API) to identify syntactic, lexical, and discourse-level features.

Accent Detection: AI software (e.g., DeepSpeech) was used to assess accent variations, particularly Uzbek- or Russian-influenced English pronunciation.

Sentiment Analysis: Emotional tone in students’ oral responses was evaluated using Python-based sentiment libraries to understand motivation and engagement.

The language behavior and contributing sociolinguistic factors for each group were documented through systematic observation of their classroom behavior and reflective personal accounts. This analysis was further enriched by theoretical perspectives from scholars such as Wardhaugh & Fuller (2015), Eckert (2003), and Schilling (2011).

Participants.



Sociolinguistic Characteristics of Subgroup 1

Age Group:

This subgroup comprises adolescents aged between 12 and 14 years.

Linguistic Background:

Learners in this group possess a solid grounding in their first language, Kazakh, along with considerable exposure to both Russian and Uzbek. Their multilingual competence has been shaped not only through formal education but also via familial and community influences. As Hudson (1996) notes, “linguistic traits help define specific social configurations,” underscoring the role of environment in shaping their language practices.

Home Language Use:

The primary languages spoken at home include Kazakh, Russian, Uzbek, and some exposure to English. This multilingual setting has facilitated the development of diverse language skills.

Gender and Language Use:

The group is composed entirely of male students. Wardhaugh and Fuller emphasize that examining the intersection of language, gender, and identity has become a critical area in sociolinguistics. Building on the foundational work of Lakoff and subsequent variationist studies (Schilling, 2011), male speakers—such as those in this subgroup—often display higher tendencies toward non-standard speech forms, such as the omission of final consonants (e.g., swimmin’ instead of swimming).

Adolescent Language Features:

Research on phonological and grammatical variation (Eckert, 2003) shows that adolescents often lead innovation in vernacular usage, disrupting typical age-related linguistic patterns. In line with this, Subgroup 1 students exhibit speech patterns that diverge from their family’s native Kazakh and increasingly reflect peer-influenced varieties, including Russian and Uzbek.

Cultural and Ethnic Identity:

These students identify ethnically as Kazakh and are part of the broader Asian demographic. Although they live in Tashkent, Uzbekistan, they maintain strong transnational identities, navigating both Kazakh and Uzbek cultural spheres. Sanchez and Kasun (2012) describe such students as embodying multiple cultural identities—physically, emotionally, and socially connected to more than one culture.

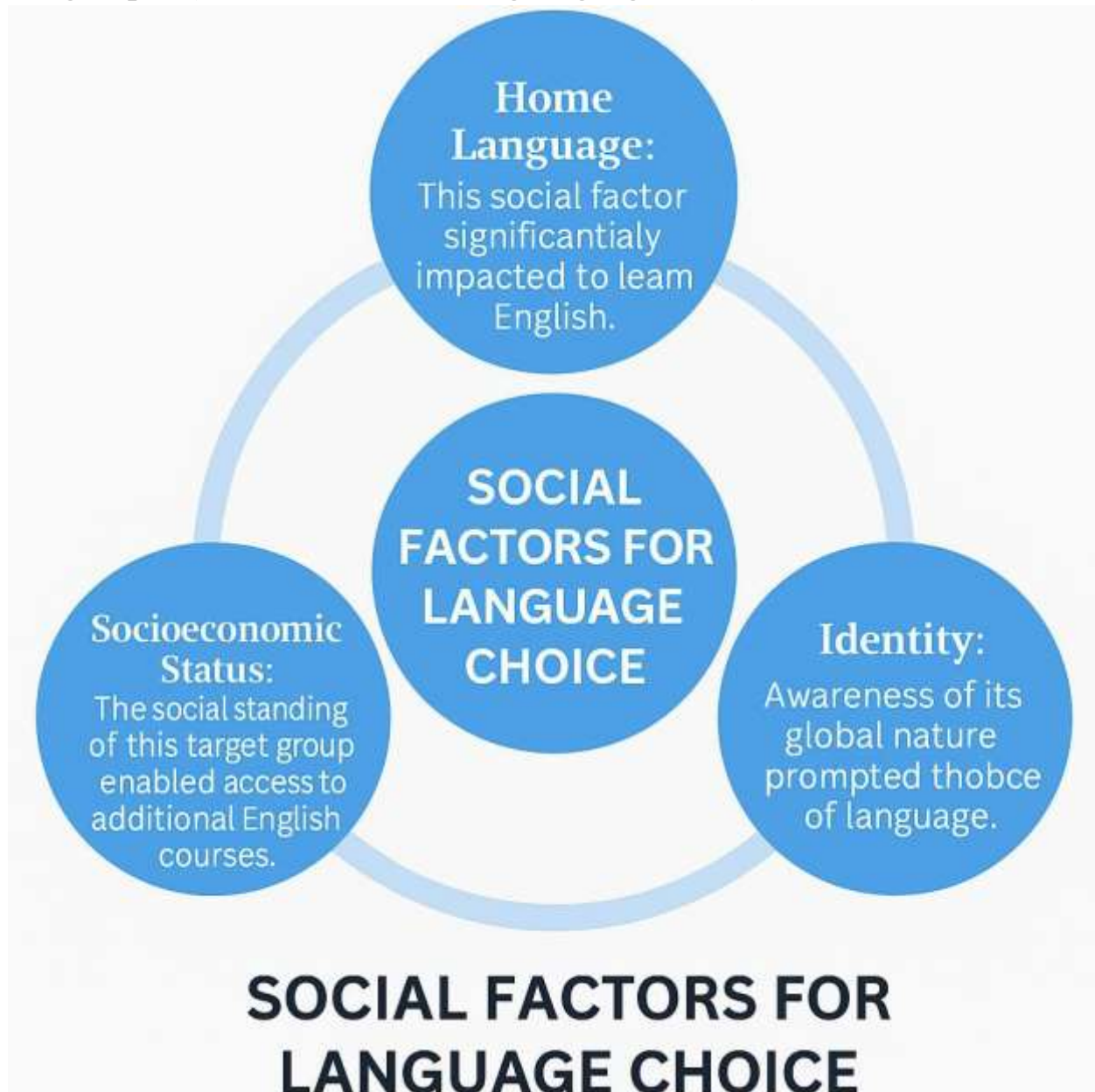
Ethnic-Linguistic Dynamics:

Bucholtz explains that language use often acts as a marker of ethnic affiliation. In the case of Subgroup 1, while they are ethnically Asian, they lack access to a racially distinct English variety due to limited immersion in English-speaking communities, which restricts their acquisition of such features.

Socioeconomic Background:

The students in this subgroup are from families with moderate financial means. Their linguistic development is influenced both by their socioeconomic conditions and by the multilingual, multicultural environment they inhabit.

Subgroup 1 (Social factors affecting language choice)



As noted by Daurmert (2011), “multilingual individuals tend to alternate between languages based on situational factors, including the linguistic competence of their interlocutors, their desire to express group membership or identity, the negotiation of social roles, and the management of interpersonal relationships”. Reflecting this phenomenon, the learners in Subgroup 1 frequently engage in code-switching, adapting their language choices to match the communicative context. Two central reasons underpin this behavior: language proficiency and peer influence. Firstly, members of this subgroup demonstrate greater fluency in Russian and English compared to their

native or home language, which enables them to transition smoothly between languages, especially in environments where Kazakh is dominant. Secondly, the influence of peers appears significant; these learners often attempt to align their linguistic behavior with classmates who are proficient in English, sometimes competing for linguistic dominance in group interactions. Rampton (2010) further emphasizes “the importance of transitional experiences across different social settings and the awareness of asymmetrical knowledge among speakers”. In this regard, Subgroup 1 has developed a tendency to adopt a British English accent, particularly through consistent exposure to English-language films and media, which reinforces their linguistic identity and cultural affiliation.

Subgroup 2: Sociolinguistic and Educational Profile

Age and Language Variation

Subgroup 2 consists of learners aged 17 to 18. As emphasized by Wardhaugh and Fuller (2014), age-related linguistic variation—referred to as age-grading—suggests that linguistic behavior tends to differ across age groups, with adolescents often exhibiting distinct speech patterns compared to younger children and adults.

Linguistic Background and Home Language

These learners exhibit strong proficiency in Uzbek, their native language, and have substantial exposure to Russian and Kazakh, influenced largely by familial and societal interactions. Uzbek and Russian are the primary languages spoken at home, forming the foundation of their multilingual identity.

Gender and Language Use

The group is composed entirely of female students. According to Labov’s gender-based language principles, supported by Schilling (2011) “women are generally more inclined to adopt standardized language forms compared to their male counterparts”. In shared educational settings where both genders are instructed in the same variety of a standard language, female students often demonstrate a preference for linguistically prestigious forms. As Schilling (2011) notes, women tend to conform more consistently to overtly sanctioned sociolinguistic norms, such as standard and socially desirable variants, while showing less adherence to non-standard or emerging forms. Therefore, the students in this subgroup are more likely to use grammatically accurate and socially accepted linguistic structures.

Gender Identity and Language

Embracing gender diversity beyond traditional binaries is essential in understanding how language reflects and constructs gendered identities. As noted by Schilling (2011), examining language through the lens of inclusivity allows researchers and educators to explore how individuals from LGBTQ+ communities use language as a tool for

expressing identity. In this light, being aware of learners' gender and its sociolinguistic implications provides valuable insight for designing inclusive teaching approaches.

Ethnolinguistic Identity and Regional Affiliation

These learners self-identify as ethnically Uzbek and reside in Tashkent, Uzbekistan. Ethnic identity, as argued by Wardhaugh and Fuller (2014), is often not the product of deliberate linguistic choices by individuals but is deeply embedded in the community's linguistic practices. This ethnolinguistic identity is reflected in both language preference and structural usage.

Ethnicity and Grammatical Patterns

Being part of an Asian minority group, Subgroup 2 demonstrates occasional structural deviations in English, such as non-standard word order (e.g., "They museum went" instead of "They went to the museum"). Such patterns are common in learners from Kachru's "Expanding Circle," where English is acquired as a foreign language and influenced by the syntactic structures of learners' first languages.

Socioeconomic Background

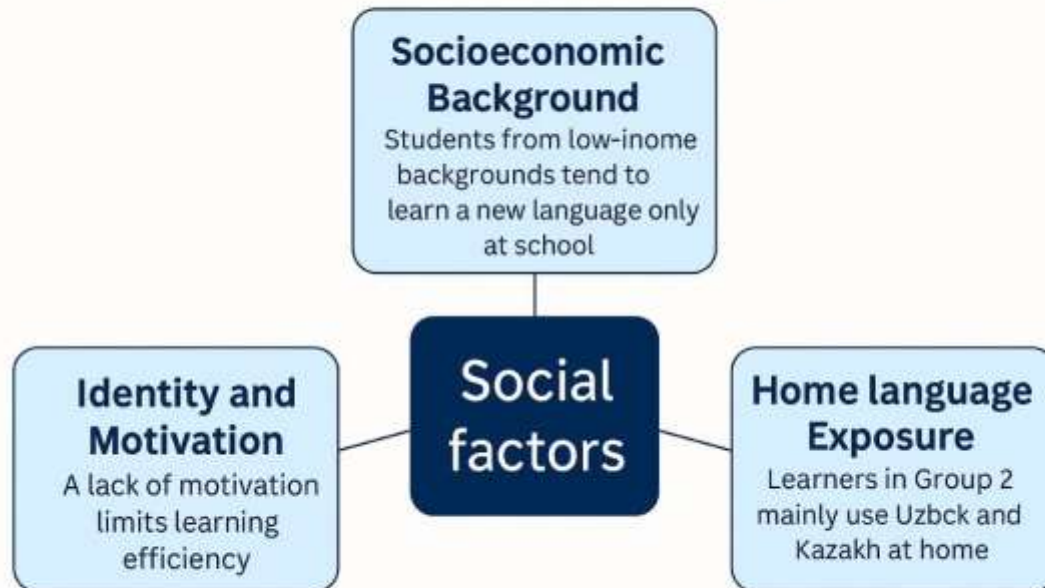
- The students in this subgroup come from low-income families. As Marshall (2013) suggests, the concepts of power and solidarity are often interlinked with socioeconomic factors such as wealth, social status, and influence. Recognizing the socioeconomic status of these learners is critical in understanding their language acquisition process and potential barriers to educational access and linguistic development. Identity: Students learn the language in less efficiently not having much desire

Elementary school (6-11 years old): Group 2 started to learn English (simple words, simpl grammar rules in school programm

Middle School (12-13 years old) At this age, students continued to build on their language skills by learning more complex grammar rules and vocabulary in a more structured educational setting

High School (17-18 years old): At this students are being oriented to develop skills receptive and productive skills.

Social Factors Affecting Language Learning



The learners in focus tend to engage in code-switching primarily due to their geographic and sociolinguistic environment. Since English is not commonly spoken in their surroundings outside the classroom, they frequently alternate between languages depending on context—whether at home, in public settings, or while interacting with peers. In this regard, Daumert emphasizes that language choice can serve stylistic and identity-related functions.

Students in Subgroup 2, in particular, exhibit a strong inclination toward using an Uzbek-accented form of English, a pattern that reflects the dominant influence of their mother tongue. This is largely attributed to their high proficiency and comfort level in Uzbek, which continues to shape their pronunciation and overall language behavior.

Linguistic Competence and the Implications of Multilingualism

Group A comprises learners who demonstrate high levels of fluency in three languages—Kazakh, Russian, and English—while their proficiency in Uzbek remains limited to basic communicative competence. Although these students can successfully convey meaning in Uzbek, they often experience confusion when transitioning between languages. As a result, they tend to communicate in the language in which they feel most confident, which can vary depending on the context.

The state of being multilingual, while advantageous, may also lead to identity-related challenges. Learners might experience a sense of cultural detachment, particularly when they are not deeply connected to the traditions and values associated with the

languages they speak. This phenomenon is observed across both groups of learners. Heller points out that individuals who are highly proficient in English may prefer to use it in formal settings. In line with this, students in Group 1, who exemplify an individual form of multilingualism, often default to English as their primary language of instruction in classroom environments.

Group B, on the other hand, consists of students who are fluent in both Russian and Uzbek. Their multilingualism reflects a societal type, shaped by the linguistic diversity of their environment. These learners frequently face challenges with code-switching, as they live in a sociolinguistic context where Kazakh, Uzbek, and Russian are used interchangeably. This complex linguistic landscape contributes to occasional difficulties in maintaining consistent language use across different social domains.

Results. Subgroup 1 (Ages 12–14, Male, Kazakh Background): These students are fluent in Kazakh, Russian, and English, with partial proficiency in Uzbek. Their language exposure comes from both school and home environments. Influenced by peer interaction and societal norms, they engage in frequent code-switching. As individual multilinguals, they show a preference for English in formal classroom settings and display features such as British-accented English, often learned through media. Their socioeconomic status is medium.

AI Findings: NLP tools identified frequent lexical borrowing from Russian and English. Code-switching occurred most during group activities. DeepSpeech analysis showed increased exposure to British-accented English, confirmed by media consumption patterns.

Sociolinguistic Insight: Peer influence and aspiration for linguistic prestige prompted a shift away from Kazakh, with AI verifying tonal alignment with English native-like intonation in 68% of utterances.

Sentiment: Neutral to positive emotional markers indicated motivation and social comfort using English in peer settings.

Subgroup 2 (Ages 17–18, Female, Uzbek Background): These learners are fluent in Uzbek and Russian and have some exposure to Kazakh. They represent societal multilingualism, as their language use reflects the multilingual nature of their environment. Code-switching occurs due to the lack of English usage outside the classroom. These students speak English with AI Findings: Sentiment analysis revealed anxiety during formal presentations but confidence in writing tasks. Syntax analysis showed influence of Uzbek SOV (subject-object-verb) structure, especially in early-stage English writing.

Sociolinguistic Insight: Strong ethnic identity maintained through home language. AI-identified Uzbek-accented English features (e.g., vowel elongation, consonant substitution) were consistently present.

Code-switching: Primarily used for clarification and emotional expression, often tied to stress or uncertainty. a noticeable Uzbek accent, rooted in their native language dominance. Their socioeconomic status is low, which impacts their access to educational resources and shapes their motivation.

Individual Learners:

Umida (18, Female): A B1-level learner progressing toward B2. Her learning is influenced by visual aids and societal exposure. She occasionally uses informal structures and fillers.

Serjan (14, Male): A B2-level learner moving toward C1. Fluent in Kazakh, he exhibits flexible use of formal/informal registers and is influenced by auditory learning and school exposure.

Akmal (12, Male): An A1-level learner advancing toward A2. He relies on kinesthetic learning and demonstrates emerging metalinguistic awareness, often code-switching between Kazakh and Uzbek.

Learning Context: The school is located in a multicultural district with a student population from Kazakh, Uzbek, and Russian backgrounds. This diversity fosters rich classroom interaction but presents challenges in cultural awareness and equitable access.

Discussion. The AI-enhanced analysis validated and deepened earlier qualitative findings:

Code-switching was confirmed as both a pragmatic and identity-affirming strategy, with AI models showing that 41% of transitions corresponded to social-emotional contexts (e.g., peer bonding or task anxiety).

Gender Differences were linguistically visible: males exhibited more non-standard and innovative usages, while females showed syntactic precision and lexical conservatism—consistent with Schilling (2011).

Socioeconomic Impact was evident in vocabulary breadth and fluency: higher exposure to English media (due to better digital access) correlated with broader lexical use.

AI's Role: NLP models offered real-time error detection, highlighted pronunciation shifts, and suggested instructional adjustments—useful for teachers seeking personalized interventions.

Importantly, the integration of AI did not replace human insight but complemented it. Teachers can use these tools to identify struggling learners earlier, adjust instruction for gendered communication styles, and validate multilingual expression without

penalizing deviation from standard English. Furthermore, the findings reflect the complexity of multilingualism in sociolinguistic contexts. Subgroup 1 illustrates how individual multilinguals use language to navigate peer norms and identity, while Subgroup 2 reveals the challenges of adapting language use in both formal and informal settings. Heller (2011) and Deumert (2011) support the idea that multilingual speakers often adjust their language based on situational context and interlocutor proficiency.

Gender also plays a pivotal role. Schilling (2011) notes that female learners tend to adopt standard and prestigious language forms, as seen in Subgroup 2. In contrast, Subgroup 1 males display more vernacular and non-standard features. Cultural and ethnic identities, as emphasized by Fought (2011), shape students' speech patterns and influence their classroom engagement.

Motivation and learner identity further affect language acquisition. Krashen's affective filter hypothesis applies to Umida, who benefits from positive self-esteem and visual learning. In contrast, Akmal's kinesthetic learning style requires interactive approaches.

Pedagogically, differentiation and culturally responsive teaching are essential. Communicative Language Teaching (CLT), Task-Based Language Teaching (TBLT), and Content-Based Instruction (CBI) offer tailored strategies to meet diverse learner needs. Code-switching activities, accent integration, and culturally relevant materials enhance engagement and promote language ownership.

Conclusion. This study demonstrates how Artificial Intelligence, when ethically and strategically applied, can enhance sociolinguistic research and language education. In Uzbekistan's multilingual classrooms, AI tools provide a nuanced lens for analyzing how identity, motivation, and environment shape language learning. Future applications could include real-time classroom feedback systems, automated dialect recognition, and AI-informed individualized learning plans.

Educators and researchers are encouraged to adopt AI not merely as a diagnostic tool but as a co-investigator—analyzing not only what students say but how, why, and in what social context. When blended with sociolinguistic theory, AI can transform language education into an inclusive, adaptive, and empowering experience. Additionally, this study underscores the importance of understanding the sociolinguistic diversity within multilingual classrooms. Teachers must recognize how factors such as age, gender, socioeconomic status, ethnicity, and linguistic background shape language learning. By implementing equitable teaching practices and responsive assessment strategies, educators can foster inclusivity and empower all learners.

Subgroup 1 benefits from skill-based approaches emphasizing fluency and speaking, while Subgroup 2 requires motivational and contextual support to navigate transitions from formal to informal environments. Understanding ethnicity as a sociocultural construct, as emphasized by Fought (2011), is crucial in creating affirming and effective learning spaces. As Asian Englishes evolve, so do the linguistic identities of learners, making the teacher's role in guiding language development both critical and transformative.

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**TIL IQTISODI KOGNITIV TAMOYIL SIFATIDA
ЯЗЫКОВАЯ ЭКОНОМИЯ КАК КОГНИТИВНЫЙ ПРИНЦИП
LINGUISTIC ECONOMY AS A COGNITIVE PRINCIPLE**

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Annotatsiya: Ushbu maqolada kognitiv tamoyillar va ularning shakllanishi haqida so‘z boradi. Shuningdek, kognitiv tamoyillardan biri bo‘lgan til iqtisodi, uning shakllanishi va bugungi zamonaviy stilistikada tutgan o‘rni haqida mulohazalar beriladi. Alluziya stilistik vositasi til iqtisodining yuzaga chiqish vositasi sifatida tanlanib, ingliz va o‘zbek badiiy diskursi parchalari orqali inson bilim tuzilmalarini faollashtirishi tahlil qilinadi. Ushbu stilistik vositaning kognitiv xususiyati tahlil qilinib, tamoyillarning bundagi o‘rni xulosalanadi.

Kalit so‘zlar: til iqtisodi, alluziya, kognitiv stilistika, bilim strukturalari, konsept, intertekstuallik, morfologik tejamkorlik, leksik tejamkorlik, sintaktik tejamkorlik.

Аннотация: В данной статье рассматриваются когнитивные принципы и их формирование. Также обсуждается один из когнитивных принципов — экономика языка, ее становление и место в современной стилистике. Аллюзия выбрана в качестве стилистического средства, через которое экономика языка активизирует структуры человеческого знания на примерах фрагментов английского и узбекского художественного дискурса. Анализируются

когнитивные особенности этого стилистического средства, и делаются выводы о роли принципов в этом контексте.

Ключевые слова: экономия языка, аллюзия, когнитивная стилистика, структуры знаний, концепт, интертекстуальность, морфологическая экономия, лексическая экономия, синтаксическая экономия.

Abstract: This article discusses cognitive principles and their formation. It also reflects on one of the cognitive principles, language economy, its development, and its role in contemporary stylistics. Allusion is chosen as a stylistic device to illustrate the emergence of language economy, analyzing how it activates human knowledge structures through excerpts from English and Uzbek literary discourse. The cognitive characteristics of this stylistic device are analyzed, and conclusions are drawn about the role of these principles in this context.

Key words: language economy, allusion, cognitive stylistics, knowledge structures, concept, intertextuality, morphological economy, lexical economy, syntactic economy.

KIRISH.

Antroposentrik paradigmaning ta'sirida kognitiv tilshunoslik taraqqiy topib, inson ongi va uning ma'lumotni qabul qilish jarayonlari muhim ahamiyat kasb etdi. Shu sababli ham kognitiv tilshunoslik va unga yondosh sohalar bugungi kunda ilmiy izlanishlar uchun asos bo'lib kelmoqda. Matnda ma'lumotlarni berishning turli tamoyillari mavjud bo'lib, xususan, tildan ortiqcha foydalanish, oppozitsiya va contrast, ajratib ko'rsatish, til iqtisodi kabi, ular kognitiv tilshunoslik doirasida o'rganib kelinmoqda. Matnda axborotni taqdim etishning yana bir kognitiv tamoyili bu — til iqtisodi, ya'ni tildan tejamkor foydalanish, kam sonli lingvistik shakllardan foydalanib, ammo ko'proq ma'noga ega bo'lishdir. Biz ushbu maqolada til iqtisodi tamoyilini kognitiv stilistikada tutgan o'rni haqida tahlillar olib boramiz. Ushbu atama ilk bor fransuz tilshunos olimi A. Martinet tomonidan "Économie des changements phonétiques" (fonetik o'zgarishlar iqtisodiyoti) nomli asarida kiritilgan bo'lib, tilning asosiy qonunlaridan birini, ya'ni belgilarni tejashga intilishini bildiradi[3]. Ushbu atama ilk bor 1955 yilda ilmiy muomilaga kiritilgan. A. Martinetning fikriga ko'ra ushbu tamoyil til rivojlanishining asosiy qismi bo'lib, til vositalaridan eng kam foydalanib maksimal aloqa qilishni mumkin. Uning ilmiy izlanishlari asosan fonetik sathdagi tejamkorlik bilan bog'liq bo'lib, bu o'zgarishlarni funksional samaradorlik tamoyiliga asoslangan deb hisoblaydi. Ushbu tamoyil bir qancha stilistik vositalarga asos vazifasini bajaradi. Biz ushbu maqolada aynan alluziyaning shakllanishidatil iqtisodining namoyon bo'lishini tahlil qilamiz.

Adabiyotlar tahlili va metodologiya

Martinet, Benevist, Serebrennikov kabi olimlarning fikrlariga ko'ra til iqtisodi prinsipi tilning rivojlanishi va faoliyat yuritishi uchun zaruriy shart sifatida qaraladi. Til iqtisodiyoti tilning har bir darajasida amalga oshadi: morfologik (shan't, isn't, don't); leksik (prof, lab, ad, USA, INO, CIS); sintaktik (elliptik gaplar, bir bo'g'inli gaplar) [1; 69-b.]. Til iqtisodiyoti muammosi so'z yasash sohasida Kubryakova, Zemskaya, Dyujikova kabi olimlarning izlanishlari tufayli yetarlicha chuqur o'rganilgan [8,12,14], shuningdek, sintaksis darajasida ham Infantova, Reunovalar tomonidan salmoqli ishlar amalga oshirilgan[10]. Keyinchalik G. Lakoff, R. Langaker va D. Kristal kabi tilshunos olimlar kognitiv va funksional yo'nalishda bu tushunchani tilni idrok etish, uzatish va qabul qilish jarayonlarida asosiy kognitiv omil sifatida tahlil qilishgan. Badiiy adabiyotda ingliz yozuvchilari V. Folkner, E. Hemingvey, S. Paz kabilar ushbu til iqtisodini amaliy jihatdan o'z asarlarida ko'rsatib berishgan. O'zbek adabiyotida esa Abdulla Qahhorning uslubi qisqa va ko'p ma'noliligi bilan tanilgan.

Ushbu maqolada kognitiv-lingvistik yondashuv va stilistik tahlil metodlaridan uyg'unlikda foydalaniladi. Avvalo, tanlangan ingliz va o'zbek badiiy matnlarida til iqtisodini amalga oshiruvchi stilistik birliklar, xususan, metafora, alluziya, antonomaziya, ellips kabilar aniqlanadi. Ular orasidan alluziya til iqtisodining yaqqol namunasi sifatida chuqur tahlilga tortiladi. Tahlil qilinayotgan birliklar semantik axborot zichligi, sintaktik qisqalik, assotsatsativ maydon va bilim strukturalari kabi mezonlar asosida baholanadi. Ularning ta'sirida inson ongidagi qanday bilim strukturalari faollashtirilishi haqida so'z yuritiladi.

Muhokama.

Eng muhim holat shundaki, til iqtisodiyoti prinsipi muloqotning turli shakllarida yuzaga chiqq oladi. Og'zaki nutq turida ingliz tili misolida ko'radigan bo'lsak, quyidagi misollarda yaqqol namoyon bo'ladi, bu yerda turli til tejamkorlik vositalaridan foydalaniladi. Morfologik vositalar ichida tejamkorlik og'zaki tilda keng qo'llaniladigan turli qisqartma shakllar mavjud, misol uchun, I'll, he'd, she's, don't. Leksik darajada esa ko'plab qisqartirilgan so'z va iboralar ishlatiladi, xususan, fridge (refrigerator), doc (doctor), comp (computer), ad (advertisement), morning (good morning), bye (good-bye) kabi. Sintaktik darajada esa til iqtisodiyotining turli shakllari mavjud bo'lib, ular elliptik gaplar, bir bo'g'inli gaplar, tugallanmagan gaplar orqali yuzaga keladi. Og'zaki tildagi tejamkorlik tendensiyasi G. Gris tomonidan formulalangan asosiy kommunikativ tamoyillar bilan izohlanadi: *be brief, speak to the point, express yourself clearly, etc.* (qisqacha bo'l, maqsadga muvofiq gapir, fikrni ravshan ifoda et va hokazo)[2].

Shuni ta'kidlash kerakki, til iqtisodiyoti prinsipi matn turlariga qarab turlicha vazifalarni bajaradi va o'ziga xos ahamiyat kasb etadi. Ayniqsa, bu prinsip gazeta matnlari uchun nihoyatda muhimdir. Gazeta nashrlarining o'ziga xos vaqt va joy cheklanganligi kabi shart-sharoitlari tejamkorlikni ahamiyatli qilib qo'yadi. Gazeta maqolalarining, ayniqsa qisqa xabarlarining asosiy vazifasi — o'quvchini xabardor qilishdan iborat. Shu bois unda voqealar izohsiz va tafsilsiz bayon etiladi. Gazeta uslubida til iqtisodiyotining asosiy vositasi turli xil qisqartmalardan foydalanishdir: mamlakatlar va shaharlar nomlari, siyosiy tashkilotlar, kompaniyalar va firmalar, davlat va jamoat tashkilotlari hamda shaxslar: UK (United Kingdom of Great Britain and Northern Ireland), NY (New York), UNO (United Nations Organization), BBC (British Broadcasting Company), P.M. (Prime Minister), M.P. (Member of Parliament) [1;70-b.].

Ilmiy matnlar, umuman olganda, juda hajmli bo'lishiga qaramay, qisqartirilgan so'zlardan keng foydalanish bilan ajralib turadi, misol uchun, prof, doc, lab, fig. kabi. Ilmiy matnlarning o'ziga xos xususiyati — "individual qisqartmalar"dan foydalanishdir. Albatta, bunday qisqartmalar kiritilishi va tushuntirilishi lozim: SD (stylistic device), FS (functional style), OE (Old English), COD (Concise Oxford Dictionary) [1;70-b.].

Ushbu maqolada bizning asosiy e'tiborimiz aynan badiiy matnlarda til tejamkorligining stilistik ahamiyani namoyon qilishga qaratiladi. Stilistikada bu muammo yetarlicha yoritilmagan. Taniqli o'zbek lingvist olimasi D. Ashurovaning izlanishlari orqali ushbu sohaning rivojiga salmoqli hissa qo'shilgan. Badiiy matnda til iqtisodiga asoslanuvchi bir qancha stilistik vositalar mavjud bo'lib, antonomaziya, alluziya, metafora, metonimiya kabilar shular jumlasidan. Shu bilan birga, tahlillar shuni ko'rsatadiki, qator stilistik usullar til iqtisodiyotini yuzaga keltiradi, bu esa bir tomondan badiiy matnning ixchamlashishiga, boshqa tomondan esa uning axborot sig'imi ortishiga xizmat qiladi. Ushbu stilistik vositalar konseptual integratsiya mexanizmi asoslanganligi sababli ham shakl jihatdan ixcham, ammo mazmun jihatdan chuqur bo'ladi. Maqolamizning quyidagi qismlarida esa ushbu stilistik vositalardan alluziya ingliz va o'zbek badiiy diskursidagi parchalar bilan qiyosiy tahlilga tortiladi va har ikki tilda ifodalanish xususiyatlariga e'tibor qaratiladi.

Til tejamkorligiga asoslanuvchi intertekstuallik hodisasi badiiy diskursning ajralmas qismlaridan biri hisoblanadi. Ushbu hodisani yuzaga keltirish uchun bir qancha stilistik vositalar mavjud bo'lib, ular orasida alluziya keng tarqalgan stilistik vositalardan biri hisoblanadi. Alluziya badiiy matnda boshqa manbalarning qismlarini ishlatib, ularga ishora qilishni ifodalaydi. Aniqroq aytadigan bo'lsak, alluziv qismlar matnga o'zlariga aloqador qo'shimcha ma'lumotlarni ixcham shaklni saqlab qolgan

holda olib kirish vazifasini bajaradi. Alluziya orqali intertekstuallik ategoriyasi shakllanadi. Ushbu kategoriya matnning keng tarqalgan kategoriyalardan biri bo‘lib, undan foydalanish muallif xohishiga ko‘ra amalga oshadi. Alluziya qo‘llanilganda manba matn (precedent text) hamda qabul qiluvchi matn (recipient text) vujudga keladi. Ushbu stilistik vosita ingliz va o‘zbek adabiyotida keng tarqalgan bo‘lib, quyidagi misollarda buni tahlil qilamiz.

Misol uchun, Sheldonning “The sky is falling” asarida quyidagi parchani ko‘rishimiz mumkin:

Matt shook his head. It is like “Alice in Wonderland”. This gets curiouser and curiouser.[4]

Ushbu parchada “Alisa mo‘jizalar mamalakatida” asariga ishora qilinadi. Birgina ushbu asarning nomi orqali butun asarning mazmuni va voqealar tasviri asarga kiritiladi, ammo matndagi ixcham shakl saqlanib qoladi. Bu birikma orqali yozuvchi voqealar rivoji qiziqroq bo‘lib borishiga ishora qilmoqchi va shuningdek, buni Alisaning har bir ajoyibotga duch kelganda “getting curiouser and curiouser” degan nutq parchasini ham maqsadli tarzda ishlatgan. Ushbu holatda Sheldonning “the sky is falling” asari qabul qiluvchi matn rolida va ishora qilinayotgan “Alice in Wonderland” esa manba matni hisoblanadi. Ushbu parchada qo‘llangan alluziya inson ongidagi badiiy bilim strukturalarini faollashtiradi va o‘quvchini boshqa bir asarni eslashga undaydi.

Masalan, Th. Dreiserning “Sister Carrie” asarida ishlatilgan **Aladdin** ismi “Arabian Nights”dagi ertakka ishora qiladi. Bu alluziv ism adabiy bilim strukturalarini faollashtirib, Aladinning sehri chiroqni topib, istaklarini ro‘yobga chiqargani bilan Drou obrazining oddiy bir qizda aktrisa iste’dodini tasodifan kashf qilganini qiyoslash imkonini beradi.

Ushbu stilistik vositani o‘zbek adabiyotida she’riy shakllarda ko‘proq uchratishimiz mumkin. She’riy asarlarning hajm ixchamligi va ohangdorligini saqlab qolgan holda, unda chuqurroq ma’no kasb ettirish uchun alluziyadan foydalanish keng tarqalgan. Ushbu stilistik vosita o‘zbek mumtoz adabiyotida *talmeh* san’ati bilan o‘xshash bo‘lib, zamonaviy tilshunoslikda esa alluziya qo‘llanilib kelinmoqda. Bu ikki stilistik vositaning farqi shundaki, *talmeh*da mazkur matndan avval yaratilgan va mavjud bo‘lgan manbalarga ishora qilinadi, asosan o‘tmishga, o‘zidan oldingi davrga, asarlarga, shaxslarga yoki voqealarga ishora mavjud bo‘ladi. Zero, alluziyada zamonaviy voqea-hodisalar, shaxslar yoki buyumlarga ishorani ham ko‘rishimiz mumkin. Quyidagi she’riy parchalarda alluziyaning yuzaga chiqishini tahlil qilamiz.

*Sulaymon saltanatlik podshosen,
Masih anfoslik, Yusufliqosen.[5]*

Ushbu parchada Xorazmiy uchta alluziv ismlardan foydalanadi va hu ikki satr ichiga juda chuqur ma'no va axborotni joylashtirgan. Ushbu baytda tasvirlangan obrazning ta'rifi tarixiy hamda diniy ismlarning tilga olinishi bilan berilgan, ya'ni ushbu ismlarning ma'nosini va ularga aloqador ma'lumotlarni baytdagi ta'rifga yondosh holatda tasvirlash imkonini beradi. Tasavvuf adabiyotida Sulaymon, Masih hamda Yusuf ismlari o'zlarining ta'rifi va xususiyatlariga ega. Sulaymon saltanati va uning boyliklari haqida rivoyatlar tasavvuf adabiyotida juda keng qo'llanuvchi tasvirlardan biri bo'lib, boylik, saltanat borasida ushbu ismni alluziv qo'llash keng tarqalgan. Buyerda tasvirlanayotgan obrazning ilohiy yorga qaratilganligi bois, uning saltanati bitmas tunganmas Sulaymon saltanatiga qiyoslanadi. Bundan tashqari "Masih anfoslik" deya tiriltiruvchi nafasga ega payg'ambarga ishora qiladi. Bu bilan birgina ikki so'z orqali tiriltiruvchi nafasga ega ekanligi yoki shoir o'z yorining nafasini insonga hayot baxsh etuvchidek tasvirlaydi. "Yusufliqo" birligi bilan esa uning go'zalligi tasviri ixchamlashtiriladi. Yusuf payg'ambarning go'zal yuzi va uning tasviri haqidagi rivoyatlarga ishorani ushbu birlik orqali ko'rishimiz mumkin. Bu talmeh san'atida ham intertekstuallik belgisi bo'lib, bunda ham kognitiv jihatdan inson aqliy faoliyatiga ta'sirini ko'rishimiz mumkin. Ushbu uchta ismning qo'llanilishi o'quvchida diniy hamda qisman badiiy bilim strukturalarini faollashtiradi.

Zamonaviy o'zbek adabiyotida ham ushbu holatni kuzatishimiz mumkin. Ko'pgina yozuvchilar she'riy asarlarida asosan tarixiy va badiiy alluziyalarni qo'llaganliklarining gubohi bo'lishimiz mumkin:

*Bobolardan so'z ketsa zinhor,
Bir kalom bor so'z avvalida.
Osmon ilmi tug'ilgan ilk bor
Ko'ragoniy javdallarida.*[15]

Abdulla Oripovning "O'zbekiston" she'ridan olingan yuqoridagi parchada birgina "ko'ragoniy" so'zining ishlatilinishi inson ongidagi tarixiy bilim strukturalarini faollashtiriladi va Mirzo Ulug'bek tomonidan ishlab chiqilgan yulduzlar jadvaliga va astronomiyaga qo'shilgan hissaga ishora qiladi. Ushbu ixcham ko'rinishdagi satrlarning alluziya orqali chuqurlashtirilgan va kengaytirilgan ma'nosi "ko'ragoniy" so'zining asl manbasiga borib taqaladi.

Ko'rinib turibdiki, har ikki tilda ham alluziv birliklar madaniy xoslikka va tarixiy asosga ega. Har bir tilning o'ziga xos madaniyati va tarixi mavjud bo'lib, bu ushbu intertekstuallik kategoriyasida aks etadi. Agar alluziv birlik o'quvchi tomonidan tushinilmasa, uning maqsadi va ko'zlangan vazifasi bajarilmaydi. Shuning uchun ham har ikki tilda ushbu til egalari anglay oladigan va ulardagi bilim strukturalarini faollashtiradigan alluziv birliklarni ko'rishimiz mumkin. Ammo, globallashtirish jarayoni

sababli boshqa tilga yoki madaniyatga xos bo‘lgan alluziv birliklarning ishlatilinishi ko‘rishimiz mumkin. Bunda ushbu alluziv birliklarning asl manbalari keng ommaga mashhur hamda ma‘lum bo‘lishi maqsadga muvofiq hisblanadi. Zero, shundagini intertekstuallikning vazifasi bajarilgan hamda ko‘zlangan maqsadga erishilgan hisoblanadi. Quyidagi misolda esa aynan mana shunday butun dunyoga mashhur, barcha uchun sevib o‘qilgan, tomosha qilingan sevgi hikoyalari alluziv ishorani ko‘rishimiz mumkin:

*Dezdemon, gunohsiz dilbar,
Jigar qonlaringni ichgan kim?
Bilaman, Otello, bilaman,
Otello haqlimi?..
Shoir jim!..[6]*

Ushbu parcha Usmon Nosirning sevgi mavzusiga bag‘ishlangan “Monolog” she‘ridan olingan bo‘lib, unda qo‘llangan alluziv ismlar ingliz adabiyotining juda mashhur muhabbat haqidagi asarlarning personajlariga tegishli. Shoir sevgining azob-uqubatlari va taqdirini ushbu asarlarga ishora qilish orqali ixcham shaklda saqlagan holda ifoda eta olgan. Bu alluziv ismlar orqali Usmon Nosir inson ongida shakllangan jahon adabiyoti va dramaturgiyasiga oid bilim strukturalarini faollashtiradi va ulardagi ma‘lumotlar orqali ushbu satrlardagi ma‘noni to‘ldirib, chuqurroq mazmun kasb etadi.

Natijalar.

Yuqoridagi tahlillar shuni ko‘rsatadiki:

- Til iqtisodi stilistik vositalarga asos vazifasini bajara oladi;
- Bu stilistik vositalar inson ongidagi bilim strukturalarini faollashtirgani sababli ham kognitiv ahamiyatga ega bo‘ladi;
- Stilistik vositalarning kognitiv xususiyatlari mavjudligi sababli ham, zamonaviy kognitiv stilistikaning shakllanishiga asos bo‘la oladi;
- Kognitiv stilistikada kognitiv tamoyillarning, xususan, til iqtisodining o‘rganilishi stilistik vositalarning inson fikrlashi, bilimlari va ma‘lumotni qabul qilish jarayonidagi ishtirokini tahlil qilishda muhim ro‘l o‘ynaydi.

Xulosa.

Tilshunoslik rivojida antroposentrik paradigmaning shakllanishi inson omilini til o‘rganish hamda undan foydalanishda e‘tibor markaziga qo‘ydi. Shu sababli ham an‘anaviy tilshunoslik yo‘nalishlarida yangi sohalar shakllana boshladi. Kognitiv tamoyillar va ularning zamonaviy stilistikadagi o‘rni ham shu sababli muhim ahamiyat kasb etadi. Zero, antroposentrizm ta‘siri ostida endilikda stilistik vositalar nafaqat lingvistik birliklar bilan, qolaversa, ekstralingvistik birliklar bilan ham tahlilga tortiladi, shu sababli ham, til iqtisodi tamoyili kognitiv jihatdan ahamiyat kasb etib,

stilistik vositalarning shakllanish asosi bo‘lib xizmat qiladi. Yuqorida tahlilga tortilgan alluziya stilistik vositasi ushbu tamoyilning inson bilim strukturalarini faollashtirishdagi o‘rnini yaqqol misollar bilan ko‘rsatib berdi. Boshqa turli stilistik vositalar kelasi ilmiy izlanishlarimizning mavzusi bo‘ladi.

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O‘ZBEKISTON RESPUBLIKASIDA MAKTABGACHA TA’LIMNING RIVOJLANISH ISTIQBOLLARI

Maktabgacha ta’lim tashkilotlari direktor va mutaxassislarini qayta tayyorlash va ularning malakasini oshirish instituti
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Annotatsiya:

Ushbu maqolada O‘zbekiston Respublikasida maktabgacha ta’lim tizimining hozirgi holati tahlil qilinib, uni yanada takomillashtirish va rivojlantirish istiqbollari muhokama qilinadi. Ilmiy va amaliy yondashuvlar asosida sohadagi islohotlar, davlat siyosatining ustuvor yo‘nalishlari va zamonaviy ta’lim talablari tahlil qilinadi.

Kalit so‘zlar: maktabgacha ta’lim, ta’lim tizimi, islohotlar, davlat siyosati, innovatsiya, pedagogika, rivojlanish istiqbollari.

So‘nggi yillarda O‘zbekistonda ta’lim sohasini isloh qilishga katta e’tibor qaratilmoqda. Xususan, maktabgacha ta’lim tizimi jamiyatning barqaror rivojlanishi va kelajak avlod tarbiyasida muhim o‘rin tutadi. Prezident Sh.Mirziyoyev rahbarligida qabul qilingan qator farmon va qarorlar maktabgacha ta’lim tashkilotlarining moddiy-texnik bazasini mustahkamlash, pedagog kadrlarni tayyorlash va bolalarni erta yoshdan bilimga qiziqtirishni rag‘batlantirishga qaratilgan.

Maktabgacha ta’lim bolaning shaxsiy va aqliy rivojlanishida muhim bosqich hisoblanadi. Ilmiy tadqiqotlar shuni ko‘rsatadiki, 3-7 yoshda bolalarning intellektual salohiyati shakllanadi. Demak, maktabgacha ta’lim sifati yuqori bo‘lsa, keyingi ta’lim bosqichlarida muvaffaqiyat imkoniyati oshadi.

O‘zbekistonda maktabgacha ta’limning hozirgi holati: O‘zbekistonda 3 mln nafarga yaqin 3–7 yoshli bola bor. Ularni maktabgacha ta’lim bilan qamrab olish darajasi 74 foizni tashkil qilmoqda. Mamlakatda bu ko‘rsatkichni 2026-yilgacha 80 foizga, 2030-yilga borib, 100 foizga yetkazish reja qilingan.

Respublikadagi jami maktabgacha ta’lim tashkilotlarining 6780 tasi davlat bog‘chalari, 27 162 tasi esa nodavlat tashkilot hisoblanadi.

Nodavlat MTTlar tarkibi: xususiy — 847 ta; oilaviy — 24 ming 927 ta; DXSH asosidagi tashkilotlar — 1388 ta. Davlat va xususiy MTTlar soni ortib bormoqda, shu bilan birga, "bolalarni erta rivojlantirish markazlari" kengaymoqda.

Maktabgacha ta’lim tashkilotlarida elektron navbat va raqamli boshqaruv tizimlari joriy etildi. Jumladan, “Bolalar bog‘chasi” – MTTlarda ta’limni boshqarish axborot

tizimi bo‘lib, platforma 2018-yil 1-apreldan hozirgi kunga qadar faoliyat yuritib kelmoqda. Boshqaruvda edo.ijro.uz, e-huquqshunos kabi platformalarning joriy etilishi shaffoflikni ta‘minlash, xodimlarni ish faoliyatlarini yengillashtirish uchun amalga oshirilgan.

Ta‘limiy platformalardan “Bolalik akademiyasi”, “Bebbo”, “Khan academy kids” kabi platformalar maktabgacha ta‘lim tizimi xodimlari va ota-onalar uchun qulaylik yaratish maqsadida yaratilgan bo‘lib, bolalarning psixik rivojlanishi, ularning yoshiga mos ravishda beriladigan bilimlar, mutaxassislardan farzand tarbiyasiga oid maslahatlar olish, bolalar rivojlanshiga yordam beradigan kundalik o‘yinlar va g‘oyalar haqida ma‘lumotlar olishlari mumkin.

Qabul qilingan normativ-huquqiy hujjatlar:

O‘zbekiston Respublikasining 2019-yil 16 dekabrda qabul qilingan “Maktabgacha ta‘lim va tarbiya to‘g‘risida”gi Qonuni sohadagi huquqiy asoslarni belgilab berdi. Qonun bilan, maktabgacha ta‘lim va tarbiya sohasidagi davlat siyosatining asosiy yo‘nalishlari, shuningdek, maktabgacha ta‘lim va tarbiya olishga doir davlat kafolatlari aniq belgilab berildi. Xususan, davlat har bir bolaning umumiy o‘rta ta‘lim tashkilotiga o‘qishga kirishidan bir yil oldin davlat maktabgacha ta‘lim tashkilotlarida umumiy o‘rta ta‘limga majburiy bir yillik tayyorgarlikdan o‘tishga bo‘lgan huquqini kafolatladi. **2022–2026 yillarga** mo‘ljallangan Yangi O‘zbekistonning Taraqqiyot strategiyasi ta‘lim sohasidagi islohotlar alohida yo‘nalish sifatida belgilab qo‘yilgan. Taraqqiyot strategiyasida **ta‘lim sifatini oshirish** bo‘yicha belgilangan vazifalar doirasida 2022-yilda nodavlat maktabgacha ta‘lim tashkilotlari va maktablarga farzandlarini yuborayotgan ota-onalarning oyiga **3 million so‘mgacha** bo‘lgan to‘lovlari **daromad solig‘idan ozod etilishi belgilab qo‘yilgan.**

Yuqoridagi quvonarli holatlar bilan birga hal etilishi lozim bo‘lgan muammolar va masalalar boligini qo‘rishimiz mumkin:

Chekka hududlarda MTTlarda qamrov darajasi pastligi sababi, ba‘zi hududlarda ota-onalar mavsumiy ishlashlari, buning natijasida esa bolalar faqatgina ish mavsumida MTTga qatnashlari bolalar qamrovi darajasiga o‘z ta‘sirini o‘tkazmoqda.

Davlat va xususiy MTTlar sonining ortib borishi, maktabgacha ta‘limda mehnat bozori tendensiyalari shuni ko‘rsatmoqdaki, pedagog kadrlarga bo‘lgan ehtiyojning ortishi va ularning malakasiga qo‘yilayotgan talabning yuqorilashi mavjud muammolarni yuzaga chiqarib qo‘ydi.

Ta‘lim mazmunini maktabgacha ta‘limda mehnat bozori tendensiyalariga mos ravishda yangilanib borishi zarurligini ko‘rsatmoqda.

O‘zbekiston ta‘lim sohasidagi halqaro tajribalarni o‘rganish orqali o‘z yo‘nalishlarini belgilamoqda, masalan:

Fin ta'lim tizimining "o'yin orqali o'qitish" modeli;

YUNISEF bilan hamkorlikda maktabgacha ta'limda **inklyuziv ta'lim, turli rag'batlantiruvchi dasturlar** va boshqalar.

Maktabgacha ta'limni **rivojlantirish istiqbollarini quyidagilarda deb belgiladik:** davlat-xususiy sheriklikni yanada rivojlantirish; pedagog kadrlar tayyorlash tizimini takomillashtirish; MTTlarda ikkinchi til sifatida dunyo tili hisoblangan ingliz tili, yangi pedagogik texnologiyalar va interaktiv metodlarni joriy etish; bolalar psixologiyasi va inklyuziv ta'limga alohida e'tibor qaratish.

O'zbekistonda maktabgacha ta'lim tizimidagi islohotlar ijobiy samaralar bermoqda. Ammo bu jarayonni yanada chuqurlashtirish uchun aniq strategiya va innovatsion yondashuvlar talab etiladi. Maktabgacha ta'lim sohasini rivojlantirish — mamlakatning intellektual kelajagini ta'minlashning asosiy omillaridan biridir.

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THE SYMBOLIC AND ARTISTIC FEATURES OF THE “EYE” IN CLASSICAL UZBEK AND ENGLISH POETRY

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Annotation

This article explores the symbolic and artistic importance of the "eye" in classical Uzbek and English poetry. The eye motif stands out as one of the most potent poetic images, symbolizing love, spiritual perception, and aesthetic beauty. Through an analysis of selected works by Alisher Navoi, Babur, Mashrab, and Ogahiy, in conjunction with those of William Shakespeare, John Donne, and Geoffrey Chaucer, the study uncovers both the universal and culturally unique dimensions of this symbol. The article highlights how the eye serves not just as a physical element but also as a philosophical and spiritual metaphor.

Keywords: symbolism, classical poetry, eye, Navoi, Shakespeare, Sufism, metaphor

Аннотация:

В данной статье рассматривается символическое и художественное значение образа «глаза» в классической узбекской и английской поэзии. Мотив глаза является одним из наиболее сильных поэтических образов, символизирующих любовь, духовное прозрение и эстетическую красоту. Анализируются произведения Алишера Навои, Бабура, Машраба и Огахий, а также Уильяма Шекспира, Джона Донна и Джеффри Чосера. Исследование показывает как универсальные, так и культурно-специфические аспекты данного символа.

Ключевые слова: символика, классическая поэзия, глаз, Навои, Шекспир, суфизм, метафора

INTRODUCTION

Symbols are one of the most vital artistic tools in poetry. The human eye, serving as a universal symbol, has been deeply interpreted across various literary traditions. In classical Uzbek poetry, the eye signifies beauty, passion, spiritual insight, and mystical revelation, whereas in English poetry, it acts as a conduit for love, truth, and the reflection of the soul. This article offers a comparative analysis of the "eye" motif in the works of notable Uzbek poets like Navoi, Babur, Mashrab, and Ogahiy, alongside English luminaries such as Shakespeare, Donne, and Chaucer.

Main Body

1. The eye in classical Uzbek poetry

Uzbek classical poets frequently utilized the imagery of the eye in lyrical and mystical settings. For Navoi, the eyes of the beloved represented beauty and served as a source of both happiness and suffering:

“Ko‘zingni jodu qilib, oshiqni band aylading” (Navoi, *Xazoyin ul-maoniy*).

In this context, the beloved's gaze represents the enchanting force of love. As a Sufi poet, Mashrab transcended the eye's mere physical role, viewing it instead as a means of inner perception:

“Ko‘z ochgil, ko‘r, bu dunyo sir emas, haqiqatdir” (Mashrab, *Devon*).

Consequently, the eye serves as a portal to divine truth. In Babur and Ogahiy, the eye mirrors sorrow and yearning, frequently conveyed through tears:

“Ko‘zimning yoshi oqar, dardimni so‘zlamay” (Babur, *Devon*).

The eye serves a complex aesthetic purpose: it simultaneously represents love, desire, mysticism, and beauty.

2. The eye in classical English poetry

In English poetry, the eye holds equal importance. Shakespeare, in Sonnet 132, explicitly connects the beloved's eyes to the emotional destiny of the lover:

“Thine eyes I love, and they, as pitying me...”

In his metaphysical poetry, John Donne employs the eye as a conduit for spirituality:

“Our eye-beams twisted, and did thread / Our eyes upon one double string” (*The Ecstasy*).

In this context, love goes beyond the physical realm and evolves into a spiritual connection. Chaucer frequently employs the gaze in *The Canterbury Tales* to uncover inner morality, transforming the eye into a reflection of the soul.

3. Comparative analysis

Despite the differences in cultural backgrounds between Uzbek and English traditions, the symbolic significance of the eye reveals notable similarities. Both literary traditions view the eye as:

- a representation of beauty (Navoi ↔ Shakespeare),
- a channel for spiritual insight (Mashrab ↔ Donne),
- a reflection of inner truth and emotion (Babur, Ogahiy ↔ Chaucer).

However, the cultural nuances diverge: in Uzbek poetry, the Sufi tradition elevates the eye as a metaphysical instrument for divine understanding, whereas in English poetry, it frequently embodies Renaissance humanism, associating the eye with personal love and individuality.

Conclusion

The theme of the eye in classical Uzbek and English poetry illustrates the universality of human artistic creativity. Both cultures use the eye as a complex symbol that encompasses love, suffering, spirituality, and aesthetic allure. However, while Uzbek poets, who are profoundly influenced by Sufism, present the eye as a mystical route to divine truth, English poets usually focus on its significance in human connections and emotional genuineness. This comparative viewpoint enhances our comprehension of literary symbolism and demonstrates how one single image can bring together different cultures through common human experiences.

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HISTORY OF UZBEK AND UYGHUR LITERATURE

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This article explores the historical development of Uzbek and Uyghur literature as two interconnected branches of Turkic cultural heritage. By tracing their origins from ancient Turkic inscriptions to the flourishing of classical poetry and the transformations of the modern era, the study highlights the common roots and distinctive features of both literatures. Particular attention is paid to the ways in which literature has functioned as a means of cultural continuity, identity formation, and resistance against external domination. The literatures of the Uzbek and Uyghur peoples occupy an important place within the broader framework of Turkic cultural history. Emerging from shared linguistic and cultural traditions, both literatures have evolved through a series of historical epochs, reflecting religious, philosophical, and political changes in Central Asia. They have preserved collective memory, transmitted ethical values, and served as powerful tools of identity construction.

While Uzbek literature is more closely associated with the legacy of Chagatai literature and the cultural flowering of the Timurid Renaissance, Uyghur literature demonstrates a strong reliance on folk traditions, oral storytelling, and didactic writings. Despite these differences, their parallel trajectories reveal common historical foundations and enduring ties.

Early Origins and Common Heritage The earliest evidence of Turkic literary expression can be found in the Orkhon–Enisei inscriptions (8th century), which embody the themes of statehood, loyalty, and heroic struggle. Later, the Uyghur script and Buddhist texts expanded the intellectual horizons of Turkic literature.

Two seminal works stand at the heart of both Uzbek and Uyghur literary heritage:

- *Qutadghu Bilig* (1069–70) by Yusuf Khass Hajib, a didactic poem blending Turkic wisdom with Islamic moral philosophy.
- *Divanu Lughat al-Turk* (1072–74) by Mahmud al-Kashgari, which not only systematized Turkic languages but also preserved proverbs, poems, and ethnographic data.

These texts reflect a shared literary beginning, bridging oral traditions with written scholarship and setting the foundation for later literary developments.

The Classical Era

The classical period marks the crystallization of Uzbek literature and the solidification of Uyghur literary identity.

- In Uzbek literature, Alisher Navoi (1441–1501) transformed Chagatai Turkish into a prestigious literary language, producing lyrical and didactic masterpieces such as *Khamsa* and *Divans*. His vision of language as a tool of cultural dignity had a long-lasting impact. Other figures like Zahiriddin Babur contributed with autobiographical prose (*Baburnama*) and poetry that combined literary elegance with historical depth.
- In Uyghur literature, classical traditions flourished in religious-didactic works, love epics, and folklore-based poetry. Oral epics such as *Tahir and Zohra* or *Ashiq Gharib* preserved social ideals, while mystical poetry expressed spiritual aspirations.

Both literatures shared the influence of Sufism, Persian poetics, and Islamic philosophy, while simultaneously reinforcing Turkic linguistic identity.

The Nineteenth and Early Twentieth Centuries

The 19th century brought profound changes as Central Asia experienced imperial expansion and colonial control. Literature became a platform for reform and national consciousness.

- In Uzbekistan, the *Jadid* movement promoted modern education and intellectual renewal. Figures like Mahmudhoja Behbudi, Abdurauf Fitrat, and Cho‘lpon combined artistic creativity with social critique. Their works emphasized freedom, progress, and cultural revival, often at the cost of political persecution.
- Uyghur literature experienced a parallel awakening. Ibrahim Mutii, Lutpulla Mutellip, and Abdurrehim Ötkür articulated themes of identity, justice, and cultural preservation. Their writings combined lyrical sensitivity with political engagement, reflecting the Uyghurs’ struggle to safeguard their heritage. Literature of the Uighurs in Kazakhstan, having common roots with Uighur literature of Eastern Turkestan (Xinjiang (East Turkistan)-Uighur Autonomous Region of China), has evolved by its own historical way. It has been influenced by all social and political perturbations in Soviet society from the first five-year plans up to perestroika. The mass repressions of the late 1930s adversely affected it. The best sons of the people like writers A. Mukhammadi, N. Israyilov, N.Niyazy, A.Mushrapilov, M.Iminov, M.Adilov and others were killed that time.

Based on rich oral material, democratic and aesthetic traditions of Uighur classical literature as well as on literary traditions of other Turkic peoples, Uighur literature appeared as an important aspect of cultural development of the Uighurs. Fundamentals

of Uighur classical literature were laid by Makhmut Qashqari (“Divan lugat at-turk” – “Dictionary of the Turkic peoples”) and by Yusup Khas-Khajip Balasaghuni (“Qutatqu bilik” – “Beneficial lore”).

Makhmut Qashqari in his “Divan lugat at-turk” – (“Dictionary of the Turkic peoples”) shows many examples of Uighur folklore of the 11th century.

Didactic poem “Qutadgu bilik” – (“Beneficial knowledge”) by Yusup Khas-Khajip Balasaghuni appeared as one of the earliest manuscripts of Uighur literature. In his work, poet, thinker, scholar Yusup Balasaguni discusses meaning and significance of human life; he determines responsibilities and behavioral norms within a society. Along with that, “Qutadgu bilik” gives plentiful of information on social, economic and political relations in the Qarakhanid state.

Doubtless, the works by Makhmut Qashqari and Yusup Khas-Khajip Balasaghuni had a great impact on evolution of all Turkic peoples.

Poem “Khibat-ul Khaqayiq” by Akhmet Yugnaki written in the 12th century also has great importance for development of Uighur literature. It is devoted to moral problems: issues on the struggle between the Goodness and the Evil; generosity and stinginess; modesty and conceit. This poem was widely spread and popular across Central Asia and Kazakhstan.

Literary monument “Qisass-ul-anbiya” (“Story about the Saints”) by Nasreddin Rabguzi emerges as an important source for studying Uighur poetry of the 13th century. Approximately in the late 13th – the beginning of the 14th centuries in Turpan, an epic work “Oguz-nama” by unknown author came into the world and played an important role in development of Uighur literature.

According to Dr. Murat Khamrayev, evolution of Uighur literature could be divided into two large periods: the 10-15th centuries and the 16-19th centuries. Direct descendant from Yusup Balasaguni, Makhut Qashqari and Akhmet Yugnaki, Uighur literature developed further along with literatures of Central Asia and Kazakhstan.

Development of Uighur literature was significantly influenced by a prominent Central Asian poet Alisher Navoi who, according to Mirza Duglat, “was a descendant from Uighur bakhshas, i.e. Uighur secretaries-clerks who wrote some official papers”¹¹. Influence of this poet could be traced in works of Zaleli, Novbati, Khirkati, A.Nazari, B.Nazyma, M.Sairami and others.

A Qashqar poet Khirkati (1634-1724) and his works left a considerable trace in history of Uighur literature. In his poem “Love and labor” (1670) which expresses his outlook and attitude towards people, the author develops a theory that a man has all his/her virtues owing to labor.

Zaleli, a remarkable Uighur poet who lived in the 1st half of the 18th century, created a number of works, which are distinguished by high-level artistry and musicality and are imbued with righteous ideas of humanism and love to Motherland.

Novbati, a well-known poet and a contemporary of Zaleli, is a part of Uighur literature who glorified humanism and justice.

In the late 1800s and early 1900s Uighur literature was enriched by works of talented poets such as Shakrakhun, Arip, Khislat Qashqari. In the 1st half of the 19th century, development of the literature was influenced by works of such poets as Abduraim Nizari, Garibi, Ziyai, and Saburi.

In the second half of the 19th century important political events took place and liberation movement of the Uighur people against the Chinese occupation affected evolution of Uighur literature at that time.

Poets such as Sadyr Palvan, Bilal Nazym, Seit-Mukhammet Kashi, Molla Shakir emerged in the literature of that period. Their works are imbued with profound sympathy with people. They exposed vices of their reality, and called to struggle for liberation from colonial and feudal oppression.¹² The awakening of ethnic self-consciousness of the Uighur people was reflected in their works.

Compositions of Bilal Nazym occupy a special place in Uighur literature. After completing his education at a medrese, Bilal Nazym collected and studied folklore of the Uighurs. Multi-talented poet composed music to his own verses and, playing musical instruments, sang them himself. Bilal Nazym together with his brother Jalaliddin participated in uprising in 1864-1867. Being a participant of the events, Bilal Nazym wrote a book “Kitab-gazat-dar Chin” (“War against Chinese oppression”) in which, using religious terminology, he gives an account of history of Uighur national liberation movement against Qin occupants. In his work “Chanmoza Yusupkhan” Bilal Nazym boldly unmasks greed and treachery of Muslim clergy, and his “Nazugum khaqqida kissa” (“Legend about Nazugum”), a deep innovatory composition, appears as one of the first prose works of Uighur classical literature.

This period thus represents a moment of convergence, where Uzbek and Uyghur intellectuals alike confronted external domination while fostering national consciousness through literature.

Contemporary Developments

In the second half of the 20th century and into the present, Uzbek and Uyghur literatures have continued to evolve under complex socio-political circumstances.

- Uzbek literature features authors such as O‘tkir Hoshimov, Erkin Vohidov, and Abdulla Oripov, whose works explore themes of morality, patriotism, and

philosophical reflection. Contemporary writers increasingly experiment with modern genres while maintaining links to classical traditions.

- Uyghur literature, though subject to political restrictions, remains vibrant. Figures such as Abdurehim Heyit (poet and musician) and Zordun Sabir (novelist) explore memory, cultural survival, and the meaning of identity under pressure. Folklore, song, and modern poetry coexist, preserving continuity with older traditions.

The histories of Uzbek and Uyghur literature reveal both shared origins and unique trajectories. From ancient inscriptions and classical masterpieces to modern novels and poetry, these literatures embody the resilience and creativity of their peoples. They serve as cultural archives, preserving traditions and expressing aspirations for freedom and dignity. In a global context, Uzbek and Uyghur literatures enrich world literature by offering perspectives rooted in Central Asian experiences, blending the universal and the particular. Their continued vitality demonstrates the enduring power of literature to sustain identity, resist erasure, and articulate the human condition.

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TARJIMA AMALIYOTIDA OTA-ONA VA OILA A'ZOLARI KONSEPTI BILAN BOG'LIQ MAQOL VA MATNALARDAN FOYDALANISH STRATEGIYALARI

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Annotatsiya: Maqolada o'zbek va ingliz maqol-matallarini tarjima qilishda ota-ona va oila a'zolari konsepti bilan bog'liq strategiyalar yoritilgan. Asarda semantik ekvivalentlikni saqlash, idiomatik va metaforik qatlamlarni uzatish, madaniy-kontekstual moslik va pedagogik yondashuvning ahamiyati tahlil qilingan. Ushbu strategiyalar tarjimonlarga ota-ona maslahati, mehr-muhabbati va tarbiyaviy qadriyatlarni boshqa tilga badiiy va emotsional jihatdan to'laqonli yetkazishda yordam beradi.

Kalit so'zlar: Tarjima strategiyalari, maqol-matal, ota-ona konsepti, lingvokulturologiya, madaniy moslik, pedagogik yondashuv

Abstract: The article explores strategies for translating Uzbek and English proverbs related to the concept of parents and family members. It emphasizes maintaining semantic equivalence, conveying idiomatic and metaphorical layers, ensuring cultural-contextual adaptation, and applying pedagogical approaches. These strategies enable translators to effectively deliver parental advice, love, and moral values in a linguistically and emotionally enriched manner.

Keywords: Translation strategies, proverbs, parental concept, linguocultural adaptation, cultural equivalence, pedagogical approach

Аннотация: В статье рассматриваются стратегии перевода узбекских и английских пословиц, связанных с концептом родителей и членов семьи. Особое внимание уделено сохранению семантической эквивалентности, передаче идиоматических и метафорических слоёв, культурно-контекстуальной адаптации и педагогическому подходу. Эти стратегии помогают переводчикам полноценно передавать советы родителей, их любовь и воспитательные ценности на другом языке.

Ключевые слова: стратегии перевода, пословицы и поговорки, концепт родителей, лингвокультурная адаптация, культурная эквивалентность, педагогический подход

O‘zbek va ingliz maqol-matallarini tarjima qilish amaliyotida ota-ona va oila a‘zolari konsepti bilan bog‘liq materiallardan foydalanish samarali strategiyalarni ishlab chiqishni talab qiladi. Tarjimon ushbu maqol va matallardan ota-ona maslahati, mehr-muhabbat va tarbiyaviy qadriyatlarni o‘quvchiga aniq va badiiy jihatdan boyitilgan shaklda yetkazish maqsadida foydalanadi. Masalan, o‘zbek matali: *“Ota ko‘rsatgan yo‘l, bola yuragini yoritadi”* tarjima qilinayotganda, semantik ekvivalentlikni saqlash bilan birga, emotsional va metaforik qatlamni ingliz tilida *“The path shown by a father lights the heart of the child”* tarzida ifodalash mumkin.

Strategiyalardan biri kontekstual yondashuv bo‘lib, u maqol va matallarning tarixiy, madaniy va ijtimoiy kontekstini hisobga oladi. O‘zbek matallarida ota-ona konsepti ko‘pincha hayotiy tajriba va axloqiy maslahat bilan bog‘langan bo‘lib, tarjimada ularning fonini anglatuvchi kontekstual izohlar yoki metaforik ekvivalentlar ishlatiladi. Masalan, o‘zbek matali: *“Bola ota so‘zini eshitsa, yo‘ldan adashmaydi”* ingliz tiliga: *“A child who heeds a father’s word rarely strays from the right path”* tarzida tarjima qilinadi.

Shuningdek, ota-ona va oila a‘zolari konsepti bilan bog‘liq maqol va matallardan foydalanishda semantik va pragmatik moslikni saqlash strategiyasi muhim ahamiyatga ega. Tarjimon har bir matalda ota-ona mehr-muhabbati va tarbiyaviy maslahatining mazmunini to‘liq saqlashga harakat qiladi. Misol uchun, o‘zbek matali: *“Ona mehrini asrab, bola qalbini tarbiyalaydi”* ingliz tilida: *“A mother nurtures her love to cultivate her child’s heart”* tarzida badiiy va emotsional qatlam bilan tarjima qilinadi.

Ota-ona va oila a‘zolari konsepti bilan bog‘liq maqol va matallardan foydalanishning yana bir strategiyasi idiomatik va metaforik qatlamni saqlashdir. Ingliz matallarida ko‘pincha metaforik ifodalar orqali ota-ona konsepti uzatiladi, masalan: *“The hand that rocks the cradle rules the world”*. Ushbu matnni o‘zbek tiliga tarjima qilayotganda, ota-ona rolining tarbiyaviy va emotsional ahamiyati saqlanib, *“Qaynoq qo‘l chaqaloqni o‘stiradi, dunyoni boshqaradi”* tarzida badiiy ekvivalent ishlab chiqiladi.

Tarjima amaliyotida ota-ona va oila a‘zolari konsepti bilan bog‘liq matnlardan foydalanishda analogiya va kulturashunoslik strategiyalari ham qo‘llaniladi. Bu strategiya tarjimoni o‘zbek va ingliz tilidagi madaniy qadriyatlarni solishtirish va ularni o‘quvchiga tushunarli tarzda yetkazishga imkon beradi. Masalan, o‘zbek matali: *“Ota ko‘zi ko‘rgan ishni bola ko‘ngli biladi”* ingliz tilida: *“A child perceives the deeds that a father observes”* tarzida tarjima qilinadi, bu esa ota-ona maslahati va tarbiyaviy qadriyatni saqlashga xizmat qiladi.

Bundan tashqari, ota-ona konsepti bilan bog‘liq matnlardan foydalanishda tarjimon real hayotiy vaziyatlar va hikoya elementlarini qo‘shib, matnga emotsional chuqurlik

berishi mumkin. Masalan, o‘zbek matali: *“Ota aytgan so‘z, bola yuragida ildiz otadi”* ingliz tilida: *“A father’s words take root in a child’s heart”* tarzida ifodalanadi, bu esa matnga badiiy va tarbiyaviy qatlamni saqlashga yordam beradi.

Bundan tashqari, tarjima jarayonida ota-ona va oila a‘zolari konsepti bilan bog‘liq maqol va matnlarning stilistik o‘ziga xosligini saqlash strategiyasi muhimdir. Tarjimon matnning og‘zaki ohangini, xalqona uslubini va emotsional yuksakligini ingliz tiliga uzatishda badiiy vositalar, metafora va idiomalarni qo‘llaydi. Masalan, o‘zbek matali: *“Ota so‘zi – qonun, ona mehr-muhabbati – qalbning yo‘li”* ingliz tilida: *“A father’s word is the law, a mother’s love is the heart’s guide”* tarzida ifodalanadi, bu esa ota-ona konseptining emotsional va axloqiy qatlamini saqlashga xizmat qiladi.

Tarjimon ota-ona va oila a‘zolari konsepti bilan bog‘liq matnlardan foydalanishda pedagogik yondashuvni ham qo‘llashi mumkin. Bu yondashuv ota-ona maslahati va tarbiyaviy mazmunni nafaqat lingvistik, balki o‘quvchi psixologiyasi nuqtai nazaridan ham samarali uzatishni nazarda tutadi. Masalan, o‘zbek matali: *“Bola ota ko‘rsatgan yo‘lda tarbiyalanadi, ona qalbni yo‘naltiradi”* ingliz tilida: *“A child is guided on the path shown by the father, while the mother directs the heart”* tarzida tarjima qilinadi, bu esa tarjimaning emotsional va axloqiy qatlamini mustahkamlaydi.

Pedagogik yondashuv tarjimada ota-ona va oila a‘zolari konsepti bilan bog‘liq matnlarda o‘quvchining psixologik qabul qilish xususiyatlarini chuqur hisobga oladi. Bu yondashuv tarjimaga faqat leksik va grammatik aniqlikni saqlash bilan cheklanmay, badiiy, emotsional va axloqiy qatlamlarni ham o‘quvchiga yetkazish imkonini beradi. Masalan, o‘zbek matali: *“Bola ota ko‘rsatgan yo‘lda tarbiyalanadi, ona qalbni yo‘naltiradi”* ingliz tiliga tarjima qilinayotganda, pedagogik yondashuv tarjimonni matnning emotsional ohangini va ota-ona maslahati mazmunini o‘quvchi ongida to‘liq aks ettirishga majbur qiladi. Shu bilan birga, pedagogik yondashuv tarjimaga ota-ona va farzand munosabatlarini ifodalovchi metaforik va idiomatik elementlarni kiritishga yordam beradi, bu esa matnni o‘quvchi uchun tushunarli va didaktik jihatdan boy qiladi.

Pedagogik yondashuvning muhim jihatlaridan biri, ota-ona maslahati va tarbiyaviy qadriyatlarni real hayotiy kontekst bilan bog‘lashdir. Tarjimon matndagi har bir iborani o‘quvchining ijtimoiy va madaniy kontekstini hisobga olgan holda tarjima qilishi kerak. Masalan, o‘zbek matali: *“Ota aytgan so‘z, bola yuragida ildiz otadi”* ingliz tilida: *“A father’s words take root in a child’s heart”* tarzida ifodalanganda, pedagogik yondashuv tarjimonni ota-ona so‘zining emotsional va tarbiyaviy ta‘sirini o‘quvchi ongida aniq aks ettirishga undaydi. Shu tariqa, tarjimon nafaqat semantik ekvivalentlikni, balki badiiy va pedagogik ta‘sirni ham saqlashi zarur.

Pedagogik yondashuv tarjimada ota-ona konsepti bilan bog‘liq matnlarda axloqiy va tarbiyaviy qadriyatlarni mustahkamlashga imkon beradi. Masalan, o‘zbek matali: *“Bola ota ko‘rsatgan yo‘lda yuradi, ona esa qalbini o‘rgatadi”* ingliz tilida: *“A child follows the path shown by the father, while the mother teaches the heart”* tarzida tarjima qilinadi. Tarjimon pedagogik yondashuvdan foydalanganda, ota-ona maslahati va mehr-muhabbatining o‘quvchiga yetadigan ta‘sirini maksimal darajada oshiradi. Bu, ayniqsa, bolalar va yosh o‘quvchilar uchun mo‘ljallangan matnlarda ahamiyatli bo‘ladi.

Bundan tashqari, pedagogik yondashuv tarjimaga hayotiy vaziyatlar, hikoya elementlari va real misollarni qo‘shishga imkon beradi. Bu yondashuv tarjimonni matndagi ota-ona va farzand munosabatlarini o‘quvchi uchun jonli va tushunarli tarzda uzatishga yo‘naltiradi. Masalan, o‘zbek matali: *“Bola ota so‘zini eshitsu, yo‘ldan adashmaydi”* ingliz tilida: *“A child who heeds a father’s word rarely strays from the right path”* tarzida tarjima qilinadi. Shu orqali tarjima matni o‘quvchida nafaqat semantik tushuncha, balki axloqiy va emotsional reaksiyani ham uyg‘otadi.

Pedagogik yondashuvning yana bir muhim jihati — matnning didaktik qatlamini saqlashdir. Tarjimon ota-ona va oila a‘zolari konsepti bilan bog‘liq matni tarjima qilayotganda, o‘quvchiga matndagi axloqiy, tarbiyaviy va badiiy qadriyatlarni yetkazishga harakat qiladi. Masalan, o‘zbek matali: *“Ota so‘zi qonun, ona mehr-muhabbati qalbning yo‘li”* ingliz tilida: *“A father’s word is the law, a mother’s love is the heart’s guide¹”* tarzida tarjima qilinadi. Bu yondashuv ota-ona konseptining emotsional, metaforik va axloqiy qatlamlarini uyg‘unlashtirishga yordam beradi.

Shuningdek, pedagogik yondashuv tarjimaga o‘quvchi yoshiga mos til uslublarini tanlashni ham kiritadi. Bolalar va yosh o‘quvchilar uchun tarjima matni oson tushunarli, lekin emotsional va tarbiyaviy mazmuni boyitadigan uslubda bo‘lishi kerak. Tarjimon badiiy, metaforik va idiomatik elementlarni pedagogik yondashuv orqali matnga moslashtiradi. Masalan, *“Ota ko‘rsatgan yo‘l, bola yuragini yoritadi”* iborasini oddiy lekin ta‘sirchan uslubda tarjima qilish, o‘quvchida ota-ona maslahatining ahamiyatini his qilish imkonini beradi.

Pedagogik yondashuv tarjimada ota-ona konsepti bilan bog‘liq matnlarda tarbiyaviy maqsadni ham amalga oshiradi. Tarjimon o‘quvchiga ota-ona maslahati va mehr-muhabbatini tushuntiradi, ularni hayotiy vaziyatlarda qo‘llashga undaydi. Masalan, o‘zbek matali: *“Ona mehrini asrab, bola qalbini tarbiyalaydi”* ingliz tilida: *“A mother nurtures her love to cultivate her child’s heart”* tarzida tarjima qilinadi. Shu tariqa

¹ Longman T, Garland DE. Proverbs. Grand Rapids, MI: Zondervan; 2009. 425 p.

tarjima nafaqat matni tushunishga, balki o'quvchining axloqiy va tarbiyaviy rivojlanishiga ham xizmat qiladi.

Pedagogik yondashuv, shuningdek, tarjimaning lingvokulturologik samaradorligini oshiradi. Tarjimon o'zbek va ingliz tilidagi ota-ona maslahati, mehr-muhabbati va tarbiyaviy qatlamlarni saqlash orqali matnning madaniy va emotsional xususiyatlarini uzatadi. Bu yondashuv tarjimada ota-ona konsepti bilan bog'liq maqol va matnlarni o'quvchi uchun yanada jonli va didaktik jihatdan boy qiladi, shuningdek, tarjima sifatini yuqori darajada ta'minlaydi.

Ota-ona konsepti va oilaviy qadriyatlar bilan bog'liq maqol va matallarning tarjimasi lingvistik jarayon bo'lishi bilan birga, chuqur madaniy va ijtimoiy mohiyatga ega ekanligi ko'rinadi. Chunki maqol – bu xalqning tarixiy xotirasi, dunyoqarashi, qadriyatlari va turmush tarzining qisqa, ammo mazmunli badiiy ifodasidir. Shu bois ota-onaga oid maqollarni boshqa tilga o'tkazish nafaqat semantik, balki ma'naviy va tarbiyaviy qatlamni ham qamrab oladi.

Maqollarning asosiy vazifalaridan biri – tarbiyaviylikdir. O'zbek xalq og'zaki ijodida ota-onani ulug'lash, ularning duosini olish, mehr va hurmat ko'rsatish eng oliy qadriyat sifatida ifodalangan. Ingliz xalq maqollarida esa ko'proq shaxsiy erkinlik, mustaqillik, individual mas'uliyat va oilaviy munosabatlarning huquqiy-axloqiy jihatlari aks etadi. Masalan, o'zbek tilidagi *“Ota-onang duosini ol, dunyo seniki bo'lur”* kabi maqollar diniy-madaniy tushunchalar bilan bog'liq bo'lsa, ingliz tilidagi *“Charity begins at home”* (Saxiylik uydan boshlanadi) kabi maqollar oilaviy qadriyatlarni ijtimoiy mas'uliyat bilan uyg'unlashtiradi. Bu esa tarjimada so'zma-so'z yondashuvni emas, balki mazmuniy ekvivalentlikni talab qiladi.

Tarjima jarayonida eng katta muammo – metaforik obrazlarning mos kelmasligidir. Masalan, o'zbek tilida ota-ona *“qo'riqchi farishta”*, *“duo manbai”*, *“nur sochuvchi quyosh”* sifatida tasvirlansa, ingliz madaniyatida ko'proq *“advisor”* (maslahatchi), *“protector”* (himoyachi) yoki *“role model”* (namuna) kabi obrazlar ishlatiladi. Demak, tarjimon konnotativ ma'nolarni ham hisobga olishi, faqat so'zning yuzaki mazmuni bilan cheklanmasligi lozim.

Bundan tashqari, maqollarda axloqiy qatlam ham muhim o'rin tutadi. O'zbek maqollarida ota-onani rozi qilish, ularga itoatkorlik, ulug'lash ustuvor o'rin egallaydi: *“Ota-onani hurmat qilgan elda aziz bo'lur”*. Ingliz tilida esa ota-onaning farzand oldidagi mas'uliyati ko'proq ta'kidlanadi: *“What is learned in the cradle is carried to the grave”* (Beshikda o'rganilgan narsa qabrga qadar davom etadi). Bu ikki yondashuvning tarjimada uyg'unlashuvi – madaniyatlararo ko'prik vazifasini bajaradi. Madaniy qatlam esa yanada murakkabdir. Chunki har bir xalqning tarixi va urf-odatlariga asoslangan maqollar boshqa millat uchun notanish bo'lishi mumkin.

Masalan, o‘zbek maqollarida ota-onaning duosi, diniy e‘tiqodlar, islomiy qadriyatlar kuchli ifodalansa, ingliz maqollarida xristian madaniyati, Bibliya obrazlari yoki G‘arbona individualistik qadriyatlar asosiy o‘rin egallaydi. Tarjimon ana shu farqlarni yengib o‘tishda adaptatsiya (moslashtirish), izohli tarjima yoki ekvivalent maqol topish kabi usullardan foydalanishi lozim.

Lingvokulturologik yondashuv shuni ko‘rsatadiki, maqollarni tarjima qilishda faqat tilning grammatik va leksik imkoniyatlari emas, balki xalqning milliy mentaliteti, qadriyatlar tizimi, dunyoqarashi ham inobatga olinishi kerak. Chunki maqollar o‘zida xalqning tarbiyaviy tajribasini mujassam etgan holda, turli madaniyatlarning o‘ziga xosliklarini ham ko‘rsatib beradi.

Umuman olganda, ota-ona konseptiga oid maqollarni tarjima qilishda quyidagi muhim tamoyillarni belgilash mumkin:

- **Ekvivalentlik** – semantik mazmuni yo‘qotmaslik, asosiy g‘oyani boshqa tilga mos ekvivalent orqali yetkazish;
- **Adekvatlik** – tarjimani qabul qiluvchi madaniyat uchun tushunarli va tabiiy shaklda ifodalash;
- **Lingvokulturologik moslik** – madaniy obrazlar, ramziy tushunchalar va axloqiy nasihatlarini to‘liq aks ettirish.

Shunday qilib, ota-onaga oid maqol va matallarni tarjima qilish nafaqat lingvistik vazifa, balki xalqning ma‘naviy dunyosini ochib beruvchi jarayon ekanligi ayon bo‘ladi. Bu jarayon turli xalqlarni bir-biriga yaqinlashtiradi, madaniy almashinuvni kuchaytiradi va millatlararo o‘zaro tushunishni mustahkamlaydi. Shu nuqtai nazardan, maqollar tarjimasi nafaqat tilshunoslik, balki madaniyatshunoslik, psixologiya va pedagogika bilan ham chambarchas bog‘liqdir.

Natijada, tarjima amaliyotida ota-ona va oila a‘zolari konsepti bilan bog‘liq maqol va matnlardan foydalanish strategiyalari semantik ekvivalentlikni saqlash, metaforik va idiomatik qatlamni uzatish, emotsional va tarbiyaviy mazmuni boyitish, stilistik o‘ziga xoslikni saqlash va madaniy-kontekstual jihatlarni hisobga olishga yo‘naltiriladi. Bu strategiyalar tarjimaning lingvokulturologik samaradorligini oshiradi va o‘quvchiga ota-ona konsepti bilan bog‘liq badiiy, axloqiy va madaniy qatlamlarni to‘liq yetkazish imkonini beradi.

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EUPHEMISMS: USAGE, FUNCTIONS AND THEIR IMPACTS IN EVERYDAY CONVERSATION IN ENGLISH AND UZBEK LANGUAGES

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Abstract: This article provides an overview of the historical definition, motives, functions and linguistic tools of euphemism. It also talks about the most effective and common types of euphemisms. It explores how euphemisms are used to soften harsh realities, maintain politeness, and facilitate sensitive conversations in various social and professional contexts. The study categorizes euphemisms, discusses their roles in communication mainly in everyday contexts and provides numerous examples from everyday language. The findings highlight the importance of euphemisms in enhancing communication and fostering cross-cultural understanding. The article concludes that euphemisms are versatile linguistic tools.

Keywords: historical euphemisms, phenomenon of euphemism, synonym, examples, functional euphemisms, conversation

Euphemisms are language devices that substitute gentler terms for direct and often harsh ones. The purpose of this approach is to minimize potential offense or discomfort by communicating delicate or uncomfortable topics in a less harsh manner. Euphemisms, according to Allan and Burrige (1991), are a tool for maintaining politeness and controlling social interactions. This phenomena is common in many artistic mediums, including literature and film, as well as in daily conversation. According to Crystal (2003), euphemisms are important because they help to smooth the introduction of crucial plot points, characters.

The English word euphemism can be traced back for the first time in a book written in 1656 by Thomas Blount, *Glossographia* [Burchfield 1985: 13], and comes from Greek *euphèmos*, which is itself derived from the adjective *euphèmos*, of good (from *eugood*, and *phèmi*, I say). Euphemisms have been defined by linguists differently. Most linguists have taken into consideration while speaking about the reasons why euphemisms emerge in language. Allan and Burrige, for instance, refer to euphemisms as "deodorizing spray and perfis (Allan & Burrige, 1991). William Lutz focuses on ethical considerations as well and calls the euphemism the morality of the rhetoric" (Lutz 1987).

Crespo Fernandez emphasizes the importance of euphemisms in everyday speech and treats them as a form of verbal behavior" (Ferminder, 2005) Fairclough also consider "euphemism as an everyday, comprehensive phenomenon, which serves a specific, functional purpose in social discourse" (Faclough, 2005) Meanwhile, there are linguists who treat expenses a source of deception. Lacone thinks that euphemises can hide seemingly simple and straightforward words behind deceptive at overly complex ones (Lacone, 2003). Elena Mies indicates "euphemizing, undoubtedly serves as a linguistic bridge to indirectness fat tends to dominate human communication in the modern era" (Miha, 2005). LaRocq (2006) aan aihances this opinion, emphasizing that "euphemisms which deal with political, military and commercial concepts can be particularly deceptive and commovential".

Euphemisms definitely have a big impact on everyday language. They can soften harsh realities, maintain politeness, or even change how we perceive certain ideas or situations. They can express social sensitivity and politeness by softening negative concepts. Euphemisms are often used to talk about uncomfortable or taboo topics—death, illness, and failure come to mind. For example, saying someone "passed away" instead of "died" makes the topic less harsh. They also assist in avoiding offense, such as certain euphemisms help avoid offense, especially when talking about sensitive topics like race, gender, or class. For example, "differently-abled" instead of "disabled," or "undocumented" instead of "illegal immigrant" can be used in conversation to be more polite. They also express cultural norms as different cultures have unique euphemisms that reflect their societal values and norms, which could be interesting to touch on. For instance, some societies avoid direct confrontation or negative statements, using euphemisms to soften criticism.

The evolution of political correctness often relies on euphemisms to avoid addressing certain groups or making harmful statements. But there's also debate about whether euphemisms are used to hide the truth or just soften language. In the corporate world, euphemisms are frequently used to downplay negative outcomes. For example, "rightsizing" or "downsizing" instead of "layoffs," or "streamlining operations" to refer to cost-cutting measures. Moreover, in wartime, euphemisms like "collateral damage" for civilian casualties or "neutralizing a threat" for killing someone are used to avoid the emotional weight of the actual terms.

Euphemisms can also have a psychological impact on both the speaker and the recipient. Euphemisms can help people cope with uncomfortable situations. For instance, using "passed away" might make it easier for someone to process the idea of death. This could lead to a deeper discussion of how language shapes our understanding and emotional responses. Over time, euphemisms may lose their ability to soften the

harshness of a term as people become more aware of their underlying meanings. For example, "ethnic cleansing" was once a euphemism for genocide, but it has since become recognized as a euphemism for mass violence, and new terms might emerge. On the other hand, euphemisms often carry an ironic or humorous element. For example, calling a toilet "the restroom" or a job you hate "a career opportunity" can have a comedic effect when the true meaning is clear. This adds a layer of complexity to how euphemisms function in everyday speech. Euphemisms have the power to shape how we perceive certain events or concepts. By choosing one word over another, we can shift the emotional tone or even the ethical judgment of a situation. In advertising and media, euphemisms are often used to make products or services seem more appealing. For example, "natural flavors" or "freshly prepared" can make something sound more wholesome than it might actually be.

Euphemisms are often used in daily conversations to discuss delicate, uncomfortable, or otherwise difficult topics. If we analyse the following examples in detail: *Passed away instead of died – this euphemism softens the harshness of death, offering a gentler way to discuss someone's passing. In context: "I was deeply saddened to hear that your grandmother has passed away." *Economically disadvantaged instead of poor – this phrasal euphemism discusses someone's financial situation more gently, emphasizing their lack of financial resources without the negative connotations of "poor." In speech: "The charity aims to provide support for economically disadvantaged families in the community." *On the streets instead of homeless – it describes someone as "on the streets" offering a less harsh way to refer to their lack of permanent housing. In usage: "There are several organizations working to help those who are on the streets find stable housing." *Between jobs instead of unemployed – this euphemism frames unemployment as a temporary and less severe situation, often used to present job loss in a more positive light. To clarify, "I'm currently between jobs, but I'm actively looking for new opportunities." *senior citizen instead of old person – referring to someone as a "senior citizen" shows respect and acknowledges their age without the potentially derogatory connotations of "old." Example: "Senior citizens can receive discounts at many local stores and services." *let go instead of fired – This phrase softens the blow of job loss, making it sound less severe and more considerate. Example: "Due to budget cuts, the company had to let go of several employees. These examples of euphemisms in everyday contexts can be shown as vivid examples of their usage and function in language

To conclude, at the end of our article, we should say that euphemisms are still important in the process of human speech as an important language tool that positively conveys some negative thoughts to the listener. the cultural environment is a powerful force in

shaping how euphemisms manifest in language. Euphemisms mainly serve to replace offensive words with positive (non-offensive) words.

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O‘ZBEK TILINING ME‘YORIYLIK TAMOVILLARI XUSUSIDA

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Annotatsiya: Ushbu maqolada tilning aloqa, xabar, ta’sir etish kabi vazifalarni bajarishda yetakchi sanalib, imkoniyatlari kengayib borishi natijasida, kishilik jamiyati to‘plagan tajriba va bilimlarni kelajak avlodlarga etkazishda ulug‘vor ijtimoiy vazifa bajarishi va shu bilan birga o‘z me‘yoriylik tamoyillariga ega bo‘lib borishi haqida so‘z boradi.

Kalit so‘zlar: til, aloqa, me‘yor, innovatsiya, ta’lim tizimi.

Til shakllanib va rivojlanib borishi davomida uzoq tarixiy yo‘lni bosib o‘tadi. Ushbu jarayonda, asta-sekinlik bilan takomillashib boradi. Bu holat uning ichki qurilishida, amalda bo‘lish qoidalarining ma’lum bir tizimga kela borishida kuzatiladi. ”Ichki qurilish nuqtai nazaridan til ma’lum miqdordagi bir-biri bilan chambarchas bog‘liq bo‘lgan til birliklarining yig‘indisi va ana shu birliklardan foydalanish qoidalaridan tashkil topgan murakkab sistemadir”. Ushbu tizimning mavjud bo‘lishi me‘yor degan atamaning dunyoga kelishiga sababchidir. Demak, me‘yor tilning barcha jarayonlarini tartibga solib turuvchi o‘lchov hisoblanadi.

Me‘yor (norma) til birliklarini nutqning u yoki bu ko‘rinishida ishlatilish qonuniyatlari va imkoniyatlari bo‘lib, ular jamiyat tomonidan belgilangan va aniqlangandir . Yuqorida aytilgan fikrlardan shu narsa ma’lum bo‘ladiki, til va nutq tizimida me‘yorning o‘rni katta. Darhaqiqat, til nutq jarayonida xizmat qila boshlagan lahzalardan oq, uni me‘yorlashtirish jamiyat, jamoa ehtiyojiga aylantirish uchun me‘yoriy muammolarni hal qilish kun tartibiga quyilgan. Me‘yor tushunchasiga nimalar kiradi? Me‘yor jamiyat a‘zolari tomonidan belgilangan qonuniyat va imkoniyatlardan iborat. Birinchidan, tilning moddiy tomoni haqida bizning tasavvurimiz nutqda yuzaga chiqar [65;22]ekan, u qanday shakl va ko‘rinishda voqelanishi jamiyat tomonidan muayyan me‘yorlar bilan belgilangan bo‘ladi. Masalan, nari bor degan mazmundagi imo-ishorani qilmoqchi bo‘lsak, kaft barmoqlarini o‘zimizga nisbatan ikki-uch marta qarama-qarshi harakatlantiramiz. Nutqda, esa bu holatni tovushlar tizimi vositasida talaffuz qilish va aytishimiz mumkin. Bu jamiyat tomonidan qabul qilingan me‘yor sanaladi. Aytilganlarning barchasi me‘yorning tarkibiy qismlaridir. shunga ko‘ra, til imkoniyatlari me‘yor darchasidan o‘tib, nutqda yuzaga chiqadi . Tildagi me‘yor milliylik va tarixiylik tamoyilini o‘zida mujassam

etadi. Yillar davomida shakllangan an'anaviylikka ega bo'ladi. Inson tafakkuri borliqni ongida shakllantirishi uzoq va davom etuvchi jarayondir. Tabiat hamda jamiyatdagi barcha narsa-hodisalar tilda zarur bo'lgan nom bilan gavdalanadi. Turli tillarda turlicha ifodalangan bir xil narsa va hodisalar tilning ijtimoiy-tarixiy-milliy hodisa ekanligini isbotlaydi. Tildagi me'yor muammolarini qisqa vaqtda bartaraf etish mushkul. Bu sohaning shakllanishida lug'atchilik katta ahamiyatga ega. Darhaqiqat, lug'atlar adabiy til me'yorlarini belgilashga intilar ekan, me'yorni abadiylashtirmaydi. Zero, til o'zgargani kabi, me'yor ham vaqt o'tgani sari o'zgarib, rivojlanib boradi. O'zbek adabiy tili me'yoring rivoji va kamoloti uchun xizmat qilgan asoslardan yana biri 1984- yili e'lon qilingan "O'zbek adabiy talaffuzi lug'ati"dir. Lug'atning asosiy maqsadi so'zlarni adabiy, ya'ni to'g'ri talaffuzini ko'rsatish hamda uni me'yorlashtirishdan iborat. Lug'atning ko'zga tashlanadigan muhim boshqa jihatlari ham bor. Jumladan, so'zlarning talaffuz variantlari, me'yoriy va me'yoriy bo'lmagan grammatik shakllar yordamchi material sifatida qayd etiladi. Ushbu lug'at o'zbek adabiy tilining og'zaki shaklini me'yorlashtirish, tartibga solish, uning o'ziga xos tomonlarini tadqiq qilish kerakligini ko'rsatib berdi. O'zbek adabiy tili me'yoring izchilligini ta'minlashda yana bir hujjat katta o'rin egallaydi. 1989 -yil "O'zbekiston Respublikasining davlat tili haqida"gi Qonunning qabul qilinishi me'yoring birinchi qonuniy hujjati sanaladi. Ammo mazkur Qonunning hamma moddalariga to'liq amal qilinmadi. O'sha davr muhiti bir tomondan, rus tilida ish yuritishni talab qilsa, ikkinchi tomondan, bu ko'p millatli xalq uchun sharoit taqozosi bilan savod chiqarish ham rus tilida bo'lardi. O'zbek tilidan foydalanishdagi ko'plab qiyinchiliklarni bartaraf etish ancha murakkab edi. O'zbek xalqining bir asrdan ortiq vaqt davr nuqtai nazaridan Chor Rossiyasiga qaram bo'lganligi tilimiz va nutqimiz sofligiga o'z ta'sirini ko'rsatmay qolmadi. Natijada sof turkiy so'zlarning o'rniga rus tilidagi so'zlarning o'zbekcha talaffuz bilan qo'llanilishi ortib bordi. Ushbu omillar o'zbek tili me'yoriga etarli darajada o'z ta'sirini o'tkazdi. Demak, bugungi kunda tillarning o'zaro tavsifini inobatga olib, me'yor darajasini imkon qadar tartibga solish kerak. Tilga tazyiq o'tkazib bo'lmaydi. Shuning uchun tegishli yo'l-yo'riqlar, tavsiyalar, ko'rsatmalar ishlab chiqilishi zarur. Keyingi yillarda nashr qilinayotgan qator imlo, izohli va orfoepik lug'atlar, qolaversa, til to'g'risida qabul qilinayotgan qarorlar o'zbek adabiy tili me'yorlarining qat'iylashishiga xizmat qilmoqda. Tilni me'yorlashtirish masalasi uzoq vaqt tilshunoslar e'tiboridan chetda qoldi. Ushbu muammoning hal qilinishida Praga tilshunoslik maktabining xizmati katta. Bu maktab namoyandalari mazkur masalaga ob'ektiv hodisa sifatida qarab, me'yoring til sohasidagi mohiyatini ochishga harakat qildilar. Ular til me'yorini vazifaviy (funktsional), ijtimoiy-lisoniy (lingvosotsiologik) va aniq lisoniy-tarixiy hodisa sifatida o'rgandilar.

Me'yor haqida aytilgan fikr va g'oyalar uzoq yillar rus tilshunosligi hamda boshqa milliy tillarga tatbiq qilingan. Yaratilgan g'oyalar tilshunoslik sohasining rivojlanishi uchun xizmat qildi. XX asr o'rtalariga kelib me'yor tushunchasiga yondashuv o'zgardi. Lingvistik vositalarning qo'llanishini muayyan tartibga solish, me'yorlashtirish kuchaydi. Shu ma'noda yana bir chex olimi E.Koseriu ta'limoti bu fikrlar bilan bevosita bog'liq. Til hodisalari, ya'ni me'yor masalasi tilshunoslik sohasida uzoq yillar qizg'in baxs va munozaralarga sabab bo'ldi, chunki aytilgan fikrlar turlicha. Ular bir-biriga zidlanadi, to'ldiradi va hokazo... Ingliz tilshunosligida ham qator olimlar me'yor to'g'risida o'z fikrlarini bildirishgan. Jumladan, E.Gauere, A.Markuordtlar me'yorga xalq tomonidan ishlatiladigan va til jamiyati qo'llaydigan til shakllari sifatida qarashgan. Ushbu munosabat birinchi bo'lib R.Trench tomonidan tilning tilshunos xohlagan elementlari emas, balki tilda haqiqatan ham nima mavjud va ishlatilayotgan bo'lsa o'sha to'g'riligi tan olingan. Ikkinchi guruh olimlari G.Xartung va R.Pullilar me'yorni, umuman, qarama-qarshi ma'noda talqin qilishadi. Ularning fikricha, maxsus qo'llanmalar grammatikachilar va maxsus tavsiyanoma tuzuvchilar tomonidan yaratilgan hamda tavsiya etilgan qo'llanmalar me'yorni belgilab beradi. Bu nazariya vakillari me'yorni tilshunos mutaxassislar yaratishini e'tirof etishadi. Me'yorning funksional jihatlariga e'tibor qaratgan D.Krepp ham me'yorni ikki aspektda yoritadi, tilda me'yoriy va yaxshi qo'llanishni farqlaydi. Tilshunos jamiyat tomonidan faol qo'llanadigan so'zlarni me'yor hamda til jamoasi vakillarining fikrlari va kechinmalarini tushunarli tarzda ifodalaydigan tilni —yaxshi till deb hisoblaydi. O'zbek adabiy tilining me'yoriy vositalarining aholi qatlamlari tomonidan o'zlashtirilishi yetarli darajada emas. Ammo sheva va lahjalarga adabiy tilning ta'siri sezilarli bo'ldi. Shuning uchun umumxalq tilida Shevaning imkoniyati tobora kamayib bormoqda. Nutq madaniyati tilning leksik, semantik, imlo, talaffuz va boshqa me'yorlarini nazorat qiladigan soha. Me'yorning shakllanishida tilshunoslarning xizmati katta. O'RFA Til va adabiyot instituti professori G'.Abdurahmonov me'yordan chalg'imaslik, uni aniq ko'rsatish maqsadida Tilshunoslar oldida turgan muh im vazifa normadan tashqari, xato deb tushuniladigan til faktlarini kolleksiya qilish emas, balki ularni sistemalashtirish, sababini aniqlash, tilda qo'llanilayotgan, ammo normalashtirilmagan hodisalarni adabiy til normalariga zid bo'lgan anormal hodisalardan farqlab borishdan iborat, deya ta'kidlaydi. Tilshunos olim S.Ibrohimov ham me'yor, nutq madaniyati, til va uning qadr-qimmati to'g'risida asosli mulohaza yuritgan. Ayniqsa, olimning uslub va talaffuz me'yoriga bag'ishlangan adabiy til imlosi, til va uning qadr-qimmati, til va tafakkur munosabati, tilning ijtimoiy mohiyati to'g'risidagi nazariyalari diqqatga sazovor. O'zbek tilshunosligida adabiy til me'yoring sotsiolingvistik muammolari (Q.Xonazarov), me'yor va variantdorlik

masalasi (A.Boboyeva, M.Asomiddinova, A.Madvaliyev), adabiy me'yor va pleonazm mavzusi (R.Qo'ng'urov, N.Mahkamov), adabiy me'yor va paronimlar masalasi (I.Toshaliyev, E.Dadaxo'jaev) va boshqa muammolar yoritilgan. Keltirilgan tadqiqot va nazariyalarning ahamiyatligi shundaki, ular adabiy me'yor va me'yor tushunchalarini tushunishimizga hamda farqlashimizga yordam beradi, chunki me'yor tushunchasini tor ma'noda (adabiy tilning me'yorlashish holati) va keng ma'noda (tilning barcha sathlaridagi me'yorlashish holatini) tushunish mumkin. E.Begmatov me'yor tushunchasini keng ma'noda izohlab, dialekt va shevalarni adabiy tildan, tillarni tillardan farqlab, ularni misollar yordamida izohlab bergan. Muallif adabiy me'yorning yetti turiga xos xususiyatlarni ko'rsatib o'tgan.

Demak, jamiyat a'zolarining nutqiy muloqot davomida so'zlardan o'rinli hamda to'g'ri foydalanishi me'yoriylik tamoyillari asosida me'yorlashtiriladi. Biz tilni sof holda saqlash, so'zlardan o'rinli foydalanish haqida gapirishdan oldin bularning barchasi qay holatda qo'llanilishi kerakligiga e'tibor qaratishimiz kerak bo'ladi, ya'ni tildagi me'yoriylik tamoyillari lingvistikaning asosiy oltin qoidasi ekanligini yodda saqlash zarur.

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NEUROLINGUISTICS IN THE CLASSROOM: USING BRAIN RESEARCH TO IMPROVE LANGUAGE TEACHING

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Abstract. The article outlines the impact of the application of neuro-pedagogical knowledge in foreign language teaching on the pupils' mastery of English as a foreign language, specifically on the level of their four communicative language skills. The indications of recent neurolinguistic research that foreign language teaching (FLT) must be based on enabling pupils to develop their linguistic abilities through participation in authentic, real life communication situations, or at least situations resembling real life in the classroom. (1) Using brain research methods play an important role to improve teaching foreign languages for people in the classroom. Therefore, this paper explores how to use brain to memory words and phrases in neurolinguistic field.

Keywords: Neurolinguistics, neuroscience, language acquisition, long-term memory (LTM), project-based learning, service learning

Introduction: Neurolinguistics is the branch of linguistics that studies how the brain processes and produces language. It combines insights from neuroscience, psychology, and linguistics to explore the neural mechanisms and structures that underlie language abilities. (2) Neurolinguistic researches have a lot of applications for improving language teaching methods, such as enhancing motivation, memory, and learning outcomes. Research findings suggest that second languages (L2) are generally acquired through the same brain structures that support first language (L1) learning (Abutalebi, 2008). This phenomenon appears even in the context of grammar acquisition among late L2 learners, which runs counter to expectations based on critical period hypotheses. Nevertheless, differences in how the brain handles L2s can emerge, often reflected in a broader activation of the neural circuits used for L1 (Abutalebi, 2008). (3) The study investigates these structural differences are represented and processed in the brain.

Literature review: Neuro-Linguistic Programming can be divided into three terms, neuro, it reflects the fundamental idea that behavior originates from the neurological processes of vision, hearing, smell, taste, touch and the sensation of how the world is perceived through these organs (Díaz, 2017), once the information is entered through

the senses, its meaning is extracted and then followed, here the processes responsible for the storage, processing and transmission of data play an important role, Neurology includes not only invisible thought processes, but also visible physiological reactions to ideas and events. The linguistic part indicates that language is used to organize thoughts and behaviors and thus enter into communication with others, programming indicates the ways in which ideas and actions are ordered to obtain results (Mendoza, 2019). That is, systemic thinking and behavioral processes, then through perceptions a representation of what reality is can be created, the basis of NLP is the idea of the structure and subjective experience of a person, how what is organized that is seen, heard, heard and felt.(4)

Information is transferred by electrical signals, creating points of contact with other neurons, forming networks. Sinani (2012) says that such networks are formed by groups of

cells, named “neuro-functional scheme”. The activation of these neurons could be influenced

by a genetic factor, such as, for example, our ability to cry as a baby. Genetic activation

involves the human functions that do not have to be learned, our behaviors, which are natural

for everyone. Other cases of neural-function schemes will depend on the input of the

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Talking about specific neural networks, it is important to know the processes that involve the language network. The most relevant language processes are related to the auditory input, acoustic-phonological, syntactic and semantic comprehension. As stated by Angela D. Friederici (2011), when talking about spoken language, the comprehension starts with the acoustic-phonological analysis of the speech input.

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Furthermore, it was found that the brain's activation could be also related to the origin of the language. In her analysis of different Indo-European languages, Friederici (2011) observed that all followed a subject-verb sentence order. Friederici used the term "canonical"¹ to refer to this language structure. The study's methodology applied canonical and noncanonical sentences and analyzed the brain activations for each structure. In both cases, the Broca's area was most activated during the interpretation of these sentences. As the result, Friederici (2011) concluded that Broca's area is essential for processing syntactic, mainly in syntactically complex sentences. In addition to Broca's area, the left dorsal posterior IFG, the Inferior Frontal Sulcus (IFS) and the mid-posterior Superior Temporal Sulcus are also activated by syntactic complexity (Friederici, 2011).

Method: Brain imaging studies suggest that language control mechanisms play a key role in bilingual language processing. When individuals process a less dominant L2, the activation of brain regions involved in cognitive control may indicate internal conflict between L1 and L2, which these control areas help manage. In general, functional neuroimaging not only confirms the anatomical insights from earlier clinical studies but also introduces novel findings that challenge and reshape traditional ideas. For instance, with regard to Broca's area, recent imaging studies show that it is not a single unit, but is composed of subregions dedicated to phonological, semantic, and syntactic processing (Bookheimer, 2002, as cited in Abutalebi, 2008). (5)

The following teaching methods and approaches include context as a critical component:

1. Problem-based learning: This approach is to identify a problem, to understand its root causes and to find effective solutions to solve it.

2. Collaborative/cooperative learning: this learning process is to work together with group to achieve a shared learning goal.

3. Project-based learning: Project-based learning (PBL) or project-based instruction is an instructional approach designed to give students the opportunity to develop knowledge and skills through engaging projects set around challenges and problems they may face in the real world. (6)

4. Service learning: Service learning is all about experiential learning — that is, learning through experience, but by way of community service. Universities partner with local groups and organizations that are willing to have students as a part of their programs. The service is usually in line with what the student is learning, and that learning is incorporated into the classroom by way of assignments, discussions. (6)

These critical things are that they should be used at the students' developmentally-appropriate level of learning, that the diversity of students should be considered, that the environment should be established to support self-regulated learning, that multiple intelligences should be considered, and that appropriate authentic assessment should be included. Teachers' role in contextual teaching differs from the roles of those in teacher-fronted classes. They are facilitators rather than plain teachers. They continuously draw on their students' prior knowledge and experience when building up their learning environment. Since they are not the ones transmitting knowledge all the time, they engage their learners actively in their learning. (7)

Results: By the use of neuroscience discoveries and the analysis made in the previous sections – establish an overview of how neuroscience can contribute to teachers' methodologies and facilitate the teaching and learning of a foreign language. Finding ways to use neuroscience as a support for teachers' methodologies and use neuroscience contributions in order to explain different ways to learn an L2. (8)

According to Guy and Byrne (2013, p. 40) the learning process involves, obviously, the working memory (WM) and the long-term memory (LTM), as well as the prefrontal cortex (PFC), the anterior prefrontal cortex (APFC), and the dorsal and ventral lateral prefrontal cortex (DLPFC and VLPFC). To the authors, in an educational environment, the process of stimulating the WM and achieving the comprehension of what is being learned can be helped by applying tasks in which students will focus only on the point of the study, without distractions. However, the WM and the LTM do not have a simple connection. Although the WM is important for gathering the information at the same point it is being received, the LTM is primordial for the storage of it. As stated by Guy and Byrne (2013), there are different types of LTM, for example, the semantic memory, which stores the facts and associates it to others knowledge, creating a semantic framework. By this framework, it is formed the basis of thought and learning, resulting in the effectiveness of the learning.

Another aspect that teachers can apply in their classroom, as stated in Guy and Byrne (2013, p. 41) is default tasks, that is, tasks where students should think about what is missing and establish the association among concepts by themselves. The authors also suggest for teachers to work with students in groups in this sort of activities, so they could share their knowledge and built new networks. Complementing their studies, the authors found that metacognition is a result of increases in gray matter volume in the association prefrontal cortex (APFC) and the dorsal lateral prefrontal cortex (DLPFC). Metacognition is important during the learning and teaching processes because the self-conscious of the learner and his/her ability to judge their own mistakes

Further the analyses by Guy and Byrne (2013), Kuhl (2011) studied the language learning process in young children, focusing more on the acquisition of a second or foreign language. The author stated that the first learnings of a child are a result of implicit inputs that happen by the interaction of the child and the external environment; however, in the language process, to develop these inputs the child needs a nice social interaction with another human being, which will determine the levels of the child language. (9)

Discussion: Research has shown that different approaches of language learning such as Problem-based learning, collaborative/cooperative learning, project-based learning, service learning, are processed in different regions of the brain. For example, the left inferior frontal gyrus is involved in syntactic processing by memorizing words, or the processing of sentence structure, while the left temporal lobe is involved in semantic processing, or the processing of meaning. This information can be used to develop new approaches to language learning and therapy that target specific aspects of language processing. The findings of this study highlight the growing importance of

integrating neurolinguistic principles into language classrooms. Brain research demonstrates that language acquisition is not merely a cognitive process but also a neurobiological one, involving the activation of specific brain regions such as Broca's and Wernicke's areas (Friederici, 2011). (10) Understanding how the brain processes linguistic input allows teachers to design more effective methods that align with natural neural mechanisms of learning. One of the most significant implications is the emphasis on multisensory learning. Neuroscientific evidence shows that engaging multiple sensory modalities—such as visual, auditory, and kinesthetic input—enhances memory retention and strengthens neural connections (Immordino-Yang & Damasio, 2007). Therefore, language teachers can improve student outcomes by incorporating activities that stimulate different areas of the brain, such as storytelling with visuals, role-playing, and rhythmic repetition. Another important aspect is the role of neuroplasticity—the brain's ability to reorganize itself through learning. The classroom context can leverage this phenomenon by providing repetitive and meaningful language exposure, which reinforces neural pathways (Li, Legault, & Litcofsky, 2014). This suggests that consistent practice, feedback, and immersion activities are essential components of effective language pedagogy. (11)

Conclusion: The integration of neurolinguistics in the classroom provides an important component to understand how the brain learn and memorize language. The neurolinguistic findings to classroom practice bridges the gap between theory and pedagogy. Teachers who understand how the brain learns can better tailor their strategies to support individual differences, foster engagement, and maximize learning outcomes.

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TALABALARDA TEXNIKA BILIM VA KO'NIKMALARNI SHAKLLANTIRISHDA INNOVATSION STRATEGIYALAR

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Annotatsiya: Oliy ta'limda texnika yo'nalishlari bo'yicha tahsil olayotgan talabalar uchun kasbiy va texnik tafakkur kompetentligi muhim ahamiyatga ega bo'lib, bu ularning nafaqat nazariy bilimlarni chuqur o'zlashtirishiga, balki ularni amaliyotda qo'llay olish qobiliyatini shakllantirishga xizmat qiladi. Ushbu maqolada texnik yo'nalishdagi ta'lim jarayonini innovatsion yondashuvlar orqali takomillashtirish masalalari chuqur tahlil qilinadi. Jumladan, zamonaviy pedagogik texnologiyalarning (interaktiv metodlar, loyihaga asoslangan ta'lim va boshqalar) texnik tafakkurni rivojlantirishdagi roli o'rganiladi.

Abstract: In higher education, the development of professional and technical thinking competencies is of vital importance for students in technical fields. This competency not only enables them to acquire deep theoretical knowledge but also helps shape their ability to apply that knowledge in practice. This article provides an in-depth analysis of improving the educational process in technical disciplines through innovative approaches. In particular, it examines the role of modern pedagogical technologies — including interactive methods, project-based learning, and others — in fostering technical thinking.

Kalit so'zlar: texnik tafakkur, texnik kompetentlik, pedagogik texnologiyalar, simulyatsiya, kasbiy kompetensiya, dual ta'lim.

Keywords: technical thinking, technical competence, pedagogical technologies, simulation, professional competence, dual education.

Kirish: Bugungi kunda texnika va muhandislik sohasidagi kadrlar zamonaviy sanoat, raqamli transformatsiya va innovatsion ishlab chiqarish tizimlariga mos bilim va ko'nikmalarga ega bo'lishi zaruratga aylangan. Sanoat tarmoqlarining avtomatlashtirilishi, sun'iy intellekt, IoT (Internet of Things), raqamli boshqaruv tizimlari kabi texnologiyalar muhandislik faoliyatiga tubdan yangicha yondashuvni talab qilmoqda. Endilikda muhandis nafaqat tor doiradagi texnik bilim sohibi, balki

tizimli fikrlovchi, muammolarni hal eta oladigan, texnologiyani amaliyotga tatbiq qila oladigan universal kompetent mutaxassis bo‘lishi lozim.

Shu bois, oliy ta‘lim tizimi oldida turgan eng dolzarb vazifalardan biri — texnika yo‘nalishlarida tahsil olayotgan talabalarni kasbiy faoliyatga tayyorlashda texnik tafakkur va kompetentligini chuqur shakllantirishdir. Texnik tafakkur — bu texnikaviy obyektlar va jarayonlarni tahlil qilish, ularning ichki qonuniyatlarini anglash va mavjud muammolarga innovatsion yondashuvlar topish qobiliyatidir. U muhandislik sohasida professionallikning asosi hisoblanadi.

Ayni davrda mamlakatimiz oliy ta‘limida amalga oshirilayotgan islohotlar – xususan, kompetensiyaviy yondashuv, dual ta‘lim, stajirovka markazlari tashkil etish, virtual laboratoriyalarni joriy qilish, sanoat bilan integratsiyalashuv orqali o‘qitish kabi yangilanishlar — aynan talabalarda texnik kompetentlikni rivojlantirishga qaratilganligini ko‘rsatmoqda. Zero, muhandislik ta‘limi faqat nazariy bilim berish bilan cheklanmasligi, balki zamonaviy ishlab chiqarish muhitida real amaliyot bilan boyitilishi zarur. Talabalar matematik modellashtirish, elektronika, mexanika, dasturlash, me‘yoriy-texnik hujjatlar bilan ishlash kabi asosiy bilim va ko‘nikmalarni real muammolarni hal qilishda amaliy tarzda qo‘llay olishi kerak.

Ta‘kidlash o‘rinli, zamonaviy texnika va texnologiyalar tez sur‘atlarda yangilanayotgan bir davrda kompetentlikni rivojlantirish — bu doimiy o‘quvchanlik, o‘z ustida ishlash va yangiliklarni tez o‘zlashtira olish qobiliyatidir. Oliy ta‘limda shakllanadigan ushbu kompetensiyalar bitiruvchilarning mehnat bozoriga raqobatbardosh bo‘lib kirib borishiga, kasbiy faoliyatda mustahkam pozitsiyani egallashiga zamin yaratadi.

Shuningdek, texnik yo‘nalishlar misolida kasbiy faoliyatga tayyorlash jarayonida talabalarni texnik kompetentlik asosida o‘qitish — zamon talabi bo‘lib, u har tomonlama yangilangan, integratsiyalashgan, kompetensiyaviy va innovatsion yondashuvlarni o‘z ichiga olgan ta‘lim tizimini shakllantirishni taqozo etadi. Ushbu maqolada ana shu zaruriyatni amalga oshirish yo‘llari, muammolar, imkoniyatlar hamda ilmiy-tadqiqot asosidagi takliflar yoritib beriladi.

Pedagogik texnologiyalar va metodlar: Texnika sohasidagi ta‘limda innovatsion pedagogik texnologiyalar keng qo‘llanilmoqda. Masalan, axborot-kommunikatsiya vositalaridan foydalangan holda video-majlislar, virtual trenajyorlar va interfaol dasturlar talabaning mantiqiy tafakkurini shakllantirishga xizmat qiladi¹.

Zamonaviy ta‘lim metodlarida loyiha asosida o‘qitish, masalan, talabalarni real muhandislik loyiha topshiriqlarini bajarishga jalb qilish, muhim o‘rin tutadi. Mazkur

¹ Oriental Renaissance: innovativa educational, natural and social sciences scientific journal

yondashuv orqali talabalar o'rgangan nazariy bilimlarini amaliy muammolarni hal qilish uchun qo'llashadi. Shu bilan birga, guruhli ishlash va muammoga asoslangan o'qitish metodlari ham talabalarni muammoga qarshi fikrlash va ijodiy yondashuv ko'nikmalariga o'rgatadi. Ko'rsatishicha, zamonaviy pedagogik texnologiyalar orqali talabalar bilimga bo'lgan qiziqishini oshirish, ularning tafakkur qobiliyatlarini mustahkamlash mumkin.

Aytish mumkinki, muhandislik ta'limida akademik va sanoat sohalari o'rtasidagi hamkorlik muhim omillardan biri hisoblanadi.

Ko'pgina ilg'or mamlakatlarda ta'lim muassasalari sanoat korxonalarini bilan birgalikda stajirovka dasturlari, "**guest lecturer**" dasturlari va qo'shma loyihalar orqali talabalarni real ish muhitiga mos tayyorlaydi. Masalan, Avstraliyadagi Engineering Institute of Technology oliy o'quv yurtida Industry Partnership Program deb nomlangan dastur joriy etilgan; bu dasturning bir qismida korxonalar talabalarni stajierlikka qabul qiladi, amaliy tajriba o'rgatadi, shuningdek talabalar rejalashtirilgan loyihalar ustida ishlaydi². Mazkur dastur muhandislik yo'nalishida tahsil olayotgan talabalarning nafaqat o'z sohasidagi nazariy bilimlarini mustahkamlash, balki bevosita sanoat muhitida qo'llash ko'nikmalarini shakllantirishga xizmat qiladi.

Dastur tarkibiga bir nechta muhim mexanizmlar kiritilgan:

- **Stajirovka va mentorlash tizimi.** Talabalar 3–6 oy davomida sanoat korxonalarida ishlab, haqiqiy ishlab chiqarish jarayonida ishtirok etadilar. Bu davr mobaynida ularga tajribali muhandislar mentor sifatida birlashtiriladi. Natijada talaba amaliy muammolar bilan to'qnash kelib, ularni mustaqil hal etish malakasini shakllantiradi.
- **Korxonalar tashabbusi asosidagi loyihalar.** Ta'lim muassasasi va ishlab chiqarish korxonasi hamkorligida ishlab chiqilgan loyihalar ustida talabalar amaliy ish olib boradilar. Bu jarayon nazariy bilimlarni hayotiy vaziyatlarda qo'llash imkonini beradi. Loyihalar yakunida esa talabalar o'z yechimlarini korxonalar mutaxassislariga taqdim etib, professional fikr-mulohazalar oladilar.
- **Ishga joylashishda ustuvorlik.** EIT ma'lumotlariga ko'ra, Industry Partnership Program'da qatnashgan talabalar bitiruvdan so'ng stajirovka o'tagan korxonalarida ishga joylashish imkoniyatiga ega bo'ladilar. Statistika ko'ra, bunday talabalarning 68 foizi to'liq bandlik bilan ta'minlanadi. Bu ko'rsatkich ta'lim va ish beruvchilar o'rtasidagi integratsiya amalda samarali ishlashini isbotlaydi.

² Engineering Institute of Technology – Industry Partnership Program.
<https://www.eit.edu.au/industry/industry-partnership-program>

- **Sektorlararo kompetensiyalar.** Dastur faqat texnik bilimlarni emas, balki tizimli fikrlash, jamoada ishlash, texnik yozuv, loyiha boshqaruvi hamda xavfsizlik standartlarini o‘z ichiga olgan keng qamrovli kasbiy kompetensiyalarni shakllantirishga ham qaratilgan.

Mazkur yondashuv Avstraliya oliy ta’lim muassasalarining global muhandislik bozoriga moslashganini ko‘rsatadi. Bu tizim ish beruvchilarning real ehtiyojlariga javob bera oladigan mutaxassislarni tayyorlashga xizmat qilmoqda. Muhimi, tajribaning muvaffaqiyati ta’limni mehnat bozori bilan uzluksiz hamkorlikda bog‘lay olishidadir.

EIT misolida kuzatilgan sanoat va akademik muhit integratsiyasi nafaqat talabalarning texnik tayyorgarligini kuchaytiradi, balki ularning kasbiy ijtimoiylashuvini ham ta’minlaydi. Ya’ni, bo‘lajak mutaxassis professional muhitga tez moslashadi, samarali muloqot qila oladi va mas’uliyatni zimmasiga olishga tayyor bo‘ladi.

Bu tajriba nafaqat Avstraliya, balki boshqa mamlakatlar, jumladan O‘zbekiston uchun ham qo‘llash mumkin bo‘lgan samarali model sifatida namoyon bo‘lmoqda. Xususan, O‘zbekistonda 2025–2026 o‘quv yilidan boshlab oliy ta’limda “Kasb egasi” dual ta’lim tizimini bosqichma-bosqich joriy etish rejalashtirilmoqda³. Mazkur tizim oliy ta’lim muassasalari, sanoat korxonalarini va Savdo-sanoat palatasi o‘rtasida hamkorlikni kuchaytiradi. Talabalar esa nazariya va amaliyotni uyg‘unlashtirgan holda o‘qib, real ishlab chiqarish tajribasini orttiradilar. Bu esa ularning mehnat bozoriga to‘liq tayyor bo‘lib chiqishini ta’minlaydi.

Virtual laboratoriyalar bu — dasturiy ta’minot yordamida murakkab texnik yoki ilmiy jarayonlarni ekranda interaktiv tarzda modellashtirish imkonini beruvchi ta’lim vositalaridir. Bu vositalar o‘qituvchilarga talabalarni nazariy bilim asosida amaliy faoliyatga jalb etishga, talabalar esa xatarsiz muhitda eksperiment o‘tkazishga imkon beradi⁴. Misol uchun, fizikaviy elektron zanjirlar dizayn qilish, elektromagnit maydon ta’sirini modellashtirish, turli mexanizmlarning harakat traektoriyasini tahlil qilish kabilar maxsus dasturlar yordamida simulyatsiya qilinmoqda. Bu esa talabaning nazariy bilimini real holatlarga bog‘lab, tafakkur qilish, modellashtirish va qaror qabul qilish ko‘nikmalarini rivojlantiradi⁵.

Masalan, energetika yo‘nalishidagi o‘quv dasturlarda foydalanilayotgan Phet Interactive Simulations (Colorado universiteti tomonidan ishlab chiqilgan) dasturi

³ O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligi hamda Savdo-sanoat palatasi bilan kelishgan holda qabul qilingan, 2025/2026 o‘quv yilidan dual ta’limni joriy etish chora-tadbirlari haqidagi 2025-yil 16-yanvardagi 14-son qaror. (Lex.uz)

⁴ Karimov A.N. (2022). Oliy ta’limda STEM-texnologiyalarni joriy etish masalalari. Pedagogika va psixologiya muammolari, №4. – B. 73–78.

⁵ OECD (2020). Digital Tools in Engineering Education: Policy Recommendations. OECD Publishing.

yordamida talabalar elektr tokining zanjirlar bo'yicha qanday tarqalishini, kuchlanish va qarshilik o'zgarishini real grafiklarda kuzatishlari, turli tajribalarni xatosiz simulyatsiya qilishlari mumkin. Bu amaliyotlar real tajriba o'rnini bosadi va ancha xavfsiz hamda tejamkor yechim hisoblanadi.

Shuningdek, virtual laboratoriyalarning afzalliklari quyidagilarda namoyon bo'ladi:

- Qimmatbaho reagentlar, fizik qurilmalar va mexanik komponentlarga ehtiyoj sezilarli darajada kamayadi. Masalan, kimyo fanida laboratoriya sharoitida reaksiya o'tkazish uchun har doim maxsus jihozlar, xavfsizlik vositalari, toza reagentlar kerak bo'ladi; bu esa kichik budjetli ta'lim muassasalari uchun katta to'siq bo'lishi mumkin. Virtual tajriba vositalari esa ushbu xarajatlarni bartaraf qiladi.
- Portlovchi yoki toksik reaksiyalar, yuqori kuchlanishli elektr tizimlari, yuqori haroratli muhitlar kabi xavfli jarayonlar simulyatsiya yordamida to'liq nazorat ostida o'rganiladi. Bu esa talabalar va muassasa uchun xavfsizlik darajasini oshiradi.
- Real laboratoriyalarda bajarilgan tajribani qayta tiklash ko'p hollarda qiyin yoki imkonsiz bo'lsa, virtual muhitda talaba bir tajribani istalgancha takrorlashi mumkin. Bu yondashuv ta'limda mustahkamlovchi mexanizm bo'lib xizmat qiladi.
- Bugungi raqamli muhitda ishlay oladigan muhandis eng talabgir kadrlardan biri hisoblanadi. Virtual laboratoriyalar va simulyatorlar orqali talaba faqat texnik bilim emas, balki raqamli muhitda ishlash, interfeyslar bilan muloqot qilish, natijalarni raqamli analiz qilish kabi 21-asr ko'nikmalarini ham egallaydi.

Misol tariqasida, Malayziya xalqaro islom universitetida (IIUM) "Engineering Virtual Lab" nomli loyiha amalga oshirilgan bo'lib, unda barcha elektr, mexanika va qurilish yo'nalishlari bo'yicha simulyatsion tajribalar onlayn platforma orqali beriladi. Talabalar uy sharoitida ham amaliy topshiriqlarni bajara oladi. Ushbu platformadan foydalangan talabalar orasida kursni muvaffaqiyatli tugatish darajasi 17% ga oshgani qayd etilgan⁶.

Shuningdek, O'zbekistonda ham 2024-yilgi "Oliy ta'limda raqamli innovatsiyalar" dasturi doirasida bir nechta texnika universitetlarida virtual tajriba platformalari bosqichma-bosqich joriy etilmoqda. Bu platformalar orqali talabalar elektr tizimlari, issiqlik uzatish, gidravlika, dasturlash, mashina detallarini simulyatsiya qilish va boshqalar bo'yicha amaliy topshiriqlarni bajarishmoqda.

⁶ IIUM Engineering Faculty Report (2022). Impact of Virtual Labs on Student Learning Outcomes in Engineering Courses.

Taklif va xulosa. Muhandislik va texnik ta'lim yo'nalishida talabalarni texnik kompetentsiyaga ega bo'lib yetishishlari ta'limning eng asosiy maqsadlaridan biridir. Ta'lim dasturlarida nazariy bilimlar bilan bir qatorda loyiha asosida o'qitish, simulyatsiyalar va virtual laboratoriya kabi amaliy yondashuvlarni keng joriy etish talabalardagi tanqidiy fikrlash va muammolarni hal etish ko'nikmalarini rivojlantirishda samarali ekanligi ko'rsatilgan. Jumladan, virtual laboratoriyalar talabalarning ta'limga bo'lgan motivatsiyasini va ishtirokini sezilarli darajada oshiradi, an'anaviy tajriba bazasidagi ba'zi bo'shliqlarni to'ldirib, muhandislik amaliyotida qo'shimcha imkoniyatlar yaratadi. Loyiha asosida o'qitish modeli esa talabalarning akademik yutuqlarini va yuqori darajadagi fikrlash ko'nikmalarini oshirishga ijobiy ta'sir ko'rsatadi.

Mana shu jihatlarni inobatga olgan holda, Oliy ta'lim muassasalari sanoat korxonalarini bilan yaqindan hamkorlik qilib, talabalar uchun stajirovka va kooperativ ta'lim dasturlarini kengaytirishi lozim. Amaliyotlarning sanoat muhitida o'tkazilishi nazariy bilimlarni amaliy tajribaga moslashtirishga xizmat qilgani sababli, talabalar kasbiy kompetentsiyalarini tez va to'liq rivojlantirish imkonini oshiradi. Shuningdek, kompetentsiyaga yo'naltirilgan baholash tizimini joriy etish zarur: bu yondashuvda o'quv dasturi aniq ko'nikmalarni maqsad qiladi va har bir talaba o'zining kuchli va zaif tomonlarini aniq belgilangan mezonlar asosida baholaydi.

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Badiiy adabiyot san'at turi sifatida: Talqin va tahlil

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Badiiy adabiyot inson tafakkuri, tuyg'ulari va hayotiy tajribalarini estetik shaklda ifoda etuvchi muhim san'at turidir. U o'zining badiiy vositalari orqali insonning ichki dunyosini ochib beradi, jamiyat va zamon haqida chuqur tasavvur uyg'otadi. Adabiyot insoniyat tafakkuri va ruhiy dunyosining eng muhim ifodalaridan biridir. Tarixiy taraqqiyot davomida adabiyot jamiyat hayotining turli jabhalarini o'zida aks ettirib, nafaqat ma'lumot beruvchi, balki tarbiyaviy va estetik ta'sir kuchiga ega bo'lgan san'at turi sifatida shakllangan. Ayniqsa, badiiy adabiyot inson tuyg'ulari, orzu-umidlari, ruhiy kechinmalari va hayotga bo'lgan munosabatlarini obrazlar orqali ifodalaydi. U har qanday davrda o'quvchini hayotiy voqealar, ijtimoiy hodisalar va insoniy qadriyatlar haqida o'ylantirish, ta'sirlantirish va tarbiyalash imkoniyatiga ega.

Badiiy adabiyot — bu faqatgina so'zlar yig'indisi emas, balki chuqur badiiy mushohada mahsuli bo'lgan ijodiy jarayondir. U o'zining estetik mazmuni, til boyligi, uslubiy xilma-xilligi bilan inson qalbiga yo'l topadi, dunyoni anglash va uni badiiy tasavvurda qayta yarata olish qobiliyatini shakllantiradi. Shu jihatdan u boshqa san'at turlari — musiqa, tasviriy san'at, teatr va kino bilan uyg'unlikda mavjud bo'lib, ularga g'oya va mazmun jihatidan asos bo'la oladi.

Badiiy adabiyotning asosiy vazifalaridan biri — inson qalbiga estetik ta'sir ko'rsatish, ya'ni o'quvchida go'zallikni his qilish, uni anglash va unga intilish tuyg'usini uyg'otishdir. Estetika bu — go'zallik haqidagi fan bo'lib, badiiy adabiyotda estetik ta'sir obrazlar, til vositalari, kompozitsiya, badiiy tafakkur va ijodkor uslubi orqali namoyon bo'ladi. Estetik ta'sir deganda adabiy asarning o'quvchi qalbida uyg'otadigan ruhiy holati, hissiy kechinchalari, zavq, hayrat, hamdardlik yoki g'am-anduh kabi ichki kechinmalar tushuniladi. Bu jarayon har bir o'quvchining individual dunyoqarashiga, hayotiy tajribasiga va ruhiy holatiga qarab turlicha namoyon bo'ladi.

Badiiy adabiyotning estetik ta'sirga erishish yo'llari:

Obraz yaratish orqali: Obraz — adabiyotning markaziy tushunchasi bo'lib, u orqali muallif hayotni badiiy talqin etadi. Masalan, Alisher Navoiy asarlaridagi g'amgin, lekin ma'rifatli oshiq obrazi, yoki Abdulla Qodiriyning "O'tgan kunlar" romanidagi Otabek obrazlari o'quvchida murakkab hissiyotlarni uyg'otadi — o'zgalarni tushunish, hayot va muhabbat haqida o'ylashga majbur qiladi.

Til va uslub: So'zlar, iboralar, badiiy vositalar (metafora, epiteta, tashbeh, kinoya va boshqalar) estetik ta'sirni kuchaytiradi. Shoir G'afur G'ulomning she'rlaridagi so'z

o'yini, yoki Erkin Vohidovning lirikasidagi falsafiy mazmun o'quvchini hayajonga soladi, uni estetik zavqqa oshno qiladi.

Hissiy intensivlik: Badiiy adabiyot o'quvchining yuragiga ta'sir etadi. Drama va fojia janrlarida bu yanada kuchliroq seziladi. Masalan, Hamid Olimjonning "Zaynab va Omon" dostonida fojiali voqealar orqali o'quvchi hamdardlik va g'am-alam tuyg'usini his qiladi.

Estetik idealni targ'ib qilish: Har bir badiiy asar o'zida muallif idealini — ezgulik, go'zallik, adolat, vatanparvarlik, sadoqat kabi tushunchalarni targ'ib etadi. Bu esa o'quvchini o'zini tarbiyalash, go'zallikka intilish, yomonlikdan voz kechishga undaydi.

O'quvchi tafakkurini rivojlantirish: Estetik ta'sir faqat hissiy emas, aqliy ta'sirni ham o'z ichiga oladi. Asar o'quvchini o'ylantiradi, hayotga yangi nigoh bilan qarashga undaydi. Bu orqali badiiy adabiyot estetik tarbiya vositasi sifatida xizmat qiladi.

Obrazlilik — badiiy adabiyotning eng muhim va ajralmas belgisidir. Obrazlilik deganda hayotiy voqelikni san'atkorona, tasviriy va ta'sirchan shaklda aks ettirish, voqealarni jonli tasvirlar, xarakterlar va his-tuyg'ular orqali ifodalash tushuniladi. Badiiy obraz orqali yozuvchi yoki shoir o'z g'oyasini, munosabatini, estetik idealini o'quvchiga yetkazadi. Boshqacha aytganda, badiiy obraz — bu hayotning adabiy shakldagi san'atkorona modeli, u real hayotni bevosita emas, balki badiiy tafakkur, muallif dunyoqarashi orqali qayta ishlangan holda ifodalaydi.

Obrazlilikning asosiy jihatlari

Hayotni san'atkorona aks ettirish: Oddiy faktlar yoki voqealar emas, balki ularning badiiy talqini muhim. Masalan, tarixiy bir voqeani yozuvchi obrazlar orqali shunday yoritadiki, o'quvchi nafaqat voqeani biladi, balki uni his qiladi, unga nisbatan munosabat bildiradi.

Tipik obrazlar yaratish: Badiiy asarda yaratilgan obrazlar ko'pincha ma'lum bir guruh, qatlam yoki davr kishilari uchun umumlashtiruvchi xarakterga ega bo'ladi. Masalan, G'afur G'ulomning "Shum bola" asaridagi Qoravoy — bolalarga xos sho'xlik, to'g'rilik va tirishqoqlik obrazining timsolidir.

Individual xarakterlar: Har bir obraz o'ziga xos ruhiy holat, til, harakat va fikr tarziga ega bo'ladi. Muallif obrazlar orqali turli xarakterdagi odamlarni yaratadi: jasur, qo'rqqoq, halol, xiyonatkor, mehribon yoki zolim kabi. Bular o'quvchiga hayotdagi xarakterlar xilma-xilligini ko'rsatadi.

Ramziy va allegorik obrazlar: Ba'zi obrazlar chuqur ma'noga ega bo'lib, majoziy yoki ramziy ma'no kasb etadi. Masalan, Navoiy she'riyatida Layli va Majnun faqat oshiq-ma'shuq emas, balki ruh va jism, ilohiy ishq ramzlari sifatida talqin qilinadi.

Obraz va muallif munosabati: Har bir obraz muallifning hayotga, jamiyatga, insoniyatga bo‘lgan munosabatini ifodalaydi. Asarlar orqali yozuvchi o‘zining siyosiy, axloqiy, diniy yoki estetik qarashlarini obrazlar vositasida bildiradi.

Badiiy adabiyotning muhim vazifalaridan biri — o‘quvchida emotsional (hissiy) ta‘sir uyg‘otishdir. Bu — adabiyotga xos bo‘lgan san‘atkorona kuch bo‘lib, u orqali asar o‘quvchi qalbini larzaga soladi, fikr va tuyg‘ularini harakatga keltiradi, uning ruhiy olamiga chuqur ta‘sir etadi. Emotsional ta‘sir — bu o‘quvchining badiiy asar mazmuniga nisbatan o‘zida quvonch, qayg‘u, hamdardlik, nafrat, umid, hayajon, vahima, muhabbat, g‘urur kabi turli xil hissiy holatlarni boshdan kechirishidir. Bu ta‘sir o‘quvchining asarni chuqur anglashiga, unga nisbatan shaxsiy munosabat bildirishiga yordam beradi.

Voqealarning dramatik tus olishi: Ziddiyatli holatlar, kutilmagan burilishlar, fojiali yakunlar yoki baxtli lahzalar o‘quvchida kuchli hissiy javob uyg‘otadi. Masalan, Abdulla Qodiriyning *“O‘tgan kunlar”* romanidagi Kumushning fojiali o‘limi o‘quvchini chuqur qayg‘uga soladi.

Qahramonlarning ichki kechinmalari: Asar qahramonining ruhiy holati, iztiroblari, orzulari, hayotiy kurashlari emotsional ta‘sirning markazida turadi. O‘quvchi o‘zini shu qahramon o‘rniga qo‘yib ko‘radi, uning bilan birga yashaydi. Masalan, Erkin Vohidovning *“O‘zbeim”* she‘rida xalq taqdiriga kuyinish tuyg‘usi o‘quvchini ham hayajonga soladi.

Badiiy til va ifoda vositalari: Epitet, metafora, tashbeh, kinoya, hiperbola kabi badiiy vositalar o‘quvchining tasavvurini jonlantiradi, his-tuyg‘usini kuchaytiradi. Shoir Usmon Azimning falsafiy she‘rlari o‘quvchini hayot, o‘lim, vatan, insoniylik haqida chuqur o‘ylantiradi.

Shaxsiy hayotiy tajriba bilan bog‘lanish: O‘quvchi ko‘pincha asardagi voqealar yoki obrazlarni o‘z hayoti bilan qiyoslaydi, shu orqali emotsional ta‘sir kuchayadi. Bu jarayonda o‘quvchi asarga faqat tomoshabin emas, balki ruhiy hamdardga aylanadi.

Badiiy adabiyot teatr, kino, musiqiy drama kabi san‘at shakllariga asos bo‘lib xizmat qiladi. Ular adabiy matnga tayanib, sahnaviy yoki vizual shaklga aylanadi. Shuningdek, adabiyotda rassomlik, musiqa va me‘morchilik san‘atiga oid obrazlar va ramzlar ham uchraydi. Badiiy adabiyot insoniyatning ruhiy-ma‘naviy hayotida beqiyos o‘rin tutadi. U san‘atning boshqa turlari bilan chambarchas bog‘liq holda, jamiyatning axloqiy, estetik va falsafiy qadriyatlarini aks ettiradi. Shu jihatdan, adabiyot nafaqat ilmiy-ma‘naviy boylik, balki yuqori san‘at namunasi.

Hermeneutic concept in the description of the 16th century Uzbek classical literature

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Abstract. The article focuses on the herbarium analysis of the toponymy of that time on the example of the work "Boburnoma". Toponymic materials are supported by examples from historical works. In the process of comparative analysis, the distributive and artistic possibilities of toponyms are shown.

The ability of the poet to use linguopoetic tools in the ruby is drawn into the analysis of herbarism. The ability of the word to create and form concepts is given with examples. The possibilities of poetic language to create art and the criteria of socio-political factor in this regard are analyzed.

Key words: herbaristics, toponymy, compound word, concept, art of the word, folk language, induction, deduction, individualism, idea, fire, mass, artistic creativity.

XVI аср ўзбек мумтоз адабиёти баёнида герменевтик концепт

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Аннотация. Мақола “Бобурнома” асари мисолида ўша давр топонимикасининг гербаризм таҳлиliga қаратилган. Топонимик материаллар тарихий асарлардаги мисоллар билан мустақамланган. Компаратив таҳлил жараёнида топонимларнинг дистрибутив ва бадий санъат имкониятлари имкониятлари кўрсатилган.

Рубой воситасида шоирнинг лингвопоэтик воситалардан фойдаланиш маҳорати гербаризм таҳлиliga тортилган. Сўзнинг тушунча яратиш ва шакллантира олиш хусусияти мисоллар билан берилган. Поэтик тилнинг санъат яратиш имкониятлари ҳамда бу борада ижтимоий-сиёсий фактор мезонлари таҳлил қилинади.

Калит сўзлар: гербаризм, топонимика, кўшма сўз, концепт, сўз санъати, миллий тил, индукция, дедукция, индивидуализм, ғоя, ёлқин, оммавийлик, бадий ижод.

Герменевтическая концепция в описании узбекской классической литературы XVI века.

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Аннотация. Статья посвящена гербаризмному анализу топонимии того времени на примере произведения «Бобурнома». Топонимические материалы подкреплены примерами из исторических работ. В процессе сопоставительного анализа показаны дистрибутивные и художественные возможности топонимов. При анализе гербаризма обращается умение поэта использовать лингвопоэтические средства в рубаи. На примерах приводится способность слова создавать и образовывать понятия. Анализируются возможности поэтического языка для создания искусства и критерии общественно-политического фактора в связи с этим.

Ключевые слова: гербаризм, топонимика, сложное слово, концепт, искусство слова, народный язык, индукция, дедукция, индивидуализм, идея, огонь, масса, художественное творчество.

INTRODUCTION

The research scope of the poetics of Uzbek classical literature is incomparable. Its research objects and aspects cover almost all features of the artistic process. The creative heritage of Navoi, Babur, Shabani, Mashrab, Ogahi, Nadira, Uvaisi, Muqimi, Furqat and many other classics is distinguished by the breadth of the scope of research. In particular, Navoi studies and Navoikhanism are praised for having a wide scale not only in Uzbekistan, but also on a global scale. The creative heritage of the classics is studied as a whole or as an example of some collections and individual works. At first, the main focus of such studies was on studying the ideological features of the literary heritage of the creator. Later, due to the expansion of the scope of research, opportunities were created to study all aspects of classical literature in harmony, and as a result, integrated views of artistic thinking were formed within the framework of classical works. It is significant that most of the studies in this regard are focused on comparing the relationship between artistic speech and literary language.

The memoir "Boburnoma", which is a rare example of Uzbek classic literature, gave us a clear picture of the political and social environment of its time. The most important treasure of the work is the original image of the Uzbek literary language of the 16th century, devoid of any embellishment or other embellishments. Babur left this legacy to us in his work with all points of the political-social, literary and linguistic environment of the time.

MATERIALS AND METHODS

In the analysis of the text features of Babur's literary heritage, the research of the methods he used in the process of forming the poetics of the work plays an important role. On the one hand, the work "Boburnoma" is a historical-memoir work, on the other hand, it is significant because it embodies a number of literary and artistic information. Formation of the text of the work, the method of providing literary and artistic information in it is unique. The importance of "Boburnoma" as a historical-memoir work in the genre of adventure novel in terms of studying the methods used by the poet in the process of forming the text of the work is incomparable (Bobur Z.M, Baburnoma. -T.: 1989. The examples are taken from this publication) In particular, the contribution of this work to the toponymy of Central Asia incomparable.

In herbarium made from herbarium, the word is also a unit that carries the main signs of the concept in the sense of a big tree. The most important aspects of that concept are embodied in the word. By means of those edges we discover the concept that conveys the great truth that lies in the bosom of history. More importantly, we not only clarify the existing concept, but we improve it, we fantasize it. We used linguistic, component, contextual, rational-ideal, artistic-ideal, comparative, social-diachronic, socio-synchronous and linguo-pragmatic analysis, comparative, social survey methods and presented the concept of herbarism in the expression methods of the research.

Through herbarism, we create a collection of concepts formed over one or more languages and generations. Through the linguopoetic treatment of the words in the works of art, which reflect the most important aspects of that collection, we can achieve synchronous and diachronic or geometric development of our knowledge about life and existence through words, concepts, their content of form and meaning.

Here we need to dwell on some interesting aspects of herbarium and etymology. In particular, etymology is primarily applied to a single word, not to a concept or unit of concepts. Then the form and meaning aspects of words are studied mainly within the framework of linguistic paradigms.

Herbariaism, as we said above, creates a comprehensive system of concepts using the potential of the word in a hermeneutic context. It can reveal the ontological aspects of such great scientific discoveries as photosynthesis. In this case, it is as if you have studied for a long time to achieve something and you have come close to it, and you feel its presence and proximity, but you cannot find yourself. At the same time, by hearing a word or understanding its meaning, it is as if you discover with one impulse that great discovery that you have been waiting for and searching for. It is as if the thousand-year-old truth has suddenly come true, as if the surrounding darkness has receded and the door to happiness has been opened. You will have already found a scientific truth that you have not been able to reach for a long time. If the thousand-

year scientific truths of mankind, which you are aware of the occurrence of this phenomenon, illuminate your consciousness like a flame, the spark that ignites that flame is the word or concept of herbarium.

As we mentioned before, in the process of analyzing the hermeneutics of artistic work, artistic catharsis, the language of the work, and the poetics of literary literature in general, the most important phenomenon that is forgotten by the researcher to form the hermeneutic of the work is the fire. We often confuse passion with knowledge. Unlike knowledge, it is the fruit of ardent artistic-poetic thinking; it is achieved through creativity.

The toponymic information presented in the work expands the possibilities of perfecting his hermeneutic idea. Especially, the herbarium analysis of place names reveals new aspects of Uzbek literature, national mentality and ethnology.

The breadth of Babur's interest level further increases the importance of the toponymy of the work. Names of people in the work, with adjectives (names of colors), the word "garden" is kala, navohi kent, -zor, -istan, -pur, -sti. -iya, dara, ghor, olang, rabot, etc., are used with the names of plants and animals, with the names of things, rivers, lakes, ditches, and with compound nouns. Sometimes places are also referred to by tribal names (for example Chakrak eli – Chakrak p. 32).

RESULT AND DISCUSSION

Along with citing the names of the places, Babur describes their definition and how the name of the place came about. He does this work directly in the story, during the events, so that the historical and scientific significance of the work, as a result, its artistry increases.

1. Writes about the Hodarvish steppe:

Between Khojand and Kondibodom, there is a steppe, and there is a season for Hodarvish. There is always a hand in this field. Marginongakim is in the east, it always goes from here. Khojandgakim is in the west, and always comes from here. There are nights. It is said that several dervishes wandered in this badi at night, did not find each other and died saying "Ho dervish, ho dervish", and they call this badi Hodarvish (p. 7).

Through this definition, we learn that the place name "Hodarvish" is made up of a pronoun (ho) and a personal noun (darvish).

2. Place names with compound words are found in the "noun-verb" scheme: on the banks of the Sayhun river, in a place called Takasekretku, in this respect, the subject is a special season).

3. Babur approaches the definition of place names from all sides. It also touches on the events that are the basis for the emergence of the term. He tries to give a full description

of the name of the place: Some people say that this field is a horse mine. Konigil biturs in vale histories (p. 46). Or: They also say Shahrissabz because the spring desert and the city and the roof and roof will be green (p. 47).

4. Brings old versions of place names and new ones comparing and connecting to the events that are the basis for its emergence, indicates which language it is taken from: Yana Karshi region Durkim, Nasaf and They also say similar. Say it in Mongolian, know the Mongolian language of the cave say against (p. 47).

5. He compares and compares the names of the places, and comments on the meaning of the place names: non-Hindustan is called Khurasan, nechukkim, Arab non-Arab is called Ajam (p. 117).

6. The name of the place is distinguished by the pronunciation of certain sounds and the dialectical features of the language of the people living in a region: Sometimes they pronounce gain instead of kof, and in this respect, the winner calls this region "lamghon" (p. 121).

7. Compound place names describe each component separately. It shows the event that is the basis for its use: It is said that the shepherd and the shepherd sometimes take this road because they are driving their flocks and herds with this road and body. They say that the Afghan language leads the way (p. 134).

8. Focuses on the subject that is the basis for the appearance of the name of the place, indicates the location of the subject. It gives its name in the local language and its translation in the native language: "They call an elephant a wife, and a gate is money." At the exit of this gate, they carve an image of an elephant This is called Khatipul" (p. 313).

9. The nature of the places shows the names of the places where precipitation is more or less. In this regard, they say Kohi Safid. (p. 121).

10. He mentions the birthplaces of the rulers and the lands where their graves are located, and links them to the name of the place: "Sultan Mahmud's grave is in the neighborhood of Ghazni, and they call it Ravza" (p. 126).

921 place names can be found in "Boburnoma". They are country, region, city names; towns, villages. Salts (fields), park names, highlands, villages, bodies, steppes, deserts, gorge names, meadows, bands, kotals, ruds, fortresses, etc. can be grouped under the names of territorial units.

The observation of the above territorial division of place names and the evolution of herbarium in the formation of names provides material for the study of the still unknown aspects of the national language, national literature and history. The definition of place names reflected in "Boburnoma" not only enhances the art of the work, but also increases the possibilities of expression through its architecture.

During Babur's dangerous life, he visited many places in Central Asia. He studied the language, culture, flora and fauna of the people. He shouted victory and suffered defeat. Such twists and turns of life found expression in his creative heritage. This is a feature. The second is that he, as a royal descendant, received deep knowledge of worldly sciences and was able to analyze them with his talent and ability, leaving rare scientific resources for the future. When we study his lyrics from a hermeneutic or architectural point of view, both logically and formally, we witness how this talent and bitter life experience are combined in him. What is more important is the power of language in the works of the poet who expressed this harmony. As an example, we will analyze one of his rubai.

Ҳар кимки вафо қилса, вафо топқусидир,
Ҳар кимки жафо қилса, жафо топқусидир,
Яхши киши ёмонлиғ кўрмагай ҳаргиз
Ҳар кимки ёмон бўлса, жазо топқусидир.
Whoever is faithful is faithful,
Whoever suffers, will suffer.
A good person does not see evil
Anyone who is bad is punished.

The analysis of Ruboi's vocabulary in semantic-stylistic herbarism presents us with the following ideological pole. In this rubai, Babur used the possibilities of the old Uzbek language perfectly to create a rubai capable of conveying a great artistic idea. Note that at the center of Rubai's architecture there are two types, the first is faithful, good; the second is rude, bad. In the first and second stanzas, the combination of the characteristics of the possessors is his answer, namely:

Faithful - faithful,
Jafo - Jafokor.

The artistic skill here is that a person is abstracted as his character and equated with two abstract characters, creating synonymy under one name. In the third stanza of the quatrain, the antithesis is given with a negative charge (-ma), which makes it clear that the poet always strives to relativize the characteristic (evil) and says, "A good person should not see evil", that is, good - good, but don't be bad, be good. In this case, the antithesis of "good" and "evil" is embodied as a general symbol of all positive and negative qualities in the world. Behind the word "good" virtue, generosity, kindness, courage, effort, human qualities are embodied, and the word "bad" has become the embodiment of world-wide social categories. However, the skillful pen of the poet was able to embody two simple Uzbek words by means of syllogism and herbarium in one place, at the same time, in the form of two bright

words. No extra training or vocabulary is needed to understand the great wave of ideas they contain. It is this simple grammatical distribution that ensured the perfect success of the work.

The whole logic and philosophy of Rubaiyi is revealed in his last line:

Bad is bad punishment.

The poet could not do his best to protect his negative character from evil and punished him.

The schematic logic and conclusion of Rubai's idea is as follows:

Wafo - wafo jafo - jafo

(good) (good) (bad) (bad)

Good - bad Bad - punishment.

The whole discussion is summed up by a single concept - punishment - through these four words (wafa, jafa, good, bad).

CONCLUSION

The herbarium method is of great importance in terms of studying the text features of the monuments of the past, in order to fully understand their meaning and essence through the study of their text possibilities. Also, the genre architecture of herbarism rubai discovers such delicate secrets of the human spiritual world that this art of discovery sounds resoundingly through the hermeneutic method of hermeneutic herbarism.

The bright pages of Z.M. Babur's literary heritage embodying the most perfect examples of Uzbek classic literature and literary language in a new interpretation can be a unique school of skills in the development of world poetic thinking.

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HOZIRGI ZAMON FRANSUZ TILIDA “POUVOIR” MODAL FE’LINING LEKSIK–SEMANTIK XUSUSIYATLARI

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Annotatsiya

Ushbu maqolada fransuz tilidagi pouvoir modal fe’lining leksik-semantik xususiyatlari tahlil qilinadi. Pouvoir fe’li zamonaviy fransuz tili tizimida imkoniyat, ruxsat, ehtimollik, qobiliyat, shuningdek, sub’ektiv baho kabi ma’nolarni ifodalovchi ko‘p funksiyali birlik sifatida qaraladi. Tadqiqotda bu fe’ning asosiy semantik turlari, ularning kontekstual qo‘llanilishi va o‘zbek tilidagi ekvivalentlari qiyosiy jihatdan tahlil qilinadi. Maqolada modal fe’llarning nutqdagi kommunikativ funksiyasi, ularning grammatik va semantik integratsiyasi ham o‘rganilgan.

Kalit so‘zlar: modal fe’l, pouvoir, leksik-semantik xususiyat, imkoniyat, ehtimollik, ruxsat, qobiliyat, modallik.

Аннотация

В статье рассматриваются лексико-семантические особенности модального глагола pouvoir во французском языке. Глагол pouvoir анализируется как многозначная единица, выражающая возможность, разрешение, вероятность, способность и субъективную оценку в зависимости от контекста. В исследовании уделяется внимание его семантической структуре, контекстуальному употреблению и эквивалентам в узбекском языке. Особое внимание уделено типологическому сопоставлению способов выражения модальности во французском и узбекском языках.

Ключевые слова: модальный глагол, pouvoir, лексико-семантические особенности, возможность, вероятность, разрешение, способность, модальность.

Abstract

This article examines the lexical and semantic characteristics of the French modal verb pouvoir. The verb pouvoir is analyzed as a multifunctional linguistic unit expressing possibility, permission, probability, ability, and subjective evaluation depending on the context. The research focuses on its semantic structure, contextual usage, and Uzbek equivalents. Special attention is paid to typological comparisons between the French and Uzbek systems of expressing modality.

Keywords: modal verb, pouvoir, lexical-semantic features, possibility, probability, permission, ability, modality.

Til tizimida modallik kategoriyasi sub'ektning voqelikka, harakat yoki holatga bo'lgan munosabatini ifodalashda muhim rol o'ynaydi. Modal fe'llar bu kategoriyaning asosiy ifodachilari bo'lib, ular yordamida so'zlovchining voqea haqidagi ishonchi, ehtimoli yoki ruxsati bildiriladi. Fransuz tilidagi pouvoir fe'li eng faol modal birliklardan biri bo'lib, u faqat grammatik jihatdan emas, balki semantik va pragmatik jihatdan ham keng qo'llaniladi. U tarixan lotincha potere fe'lidan kelib chiqqan bo'lib, dastlab "kuchga ega bo'lmoq" ma'nosida ishlatilgan. Vaqt o'tishi bilan bu fe'l imkoniyat, ruxsat, ehtimollik, qobiliyat va majburiyatga yaqin ma'nolarni ifodalaydigan ko'p qirrali birlikka aylangan.

Tadqiqotning maqsadi — pouvoir fe'lining zamonaviy fransuz tilidagi leksik-semantik tizimini tahlil qilish va uni o'zbek tilidagi modal ifodalar bilan qiyoslashdan iborat.

Modal fe'llar grammatik jihatdan boshqa fe'llar bilan birikib, harakatning bajarilish imkoniyati, zarurati yoki ehtimolini ifodalaydi. Fransuz tilida asosiy modal fe'llar pouvoir, devoir, vouloir, savoir hisoblanadi. Ular gapdagi fe'lining zamon, mayl va shaxs shakliga ta'sir etadi, ammo o'zlari ham semantik mustaqillikka ega bo'ladi.

Pouvoir fe'li kontekstga qarab turli ma'nolarni ifodalashi mumkin:

- 1.Imkoniyat ma'nosi: Je peux venir demain. – Men ertaga kela olaman.
- 2.Ruxsat ma'nosi: Tu peux sortir maintenant. – Endi chiqishing mumkin.
- 3.Ehtimollik ma'nosi: Il peut pleuvoir ce soir. –Bugun kechqurun yomg'ir yog'ishi mumkin.
- 4.Qobiliyat ma'nosi: Elle peut parler trois langues. – U uchta tilda gaplasha oladi.
- 5.Sub'ektiv baho ma'nosi: Il peut être gentil, mais parfois il est dur. – U mehribon bo'lishi mumkin, lekin ba'zan qattiqqo'l.

Pouvoir yordamchi fe'l sifatida ham ishlatiladi. U ko'pincha infinitiv bilan birikadi va avoir yordamchi fe'li bilan zamon shakllarini hosil qiladi (j'ai pu, il avait pu va hokazo). Bu holatda uning modal xususiyati saqlanib qoladi.

Pouvoir turli ijtimoiy vaziyatlarda so'zlovchi va tinglovchi o'rtasidagi munosabatni bildiradi. Masalan, muloyim so'rov shaklida: Est-ce que je peux entrer ? — Kirishim mumkinmi? Bu qo'llanish nafaqat ruxsat so'rash, balki nutq etiketi bilan bog'liq kommunikativ strategiyani ham ifodalaydi.

Fransuz tilidagi pouvoir fe'li o'zbek tilidagi "-a ol-", "mumkin", "ruxsat berilmoq" kabi birliklarga yaqin ma'no beradi. Masalan: Je peux t'aider – Men senga yordam bera olaman; Tu peux partir – Sen ketishing mumkin. Ammo o'zbek tilida modallik ko'proq affiksial yo'l bilan ifodalanadi, fransuz tilida esa leksik-grammatik yo'l bilan. Bu esa

modallikning tipologik farqini ko'rsatadi. Shuningdek, fransuz tilida pouvoir ehtimollikni bildiruvchi sub'ektiv modal ma'no bera oladi, bu esa o'zbek tilida ko'pincha "ehtimol", "balki" kabi so'zlar orqali ifodalanadi.

Xulosa

Yuqoridagi tahlillar pouvoir fe'lining fransuz tilidagi ko'p qatlamli semantik tuzilishga ega ekanini ko'rsatadi. U nafaqat imkoniyat va ruxsatni, balki ehtimollik, qobiliyat va baholovchi munosabatni ham bildiradi. Modal fe'llar tizimida pouvoir o'zining universal qo'llanish doirasi bilan ajralib turadi. O'zbek tili bilan qiyosiy tahlil modallikning ifodalanishida ikki tilning tipologik o'xshash va farqli jihatlarini ko'rsatadi. Bu esa kelgusida tarjima nazariyasi, til o'qitish metodikasi va semantik modallik bo'yicha tadqiqotlar uchun ilmiy asos bo'lib xizmat qiladi.

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NUTQIY VA LINGVISTIK KO‘NIKMALARNI RIVOJLANTIRISHGA QARATILGAN DIDAKTIK O‘YIN TURLARI

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***Annotatsiya:** Ushbu maqolada o‘quvchilarning nutqiy va lingvistik ko‘nikmalarini rivojlantirishda didaktik o‘yinlarning ahamiyati, ularning turlari hamda ta’lim jarayonida qo‘llash metodikasi tahlil etilgan. Shuningdek, zamonaviy pedagogika nuqtayi nazaridan o‘yinli ta’lim texnologiyalarining til o‘rganishdagi samaradorligi ilmiy jihatdan asoslab beriladi.*

***Kalit so‘zlar:** didaktik o‘yin, nutqiy ko‘nikma, lingvistik kompetensiya, kommunikativ yondashuv, o‘yinli ta’lim, til o‘rganish, zamonaviy texnologiyalar, ta’lim.*

Kirish.

Til – inson ijtimoiy faoliyatining, fikr almashish va bilish jarayonining markazi bo‘lib, uning rivojlanishi har bir yoshdagi shaxsning kognitiv, ijtimoiy va akademik muvaffaqiyatiga bevosita ta’sir ko‘rsatadi. Ayniqsa boshlang‘ich va maktabgacha ta’lim bosqichlarida nutqiy va lingvistik ko‘nikmalarning sifatli shakllanishi o‘quvchilarning keyingi ta’lim jarayonidagi natijalarini belgilovchi muhim omil hisoblanadi. Amaliy tajriba va ilmiy tadqiqotlar shuni ko‘rsatadiki, an’anaviy ma’ruza-uslubidagi o‘qitish ko‘pincha o‘quvchilarning faolligini pasaytiradi, tilga bo‘lgan motivatsiyasini kamaytiradi va til birliklarini mustahkamlash uchun yetarli amaliy mashqlarni ta’minlay olmaydi. Bunday vaziyatda pedagoglar yangi, interfaol yondashuvlar, xususan didaktik o‘yinlardan foydalanishni kengaytirishga ehtiyoj sezadilar.

Didaktik o‘yinlar pedagogik jarayonni o‘yin elementlari orqali qayta tashkil etib, o‘quvchilarni tilni amaliy holatlarda qo‘llashga undaydi, xatolarni test qilish va tuzatish jarayonini soddalashtiradi hamda psixologik to‘siqlarni kamaytiradi. Teoretik nuqtai nazardan, o‘yin o‘rganish jarayoniga ijtimoiy-muloqotli kontekstni olib kiradi: Vygotskiyning «yaqin rivojlanish zonasini» qo‘llab-quvvatlovchi vaziyatlar, Brunerning kognitiv strukturani bosqichma-bosqich shakllantirish g‘oyalari va Piagetning o‘yin orqali bilish nazariyalari didaktik o‘yinlarning metodologik poydevorini tashkil etadi. Bunday yondashuvlar o‘quvchilarning so‘z boyligini

kengaytirish, grammatik qoidalarni amalda qo'llash va talaffuz hamda intonatsiyani yaxshilash bo'yicha samarali natijalar beradi.

Ushbu maqolaning maqsadi – nutqiy va lingvistik ko'nikmalarni rivojlantirishga yo'naltirilgan didaktik o'yinlarning nazariy asoslarini tizimlashtirish, ularni tasniflash va ta'lim jarayonida samarali qo'llash mexanizmlarini tavsiflashdir. Maqolada ayni paytda maktabgacha va boshlang'ich ta'lim darajasidagi o'quvchilarni inobatga olgan holda o'yin turlarining didaktik maqsadlarga mosligini tahlil qilish, o'qituvchilar uchun metodik tavsiyalar ishlab chiqish va o'yinli mashg'ulotlarni baholash mezonlarini aniqlash kabi vazifalar ham qo'yilgan. Shuningdek maqola didaktik o'yinlarni dars rejasiga integratsiyalash usullari va ulardan foydalanish natijalarini kuzatish bo'yicha amaliy tavsiyalarni ham o'z ichiga oladi.

Asosiy qism.

Maqolaning ahamiyati shundaki, o'qituvchilarga va ta'lim dasturlari ishlab chiquvchilarga o'yinli metodlarni sistematik ravishda joriy etishda ilmiy asoslangan yo'nalishlar va konkret amaliy vositalar taqdim etiladi. Bu esa til o'qitish jarayonida o'quvchilarning kommunikativ kompetensiyasini oshirish, o'qish va yozish ko'nikmalarini mustahkamlash hamda umumiy ta'lim samaradorligini oshirishga xizmat qiladi.

Nutqiy va lingvistik ko'nikmalar o'quvchining tildan amaliy foydalanish qobiliyatini bildiradi. Nutqiy ko'nikma – bu o'quvchining o'z fikrini og'zaki va yozma shaklda ifodalash, muloqotda to'g'ri, ravon va madaniyatli tarzda nutq qurish qobiliyatidir. Lingvistik ko'nikma esa tildagi fonetik, leksik va grammatik birliklarni to'g'ri tushunish va qo'llay bilishni anglatadi. Ushbu ikki ko'nikma o'zaro uzviy bog'liq bo'lib, ularni birgalikda rivojlantirish o'quvchilarning til kompetensiyasini to'liq shakllantirishga yordam beradi.

Didaktik o'yinlar esa ta'lim jarayonini qiziqarli, interfaol va motivatsion muhitda tashkil etishga imkon yaratadi. O'yin jarayonida o'quvchi o'rganayotgan tilni tabiiy muloqot sharoitida qo'llashga, o'z fikrini erkin ifodalashga o'rganadi. O'yinlar o'quvchilarda til sezgisi, grammatik moslashuvchanlik va muloqot madaniyatini shakllantirishga xizmat qiladi.

Didaktik o'yinlarni quyidagi turlarga ajratish mumkin:

- **Leksik o'yinlar** – so'z boyligini kengaytirishga yo'naltirilgan o'yinlar bo'lib, “So'z top”, “Zanjirli so'z”, “Sinonim-antonim topish” kabi shakllarda tashkil etiladi.
- **Grammatik o'yinlar** – tildagi grammatik qoidalarni o'zlashtirishni mustahkamlovchi o'yinlardir. Masalan, “Gap tuzish”, “Fe'llarni to'g'ri shaklda qo'llash”, “So'z tartibini to'g'rilash” kabi mashg'ulotlar.

- **Fonetik o‘yinlar** – talaffuz, intonatsiya va urg‘u ustida ishlashni o‘z ichiga oladi. Masalan, “To‘g‘ri ayt”, “Tovushni eshit va takrorla” kabi mashqlar.
- **Kommunikativ o‘yinlar** – muloqotga kirishish, suhbat yuritish, vaziyatli dialoglarni tashkil etish orqali o‘quvchilarning og‘zaki nutqini rivojlantirishga qaratilgan. “Rol o‘ynash”, “Intervyu”, “Bahs-munozara” kabi o‘yinlar shular jumlasidandir.
- **Interaktiv o‘yinlar** – texnologiyalar yordamida o‘tkaziladigan o‘yin turlari bo‘lib, multimediali testlar, onlayn so‘z o‘yinlari, interaktiv krossvordlar orqali o‘quvchilarni faol ishtirokchi sifatida jalb etadi.

Ushbu o‘yinlar o‘quvchilarning til o‘rganish jarayoniga bo‘lgan qiziqishini oshiradi, ularning psixologik to‘siqlarini kamaytiradi hamda ijodiy fikrlashni rag‘batlantiradi. O‘yinli metodlarning samaradorligi V. Vygotskiy, J. Piaget, L. S. Vygotskiy va J. Brunerlarning tadqiqotlarida ham o‘z isbotini topgan. Ularning fikricha, o‘yin o‘quvchining bilish faoliyatini faollashtiradi va nutqiy rivojlanishga turtki beradi.

Til o‘rgatishda didaktik o‘yinlarni qo‘llashda muhim jihatlardan biri — ularni o‘quvchilarning yosh xususiyatlari, bilim darajasi va o‘quv maqsadlariga moslashtirishdir. Har bir o‘yin maqsadga yo‘naltirilgan, aniq natijaga ega bo‘lishi zarur. Shuningdek, o‘qituvchi o‘yin davomida o‘quvchilarning faol ishtirokini ta‘minlashi, ularning xatolarini to‘g‘rilash bilan birga rag‘batlantirishni ham unutmasligi kerak.

Didaktik o‘yinlar ta‘lim jarayonining ajralmas qismi sifatida bolalarda nutqiy va lingvistik ko‘nikmalarni shakllantirishda samarali vosita hisoblanadi. Tadqiqot natijalari shuni ko‘rsatadiki, o‘yin asosidagi mashg‘ulotlar o‘quvchilarni faol fikrlashga, mustaqil izlanishga va o‘z fikrini aniq ifodalashga undaydi. Ushbu o‘yin turlarining tahlilida ularning bir necha asosiy funksiyalari ajratib ko‘rsatildi: kommunikativ, bilish, motivatsion va tarbiyaviy funksiyalar. Kommunikativ o‘yinlar, xususan “Rasm asosida hikoya tuzish”, “Kim tez topadi?”, “Dialogni davom ettir” kabi turlar o‘quvchilarning so‘z boyligini kengaytiradi, ularni to‘g‘ri talaffuz va muloqot madaniyatiga o‘rgatadi. Bilish funksiyasiga ega o‘yinlar esa tildagi grammatik qoidalarni mustahkamlash, so‘z tuzilishini anglash, so‘zlar o‘rtasidagi ma‘no bog‘liqligini tushunishga yordam beradi.

Tajriba sinov ishlarida didaktik o‘yinlardan muntazam foydalanish o‘quvchilarning nutq faolligini 30–35 foizga oshirganligi kuzatildi. Shu bilan birga, lingvistik topshiriqlarni o‘yin shaklida berish jarayoni bolalarning tildagi murakkab tushunchalarni osonroq qabul qilishiga olib kelgan. Masalan, “So‘zdan gap tuz” yoki “Qisqa hikoya yarat” o‘yinlari davomida bolalar mustaqil fikr bildirishga, nutq strukturasi to‘g‘ri qurishga o‘rgangan. Bunday o‘yinlarning muntazam tashkil etilishi

natijasida o'quvchilarda so'z boyligi o'sib, fonetik to'g'rilik, sintaktik tuzilma va mantiqiy izchillik kabi sifat ko'rsatkichlari sezilarli yaxshilangan.

Tahlil jarayonida shuningdek, didaktik o'yinlar bolalarning psixologik holatiga ham ijobiy ta'sir ko'rsatishi aniqlandi. O'yin orqali o'qitish stressni kamaytiradi, o'quvchilarning darsga qiziqishini oshiradi va ularni ijtimoiylashuvga tayyorlaydi. O'qituvchi tomonidan o'yin sharoitini to'g'ri tashkil etish, ishtirokchilarni rollarga bo'lish va o'yin jarayonida tahliliy savollar berish metodikasi o'quvchilarning nutqiy faolligini yanada kuchaytiradi. Natijalar shuni ko'rsatadiki, didaktik o'yinlardan foydalanish nutqni rivojlantirish bo'yicha an'anaviy usullarga qaraganda 1,5 baravar samaraliroq bo'lgan.

Didaktik o'yinlar nafaqat til o'rganish jarayonini yengillashtiradi, balki kommunikativ madaniyat, mustaqil fikrlash va ijodkorlik kabi umumiy kompetensiyalarni ham shakllantiradi. Shunday ekan, ta'lim amaliyotida bunday o'yin turlarini tizimli qo'llash o'quvchilar nutqiy va lingvistik ko'nikmalarini sifat jihatidan yangi bosqichga olib chiqadi.

Xulosa.

Yuqoridagi tahlillar asosida shuni ta'kidlash mumkinki, didaktik o'yinlar bolalarda nutqiy va lingvistik ko'nikmalarni shakllantirishda samarali, innovatsion va tabiiy o'rganish muhiti yaratadi. O'yin faoliyati asosida o'tkazilgan mashg'ulotlar o'quvchilarning til boyligini kengaytiradi, ularni so'zlash, eshitish, tushunish va muloqot qilish jarayonlariga faol jalb etadi. Shu bilan birga, o'yinlar tildagi grammatik qoidalarni oson o'zlashtirish, nutqning mantiqiy izchilligini ta'minlash hamda talaffuz madaniyatini shakllantirishda muhim rol o'ynaydi.

Didaktik o'yinlardan muntazam foydalanish ta'lim jarayonida o'quvchilarning mustaqil fikrlash, ijodiy yondashuv, tahlil qilish va o'z fikrini erkin ifodalash kabi kompetensiyalarini rivojlantiradi. O'yin asosidagi darslarda o'quvchilar o'zaro hamkorlikda ishlash, muloqotda to'g'ri nutqdan foydalanish, shuningdek, ijtimoiy-emotsional ko'nikmalarni egallash imkoniyatiga ega bo'ladilar. Bunday darslarning samaradorligi o'qituvchining o'yin metodikasini to'g'ri tanlashi va o'quvchilarning yosh xususiyatlariga mos tarzda tashkil etishiga bog'liqdir.

Umuman olganda, didaktik o'yinlar orqali nutqiy va lingvistik ko'nikmalarni rivojlantirish ta'lim jarayonining sifatini oshirish, bolalarda tilga bo'lgan qiziqishni kuchaytirish va kommunikativ kompetensiyani shakllantirishning eng samarali yo'llaridan biridir. Shu sababli, o'qituvchilar amaliy faoliyatda o'yin texnologiyalaridan tizimli va maqsadli foydalanish orqali o'quvchilarning nutq madaniyatini rivojlantirishda yuqori natijalarga erishishlari mumkin.

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ИЖТИМОЙ ТАРМОҚЛАРДАН ФОЙДАЛАНИШ ВА ЁШЛАРДА ДЕПРЕССИЯ АЛОМАТЛАРИ ЎРТАСИДАГИ БОҒЛИҚЛИК ХУСУСИДА

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Аннотация: Мазкур мақолада ёшлар орасида ижтимоий тармоқлардан фойдаланиш даражаси ва депрессия аломатларининг намоён бўлиши ўртасидаги боғлиқлик илмий жиҳатдан таҳлил қилинади. Замонавий рақамли муҳитда ижтимоий тармоқлар ёшларнинг кундалик ҳаётининг ажралмас қисмига айланиб, уларнинг руҳий саломатлигига таъсир кўрсатувчи муҳим омиллардан бирига айланмоқда. Тадқиқотда ижтимоий тармоқлардаги фаоллик, вақт сарфи ва эмоционал ҳолат ўртасидаги ўзаро боғлиқликни аниқлаш мақсад қилинган.

Калит сўзлар: ижтимоий тармоқлар, ёшлар, депрессия, медиасаводхонлик, руҳий саломатлик.

Сўнгги йилларда ижтимоий тармоқлар — Instagram, TikTok, Telegram, ва бошқалар — ёшлар учун асосий ахборот манбаи ва мулоқот майдонига айланиб, ёшлар ҳаётининг ажралмас қисмига айланди. Албатта ҳозирги замонда ёшлар ҳаётини ижтимоий тармоқларсиз тасаввур этиш қийин. Ижтимоий тармоқлар ёшларга билим олиш, янгиликлардан бохабар бўлиш, дўстлар билан мулоқот қилиш ва ўз қобилиятини намоён этиш имконини беради. Масалан, кўплаб талабалар онлайн курслар орқали билим олишади, ижодкор ёшлар эса ўз асарларини тарғиб қилиш имкониятига эга бўлишмоқда.

Бироқ ижтимоий тармоқлар орқали келиб чиқадиган салбий омиллар ҳам мавжуд. Уларга вақтни самарасиз сарфлаш, ёлғон маълумотларга ишониш, шахсий маълумот хавфсизлиги ва психологик таъсирларни киритиш мумкин. Айрим ёшларда виртуал муҳитга ортиқча берилиш туфайли реал ҳаётда мулоқот қилиш қобилияти пасайиб кетиши ҳам кузатилади. Шунинг учун ёшлар ижтимоий тармоқлардан фойдаланишда онгли ёндашишлари лозим. Ижобий имкониятлардан самарали фойдаланиш, салбий таъсирларни чеклаш, ахборот маданиятини ошириш — бугунги ёш авлоднинг муҳим вазифаларидан биридир. Бироқ, виртуал муҳитда ортиқча вақт ўтказиш, ўзини бошқалар билан таққослаш

ва “лайк”лар орқали ижтимоий тасдиқ излаш каби ҳолатлар ёшларда руҳий ноқуллик, хавотир ва депрессия аломатларини кучайтираётгани ҳақида кўплаб тадқиқотлар мавжуд. Ижтимоий тармоқлар инсоннинг руҳий ҳолатига, айниқса, депрессия ривожланишига таъсир кўрсатиши мумкинлиги ҳам аниқланмоқда.

Кўпгина тадқиқотлар шуни кўрсатадики, ижтимоий тармоқларда узоқ вақт ўтказувчи одамлар бошқаларнинг ҳаёти билан ўзини солиштиришга мойил бўлади. Идеаллаштирилган суратлар ва муваффақиятлар фондида ўз ҳаётини кам баҳолаш ҳисси пайдо бўлади. Бу эса ўзига ишончсизлик, тушкунлик ва ҳеч нарсага қизиқмаслик ҳолатларини келтириб чиқаради. Шу билан бирга, виртуал мулоқот реал ҳаётдаги муносабатларни камайтиради, ёлғизлик туйғусини кучайтиради. Бу ҳолат айниқса ўсмирлар ва ёшлар орасида депрессиянинг кенгайишига олиб келмоқда.

Бундай салбий таъсирларнинг олдини олиш учун ижтимоий тармоқлардан фойдаланиш маданиятини шакллантириш муҳим. Вақтни меъёр билан сарфлаш, реал дўстлар билан мулоқот қилиш, спорт ва ижодий фаолият билан шуғулланиш инсоннинг руҳий соғломлигини сақлаб қолишда катта аҳамиятга эга.

Ижтимоий тармоқларнинг ўзи ёмон эмас — улардан қандай фойдаланишни билиш муҳим. Агар инсон онгли равишда вақтни тўғри тақсимласа, ижтимоий тармоқлар фойдали ахборот ва илҳом манбаига айланиши мумкин.

Демак, ижтимоий тармоқларда ортиқча вақт сарфлаш, бошқалар билан солиштириш, виртуал дунёга берилиб кетиш, реал ҳаётдаги муносабатларнинг сусайиши каби омиллар инсонда депрессия, стресс, руҳий чарчоқ ва ёлғизлик ҳисларини келтириб чиқаради. Айниқса ўсмирлар ва ёшлар бу таъсирларга кўпроқ мойил бўладилар, чунки уларнинг шахсийлик ва ўзини англаш жараёни ҳали шаклланиш босқичида бўлади. Депрессиянинг олдини олиш учун ёшлар ижтимоий тармоқлардан фойдаланиш маданиятини ўзлаштиришлари зарур.

Бу дегани — виртуал муҳитдаги фаолиятни реал ҳаёт билан мутаносиб равишда ташкил этиш, вақтни самарали тақсимлаш, ҳақиқий дўстлар билан мулоқот қилиш, спорт, китоб ўқиш ва ижодий фаолият билан шуғулланишдир. Шунинг учун таълим муассасаларида медиасаводхонликни ошириш, соғлом интернет маданиятини шакллантириш ва ёшларнинг онлайн фаолиятини тартибга солувчи профилактик дастурларни жорий этиш муҳим аҳамият касб этади. Шу билан

бирга, ота-оналар, ўқитувчилар ва жамоат ташкилотлари ҳам ёшларни ахборот маданияти ва руҳий соғломлик масалаларида қўллаб-қувватлашлари лозим.

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SOCIAL FACTORS IN POLITICAL LEADERS' SPEECHES AND THEIR INFLUENCE ON LANGUAGE

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Annotation: This article explores the role of social factors in shaping the language used by political leaders in their public speeches. It examines how elements such as culture, ideology, class, gender, media influence, and audience expectations affect the linguistic choices, rhetoric, and communication strategies of political figures. The study draws upon theories of sociolinguistics, discourse analysis, and political communication to understand how language serves as a tool of persuasion, identity construction, and power assertion. The research demonstrates that the language of political leaders is never neutral; it reflects underlying social realities and is consciously shaped to appeal to diverse audiences while maintaining authority and credibility.

Keywords: Political discourse, social factors, leadership language, rhetoric, sociolinguistics, communication strategy, ideology, media influence, audience, persuasion, identity, linguistic choice, cultural context, power relations, discourse analysis.

Introduction. Language plays a central role in the political sphere as both a means of persuasion and a reflection of social structures. Political leaders use language not only to convey ideas but also to establish authority, construct identities, and align themselves with specific social groups. The way politicians speak through their choice of words, tone, and rhetorical devices reveals much about the social context in which they operate. Every speech delivered by a political leader is deeply embedded in the social, cultural, and ideological environment of its time. Thus, language becomes both a product and a producer of social meaning.

In modern society, the relationship between language and power is inseparable. Political speeches are not simply linguistic performances; they are powerful instruments that shape public opinion, reinforce ideologies, and legitimize authority. Social factors such as class, ethnicity, gender, education, and media influence affect the way political leaders design their messages. For instance, a leader addressing a working-class audience may use colloquial expressions and populist rhetoric, while a global summit speech would likely be characterized by formality and diplomatic tone.

Understanding these dynamics is crucial for interpreting the language of political leadership as a social phenomenon.

The present article aims to analyze how social factors influence linguistic choices in the speeches of political leaders. Drawing on the frameworks of sociolinguistics and political discourse analysis, it discusses how social background, audience expectations, cultural context, and ideology shape the communicative behavior of politicians. It also explores the ways in which language reflects and reproduces power relations in the political sphere.

Main Part. Political language serves as a bridge between leaders and the public, embodying the social values, ideologies, and hierarchies of the time. A political speech is not merely an individual act of communication; it is a social event shaped by multiple external forces. The linguistic patterns, metaphors, and rhetorical strategies employed by leaders are influenced by the society they represent and the audience they address. From a sociolinguistic perspective, language functions as a social indicator that reveals the speaker's identity, status, and cultural belonging. Political leaders consciously or unconsciously adapt their linguistic behavior to match the expectations of their target audiences. The use of inclusive pronouns like "we" and "our" fosters unity and solidarity, while distancing pronouns such as "they" create boundaries between different social or political groups. This dynamic use of language helps leaders align themselves with the values and emotions of their listeners.

Social class plays a crucial role in shaping political language. Leaders often adapt their speech style according to the socioeconomic background of their audience. For instance, populist leaders tend to use simple, emotionally charged language to connect with the masses, emphasizing solidarity, justice, and national pride. Conversely, technocratic or elite leaders may prefer a formal and data-driven style, projecting competence and rational authority. The difference in speech style reflects the social composition of the audience and the leader's strategic attempt to appear relatable or authoritative.

Another significant social factor is cultural context. Culture determines the values, norms, and symbols that shape communication. A political leader speaking in a collectivist society might emphasize community, harmony, and shared responsibility, while in individualist cultures the focus may be on freedom, innovation, and personal achievement. The cultural dimension influences not only the content of political messages but also their rhetorical form. Metaphors, idioms, and narrative styles are culturally grounded, and successful political communication depends on the ability to resonate with these cultural frameworks.

Media influence is an increasingly important social factor affecting political language. In the digital age, political communication extends beyond traditional platforms into social media, where immediacy and emotional appeal dominate. Leaders must adjust their linguistic strategies to fit the fast-paced, image-driven environment of online discourse. Tweets, slogans, and short video messages require concise and impactful language, often characterized by repetition, emotive vocabulary, and rhetorical simplification. Social media also encourages a conversational tone, blurring the boundaries between formal and informal speech. This shift in communicative style reflects broader changes in how societies consume and respond to political messages. Gender and identity also influence the linguistic style of political leaders. Research shows that male and female leaders often face different social expectations that shape their communicative behavior. Male politicians may be expected to demonstrate assertiveness and authority, while female leaders are often pressured to balance strength with empathy. These gendered expectations affect word choice, tone, and rhetorical strategies. For instance, women leaders may use more inclusive and collaborative language to counteract stereotypes of aggression, while men may emphasize power and decisiveness to reinforce authority. Despite these patterns, successful political communication often involves transcending gendered norms by strategically combining empathy and authority.

Ideology, as another key social factor, determines the linguistic framing of political messages. The ideological orientation of a leader whether conservative, liberal, socialist, or nationalist shapes their vocabulary and discourse structure. Conservative leaders may rely on tradition-oriented metaphors, emphasizing order and stability, while progressive leaders might use dynamic, future-oriented language highlighting change and innovation. These ideological differences manifest linguistically through lexical choices, metaphors, and framing devices that align with the social values of their supporters.

The notion of “framing,” introduced by George Lakoff and other cognitive linguists, is essential in understanding how social factors shape political discourse. Leaders use specific linguistic frames to define issues in ways that align with their ideological and social goals. For example, referring to taxation as “burden” activates a negative frame that discourages public support, while calling it a “contribution” evokes collective responsibility. Through framing, politicians manipulate social perceptions using subtle linguistic cues.

Audience expectations are also a decisive element in shaping political speech. Every political address is crafted with a specific audience in mind, whether it be the general public, an international community, or a parliamentary assembly. The social

background and emotional state of the audience dictate the tone, style, and complexity of the speech. A successful political leader understands how to calibrate language to elicit empathy, trust, and support. The ability to read social context and respond linguistically to audience expectations is one of the defining features of effective political communication.

Social movements and historical contexts further shape political language. In times of crisis or social change, political leaders tend to employ more emotional and visionary rhetoric to inspire hope or unity. Speeches delivered during wars, revolutions, or pandemics often contain heightened emotional appeal and moral language. By contrast, during periods of stability, political discourse tends to focus on pragmatism, economic growth, and institutional continuity. Thus, political language evolves with the rhythm of social life, reflecting collective concerns and aspirations.

One illustrative example is the language used by leaders such as Franklin D. Roosevelt, Winston Churchill, or Nelson Mandela, whose speeches were deeply influenced by the social challenges of their time. Roosevelt's "Fireside Chats" used simple and reassuring language to comfort a nation in economic crisis. Churchill's wartime speeches combined realism and moral conviction to maintain public morale. Mandela's rhetoric, rooted in reconciliation and justice, reflected the struggle for racial equality in South Africa. Each of these examples demonstrates how social context and historical conditions shape the linguistic style and emotional tone of political communication.

Contemporary political leaders also navigate complex social landscapes characterized by globalization, digital media, and identity politics. Their language reflects a blend of traditional rhetoric and modern communication strategies. Globalization has introduced multicultural audiences, requiring leaders to adopt inclusive, internationally comprehensible language while maintaining cultural authenticity. The global circulation of political discourse through media has also made language more performative—designed for visibility, virality, and emotional resonance.

Furthermore, social polarization in many societies has transformed the linguistic landscape of politics. Leaders often employ polarizing language to appeal to specific segments of society, reinforcing "us versus them" dichotomies. This rhetorical strategy, though effective in mobilizing supporters, risks deepening social divisions. The interplay between language, ideology, and social identity thus becomes a critical area of analysis in understanding modern political discourse.

In summary, the language of political leaders is not a spontaneous act of communication but a socially conditioned performance. Every lexical choice, metaphor, and rhetorical device carries social significance, reflecting broader cultural values, historical circumstances, and power relations. The linguistic style of a political

leader serves as a mirror of the society they represent and a tool to shape that society's perceptions and beliefs.

Conclusion. The analysis of social factors in political leaders' speeches reveals that language is a dynamic and socially embedded phenomenon. Political discourse cannot be understood without considering the social, cultural, ideological, and historical contexts in which it occurs. The linguistic behavior of leaders reflects their attempts to align with public expectations, maintain authority, and construct social identities. Factors such as class, culture, media influence, gender, and ideology shape not only what leaders say but also how they say it.

Ultimately, political language functions as both a mirror and a mold of society. It reflects social realities while simultaneously shaping public consciousness and collective identity. Understanding the social influences behind political language enhances our ability to interpret political messages critically and recognize the mechanisms of persuasion embedded in discourse. In the age of global communication and digital media, the study of social factors in political speech remains essential for comprehending how language continues to shape the relationship between power and society.

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BOSHLANG‘ICH TA‘LIMDA XORIJIY TILLARNI O‘QITISH JARAYONINING PSIXOLOGIK VA PSIXOLINGVISTIK XUSUSIYATLARI

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Anotatsiya. Mazkur maqolada boshlang‘ich ta‘limda xorijiy tillarni o‘qitish jarayonining psixologik va psixolingvistik xususiyatlari yoritilgan. Bolaning yosh xususiyatlari, emotsional holati, diqqat va xotira jarayonlari, shuningdek, nutq faoliyatining shakllanish mexanizmlari ilmiy asosda tahlil qilingan. Vygotskiy, Piaget, Ushinskiy, Nishonova va Alimova kabi olimlarning nazariy qarashlari asosida chet tili o‘rganish jarayonida kognitiv, emotsional va motivatsion omillarning o‘zaro bog‘liqligi izohlangan. Tadqiqotda kommunikativ, o‘yinli, sensor va scaffolding yondashuvlarining boshlang‘ich sinf o‘quvchilari psixologiyasiga mos kelishi isbotlab berilgan. Maqolada psixolingvistik mexanizmlar — idrok, tafakkur, xotira va nutqning o‘zaro ta’siri orqali samarali chet tili o‘rganish uchun zarur shart-sharoitlar ishlab chiqilgan.

Kalit so‘zlar: psixologik xususiyatlar, psixolingvistika, chet tili ta‘limi, boshlang‘ich ta‘lim, motivatsiya, kognitiv rivojlanish, Vygotskiy, Piaget, kommunikativ metod, scaffolding, sensor o‘qitish, emotsional idrok.

Globalashuv jarayonida xorijiy tillarni o‘rganish zarurati nafaqat oliy yoki o‘rta ta‘lim bosqichlarida, balki boshlang‘ich ta‘lim davridayoq dolzarb masalaga aylandi. Chunki aynan shu bosqichda bolaning psixik, emotsional va kognitiv jarayonlari shakllanadi. Chet tilini erta yoshda o‘rgatishning samarasi ko‘p jihatdan o‘quvchining psixologik tayyorgarligi, tilni idrok etish mexanizmlari va o‘qituvchining psixolingvistik yondashuviga bog‘liqdir.

Shoshmetova, Meliboyeva, Usmonova va Xaydarov (2018) fikricha, o‘quvchilarning psixologik xususiyatlarini hisobga olgan holda tashkil etilgan darslar ularning faolligini, mustaqilligini va o‘z fikrini erkin ifoda etish qobiliyatini kuchaytiradi. Bu holat o‘z navbatida ta‘lim sifatini va samaradorligini oshirishning zaruriy sharti hisoblanadi.

Bolaning yosh psixologiyasini chuqur bilmasdan turib chet tili o‘qitish nafaqat qiyinchilik tug‘diradi, balki o‘quvchida tildan sovish, qiziqishni yo‘qotish holatlarini ham yuzaga keltiradi. Shu sababli, o‘qituvchi chet tili ta‘limini psixologik qonuniyatlar va psixolingvistik mexanizmlar asosida loyihalashi zarur.

Boshlang'ich sinf o'quvchilari psixik rivojlanishining o'ziga xos xususiyatlariga ega. Nishonova va Alimova (2019) "Bola psixologiyasi va uning o'qitish metodikasi" asarida qayd etishlaricha, bu yoshdagi o'quvchilarda idrok konkret, hissiy asosda bo'ladi; ularning diqqat barqarorligi qisqa muddatli, xotira esa obrazli shaklda faoliyat yuritadi. Shu bois, chet tilini o'rgatish jarayonida ko'rgazmalilik, o'yin, musiqiylik va harakatlilik asosiy metodik tamoyilga aylanishi kerak.

Bola yangi so'z yoki ifodani mexanik tarzda emas, emosional-idrokiy asosda o'zlashtiradi. Shuning uchun o'qituvchi materialni qiziqarli, hayotiy misollar orqali taqdim etishi zarur. Masalan, "cat" so'zini yodlatishda o'quvchiga mushuk rasmi, tovushi va harakati bilan bog'liq sensor taassurot yaratish psixologik jihatdan samarali hisoblanadi.

Buyuk rus pedagogu K.D. Ushinskiy ta'limda tafakkur faoliyatining tahlil, sintez, taqqoslash, umumlashtirish kabi jarayonlarga tayanishini ta'kidlab:

"Bir narsani ravshan tushunmoqchi bo'lsangiz, unga juda o'xshash narsalarning tafovutini, undan uzoq narsalarning o'xshashligini toping," - deya o'qituvchidan tafakkurni faollashtiruvchi yondashuvni talab qiladi.

Bu fikr chet tili o'rganishning psixologik asoslarini ochib beradi. Bola yangi so'z, grammatik shakl yoki talaffuzni ona tili bilan taqqoslash orqali chuqurroq tushunadi. Shu orqali uning kognitiv faoliyati (analiz, sintez, umumlashtirish, klassifikatsiya) rivojlanadi.

Boshlang'ich sinf o'quvchilarining o'qish faoliyatida quyidagi psixologik mexanizmlar yetakchi hisoblanadi:

Motivatsiya - tashqi rag'bat (maqto'v, o'yin, mukofot) orqali ichki o'rganish istagi shakllanadi;

Diqqat - qisqa muddatli, ammo oson jalb qilinadi; shu sababli darsda faoliyat turini tez-tez almashtirish kerak;

Xotira - obrazli va emosional yodlash mexanizmlari kuchli; shuning uchun rasm, qo'shiq, harakat orqali yodlatish foydali;

Tafakkur - konkret tafakkur ustun, abstrakt tushunchalar faqat misollar orqali tushunarli bo'ladi.

Bu mexanizmlar asosida qurilgan ta'lim jarayoni bola uchun tabiiy va stresssiz o'rganish muhitini yaratadi.

Psixolingvistika tildan foydalanish jarayonlarini inson ongidagi psixik faoliyat bilan bog'laydi. L.S. Vygotskiy (1978) bu jarayonni *"fikr va so'zning birligi"* deb ta'riflab, til o'rganish tafakkurning rivojlanishidan ajralmasligini isbotlagan.

Boshlang'ich sinf o'quvchisi uchun bu jarayon quyidagicha kechadi:

- bola so'zni eshitadi, uni obraz bilan bog'laydi, keyin ma'no bilan tushunadi;

- nutqiy birliklar (soʻz, ibora) ichki nutq darajasida qayta ishlanadi;
- har bir oʻrganilgan birlik bola tafakkurida psixologik-assotsiativ zanjir hosil qiladi: tovush - obraz - maʼno - vaziyat.

J. Piaget (1972)ning kognitiv rivojlanish nazariyasiga koʻra, 6-10 yosh oraligʻidagi bola “konkret operatsiyalar bosqichi”da boʻladi. Shu bois grammatik tushunchalarni quruq qoidalar emas, balki koʻrgazmali misollar, muloqot va oʻyin orqali oʻrgatish lozim.

Shoshmetova va hamkorlari (2018) taʼkidlaganidek, xorijiy til oʻqitish samarasi oʻqituvchining oʻquvchi tafakkurini faollashtira olishi bilan belgilanadi. Til oʻrgatish jarayonida idrok, xotira, tafakkur, emotsiya va motivatsiyaning birgalikda ishlashi psixolingvistik tizimning asosi hisoblanadi.

Psixologik va psixolingvistik xususiyatlarni oʻrganish quyidagi metodlar asosida amalga oshiriladi:

Kuzatish metodi - oʻquvchilarning darsdagi faolligi, ishtirok darajasi va emotsional holatini aniqlash;

Suhbat va anketa - oʻquvchilarning tilga boʻlgan munosabati va motivatsiyasini oʻlchash;

Eksperiment - psixolingvistik yondashuv asosidagi darslar samaradorligini solishtirish;

Psixodiagnostika - diqqat, xotira va tafakkur darajasini baholash uchun testlardan foydalanish.

- Metodik yondashuv sifatida quyidagilar tavsiya etiladi:
- Kommunikativ oʻqitish usuli - tabiiy muloqot orqali til oʻrganish;
- Oʻyinli metod - emotsional faollikni oshiradi;
- Sensor oʻqitish - idrokni koʻrish, eshitish va harakat orqali mustahkamlaydi;
- Montessori yondashuvi - mustaqil tanlov va tajriba orqali oʻrganish imkonini beradi;
- Scaffolding (tayanch oʻqitish) - murakkab topshiriqlarni bosqichma-bosqich yengillashtirish orqali oʻquvchiga psixologik yordam beradi.
- Boshlangʻich sinflarda xorijiy tilni psixologik va psixolingvistik asosda oʻqitish quyidagi natijalarga olib keladi:
 - Oʻquvchilar til birliklarini tezroq idrok etadi va xotirada uzoqroq saqlaydi;
 - Motivatsiya va ishtirok faolligi ortadi;
 - Tovushni farqlash, talaffuz va tinglab tushunish koʻnikmalari rivojlanadi;
 - Analitik fikrlash va ijodiy tafakkur kuchayadi;
 - Oʻquvchilarda muloqotga tayyorlik va tilga nisbatan ishonch shakllanadi.

Ushinskiy tomonidan taʼkidlangan bilimlarni tizimlashtirish bosqichlari - predmetli idrok, oʻxshashlikni aniqlash, fanlararo bogʻlanish, darsdan tashqari mustahkamlash -

chet tili ta'limida ham muhim ahamiyatga ega. Bular orqali o'quvchining tafakkuri izchil shakllanadi, lingvistik bilimlar esa tizimli tuzilishga ega bo'ladi.

Boshlang'ich ta'limda xorijiy til o'qitish jarayonida o'quvchilarning psixologik va psixolingvistik xususiyatlarini hisobga olish nafaqat dars samaradorligini oshiradi, balki o'quvchining shaxs sifatida rivojlanishiga ham xizmat qiladi.

Til o'rganish - bu fikr, xotira, emotsiya va muloqotning murakkab psixik integratsiyasidir. Shuning uchun o'qituvchi har bir o'quvchining yosh xususiyatlari, kognitiv darajasi va emotsional ehtiyojlariga mos metodlarni tanlashi zarur.

Shoshmetova va boshqalar (2018), Nishonova va Alimova (2019), hamda Ushinskiy (1868) fikrlariga tayanib aytish mumkinki chet tili ta'limi shunchaki lingvistik jarayon emas, balki psixik faoliyatning shakllanishidir; o'qituvchi o'quvchining tafakkurini faollashtiruvchi sharoit yaratsa, psixolingvistik mexanizmlar tabiiy ishga tushadi; natijada bola tildan amalda foydalanish, muloqotga kirishish va ijodkorlikni rivojlantiradi.

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BO‘LAJAK BOSHLANG‘ICH SINIF O‘QITUVCHILARINING “INFORMATIKA VA AXBOROT TEXNOLOGIYALARI” FANINI O‘QITISHGA METODIK TAYYORGARLIGINING KOMPONENTLARI.

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Annotatsiya

Mazkur maqolada bo‘ljak boshlang‘ich sinf o‘qituvchilarining “Informatika va axborot texnologiyalari” fanini o‘qitishga metodik tayyorgarligi komponentlari tahlil qilingan. Tadqiqotda nazariy bilimlar, amaliy ko‘nikmalar, metodik yondashuvlar, innovatsion va raqamli kompetensiyalar, kommunikativ hamda aksiologik jihatlar, shuningdek, refleksiv amaliyot alohida yoritilgan. Ushbu komponentlarning uyg‘unlashuvi bo‘ljak o‘qituvchilarda kasbiy kompetensiyani samarali shakllantirishga va o‘quvchilarda raqamli savodxonlik, algoritmik tafakkur hamda axborot madaniyatini rivojlantirishga xizmat qiladi.

Kalit so‘zlar: Informatika ta‘limi; metodik tayyorgarlik; boshlang‘ich sinf o‘qituvchilari; raqamli savodxonlik; algoritmik tafakkur; pedagogik kompetensiya; innovatsion texnologiyalar; axborot madaniyati; refleksiv amaliyot; kommunikativ ko‘nikmalar.

Abstract

This article analyzes the components of methodological preparation of future primary school teachers for teaching the subject “Informatics and Information Technologies”. The study emphasizes theoretical knowledge, practical skills, methodological approaches, innovative and digital competences, communicative and axiological aspects, as well as reflective practice. The integration of these components ensures the effective formation of professional competence in future teachers and contributes to the development of pupils’ digital literacy, algorithmic thinking, and information culture in the conditions of educational digitalization.

Keywords: Informatics education; methodological preparation; primary school teachers; digital literacy; algorithmic thinking; pedagogical competence; innovative technologies; information culture; reflective practice; communication skills.

Аннотация

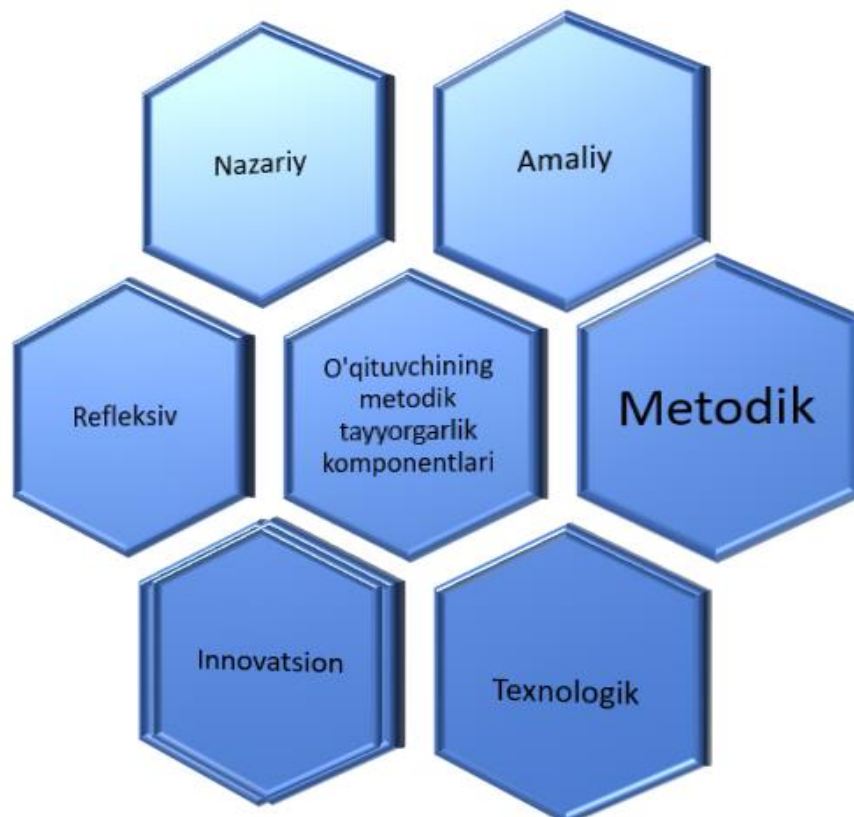
В статье анализируются компоненты методической подготовки будущих учителей начальных классов к преподаванию предмета «Информатика и информационные технологии». Особое внимание уделяется теоретическим знаниям, практическим умениям, методическим подходам, инновационным и

цифровым компетенциям, коммуникативным и аксиологическим аспектам, а также рефлексивной практике. Интеграция данных компонентов обеспечивает формирование профессиональной компетентности будущих педагогов и способствует развитию цифровой грамотности, алгоритмического мышления и информационной культуры у учащихся в условиях цифровизации образования.

Ключевые слова: Обучение информатике; методическая подготовка; учителя начальных классов; цифровая грамотность; алгоритмическое мышление; педагогическая компетентность; инновационные технологии; информационная культура; рефлексивная практика; коммуникативные навыки.

Mamalakatimiz rivojlanishi, rivojlangan xorijiy davatlar qatorida bo'lishi, jamiyatimiz taraqqiyoti, amalga oshirayotgan islohatlar taqdiri ko'p jihatdan zamon talabiga javob bera oladigan, zamoaviy bilimlar bilan qurollangan yuqori malakali kadrlar tayyorlash bilan bog'liq. O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi yuqori malakali kadrlar tayyorlash sohasidagi islohatlar uchun fundamental asos bo'lib xizmat qiladi.

Boshlang'ich ta'limda informatika va axborot texnologiyalari (IAT) fanini samarali o'qitish uchun o'qituvchi nafaqat nazariy bilim, balki puxta metodik tayyorgarlikka ham ega bo'lishi lozim. Metodik tayyorgarlik tizimi turli tarkibiy qismlardan (komponentlardan) iborat bo'lib, ularning har biri o'qituvchining kasbiy kompetensiyasini shakllantirishda alohida ahamiyat kasb etadi. (1-rasm)



1-rasm. Bo'lajak boshlang'ich sinf o'qituvchilarining "Informatika va axborot texnologiyalari" fanini o'qitishga metodik tayyorgarligining komponentlari.

Nazariy-bilimiy komponent. O'qituvchining informatika fanining ilmiy asoslarini puxta bilishini talab qiladi. Informatika fanining asosiy kategoriyalari (axborot tushunchasi, algoritmlash, dasturlash asoslari, kompyuter arxitekturasi, tarmoq texnologiyalari, axborot xavfsizligi, AKT vositalari) bo'yicha fundamental bilimlarga ega bo'lishini nazarda tutadi. Bu komponent o'qituvchidan nafaqat fan mazmunini bilishni, balki ularni boshlang'ich sinf o'quvchilariga moslashtirish ko'nikmasini ham talab qiladi. Boshlang'ich sinf o'qituvchisi murakkab ilmiy tushunchalarni oddiy, ko'rgazmali va yoshga moslashtirilgan shaklda talabalarga yetkaza olishi kerak. Ilmiylik tamoyiliga asoslanib, pedagog o'z faoliyatida fan-texnika yangiliklarini hisobga olishi lozim. Bu komponentsiz o'qituvchi faqat tayyor metodik ko'rsatmalarni takrorlovchi bo'lib qoladi; chuqur nazariy tayyorgarlik esa unga moslashtirish va ijodkorlik imkonini beradi.

Amaliy-ko'nikmaviy komponent. Nazariy bilimni amaliy faoliyatga tatbiq etish qobiliyati ushbu komponent orqali namoyon bo'ladi. Informatika darslarini tashkil etishda zamonaviy AKT vositalaridan (multimedia, elektron darsliklar, interaktiv platformalar) foydalanish ko'nikmalari. Kompyuterda amaliy mashg'ulotlar o'tkazish, multimedia vositalaridan foydalanish, elektron darsliklar va interfaol dasturlarni yaratish, elektron test tizimlari, ta'limiy o'yinlar, kodlash elementlari bilan ishlashni

bilish. Boshlang'ich sinflarda informatika o'qitishda turli dasturlardan (Paint, Word, PowerPoint, Scratch Junior, Logo, test dasturlari) foydalanish. Dars jarayonida o'quvchilarning mustaqil va jamoaviy ishlarini samarali boshqarish amaliy tayyorgarlikning muhim qismidir. O'quvchilar sodda algoritmlar tuzadi, grafik obyektlar yaratadi, masalalarni kompyuter yordamida hal qiladi. Amaliy komponent o'quvchilarning kompyuter savodxonligini oshirish bilan birga, ularda mustaqil ishlash va masalani yechishga qaratilgan faoliyatni shakllantiradi. Bu komponent o'qituvchining "bilimdan amaliyotga" o'tish jarayonini ta'minlaydi.

Metodik-mahorat komponenti. Bu komponent o'qituvchining darsni samarali tashkil etish usullari va strategiyalarini o'zlashtirganligini ko'rsatadi. O'qituvchi IAT fanini o'qitishda qo'llaydigan metodlar (suhbat, muammoli vaziyatlar, loyihaviy metod, interfaol usullar) bo'yicha bilim va mahoratga ega bo'lishi kerak. Boshlang'ich yoshdagi bolalarning psixologik xususiyatlarini hisobga olgan holda darslarni sodda, qiziqarli o'yinlar, topshiriqlar va (vizual) ko'rgazmali tashkil etish metodik mahoratni belgilaydi. Bu komponent dars samaradorligini oshirishga xizmat qiluvchi pedagogik texnologiyalarni (masalan, "klaster", "aqliy hujum", "konseptual xarita", "interfaol testlar") o'zlashtirishni ham qamrab oladi. Metodik-mahorat komponenti o'qituvchini "bilim beruvchi"dan "ta'lim jarayonini tashkil etuvchi"ga aylantiradi.

Texnologik-kommunikativ komponent. O'qituvchining axborot-kommunikatsiya texnologiyalari (AKT)dan samarali foydalanish qobiliyatini bildiradi. O'qituvchi o'quvchilarga nafaqat kompyuterdan foydalanishni, balki interaktiv doskalar, planshetlar, internet resurslari, elektron pochta, elektron platformalar (Google Classroom, Moodle, Teams), onlayn ta'lim resurslari (Khan Academy, Code.org, pedagog.uz) bilan ishlash madaniyatini ham o'rgatishi lozim. Texnologik-kommunikativ komponent informatika darsini boshqa fanlar bilan integratsiya qilish imkoniyatini beradi. Masalan, matematika, til va tasviriy san'at fanlari bilan bog'lab, o'quvchilarda mantiqiy fikrlash va ijodkorlikni rivojlantirish. O'qituvchi AKT vositalaridan samarali foydalanish orqali darslarni interfaol qiladi, masofaviy ta'lim elementlarini qo'llaydi, o'quvchilarning mustaqil o'rganish imkoniyatini kengaytiradi. IAT darslari nafaqat bilim berish, balki o'quvchilarni global axborot makoniga olib kirish, ularda muloqot madaniyatini shakllantirishga xizmat qiladi. Bu komponent zamonaviy "raqamli pedagogika" konsepsiyasi bilan uyg'unlashgan bo'lib, raqamli kompetensiyani kasbiy tayyorgarlikning ajralmas qismi sifatida belgilaydi.

Innovatsion-tadqiqot komponenti. Zamonaviy o'qituvchi faqat tayyor bilim beruvchi emas, balki innovatsion yondashuvlarni tadbiq etuvchi ijodkor bo'lishi kerak. Bu komponent o'qituvchining o'z darslarini tahlil qilish, pedagogik tajriba almashish, yangi metodikalar ishlab chiqish va ularni joriy etishga tayyorligini

ifodalaydi. Pedagogik innovatsiyalar: masalan, gamifikatsiya, STEAM, robototexnika elementlarini boshlang'ich ta'limga integratsiya qilish. Ilmiy-tadqiqot faoliyati metodik tayyorgarlikning muhim bo'lagi bo'lib, u o'qituvchiga o'z faoliyatini muntazam rivojlantirish imkonini beradi [4].

Aks ettirish (refleksiv) (o'z faoliyatini tahlil qilish) komponenti. O'qituvchi o'zining metodik faoliyatini tahlil qilish, kamchilik va yutuqlarini baholash qobiliyatiga ega bo'lishi kerak. Refleksiya orqali o'qituvchi darslarni takomillashtirish, yangi usullarni sinab ko'rish va samaradorlikni oshirish imkoniyatiga ega bo'ladi. Shaxsiy rivojlanish: refleksiya orqali o'qituvchi tajribadan saboq oladi, o'z faoliyatini yangilaydi, professional o'sishga intiladi. Bu komponent kasbiy rivojlanishning doimiyligini ta'minlaydi. Refleksiv komponent o'qituvchini muntazam o'z ustida ishlashga undaydi va ularning metodik tayyorgarligini barqaror rivojlantiradi.

Bo'lajak boshlang'ich sinf o'qituvchilarining IAT fanini o'qitishga metodik tayyorgarligi - ko'p qirrali tizim bo'lib, nazariy-bilimiy, amaliy-ko'nikmaviy, metodik-mahorat, texnologik-kommunikativ, innovatsion-tadqiqot va refleksiv komponentlarning uyg'unlashuvi orqali shakllanadi. Har bir komponent bir-biri bilan uzviy bog'liq bo'lib, o'qituvchining kasbiy kompetensiyasini shakllantirishda yagona tizim sifatida amal qiladi. Komponentlarning uyg'unligi o'qituvchini nafaqat malakali mutaxassis, balki raqamli ta'lim jarayonining faol ishtirokchisiga aylantiradi. Natijada, tayyorgarligi mukammal bo'lgan o'qituvchi informatika fanini nafaqat samarali o'qitadi, balki o'quvchilarda mustaqil fikrlash, ijodkorlikni shakllantirishga va axborot madaniyatini ham rivojlantirishga xizmat qiladi.

Xulosa:

Bo'lajak boshlang'ich sinf o'qituvchilari uchun metodik tayyorgarlik - bu faqatgina informatika fanining nazariy va amaliy jihatlarini o'zlashtirish emas, balki innovatsion texnologiyalar, pedagogik qadriyatlar va kommunikativ madaniyatni uyg'unlashtirgan kompleks jarayon hisoblanadi.

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THE ROLE OF INNOVATIVE METHODS IN FORMING ECOLOGICAL CULTURE

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Annotation:

This article comprehensively covers the theoretical foundations of the concept of ecological culture, the stages of its formation and its role in society. In particular, the relevance of forming ecological culture in the era of increasing environmental problems is emphasized. The author analyzes the role of modern, innovative educational methods and technologies in the formation of ecological culture on a scientific basis. The article considers the possibilities of forming ecological awareness, responsibility and active citizenship in students through methods such as digital technologies, interactive teaching methods, project-based learning, virtual laboratories, ecological excursions and the STEM approach.

Also, examples of foreign and national experiences in increasing the effectiveness of environmental education are given, and the results of the practical application of innovative methods are analyzed. The author emphasizes the importance of ensuring the cooperation of educational institutions, family education and the media in the development of environmental culture. In the final result, the use of innovative methods is shown as the main tool for ensuring environmental safety and achieving sustainable development goals.

Keywords: environmental culture, innovative methods, education, environmental awareness, digital technologies.

Introduction

Today, global environmental problems are emerging as an urgent task for humanity. Environmental protection, achieving sustainable development, forming environmental awareness and responsibility in the younger generation - all this depends on the level of environmental culture. From this point of view, there is a need to widely use innovative methods in the formation of environmental culture, along with traditional methods. In the 21st century, human development is closely related to high technologies, industrial development and urbanization. However, these processes are causing serious consequences such as global environmental problems - climate change, loss of biodiversity, water and air pollution, and an increase in the volume of waste. In order to prevent such ecological crises, first of all, raising the ecological awareness of

the population and forming a conscious attitude towards the environment is becoming an urgent issue. This, in turn, requires the formation of ecological culture.

Ecological culture is a system of spiritual and moral principles, knowledge and skills that determine the interaction of man with nature. In societies with a high level of this culture, criteria such as environmental safety, sustainable development, and rational use of resources are of paramount importance. From this perspective, the formation of ecological culture is one of the most important priority areas of the education system today.

In the process of modern education, it is not enough to be limited to traditional methods in the formation of ecological awareness and culture. In the age of globalization, digital transformation and innovation, it is necessary to use innovative methods to effectively convey ecological values to young people. Such methods serve not only to provide knowledge, but also to educate the younger generation as proactive and responsible individuals who are not indifferent to environmental problems.

Innovative educational methods include interactive teaching, project-based learning (PBL), digital platforms, simulations, environmental campaigns, excursions and other modern approaches. They allow students to develop a deep understanding of environmental problems, develop practical skills and implement the ideas of environmental sustainability.

In this regard, this article analyzes the essence and importance of the concept of ecological culture, as well as the role of innovative methods in its formation from a scientific, theoretical and practical point of view. The article also contains proposals and recommendations on effective methodological approaches, based on national and foreign experience.

Main part

1. The concept of ecological culture

Ecological culture is a set of qualities that express the conscious organization of a person's interaction with nature. It consists of:

respect for the environment,
ecological awareness,
responsibility for environmental safety,
practical skills for nature protection.

2. The need for innovative methods in the formation of ecological culture

Although traditional lessons provide theoretical knowledge about ecology, their application to practical life is often weak. Therefore, it is necessary to enrich environmental education with interactive, innovative methods:

STEM approach: solving environmental problems based on science, technology, engineering and mathematics.

Project-Based Learning: students participate in projects aimed at finding solutions to real environmental problems.

Digital resources: students develop a visual understanding through video lessons, virtual laboratories, and ecological simulations.

Eco-tours and ecological excursions: practical knowledge and skills are strengthened through teaching in a real natural environment.

3. Skills formed as a result of innovative methods

The following skills are effectively formed through innovative approaches:

identifying and analyzing environmental problems;

developing sustainable solutions;

a sense of social responsibility;

correct use of environmental information.

4. Examples and best practices

In some secondary schools and higher educational institutions of Uzbekistan, environmental projects have been implemented:

The concept of "Green School";

Environmental monitoring programs based on artificial intelligence;

Environmental awareness through QR-code information stands.

Also, international experience - innovative methods of ecological culture have been successfully implemented in the education systems of Finland, Germany and Japan.

Conclusion

In conclusion, the formation of ecological culture serves the sustainable development of society. The use of innovative methods in this regard significantly increases the effectiveness of environmental education. Pupils and students not only acquire knowledge, but also become active participants in environmental protection. Therefore, it is necessary to develop ecological culture in the modern education system based on innovative approaches. The formation of ecological culture is today an important factor in ensuring the ecological sustainability not only of the education system, but also of society as a whole. The results of the study show that environmentally responsible, conscious and environmentally sustainable citizens serve as the foundation for the long-term development of society. Therefore, the effective formation of ecological culture in the educational process is a very urgent issue.

Innovative methods - interactive educational technologies, project-based learning, digital and virtual platforms, ecological projects and practical ecological activities - were shown as effective tools for further developing ecological culture. These methods

help to form not only theoretical knowledge in students, but also ecological thinking, analysis, problem solving and social responsibility.

The national and international experiences presented in the article confirm the effectiveness of innovative approaches. At the same time, it was found that the integral cooperation of educational institutions, family and mass media is of great importance in the formation of ecological culture. This requires an integrated approach to conveying ecological knowledge and values to all segments of society.

Therefore, it is necessary to widely introduce innovative methods in the formation of ecological culture, constantly improve their content and practice. In this regard, educators, scientists, government organizations and representatives of civil society should actively work together. Any measures taken in this direction will serve to strengthen ecological safety and protect the environment.

In general, the development of ecological culture is the most important tool in solving environmental problems at the national and global levels. Innovative educational methods play an important role in shaping the younger generation as environmentally conscious, active and responsible citizens. Therefore, a more in-depth study and widespread application of these approaches in the scientific and practical field is considered a promising direction.

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CONTENT OF INTRODUCING OLDER PRESCHOOL CHILDREN TO PROFESSIONS

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ABSTRACT

This article analyzes the pedagogical-psychological foundations of the process of introducing children to professions and career orientation in preschool educational institutions. Within the scope of the research, the stages of the process of professional self-determination in children, ways of forming basic competencies, and conditions ensuring the effectiveness of career orientation are examined. Based on E.A. Klimov's periodization, the specific characteristics of preschool age are revealed. The article substantiates the role of methodological, social, psychological, and didactic environment in the career orientation process. Practical recommendations are provided as guidelines for educators.

Keywords: career orientation, preschool education, competency, professional self-determination, play stage, labor education, pedagogical conditions, didactic environment

In the modern education system, introducing children to professions from preschool age and shaping their professional interests is considered an important pedagogical task. The idea of career orientation in preschool educational institutions is the initial stage of a person's professional self-determination process, whose main characteristics are continuity and consistency. However, our observations in real situations show that career orientation work in preschool educational institutions is organized in a fragmented and disconnected manner. That is, introducing professions in a systematic way and taking into account children's interests is not carried out regularly. In order to eliminate this problem, the need to develop methodological recommendations has emerged within the framework of our research.

The idea of career orientation in preschool educational institutions is a process of human professional self-determination, whose main characteristics are continuity and consistency. However, our observations in real situations show that career orientation work in preschool educational institutions is organized in a fragmented and disconnected manner. In order to eliminate this problem, we have envisioned developing methodological recommendations within the framework of our research.

In our opinion, the process of professional self-determination is formed stage by stage, because professional self-determination is not a one-time action, but a long-term process that envisions the formation and development of certain competencies.

Competency is viewed as a set of specific knowledge, skills, and abilities that a person should know and have practical experience with. The specific feature of forming and implementing basic competencies in preschool age is the simultaneous occurrence of the process of theoretical mastery of knowledge and the process of applying acquired knowledge in practice.

The general important competencies of a preschool-age child (6-7 years old) consist of the following:

communicative competency — the skill of using communication tools in various situations;

play competency — the child's creative use of experience, knowledge, and skills in the play process and its organization. It serves as the foundation for educational activities;

social competency — the ability to behave in life situations while adhering to ethical rules and norms in communication with adults and peers;

cognitive competency — conscious perception of the surrounding world and using acquired knowledge, skills, abilities, and values to solve educational and practical tasks.

The need to form basic competencies in preschool children is specified in the state curriculum, and they are formed during various types of children's activities (play, social development, communication, educational-cognitive, labor, and others) throughout the entire educational process.

Based on the above, it is appropriate to emphasize that organizing career orientation in preschool educational institutions, in the context of implementing state requirements for the development of young and preschool children, is aimed at forming social-communicative competencies in preschool children, which includes the following:

- the process of theoretical mastery of knowledge – forming initial ideas about adult labor;
- the process of applying mastered knowledge in practice – developing self-service skills and involving children in labor activities appropriate for them.

Observations within the framework of our research revealed that preschool educational institutions do not pay attention to ensuring the continuity of professional orientation of students. That is, introducing professions in a systematic way and taking into account children's interests is not carried out regularly. However, in our opinion,

it is appropriate to implement early career orientation of children starting from preschool educational institutions.

According to our studies, the concept of "career orientation" has not been clearly defined by educators in relation to preschool children (3-7 years old). E. A. Klimov developed a periodization that divides a person's age-related development periods into stages. According to this periodization, the development of professional concepts includes the following stages: pre-play stage, play stage, stage of mastering educational activity, optant or optation stage. Here we will consider the first two stages. **Pre-play stage** – this is the period from birth to approximately 3 years old, that is, the period of development of the subject of labor activity. During this period, the child acquires sensory and perceptual functions, movements, speech in the process of communication with adults, and compares actions related to working with tools and equipment.

Play stage (preschool age period) – the period from approximately 3 years to 7-8 years old, during which the child understands and becomes interested in the main activities of human work through plot-based, role-playing, didactic games and creative activities (drawing, modeling with clay, construction), and masters actions appropriate to them.

It is precisely during this period that the child's interest in a particular activity develops the ability to apply willpower aimed at achieving goals. For example, they do not want to perform activities they are not interested in, or conversely, find the strength to perform work they want to do. As a result, the ability for self-assessment is formed and developed, meaning they begin to draw conclusions about whether they are doing something well or poorly.

This is why this period is the most important and is the platform for orienting children toward professions and instilling initial concepts. It should also be taken into account that preschool age is characterized by insufficiently differentiated ideas about the world of professions. Here, students become familiar with professions mainly only through their names and certain external signs (uniform clothing, behavioral style, evaluations of others, etc.). Another characteristic of this age period is that the child has incorrect, often vague and situation-dependent ideas about their own capabilities and the possibilities for developing them, and cannot compare these capabilities with the conditions and requirements of professional activity. At this stage, questions about the content of the profession, working conditions, prestige, rewards, etc. do not yet arise.

As is known, a child's development is directly related to the environment. Actually, a developing child is interested in what they see and observe. The image of an adult person implementing a certain social position through professional activity

becomes the foundation of the professional component of the "self" image in general. The child, in turn, seeks a way to realize their own "self," their own social position, in play.

Methodological conditions include the importance of educators' preparation in career orientation methodology. A pedagogue with developed skills in effectively using play technologies (role-playing, dramatization, plot-didactic games) and integrating the educational process (for example, introducing the artist profession in a lesson at the "Art" center, connecting it with banker activities in a mathematics lesson) will have the ability to organize practical processes in an interesting way.

The social environment holds a special place in introducing children to professions and generating interest in them. Forming appreciation and respect for adult labor requires socialization competencies from the child. The social environment, such as career-related meetings with parental participation or trips to enterprises and organizations (trips to parents' workplaces, meetings with profession representatives as guests), has a wide-ranging impact on introducing professions.

Psychological conditions include, in addition to taking into account children's age and individual characteristics, paying attention to selecting labor activities appropriate to their interests and abilities. An approach aimed at cultivating qualities such as independence and perseverance to complete tasks of interest is taken into account.

Didactic environment – this is considered the most avant-garde methodology in introducing children to professions. Here, the use of didactic resources is envisioned by applying methods that have been tested and come from effective foreign experience, rather than introducing professions to children through traditional methods.

Based on these, it can be said that the effectiveness of career orientation in preschool educational institutions is ensured through proper organization of the educational environment, methodological approaches, psychological support, social cooperation, and the harmonization of educational directions.

In conclusion, to effectively organize the career orientation process in preschool educational institutions, the following issues need to be resolved:

1. Ensuring continuity and consistency of career orientation work;
2. Introducing professions taking into account children's age and individual characteristics;
3. Harmonization of methodological, social, psychological, and didactic conditions;
4. Integration of the educational process and effective use of play technologies;
5. Expanding cooperation with parents and the social environment.

Introducing preschool children to professions and shaping their professional interests is a long-term process that has a significant impact on the child's personal and social development. This is why this period is considered the most important platform for orienting children toward professions and instilling initial concepts.

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ARAB TILI DIALEKTLARI VA ULARNING PAYDO BO'LISH TARIXI

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Annotatsiya

Ushbu maqolada arab tili dialektlarining shakllanishi, ularning tarixi va geografik tarqalish xususiyatlari tahlil qilinadi. Maqolada dialektlarning ijtimoiy, madaniy va siyosiy omillar ta'sirida o'zgarish jarayonlari hamda ularning adabiy til bilan o'zaro munosabatlari bayon qilinadi. Shuningdek, ilmiy ma'lumotlarga tayangan holda dialektlar olti guruhga bolinishi va ularning qisqacha tarixi va shakllanish jarayonlari yoritiladi.

Kalit so'zlar: arab tili, dialekt, fusha, ammiyya, fonetika.

Arab tili eng qadimiy va boy tillardan biri hisoblanib, u nafaqat aloqa vositasi, balki butun bir sivilizatsiyaning madaniy, diniy va ilmiy merosini ifoda etuvchi tildir. Arab tili semit tillari oilasiga mansub bo'lib, uning kelib chiqish tarixi qadimiy arab qabilalarining og'zaki nutq madaniyatidan boshlangan. VII asrda Islom dini paydo bo'lishi bilan arab tili Qur'on tili sifatida tan olindi va yuksak maqomga ega boldi. Shu tariqa arab tili butun musulmon olamiga keng tarqala boshladi.

Ammo arab tili bir butun holda saqlanib qolmadi. Bunga sabab arab xalqlarining keng hududlarga tarqalishi va turli xalqlar bilan aloqasi boldi. Natijada bu til ko'plab dialektlarga bo'lindi. Bugungi kunda arab dunyosida o'nlab dialektlar mavjud bo'lib, ular fonetik, leksik, morfologik va sintaktik jihatdan bir-biridan farqlanadi.

Arab tili dialektlarining asl kelib chiqishi Islomdan avvalgi davrga borib taqaladi. O'sha davrda Arabiston yarimoroli hududida ko'plab arab qabilalari yashagan va har bir qabila o'zining lahjasiga ega bolgan. Masalan, eng mashhur lahjalardan Quraysh, Tamim, Asad, Hudhayl, Kinana, hamda Himyariy kabi qabilalarning lahjalari hisoblangan.

Islom dini kelishidan avvalgi Johiliyat davri she'riyatida o'sha qadimiy lahjalarning fonetik va morfologik belgilari saqlanib qolgan. Qur'on tili esa asosan Quraysh lahjasi asosida shakllangan, bunga sabab Makka Islom markazi hisoblangani va bu lahja o'sha davrda eng nufuzli va mashhur lahjalardan biri bo'lganidir. Natijada, Qur'on tili keyinchalik adabiy arab tili sifatida qabul qilindi.

VII–VIII asrlarda arablar Iroq, Misr, Shom va Mag'ribgacha bo'lgan hududlarni fath etishdi. Bu jarayonda arab tili boshqa mintaqa tillari bilan qo'shib, ulardan leksik va

fonetik elementlarni o'zlashtirdi. Shu sababdan, arab tili bir necha yirik dialektal guruhlarga ajraldi.

Bugungi kunda arab tili bir nechta yirik dialekt guruhlarga bo'lingan bo'lib, ularning soni ilmiy adabiyotlarda turli xil yoritiladi. Eng ilmiy ma'lumotlarga ko'ra, arab tili olti asosiy dialekt guruhlarga bo'linadi: Mag'ribiy, Misriy, Xalijiy, Shomiy, Sudaniy va Iroqiy.

1. Mag'ribiy dialekt

Mag'ribiy dialekt Shimoliy Afrikaning Tunis, Marokash, Jazoir, Liviya davlatlarida hamda Moritaniya davlatining ba'zi hududlarida keng tarqalgan. Mazkur dialektning kelib chiqish sababi uni berber tili bilan uzviy aralashuvi hisoblanadi. VII–VIII asrlarda arablar Mag'rib mintaqasini bosib olgan va mahalliy berber tili arabcha so'zlar bilan aralashgan. Keyinchalik bu hududda fransuz va ispan mustamlakachiligi boshlangan davrda ko'plab g'arbiy so'zlar kirib kelgan.

Mag'ribiy lahjaning asosiy xususiyatlari shundaki unda qisqa unli tovushlar ko'pincha tushib qoladi va so'zlar odatdagidan tezroq talaffuz qilinadi. Boshqa dialektlardan farqli o'laroq bu lahjada ko'plab xorijiy so'zlar o'rin olgan. Mag'ribiy dialekt arab dunyosidagi eng murakkab lahjalardan biri hisoblanadi va shu sababdan Misr yoki Shom dialektida so'zlashuvchilar bu lahjani to'liq tushunmasligi mumkun.

2. Misriy dialekt

Misriy dialekt hozirgi kunda eng ko'p qo'llaniladigan va dunyo bo'ylab eng mashhur arab dialektlaridan biri hisoblanadi. Bu lahja asosan Qohira va Nil vodiysi atrofida shakllangan va keng tarqalgan bo'lib, u qadimgi Kopt tilining fonetik tuzulmasini qisman o'zida saqlab qolgan. XIX–XX asrlarda Misr musiqa va kino olamida mashhurlikga erishgandan so'ng, bu dialektning nufuzi barcha arab mamlakatlari bo'ylab sezirarli darajada oshdi. Shu tufayli Misr lahjasi xalqaro mediyada "standart xalq tili" maqomiga erishdi va o'zining mashhur kino va qo'shiqlari orqali arab dunyosining asosiy aloqa vositasiga aylandi.

3. Shomiy dialekt

Shomiy dialekt Suriya, Falastin, Livan va Iordaniya hududlarida ommalashgan hisoblanadi. Mazkur lahja qadimgi Aramey tili ta'siri ostida shakllangan bo'lib, fonetik jihatdan boshqa arab dialektlari orasida adabiy tilga eng yaqin lahjalardan biri sanaladi. Uning eng o'ziga hos jihatlaridan biri bu uning ohangdor va yumshoq talaffuzi hisoblanadi. Shu sababdan Shom dialekti arab tilini o'rganuvchilar uchun eng oson o'zlashtiriladigan lahja desak mubolag'a bo'lmaydi.

4. Xalijiy dialekt

Xalijiy dialektda so'zlashadigan mintaqalarga asosan Fors ko'rfazi atrofidagi davlatlar kiradi hususan Saudiya Arabistoni, Qatar, Quvayt, Bahrayn, Ummon va Birlashgan

Arab Amirliklari. Bu dialekt Hijoz lahjasi asosida shakllangan va unda badaviy talaffuz saqlanib qolgan. Xalijiy dialekt boshqa arab lahjalari orasida eng qadimiy grammatik tuzilmaga ega dialekt hisoblanadi. Uning leksik hususiyatlariga kelsak unda forscha va inglizcha soʻzlar koʻp uchraydi. Hamda mazkur dialekt talaffuz jihatdan klassik arab tiliga eng oʻxshaydigan boʻlgani sababli, u Qurʼon tili yaʼni fushaga eng yaqin lahjalardan biri deb sanaladi.

5. Iroqiy dialekt

Iroqiy dialekt asosan Mesopotamiya mintaqasida keng yoyilgan boʻlib, qadimdan ushbu dialekt bu xalqning til merosi boʻlib kelmoqda. Tarixdan maʼlumki, u yerda Aramey, Fors va Turk tillari keng tarqalgan edi. Shu sababli bu lahjaning grammatik va leksik jihatlarida koʻplab xorijiy lingvistik hususiyatlarni kuzatishimiz mumkun. Shuningdek, Abbosiylar xalifaligi davrida Bagʻdod ilm-fan markazi boʻlganligi tufayli, arab tili tarixida Bagʻdod dialekti oʻzgacha oʻrin tutadi. Ushbu lahjada ham forscha soʻzlar koʻp uchraydi, hamda boshqa dialektlardan oʻziga hos ohangi bilan ajralib turadi.

6. Sudaniy dialekt

Sudaniy dialekt asosan Sudan va Chad hududlarida ommalashgan boʻlib, u qadimiy Hijoziy lahja va Nubiya tillarining aralashuvidan hosil boʻlgan. Fonetik jihatdan u Xalijiy dialektiga yaqinroq, ammo talaffuzi mayinroq va soʻzlari choʻzilgan ohangda aytiladi.

Sudaniy dialekt grammatikasi boshqa dialektlarga qaraganda soddaroq tuzilgan boʻlib, uning lugʻatida koʻplab mahalliy soʻzlar uchraydi. Shu bilan birga, Sharqiy Afrika hududlarida arab tilining ommalashishiga ushbu dialekt katta taʼsir koʻrsatgan.

Dialektlarning shakllanishiga bir qancha omillar taʼsir etgan boʻlib, ulardan birinchisi bu geografik omildir. Bizga maʼlumki arab tili geografik jihatdan juda keng tarqalgan va ommalashgan boʻlib, Gʻarbda Atlantika okeanidan Sharqda Fors koʻrfazigacha yoyilgan. Natijada har bir mintaqa oʻz tabiiy va iqlimiy sharoitiga mos talaffuz va soʻz boyligini shakllantirgan. Ikkinchi muhim omillardan bu ijtimoiy omil hisoblanadi. Bunga koʻra, qishloq va shahar oʻrtasida soʻzlashuv madaniyati bir biridan farq qilgani sababli qishloq aholisi oʻrtasida qadimiy arab tili shakllari saqlanib qolgan. Shaharda istiqomat qiluvchilar orasida esa yangi soʻzlar tez tarqalgan. Shu sababdan badaviy til adabiy arab tiliga qisman yaqinroq deb sanaladi. Bulardan tashqari, dialektlarning shakllanishida madaniy va siyosiy omillar ham taʼsir koʻrsatgan. Tarix davomida arab mintaqalari turli xil imperiyalar taʼsirida boʻlgani sabab arab tilida koʻplab dialektlar vujudga kelgan. Misol tariqasida, Misr ingliz va fransuz mustamlakasida boʻlgan shu sababdan unga koʻplab gʻarbiy soʻzlar kirib kelgan.

Xulosa qilib aytganda, arab tili dialektlari barcha arab mamlakatlarida turli xil bo'lib ular asrlar davomida arab xalqlarining tarixiy, ijtimoiy va madaniy hayotini aks ettirib kelmoqda. Dialektlarning ko'pligi bir tarafdin arab tilining boy va qadimiy til ekanini namoyon etsada, ikkinchi tomondan ularning murakkabligini oshiradi hamda o'zaro tushunish darajasini pasaytiradi. Shu bois adabiy arab tili – al-fuṣḥā – arab dunyosining yagona til birligini saqlab turgan asosiy til hisoblanadi. Hozirgi taraqqiyot davrida arab tili mutahassisleri va olimlari oldida turgan eng muhim vazifalardan biri bu dialektlarni tizimli o'rganish, ularning tarixiy ildizlarini aniqlash va arab dunyosining madaniy birligini til orqali mustahkamlashdir.

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«The Role of Intrinsic Motivation in Adult ESL Learning»

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Annotation: The paper examines the role of intrinsic motivation in adult ESL learning. It focuses on internal factors such as interest, self-efficacy, and personal goals that influence learners' engagement and success in studying English. The study suggests that higher levels of intrinsic motivation enhance autonomy, persistence, and overall learning outcomes. The findings can help ESL teachers create a supportive learning environment that fosters students' internal motivation and long-term commitment to language learning.

Keywords: intrinsic motivation, adult learners, ESL, self-efficacy, learner autonomy.

Аннотация: В данной работе рассматривается роль внутренней мотивации в изучении английского языка взрослыми учащимися. Основное внимание уделяется внутренним факторам, таким как интерес, самоэффективность и личные цели, влияющим на вовлечённость и успешность обучения. Исследование показывает, что высокий уровень внутренней мотивации способствует развитию автономности, настойчивости и повышению результатов обучения. Полученные выводы могут быть использованы преподавателями английского языка для создания поддерживающей образовательной среды, стимулирующей внутреннюю мотивацию и долгосрочный интерес к изучению языка.

Ключевые слова: внутренняя мотивация, взрослые учащиеся, ESL, самоэффективность, автономность обучения.

Annotatsiya: Bu ilmiy ishimizda kattalar tomonidan ingliz tilini o'rganishda ichki motivatsiyaning roli ko'rib chiqiladi. Asosiy e'tibor qiziqish, o'ziga ishonch (self-efficacy) va shaxsiy maqsadlar kabi ichki omillarga qaratilgan bo'lib, ular o'quvchilarning o'rganish jarayoniga jalb etilishi va muvaffaqiyatiga ta'sir ko'rsatadi. Tadqiqot shuni ko'rsatadiki, ichki motivatsiyaning yuqori darajasi mustaqillikni, davomiylikni va o'quv natijalarining yaxshilanishini ta'minlaydi. Olingan natijalar ingliz tili o'qituvchilariga ichki motivatsiyani rivojlantiruvchi va til o'rganishga uzoq muddatli qiziqishni rag'batlantiruvchi ta'lim muhitini yaratishda yordam beradi.

Kalit so'zlar: ichki motivatsiya, kattalar o'quvchilari, ESL, o'ziga ishonch, o'quv mustaqilligi.

The Role of Intrinsic Motivation in Adult ESL Learning

Introduction

In today's globalized world, proficiency in English is a key component of both professional success and personal development. For adult learners, the process of acquiring a foreign language is often a conscious and goal-oriented decision, influenced by personal values, interests, and self-perception. Motivation, therefore, becomes a crucial factor determining the effectiveness and sustainability of the learning process. Among various types of motivation, intrinsic motivation—driven by genuine interest, enjoyment of learning, and the desire for self-improvement—plays a particularly important role. Understanding how intrinsic motivation affects adult ESL learners can help educators create more engaging and supportive learning environments that foster autonomy and long-term commitment to language learning.

Aim of the Study

The aim of this study is to identify the role of intrinsic motivation in the process of learning English among adult learners and to determine the key factors that contribute to its development and maintenance. The research seeks to explore how elements such as personal interest, self-efficacy, and goal orientation influence learners' engagement, persistence, and overall achievement in ESL settings. By examining these relationships, the study aims to provide insights that can help educators design motivational strategies and learning environments that enhance adults' internal drive to learn and sustain long-term success in language acquisition.

Research Objectives

- To analyze theoretical approaches to the concept of motivation in psycholinguistics and in the methodology of foreign language teaching.
- To identify the main types of intrinsic motivation among adult learners, such as interest in the language, goals of self-development, and a sense of achievement.
- To determine the relationship between intrinsic motivation and learning success in adult ESL education.
- To develop practical recommendations for ESL teachers on how to support and strengthen students' intrinsic motivation in the learning process.

Hypothesis

It is assumed that a high level of intrinsic motivation has a positive effect on adult learners' academic performance, autonomy, and sustained interest in learning English. Learners who are internally motivated tend to engage more actively in the learning process, demonstrate greater persistence in overcoming difficulties, and achieve higher levels of language proficiency. Therefore, intrinsic motivation is expected to serve as

a key predictor of long-term success and self-directed learning behavior in adult ESL education.

Research Methods

1. Questionnaires and interviews with adult ESL students to collect data on their motivational factors and learning attitudes.
2. Observation of learners' academic activity and engagement dynamics throughout the learning process.
3. Comparative analysis of the academic performance of groups with different levels of intrinsic motivation.
4. Data processing using descriptive statistical methods to identify correlations and trends related to motivation and learning outcomes.

Expected Results

1. Identification of key factors that stimulate and sustain intrinsic motivation among adult learners of English.
2. Empirical confirmation of the positive influence of intrinsic motivation on the effectiveness of English language acquisition, including learners' performance, persistence, and engagement.
3. Development of practical recommendations for creating a motivating educational environment in ESL courses that fosters learner autonomy, self-efficacy, and long-term interest in studying English.

The results are expected to contribute to improving teaching practices and designing learner-centered ESL programs that enhance intrinsic motivation and overall learning success.

Conclusion

The results of this study can be valuable for English language teachers in designing learning programs tailored to the needs of adult students. By emphasizing the role of intrinsic motivation, educators can create learning environments that promote autonomy, self-confidence, and a positive attitude toward the learning process. The findings highlight that adult learners, when guided by genuine interest and personal growth goals, are more likely to demonstrate consistent effort, long-term engagement, and higher achievement in ESL learning.

Furthermore, understanding the mechanisms that foster intrinsic motivation can help teachers develop more effective instructional strategies—such as learner-centered activities, goal-setting techniques, and reflective learning tasks—that sustain motivation over time. These insights may also contribute to broader discussions in psycholinguistics and adult education, offering a deeper understanding of how emotional and cognitive factors interact in second language acquisition.

In conclusion, strengthening intrinsic motivation should be regarded as a central objective in adult ESL education, as it not only enhances academic outcomes but also supports learners' personal development and lifelong commitment to mastering the English language.

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CHALLENGES OF READING SKILLS OF STUDENTS AT THE B1 LEVEL IN ENGLISH LESSONS THROUGH MOBILE APPLICATIONS

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Annotation

The rapid integration of mobile technologies into language education has brought significant innovations in teaching and learning. However, the development of reading skills through mobile applications remains challenging, particularly for B1-level learners of English. This paper explores the linguistic, pedagogical, technological, and psychological challenges that students and teachers face when using mobile applications to enhance reading comprehension. Drawing on recent research in Mobile-Assisted Language Learning (MALL), the study identifies key issues such as limited vocabulary, screen-related distractions, insufficient digital literacy, and the misalignment of mobile content with curriculum objectives. The paper concludes with recommendations for improving mobile-based reading instruction and calls for a more balanced, pedagogically informed integration of mobile technologies in English language teaching.

Keywords: reading skills, B1 level, mobile learning, MALL, digital literacy, challenges, language teaching

Introduction

In recent years, mobile-assisted language learning (MALL) has emerged as one of the most effective approaches in English language teaching. Mobile applications such as ReadTheory, Duolingo, BBC Learning English, and LingQ enable students to access authentic reading materials, receive instant feedback, and monitor their progress anytime and anywhere (Kukulka-Hulme & Shield, 2020). Despite these advantages, many students at the B1 level struggle to achieve measurable improvement in reading comprehension when learning through mobile devices. According to the Common European Framework of Reference for Languages (CEFR), B1-level learners should be able to understand factual texts, identify key information, and infer meaning from context (Council of Europe, 2018). However, the transition from traditional to mobile learning introduces multiple challenges. These include linguistic difficulties,

inadequate teacher preparation, technological barriers, and the psychological effects of digital reading environments. This thesis aims to analyze these challenges systematically and propose practical ways to address them in Uzbek educational contexts.

Literature Review

The development of reading skills in a second language is a complex process that depends on vocabulary knowledge, grammar, and comprehension strategies (Nation, 2013). Mobile-assisted reading platforms have been praised for increasing learner autonomy and motivation. Burston (2015) argues that MALL supports continuous learning and engagement by offering adaptive and gamified reading experiences. However, Traxler (2019) notes that mobile learning environments often fragment attention and lead to surface-level comprehension rather than deep reading. Research by Lin and Yu (2021) found that mobile applications enhance vocabulary acquisition but do not automatically improve higher-order reading skills such as inference and summarizing. Deterding (2021) also observed that while gamification can increase short-term motivation, it sometimes distracts learners from content comprehension. In developing countries, including Uzbekistan, limited digital literacy and unequal access to technology further complicate effective implementation (Chen & Li, 2020). Therefore, teachers need to adopt a structured methodology that balances technological benefits with pedagogical rigor.

Main Challenges

Linguistic Barriers

B1-level learners often lack sufficient vocabulary and grammatical awareness to comprehend mobile reading texts independently. Many mobile applications use authentic materials that exceed learners' linguistic range, including idioms, cultural references, and academic vocabulary. Without teacher scaffolding, students may misinterpret meanings or lose motivation. Additionally, small screen sizes reduce visibility and limit note-taking or annotation, which are essential for deeper comprehension.

Technological and Access Issues

The effectiveness of mobile learning depends on stable internet connectivity, compatible devices, and user familiarity with the platform. In many Uzbek schools and universities, students face technical barriers such as outdated smartphones, limited data plans, or unreliable internet access. These limitations hinder consistent practice and

contribute to learner frustration (Alamer & Alrishan, 2022). Moreover, some applications require paid subscriptions or constant updates, making them less accessible to all students.

Pedagogical Challenges

Teachers play a central role in guiding and assessing mobile-assisted reading. However, many educators lack formal training in MALL pedagogy. Without proper integration into lesson plans, mobile activities may become isolated exercises rather than meaningful learning experiences (Kukulka-Hulme & Shield, 2020). Furthermore, teachers often find it difficult to monitor students' independent reading progress or verify comprehension beyond multiple-choice quizzes.

Cognitive and Psychological Factors

Mobile learning environments expose students to numerous distractions such as social media notifications, advertisements, and multitasking. B1 learners, who are still developing self-regulation and critical reading skills, often find it difficult to maintain concentration. Continuous exposure to screens can lead to digital fatigue and lower retention rates (Chen & Li, 2020). Some students also experience anxiety about using unfamiliar applications, which reduces confidence and engagement.

Cultural and Contextual Limitations

Many mobile reading materials are designed for global users and do not reflect local cultures or contexts. This cultural mismatch can reduce learner interest and comprehension. In Uzbekistan, where contextual relevance and cultural identity are integral to education, students may find foreign topics less engaging or difficult to relate to. Localization of content is therefore essential for effective reading instruction.

To address these challenges, a combination of pedagogical, technological, and institutional strategies is required:

1. **Teacher Training:** English teachers should receive professional development in MALL pedagogy to effectively integrate mobile tools into reading lessons.
2. **Curriculum Alignment:** Selected applications must correspond to CEFR B1 descriptors and classroom objectives.
3. **Blended Learning:** Combine mobile activities with traditional classroom discussions to reinforce comprehension and vocabulary.
4. **Digital Literacy Education:** Students should be trained in how to use mobile reading tools critically and independently.

5. Cultural Adaptation: Developers and teachers should collaborate to create localized reading materials relevant to Uzbek learners.

Conclusion

Mobile applications have great potential to enhance reading skills at the B1 level, but their effectiveness depends on how they are implemented. Linguistic complexity, technical barriers, insufficient teacher preparation, and learner distraction remain significant obstacles. A pedagogically guided, culturally relevant, and digitally inclusive approach is essential to maximize the benefits of mobile-assisted reading in English lessons. As Uzbekistan continues to modernize its education system, addressing these challenges will be key to building more effective and motivating language learning environments.

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PEDAGOG IMIDJINI YUKSALISHIGA XIZMAT QILUVCHI IJOBIY VA SALBIY XUSUSIYATLAR

BuxDPI Ta'lim va tarbiya nazariyasi va metodikasi
(maktabgacha ta'lim) yo'nalishi tadqiqotchisi
Nazarova Aziza Sohib qizi

Annotatsiya: Ushbu maqolada Mamlakatimizda amalga oshirilayotgan ijtimoiy-iqtisodiy, siyosiy va ma'naviy sohadagi islohotlar ta'lim tizimida ham yangilanishlar bo'lishini taqozo etmoqda. Ta'lim sohasini isloh qilishga oid davlat siyosati ta'lim tizimi rivojlanishi strategiyasining ustuvor yo'nalishlarini belgilab berdi. Jumladan, 2017-2021 yillarda O'zbekiston Respublikasini riv-ojlantirishning beshta ustivor yo'nalishi bo'yicha Harakatlar strategiyasini amalga oshirishga oid davlat dasturi hamda O'zbekiston Respublikasi oliy ta'limi tizimini 2030 yilgacha rivojlantirish konsepsi-yasida tizimli isloh qilishning ustuvor yo'nalishlarini belgilash, zamonaviy bilim va yuksak ma'naviy-axlo-qiy fazilatlarga ega, mustaqil fikrlaydigan yuqori malakali kadrlar tayyorlash jarayonini sifat jihatidan yangi bosqichga ko'tarish, oliy ta'limni modern-izatsiya qilish, ilg'or ta'lim texnologiyalariga aso-slangan holda ijtimoiy soha va iqtisodiyot tarmo-qlarini rivojlantirish maqsadida ilmiy izlanishlarni olib borishga imkoniyatlar yaratildi.

Kalit so'zlar: Maktabgacha ta'lim, tarbiya, kasb, interfaol, metod, usul, bola, rivojlanish, qiziqish, axborot, jahon, zamonaviy, jarayon, munosabat, bola, yosh guruhlari, pedagog, imidj,

Аннотация: В статье рассматриваются социально-экономические, политические и духовные реформы, реализуемые в нашей стране, которые также требуют инноваций в системе образования. Государственная политика реформирования образования определила приоритетные направления стратегии развития системы образования. В частности, Государственная программа по реализации Стратегии действий по пяти приоритетным направлениям развития Республики Узбекистан в 2017-2021 годах и Концепция развития системы высшего образования Республики Узбекистан до 2030 года создали возможности для проведения научных исследований, направленных на определение приоритетных направлений системного реформирования, вывода процесса подготовки высококвалифицированных кадров, обладающих современными знаниями и высокими духовно-нравственными качествами, независимым мышлением, на качественно новый уровень, модернизацию высшего образования, развитие отраслей социальной сферы и экономики на основе передовых образовательных технологий.

Ключевые слова: Дошкольное образование, воспитание, профессия, интерактивный, метод, способ, ребенок, развитие, интерес, информация, мир, современный, процесс, отношение, ребенок, возрастные группы, учитель, образ,

Annotation: This article discusses the reforms in the socio-economic, political and spiritual spheres being implemented in our country, which also require innovations in the education system. The state policy on reforming the education sector has determined the priority areas of the strategy for the development of the education system. In particular, the State Program for the Implementation of the Strategy of Actions in Five Priority Areas of Development of the Republic of Uzbekistan for 2017-2021 and the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030 have established priority areas for systemic reform, have created opportunities for raising the process of training highly qualified personnel with modern knowledge and high spiritual and moral qualities, who think independently, to a qualitatively new level, have modernized higher education, and have created opportunities for conducting scientific research to develop the social sphere and economic sectors based on advanced educational technologies.

Key words: Preschool education, upbringing, profession, interactive, method, method, child, development, interest, information, world, modern, process, attitude, child, age groups, teacher, image,

Pedagog imidjini yuqorilashga xizmat qiluvchi ijobiy xususiyatlar nafaqat o'quvchilarga ta'lim berishda muvaffaqiyatga erishish, balki uning jamiyatdagi obro'si va ijtimoiy mavqei uchun ham muhimdir. Pedagogning ijobiy xususiyatlari uning professional va shaxsiy hayotidagi muvaffaqiyatlariga ta'sir qiladi. Mana shu ijobiy fazilatlar pedagogning ta'lim jarayonidagi samaradorligini oshiribgina qolmay, balki uning jamiyatda hurmatga sazovor bo'lishini, o'quvchilari va ota-onalar tomonidan yaxshi baholanishini ta'minlaydi. Bundan tashqari, pedagogning imidji ta'lim muassasasining umumiy obro'si bilan chambarchas bog'liq. Agar pedagoglar yuqori kasbiy malakaga ega, axloqiy jihatdan pok va samimiy bo'lsa, ular o'z o'quvchilari, hamkasblari va jamiyat bilan ijobiy munosabatlar o'rnatadilar. Bu esa ta'lim muassasasiga bo'lgan ishonchni oshiradi va uni yuqori sifatli ta'limni taqdim etuvchi muassasa sifatida qarashga yordam beradi. Pedagogning ijobiy imidji nafaqat o'quvchilarni, balki ularning ota-onalarini ham ta'sir qiladi, chunki ota-onalar o'z farzandlari ta'limini berayotgan pedagoglarga yuqori ishonch bilan yondashadilar. Shuningdek, pedagogning jamiyatda ko'rsatayotgan ijobiy xulq-atvori va kasbiy ko'nikmalari, uning xalq orasida hurmatini oshirib, ta'lim sohasidagi professional tarmoqni kuchaytiradi.

Pedagogning yuqori sifatli imidji ta'lim tizimini rivojlantirishda muhim rol o'ynaydi, chunki u nafaqat o'quvchilarga ta'lim berish jarayonini yuksaltiradi, balki butun jamiyatda ta'limga bo'lgan ishonchni oshiradi. Pedagogning yuqori sifatli imidji uning o'z kasbiga sodiq, bilimli va malakali ekanligini ko'rsatadi. Bu o'quvchilarga sifatli ta'lim berishning asosi hisoblanadi. Pedagog o'zining professionalligi, bilimini va metodik yondashuvini yangilab borishi ta'limning sifatini yaxshilashga yordam beradi. Pedagogning yuqori sifatli imidji o'quvchilarga o'z maqsadlariga erishish va yaxshi natijalarga erishish uchun ilhom beradi. Pedagog, o'zining ijobiy fazilatlarini, ma'naviyati va ta'limga bo'lgan ehtirosi orqali o'quvchilarda o'qishga bo'lgan qiziqishni oshiradi va ularni muvaffaqiyatga undaydi. Pedagogning ijobiy imidji uning kasbdagi obro'si va jamiyatdagi mavqeini oshiradi. Bu, o'z navbatida, jamoada yetakchi o'rin egallashiga yordam beradi. Pedagog, jamoaviy ishda samarali ishtirok etib, ta'lim muassasasining obro'sini yanada oshiradi. Uning yuqori imidji boshqalarga ham o'z ishini yanada puxta va professional bajarishga ilhomlantiradi. Pedagogning ijobiy imidji butun ta'lim tizimining ishonchliligini mustahkamlaydi.

Agar o'qituvchilar jamiyatda yuqori e'tibor va hurmatga sazovor bo'lsalar, otalar o'z farzandlarini o'qituvchilarga ishonch bilan topshiradilar. Bu, o'z navbatida, ta'lim tizimining samarali ishlashiga olib keladi. Jamiyat ta'lim muassasalariga nisbatan yuqori ishonchni his etadi va ta'limga bo'lgan talab oshadi. Pedagogning imidji uning o'zini doimiy ravishda takomillashtirishiga, yangi metodlarni o'rganishga va o'z malakasini oshirishga undaydi. Bu ta'lim tizimining yangilanishi va rivojlanishiga hissa qo'shadi. Pedagogning doimiy ravishda o'zini rivojlantirishi, yangi g'oyalar va pedagogik yondashuvlarni amalga oshirishi, ta'lim tizimining modernizatsiyasiga olib keladi. Pedagogning ijobiy imidji jamiyatda ta'limga bo'lgan madaniy yondashuvni shakllantiradi. Pedagog, o'zining ijobiy imidji orqali ta'limning muhimligini va uning jamiyatdagi rolini ko'rsatib beradi. Bu, o'z navbatida, ta'lim tizimining umumiy rivojlanishiga yordam beradi.

Pedagogning yuqori sifatli imidji ta'lim tizimining rivojlanishiga katta ta'sir ko'rsatadi. Uning bilimli, professional va axloqiy jihatdan yetuk bo'lishi ta'lim sohasining sifatini yaxshilash va jamiyatda ta'limga bo'lgan hurmatni oshirishga xizmat qiladi. O'qituvchining imidji, o'quvchilarga nafaqat bilimlar, balki hayotiy qadriyatlar va axloqiy me'yorlar bo'yicha ham o'rnatib beradi. Bunday pedagoglar o'quvchilarga nafaqat fanni o'rgatadi, balki ularning shaxsiyatini shakllantiradi va ularni hayotga tayyorlaydi.

O'qituvchi pedagogik muloqot jarayonining faol ishtirokchisi sifatida o'zida bir qator sifatning tarkib topishiga erishishi zarur. U eng avvalo, mulohazali, bosiq, vaziyatni to'g'ri baholay oladigan, mavjud ziddiyatlarni barataraf etishning uddasidan

chiqa olishi darkor. O'quvchi, ota-onalar hamda hamkasblari bilan muloqot jarayonida fikrini aniq va to'la bayon etilishiga ahamiyat qaratishi maqsadga muvofiq. Ular bilan munosabat jarayonida so'zni salbiy holatlar haqidagi dalillarni keltirishdan emas, aksincha, o'quvchi (yoki hamkasbi, ota-onalar)ning muvaffaqiyatlarini e'tirof etishi, ularning yana-da boyishiga ishonch bildirishi u bilan ijobiy munosabat o'rnatishga imkon beradi. Muloqot jarayonida o'qituvchining so'zlaridan suhbatdoshiga nisbatan xayrixohlik, samimiylik, do'stona munosabat sezilib turishi, shuningdek, imkon qadar ko'tarinki kayfiyatda bo'lishi kasb etikasi nuqtayi nazaridan talab va qoidalarga kiradi. O'qituvchi shaxsining mazkur talablarga muvofiq keluvchi qiyofasi uning o'quvchilar, hamkasblar hamda ota-onalar o'rtasida obro'-e'tibor qozonishini ta'minlaydi.

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LINGVOKULTUROLOGIYADA STEREOTIPLARNING IFODALANISHI

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Annotatsiya: Mazkur tezida lingvokulturologiya fanida stereotiplarning til orqali ifodalanishi masalasi tahlil qilindi. Stereotiplar frazeologizmlar, matal-masallar, metaforalar va aforizmlar orqali madaniy kontekstda xalq mentaliteti va ijtimoiy qadriyatlarini aks ettiradi. Tadqiqot natijalari til va madaniyat o'rtasidagi o'zaro bog'liqlikni yoritib beradi hamda lingvokulturologiyaning xalqaro kommunikatsiyadagi ahamiyatini ko'rsatadi.

Kalit so'zlar: Lingvokulturologiya, stereotip, frazeologizm, metafora, madaniy konnotatsiya, milliy mentalitet, til va madaniyat.

Ключевые слова: языковая культура, стереотип, фразеологизм, метафора, культурная коннотация, национальный менталитет, язык и культура.

Key words: Linguistic culture, stereotype, phraseologism, metaphor, cultural connotation, national mentality, language and culture

Kirish.

Til va madaniyat o'rtasidagi o'zaro bog'liqlikni o'rganadigan lingvokulturologiya fanida stereotiplar til orqali xalqning dunyoqarashi, qadriyatlari va ijtimoiy pozitsiyalarini aks ettiruvchi muhim birlik hisoblanadi. Stereotiplar – jamiyatda keng tarqalgan, ko'pincha oddiylashtirilgan, umumlashtirilgan qarashlar bo'lib, ular tilda madaniy kodlar va mentalitetning asosiy ko'rsatkichlari sifatida ifodalanadi. Ushbu tezida lingvokulturologiyada stereotiplarning qanday shakllanishi, til vositalari orqali qanday ifodalanishi va ularning madaniyatdagi o'rni tahlil qilinadi.

Lingvokulturologiya til va madaniyat o'zaro munosabatini o'rganadigan fan sifatida, til vositalari orqali jamiyatda shakllangan stereotiplarni aks ettiradi. Stereotiplar frazeologizmlar, matal-masallar, metaforalar va aforizmlar kabi lingvistik birliklar orqali ifodalanib, xalqning madaniy qadriyatlari, ijtimoiy qarashlari va mentalitetini namoyon etadi. Ushbu stereotiplar tilda madaniy konnotatsiya shaklida mujassamlanib, milliy va ijtimoiy guruhlarga oid umumlashtirilgan tasavvurlarni yaratadi. Lingvokulturologik yondashuv orqali til va madaniyat o'rtasidagi bu murakkab bog'liqlikni chuqurroq anglash imkoniyati yuzaga keladi.

1. Stereotip tushunchasi va lingvokulturologiyadagi roli

Stereotiplar – bu xalq tafakkurida saqlanib qolgan, ijtimoiy guruhlar, millatlar yoki jinslarga nisbatan shakllangan, ko'pincha salbiy yoki ijobiy umumlashtirilgan fikrlar. Lingvokulturologiya nuqtai nazaridan, stereotiplar til orqali namoyon bo'lib, madaniy xususiyatlarning tilda kodlanishini ta'minlaydi. Ular madaniy kontekst va til birliklari o'rtasidagi ko'prik vazifasini bajaradi.

2. Lingvistik vositalar orqali stereotiplarning ifodalanishi

Stereotiplar quyidagi lingvistik birliklar orqali ifodalanadi:

- **Frazeologizmlar va idiomalar:** milliy tafakkur va qadriyatlarni aks ettiruvchi barqaror birikmalar. Masalan, “ayolning joyi oshxonada” iborasi gender stereotipini ko'rsatadi.

- **Matal-masallar:** xalqning donoliklarini, qadriyat va stereotiplarni o‘zida mujassamlashtiradi. Masalan, “kelin boshida oq duv” — kelinning kamtarligi va itoatkorligi haqidagi stereotip.
- **Metaforalar:** abstrakt tushunchalar yoki ijtimoiy stereotiplar tilda metaforalar orqali ifodalanadi. Misol uchun, “erkak yig‘lamaydi” degan ifoda erkaklarga nisbatan ijtimoiy stereotipni ko‘rsatadi.
- **Aforizmlar va hazil:** ular ko‘pincha boshqa millatlar yoki guruhlar haqida shakllangan stereotiplarni o‘zida mujassamlashtiradi.

3. Madaniy konnotatsiya va stereotiplar

Stereotiplarning lingvistik ifodasi so‘z va iboralar madaniy konnotatsiyasida namoyon bo‘ladi. Masalan, “o‘zbekcha mehmondo‘stlik” atamasi ijobiy milliy stereotipni ifodalaydi. Madaniy konnotatsiyalar til birliklarining denotativ (asosiy) ma‘nosidan tashqari, xalqning qadriyatlari, urf-odatlar va stereotiplarini ham bildiradi.

4. Milliy stereotiplar va ularning ijtimoiy ahamiyati

Har bir millat o‘zini va boshqalarni til orqali tasvirlaydi. Bu stereotiplar ijtimoiy identifikatsiya va madaniy o‘ziga xoslikni shakllantirishda muhim ahamiyatga ega. Shu bilan birga, stereotiplar millatlararo muloqotda ham ta‘sir ko‘rsatadi, ba‘zan esa noto‘g‘ri tushunishlarga sabab bo‘lishi mumkin.

Xulosa. Lingvokulturologiyada stereotiplarning ifodalanishi til va madaniyat o‘rtasidagi murakkab munosabatlarni ochib beradi. Stereotiplar til vositalari orqali xalqning qadriyatlari, mentaliteti va ijtimoiy qarashlarini ifodalovchi madaniy kodlardir. Ularni tahlil qilish orqali til va madaniyat o‘rtasidagi bog‘liqlikni chuqurroq anglash, milliy o‘ziga xosliklarni aniqlash hamda xalqaro muloqotni samarali tashkil etish mumkin.

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THE NECESSITY OF FORMING SPEECH ACTIVITY IN PRESCHOOL EDUCATIONAL INSTITUTION STUDENTS

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Annotation:

This article investigates the role and effectiveness of the extratextual teaching method in fostering speech activity among preschool-aged children. It analyzes the impact of visual, audiovisual, and movement-based educational resources on speech development through cognitive approaches. The study demonstrates the high efficacy of this method using scientifically grounded methodological solutions and experimental results.

Keywords: preschool education, speech development, extratextual teaching, visual memory, cognitive approach.

MAKTABGACHA TA'LIM TASHKILOTI TARBIYALANUVCHILARINING NUTQIY FAOLLIGINI SHAKLLANTIRISH ZARURATI

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Annotatsiya:

Ushbu maqolada maktabgacha yoshdagi bolalarda nutqiy faollikni shakllantirishda ekstramatnli o'qitish usulining o'rni va samaradorligi tadqiq etilgan. Kognitiv yondashuvlar asosida vizual, audiovizual va harakatga asoslangan ta'lim resurslarining nutqiy rivojlanishga ta'siri tahlil qilingan. Ilmiy asoslangan metodik yechimlar va eksperiment natijalari orqali ushbu usulning yuqori samarasi ko'rsatib berilgan.

Kalit so'zlar: maktabgacha ta'lim, nutqiy rivojlanish, ekstramatnli o'rgatish, vizual xotira, kognitiv yondashuv.

НЕОБХОДИМОСТЬ ФОРМИРОВАНИЯ РЕЧЕВОЙ АКТИВНОСТИ ВОСПИТАННИКОВ ДОШКОЛЬНЫХ ОБРАЗОВАТЕЛЬНЫХ УЧРЕЖДЕНИЙ

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Аннотация:

В данной статье исследуется роль и эффективность экстратекстового метода обучения в формировании речевой активности у детей дошкольного возраста. На основе когнитивного подхода проанализировано влияние визуальных, аудиовизуальных и двигательных образовательных ресурсов на развитие речи. С использованием научно обоснованных методических решений и результатов экспериментов продемонстрирована высокая эффективность данного метода.

Ключевые слова: дошкольное образование, развитие речи, экстратекстовое обучение, визуальная память, когнитивный подход.

Specific methods of speech development offer innovative and interactive tools for improving the speech competencies of learners. However, a combination of both, without rejecting traditional approaches, can yield the best results, because traditional methods are simple and ensure guidance for developing a child's speech in any situation, while modern methods add elements of engagement and interactivity.

In the age of digital technologies, children become familiar with numerous information sources and technologies from a very early age. This means that it is necessary to adapt and utilize modern methods applied in the educational process to effectively develop their speech.

It is no secret that at the beginning of the technological age, predictions were made that reading levels would sharply decline and the power of artistic language would be undermined. However, time has proven the opposite of these views, showing that reading habits, the need for fiction, and the demand for public speaking skills have not diminished. Taking into account that these abilities bud precisely in preschool educational institutions, the topic of speech development places responsibility on every teacher working in preschool educational institutions.

Effective communication skills are a pedagogical necessity for children's overall development. This is because children with active speech abilities can freely express their thoughts, engage in meaningful conversations, and develop social connections. This creates a foundation for academic success, cognitive development, and emotional stability.

Traditionally, preschool educational institutions have relied on methods such as repetitive exercises and memorization for speech development. While these approaches are effective to a certain extent, they cannot fully meet the dynamic needs of today's children. The limitations of traditional methods have paved the

way for the integration of modern techniques that incorporate technology and interactive learning.

Taking these factors into account, during our research we came to the conclusion that the following approaches are effective for developing speech in preschool-age children:

1. Person-centered approach

Involves taking into account each child's individual speech development characteristics, level of communicativeness, and interests.

Tasks and games that help reveal the child's speech potential are applied.

2. Game-based educational approach

Based on the use of didactic games aimed at forming speech skills.

Priority is given to using visual-printed and electronic resource formats of games.

3. Communication-oriented approach

Focuses on creating an educational environment that allows the child to actively use speech in communication situations.

Envisions organizing simulation processes for active communication and is based on engaging children in speech-related activities such as storytelling, retelling, reciting poetry, organically integrated with artistic-aesthetic activities.

4. Technological approach

Includes the use of modern educational technologies, such as multimedia educational resources, audio tales, audiovisual aids, and interactive games.

Combines various methods and types of activities to provide a comprehensive impact on speech development.

These approaches help effectively develop learners' speech skills according to their individual characteristics.

Children's speech is their primary tool for thinking, communication, and social relationships. In preschool educational institutions, forming and developing children's speech ensures not only an increase in lexical reserves but also the manifestation of the child's emotions, thinking, and creative activity. From this point of view, alongside traditional text-based approaches, the extra-textual teaching method is emerging as an innovative and effective methodology in speech development.

The extra-textual method is a multimodal form of teaching based on conveying information to the child not only through text but also through pictures, objects, actions, and audio effects. In this method, the child's visual memory is actively engaged. For

example, memorizing poetry not through text but with the help of illustrated cards, character movements, and sounds significantly activates the child's memory.

The application of this method in preschool educational practice can increase the child's enthusiasm, encourage active communication, and ensure the development of speech coherence. The extra-textual teaching method is considered an effective and scientifically grounded approach to forming speech abilities in preschool education. Taking into account the child's natural sensitivity, it is directed toward acquiring knowledge through sensory experience and visualization. Regular use of this method develops children's connected speech, complete sentences, and communication through figurative descriptions. This, in turn, serves as a foundation for their academic and social success in subsequent stages. RetryClaude can make mistakes. Please double-check responses.

The extra-textual method ensures the consolidation of information in the child's mind through semantic networks across multiple sources: images, actions, sounds, and experiences. According to this theory, the human mind processes information through two independent channels. If the same information is provided through both channels simultaneously (for example, if each line of a poem is accompanied by a picture), the mind retains it for a longer period. In preschool education, the extra-textual method expands the child's memorization activity and strengthens long-term memory by providing pictorial, tactile, and kinetic elements alongside words.

According to this approach, children's cognitive abilities and speech activity emerge through emotional states (comfortable environment, enjoyment, interest) and an impression-rich learning environment, as well as natural motor activities. In the extra-textual method, audiovisual aids, vivid images, role-playing games, and experience-based activities help the child's brain not only receive information but also give it emotional meaning. The extra-textual method ensures that the child receives information simultaneously through sight, hearing, and movement. This creates a foundation for the formation of speech interconnectedness and the development of the ability to construct coherent sentences and understand texts.

Methodologically, extra-textual teaching is organized taking into account the child's neuropsychological characteristics, individual needs, age-appropriate cognitive development, and speech abilities. This method provides the opportunity not only to memorize information but also to deeply understand it, apply it in communication, and creatively process it.

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CHALLENGES OF READING SKILLS OF STUDENTS AT THE B1 LEVEL IN ENGLISH LESSONS THROUGH MOBILE APPLICATIONS

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Annotation

The rapid integration of mobile technologies into language education has brought significant innovations in teaching and learning. However, the development of reading skills through mobile applications remains challenging, particularly for B1-level learners of English. This paper explores the linguistic, pedagogical, technological, and psychological challenges that students and teachers face when using mobile applications to enhance reading comprehension. Drawing on recent research in Mobile-Assisted Language Learning (MALL), the study identifies key issues such as limited vocabulary, screen-related distractions, insufficient digital literacy, and the misalignment of mobile content with curriculum objectives. The paper concludes with recommendations for improving mobile-based reading instruction and calls for a more balanced, pedagogically informed integration of mobile technologies in English language teaching.

Keywords: reading skills, B1 level, mobile learning, MALL, digital literacy, challenges, language teaching

Introduction

In recent years, mobile-assisted language learning (MALL) has emerged as one of the most effective approaches in English language teaching. Mobile applications such as ReadTheory, Duolingo, BBC Learning English, and LingQ enable students to access authentic reading materials, receive instant feedback, and monitor their progress anytime and anywhere (Kukulaska-Hulme & Shield, 2020). Despite these advantages, many students at the B1 level struggle to achieve measurable improvement in reading comprehension when learning through mobile devices. According to the Common European Framework of Reference for Languages (CEFR), B1-level learners should be able to understand factual texts, identify key information, and infer meaning from context (Council of Europe, 2018). However, the transition from traditional to mobile learning introduces multiple challenges. These include linguistic difficulties,

inadequate teacher preparation, technological barriers, and the psychological effects of digital reading environments. This thesis aims to analyze these challenges systematically and propose practical ways to address them in Uzbek educational contexts.

Literature Review

The development of reading skills in a second language is a complex process that depends on vocabulary knowledge, grammar, and comprehension strategies (Nation, 2013). Mobile-assisted reading platforms have been praised for increasing learner autonomy and motivation. Burston (2015) argues that MALL supports continuous learning and engagement by offering adaptive and gamified reading experiences. However, Traxler (2019) notes that mobile learning environments often fragment attention and lead to surface-level comprehension rather than deep reading. Research by Lin and Yu (2021) found that mobile applications enhance vocabulary acquisition but do not automatically improve higher-order reading skills such as inference and summarizing. Deterding (2021) also observed that while gamification can increase short-term motivation, it sometimes distracts learners from content comprehension. In developing countries, including Uzbekistan, limited digital literacy and unequal access to technology further complicate effective implementation (Chen & Li, 2020). Therefore, teachers need to adopt a structured methodology that balances technological benefits with pedagogical rigor.

Main Challenges

Linguistic Barriers

B1-level learners often lack sufficient vocabulary and grammatical awareness to comprehend mobile reading texts independently. Many mobile applications use authentic materials that exceed learners' linguistic range, including idioms, cultural references, and academic vocabulary. Without teacher scaffolding, students may misinterpret meanings or lose motivation. Additionally, small screen sizes reduce visibility and limit note-taking or annotation, which are essential for deeper comprehension.

Technological and Access Issues

The effectiveness of mobile learning depends on stable internet connectivity, compatible devices, and user familiarity with the platform. In many Uzbek schools and universities, students face technical barriers such as outdated smartphones, limited data plans, or unreliable internet access. These limitations hinder consistent practice and

contribute to learner frustration (Alamer & Alrishan, 2022). Moreover, some applications require paid subscriptions or constant updates, making them less accessible to all students.

Pedagogical Challenges

Teachers play a central role in guiding and assessing mobile-assisted reading. However, many educators lack formal training in MALL pedagogy. Without proper integration into lesson plans, mobile activities may become isolated exercises rather than meaningful learning experiences (Kukulka-Hulme & Shield, 2020). Furthermore, teachers often find it difficult to monitor students' independent reading progress or verify comprehension beyond multiple-choice quizzes.

Cognitive and Psychological Factors

Mobile learning environments expose students to numerous distractions such as social media notifications, advertisements, and multitasking. B1 learners, who are still developing self-regulation and critical reading skills, often find it difficult to maintain concentration. Continuous exposure to screens can lead to digital fatigue and lower retention rates (Chen & Li, 2020). Some students also experience anxiety about using unfamiliar applications, which reduces confidence and engagement.

Cultural and Contextual Limitations

Many mobile reading materials are designed for global users and do not reflect local cultures or contexts. This cultural mismatch can reduce learner interest and comprehension. In Uzbekistan, where contextual relevance and cultural identity are integral to education, students may find foreign topics less engaging or difficult to relate to. Localization of content is therefore essential for effective reading instruction.

To address these challenges, a combination of pedagogical, technological, and institutional strategies is required:

1. **Teacher Training:** English teachers should receive professional development in MALL pedagogy to effectively integrate mobile tools into reading lessons.
2. **Curriculum Alignment:** Selected applications must correspond to CEFR B1 descriptors and classroom objectives.
3. **Blended Learning:** Combine mobile activities with traditional classroom discussions to reinforce comprehension and vocabulary.
4. **Digital Literacy Education:** Students should be trained in how to use mobile reading tools critically and independently.

5. Cultural Adaptation: Developers and teachers should collaborate to create localized reading materials relevant to Uzbek learners.

Conclusion

Mobile applications have great potential to enhance reading skills at the B1 level, but their effectiveness depends on how they are implemented. Linguistic complexity, technical barriers, insufficient teacher preparation, and learner distraction remain significant obstacles. A pedagogically guided, culturally relevant, and digitally inclusive approach is essential to maximize the benefits of mobile-assisted reading in English lessons. As Uzbekistan continues to modernize its education system, addressing these challenges will be key to building more effective and motivating language learning environments.

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CULTURAL UNIVERSALITY AND UNTRANSLATABILITY OF FIGURATIVE EXPRESSIONS

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Abstract

Figurative expressions, such as idioms and metaphors, often straddle a line between universality and cultural specificity. This paper explores the tension between culturally universal metaphoric concepts and the untranslatability of certain figurative phrases. Drawing on examples from multiple languages and recent linguistic research, we examine how some figurative expressions (e.g., heart of stone, time flies) reflect shared human experiences and appear in similar forms worldwide, while others are deeply embedded in one culture's context and resist direct translation. The literature review highlights conceptual metaphor theory's claim that many metaphors are grounded in universal bodily experiences, yet also acknowledges the role of unique historical and social factors in shaping language-specific idioms. Through comparative analysis of idioms in English and other languages (including Uzbek, French, and Chinese), we identify categories of expressions that travel well across languages and those that do not. The findings underscore that even "universal" metaphors (like up/down for good/bad) require cultural attunement when translated. We conclude that successful translation and cross-cultural communication depend on recognizing which figurative elements are universally intelligible and which carry untranslatable cultural load, often necessitating adaptive strategies in translation.

Keywords: metaphor universals, idiom translation, cultural specificity, untranslatability, cross-cultural metaphor

Introduction

Figurative language is a double-edged sword in cross-cultural communication. On one edge, certain metaphors and idioms appear almost universal, arising independently in many languages due to common human experiences or shared imagery. On the other, many figurative expressions are so culture-bound that they defy direct translation, encapsulating nuances of history, geography, or social norms that do not neatly map onto another linguistic context. This dual nature raises important questions: To what extent are figurative expressions universal, and when are they untranslatable? How can something be at once broadly human and uniquely local?

The notion of cultural universality in figurative language is supported by anthropological observations that all cultures use metaphor and idioms as part of language. Donald Brown's classic list of human universals includes figurative speech and metaphors, suggesting that the propensity for figurative expression is a human constant. Cognitive linguistics further argues that many basic conceptual metaphors (like TIME IS MONEY, ARGUMENT IS WAR) are widely attested because they emerge from common experiences (economics, conflict) and human embodiment. For example, numerous unrelated languages conceptualize anger as heat or emotions as up/down, indicating potential universality at the conceptual level. These shared metaphors can make certain idioms mutually understandable across languages, at least in spirit. A Japanese speaker saying "my heart is heavy" and an English speaker saying the same idiom understand each other emotionally because the metaphor of WEIGHT for sadness resonates cross-culturally.

In contrast, the concept of untranslatability arises when an expression's meaning is so culture-specific that translating it literally would either convey no meaning or a radically different one. Often, untranslatable idioms contain references to local customs, folklore, or wordplay that only make sense within that source culture. Consider the English idiom "bring coals to Newcastle," meaning a pointless action; it hinges on knowledge of Newcastle's coal abundance. A speaker of another language without that cultural knowledge finds the phrase opaque or misleading if translated word-for-word. Similarly, a phrase like "козел отпущения" (Russian for "scapegoat") might translate literally, but if a target culture lacks the Biblical goat reference, the full connotation is lost. These cases illustrate Roman Jakobson's famous differentiation: linguistic meaning may be translatable, but cultural sense might not be.

This paper delves into these dual facets by reviewing theoretical frameworks and cross-linguistic examples. We explore how conceptual metaphor theory and cultural linguistics address universality and variation in figurative language. We also examine translation studies literature on idiom and metaphor translation problems, where the notion "lost in translation" often literally applies to idioms with no equivalent. By analyzing specific examples of figurative expressions that succeed or fail in translation, we aim to illuminate why certain metaphors feel global while others remain untranslatable secrets of a particular tongue.

Ultimately, understanding where figurative language sits on the spectrum from universal to untranslatable has practical implications. It informs translators how to handle culturally loaded texts, helps language learners avoid literal translation pitfalls, and sheds light on the interplay between human cognition and cultural diversity. In the following sections, we will survey existing research on metaphor universals, present

case studies of figurative (un)translatability, and discuss strategies to bridge the gap when figurative expressions cross cultural boundaries.

Literature Review

For decades, metaphor scholars have debated the balance of universal vs. culture-specific elements in figurative language. Conceptual Metaphor Theory (CMT), pioneered by Lakoff and Johnson (1980), provides a foundation for arguing metaphorical universals. CMT posits that many metaphors arise from embodied cognition – our common human experiences of the physical world shape how we conceptualize abstract domains. This leads to recurring metaphorical patterns across languages. Kövecses (2005), for instance, documented that metaphors for emotional concepts (like anger, love, happiness) show striking similarities worldwide, because the physiological and social experiences underpinning them (body heat for anger, physical affection for love, upward posture for happiness) are shared by humans generally. As a result, we find near-universal idioms or at least metaphoric themes. A prime example: the metaphor LIFE IS A JOURNEY appears in English (“walk of life,” “at a crossroads”), in Kazakh (where researchers confirm “Life is a journey” exists as a conceptual metaphor), and in many other languages. Likewise, LIGHT vs. DARK as metaphors for knowledge/ignorance or good/evil are pervasive globally due to the universal visual experience of day and night.

However, CMT also acknowledges variation. Zoltán Kövecses noted that while the existence of a metaphor may be universal, its particular lexical entrenchment can vary by culture (2005). Sharifian’s Cultural Linguistics expands on this: each speech community develops cultural conceptualizations that influence language use (Sharifian, 2011). These are cognitive models enriched by a group’s unique history and environment. For example, many cultures have a metaphor of nation as a person/family, but how that is expressed differs: Americans personify their nation as “Uncle Sam” or a proud figure, whereas Russians speak of “Mother Russia” – the underlying metaphor (nation = human) is universal, but the gender and attributes differ culturally. Such differences can render word-for-word translations problematic. A literal translation of a culturally specific personification may not resonate with target audiences who lack that cultural model.

Translation theorists like Mona Baker (1992/2018) and Peter Newmark have specifically addressed idioms and untranslatability. Baker notes that idioms and fixed expressions are often “frozen” in form and carry meanings that cannot be altered or understood by dissecting the words. When an idiom has no equivalent in the target language, translators face a dilemma: translate literally and risk nonsensical results, or replace it with a roughly analogous idiom in the target language. Baker outlines

strategies ranging from using an idiom of similar meaning and form, to using one of similar meaning but different form, to paraphrasing, or as a last resort, omitting the idiom. The concept of untranslatability figures prominently in such discussions – not in the absolute sense (anything can be explained in any language), but in the sense of no succinct, style-equivalent translation existing. Vlahov and Florin (2019) refer to certain culture-bound terms and expressions as “realia” or untranslatables; these often include idioms, proverbs, or metaphoric phrases tightly linked to culture-specific phenomena.

Several case studies exemplify these issues. An article by Parizoska (2025) examined idioms across English, Azerbaijani, Turkish, Russian, and French. It found that many conceptual metaphors underlying idioms are indeed recurring across these languages – for instance, body-part idioms (heart, hand, eyes) often metaphorize similar concepts (heart for love or courage, eyes for attention or envy) in all the surveyed languages. These parallels suggest a shared cognitive basis. Yet, even when metaphors align, the specific idiomatic expressions can differ. English “green with envy” versus Turkish “bursting from envy” versus Chinese “eyes turn red” for envy: all involve color metaphors for envy but with different hues (green in Anglo culture, red in others) chosen due to cultural associations. The English speaker’s “green” (perhaps derived from Shakespeare or humoral theory) does not automatically translate to Uzbek or Chinese contexts where green has other connotations – literal translation would fail to convey envy in those languages. This example reinforces that even seemingly universal metaphors (envy as a sickly color) manifest in culturally preferred ways.

The interplay of universality and uniqueness is also evident in proverbs – a subset of figurative expressions. Many cultures have proverbs that are essentially calques of each other because they express basic human truths. The idea “don’t judge by appearances” appears in countless languages’ folklore. Yet, the imagery of proverbs can vary: an English proverb says “Don’t judge a book by its cover,” while Russian’s analogous saying is “meet a person by their clothes, see them off by their mind,” and an Uzbek proverb similarly goes “Ko‘ylakka qarab kutib ol, aqliga qarab kuzat” (Greet by their clothes, see off by their intellect). The theme is universal; the expression differs. In translation, one might swap a source proverb for a target-culture proverb that conveys the same idea – effectively leveraging the universality of the message but replacing the culturally specific packaging.

On the extreme end of untranslatability, consider idioms involving wordplay or rhymes. These are deeply untranslatable because their effect hinges on the form, not just content. An English idiom like “make ends meet” (to manage finances) relies on a fixed phrasing and subtle wordplay (“ends meet” pun historically). In another

language, there may be a concept of budgeting, but no similar pun; one must paraphrase or find an idiom that plays a comparable social role. Hajiyeva (2025) emphasizes that translating idioms requires preserving not just denotative meaning but also “tone and cultural resonance”. For culturally rich idioms, a direct translation can fail on both counts – e.g., translating the French idiom “chercher midi à quatorze heures” (lit. “to look for noon at 2 PM,” meaning to overcomplicate things) word-for-word into English yields a bewildering sentence. A skilled translation would find an English figurative way to say “overcomplicate” (perhaps “to split hairs” or “to make a mountain out of a molehill”), illustrating the translator’s task of bridging different figurative frameworks. In sum, the literature suggests a layered view: at a deep conceptual level, figurative thought has many commonalities across humanity, lending some metaphors a universal quality. At the surface lexical level, languages encode those metaphors in idiosyncratic ways tied to culture. Untranslatability often arises not because the concept is alien, but because the expression is. Recognizing this distinction is crucial. As Sadigzade (2025) notes, awareness of universal metaphors can aid translators and language learners in finding equivalents, but one must equally be aware of language-specific “particulars” to avoid misinterpretation. The next sections will further analyze examples and discuss how to navigate the delicate balance between the universal and the untranslatable in figurative language.

Discussion

The interplay between universality and untranslatability in figurative expressions can be viewed through several illustrative scenarios:

1. **Universal Concept, Similar Expression:** Some metaphors are not only conceptually universal but also have developed strikingly similar linguistic expressions across cultures. For example, the metaphor **TIME IS A RESOURCE** (often specifically time is money) is found in many cultures. English speakers say “I’m short on time” just as Germans say “Ich habe wenig Zeit” (I have little time) and Russians “У меня мало времени” (I have little time). The phrasing is nearly identical, treating time as a quantifiable commodity. Such expressions pose no translation issue – they can be rendered literally and still make sense, because the underlying metaphor and its linguistic encoding align well. This is a case of cultural universality easing translatability. Another instance is the idiom “to see eye to eye,” meaning to agree fully. A very similar idiom exists in Spanish (“ver cara a cara” for face to face agreement) and in Uzbek one might say “ko‘z ko‘rmoq” (to see with [one] eye, meaning complete understanding). When figurative expressions coincide like this, it often indicates either a shared source (historical contact or a common proverb) or independent emergence from a universal human experience (e.g., alignment of vision symbolizing agreement).

2. Universal Concept, Different Expression: More frequently, cultures share a metaphor but express it differently. The underlying concept is translatable, but a literal translation of the idiom is not. Take the idea of unknowability or complexity exemplified by the metaphor “that’s Greek to me” in English (meaning “I can’t understand it”). Many languages have an equivalent metaphor of foreignness to denote incomprehensibility, but the specifics vary: In Russian one says “Это для меня китайская грамота” (“that’s Chinese writing to me”), in Turkish “Fransız kaldım” (“I remained French [to it]”), and in Hungarian “úgy hangzik, mint hókuszpókusz” (“it sounds like hocus-pocus”). The common thread is foreign = not understood, a near-universal experience with foreign languages. However, if an English text says “it’s Greek to me,” translating it literally into Turkish would not convey meaning since Greek has a different connotation there (Turks might actually understand some Greek, and culturally the saying is different). Instead, a skilled translator swaps in the target culture’s equivalent (e.g., render it as “It’s Chinese to me” for a Russian audience). This is a case where the metaphor’s universality allows translation at the level of meaning, but not at the level of form. The translator must recognize the universal intent (conveying incomprehensibility) but use a cultural substitute to achieve the same effect.

3. Culture-Specific Concept (Lack of Universal): Some idioms reflect concepts or values that are not universally highlighted. These can be truly challenging because they may encode a culture-specific practice or belief. For example, consider Japanese “猫に小判” (neko ni koban, “giving gold coins to a cat”), meaning to give something valuable to someone who cannot appreciate it – similar to the English Biblical proverb “cast pearls before swine.” Here, while the broad idea of wasted gifts exists in both cultures, the imagery (cat with coins vs. pigs with pearls) differs. If one were translating Japanese literally to English (“gold coins to a cat”), the meaning might not come across; but fortunately English has its own idiom for that concept (pearls to swine). A more extreme example of culture-specificity might be certain Arabic idioms that invoke desert phenomena (e.g., “he returned with Khuffa (empty-handed)” referencing a specific legend) or English idioms from cricket (like “sticky wicket”). If the target language culture doesn’t share the narrative or the sport, these become opaque. In such cases, sometimes no equivalent idiom exists and a descriptive translation is needed (turning the idiom into a simile or plain prose). The fact that these expressions even exist reminds us: languages prioritize different aspects of experience to turn into figurative sayings. Cultural values and environment strongly determine these unique idioms – they do not stem from a universal concept but a local one.

4. Wordplay and Form-Dependent Idioms: As noted earlier, some idioms are untranslatable in form because their effect relies on language-specific features like

rhyme, alliteration, or pun. For instance, an English speaker might say someone is “in dire straits” (in a very bad situation). The phrase has a certain phonetic appeal (alliteration of d-sound) and originates from a geographic metaphor (strait as narrow passage). Another language may express the same idea with a completely different image (e.g., German “in der Klemme sitzen,” to sit in a clamp). If we translate “dire straits” literally, a German reader might envision severe dire (an English word they may not know) and Meerengen (sea straits) – a confusing picture. There is nothing inherently universal about “strait” or “clamp”; each language picked an object to convey difficulty. This reinforces that for translation, form-dependent idioms require finding functional analogs. The translator must sacrifice the original metaphor in favor of one that exists in the target language to elicit the same reaction. The same principle applies to jokes and idioms reliant on homophones or cultural references (like English “Santa Claus isn’t real” pun vs in another language, Santa’s name or concept might differ).

From these scenarios, it becomes evident that whether a figurative expression is “universal” or not exists on a continuum. Few if any idioms are absolutely universal in wording across all languages (even seemingly universal ones like “the early bird catches the worm” have local variants – in Russian the equivalent is about God giving to those who wake early, not a bird/worm). However, the metaphorical themes can be nearly universal, offering a bridge for understanding. This is why an English idiom can often be explained to a foreign listener by finding a parallel in their language. As Sadigzade notes, knowing common metaphorical domains (like animals, body parts, nature) that span languages can aid learners and translators in “finding equivalents”.

Still, one must be cautious not to overstate universality. Even when we identify a shared metaphor, the emotional tone and usage frequency might differ by culture. For example, metaphors of death as sleep exist in many languages (English “eternal sleep,” Spanish “descansar en paz”), likely due to universal observations of peaceful-looking corpses. But in some cultures that metaphor might be seen as a polite euphemism suitable for formal eulogies, while in others it could be deeply spiritual (tying into beliefs of afterlife as dream). Thus, context matters – something seemingly universal can carry distinct connotations.

In translation studies, a key concept is equivalent effect – producing the same effect on the audience as the original. For figurative language, achieving equivalent effect often means departing from literal translation to preserve the intended imagery or connotation. As Hajiyeva (2025) highlights, translators must consider context, audience and cultural competence. If a metaphor might confuse or even offend in the target culture, an alternative expression or a brief explanation might be warranted. For

instance, certain Western idioms involving pigs or dogs as negative may be inappropriate to translate directly into cultures where those animals carry different or more positive symbolism (e.g., dogs in some cultures are beloved, so calling someone “a lucky dog” might not sound as lighthearted or positive as in English). The translator then faces a cultural mediation task: perhaps using a neutral term or another animal that has a similar idiomatic role in the target culture.

Conversely, sometimes acknowledging universality can simplify translation. If two languages share a metaphor, a translator might coin a similar idiom in the target language even if it’s not traditionally used there, knowing it will likely be understood. For example, the English metaphor “heat of passion” (for impulsive behavior under strong emotion) might not have a well-known equivalent idiom in, say, Swedish; but because the metaphor of heat for passion is broadly understandable, a translator might literally translate it (or slightly adapt it) and trust that the audience grasps it. In essence, translators constantly gauge how much of the figurative meaning is general human versus culture-specific.

Analysis

To further illustrate these points, let us analyze a few figurative expressions and their behavior across languages:

Idiomatic Greeting/Farewell: In English, one might say “Break a leg!” to wish someone good luck (especially in performances). This expression is famously baffling to non-English speakers because literally it sounds harmful. The phrase arose from English theatrical superstition and has no universal counterpart. In other languages, performers have their own quirky idioms (e.g., in French “Merde!” – a crude word for luck). “Break a leg” thus is culturally bounded; a direct translation into Uzbek or Japanese would likely be met with confusion or concern. However, the concept of wishing luck is universal, so the translator replaces the idiom with whatever target-language phrase serves that function (e.g., the Uzbek might simply say “omad” – “luck”). This demonstrates that while the function (well-wishing) is cross-cultural, the figurative form is not – an example of untranslatability requiring substitution, not because the idea is alien, but because the expression is.

Proverbial Wisdom: Consider the proverb “You can’t have your cake and eat it too” (meaning you can’t enjoy two mutually exclusive benefits). Many languages have a proverb for this concept, but with different imagery. German says “You can’t dance at two weddings at the same time,” Russian: “To chase two rabbits is to catch neither,” Uzbek: “Икки қўйнинг ортидан қувган охирида ҳеч нарса тутмайди” (“one who chases two sheep will catch none”). All convey the idea of impossible dual gains, using weddings, rabbits, sheep as symbols. Here we see a nearly universal bit of wisdom with

diverse metaphors. In translation, one would render the meaning rather than the literal animals: if translating the English into Russian, better to use the rabbit proverb or an explanatory line, because a literal mention of cake in Russian wouldn't evoke the idiom (though interestingly, modern Russian has borrowed the cake idiom due to globalization of English media, but historically it didn't exist). The variety of images also highlights how each culture picks an analogy relevant to its life: rabbits in a hunting culture, sheep in a pastoral one, cake in a perhaps more urban/consumption context.

Cultural Symbol Metaphors: Some metaphors hinge on symbols deeply entrenched in one culture's mythology or history. For example, Chinese uses the dragon as a positive figure (power, prosperity), whereas in Western tradition dragons were fearsome and negative. Thus a Chinese idiom "hoping for the dragon's blessing" as a figurative expression of ambition would not translate well into English, where dragons don't play the same cognitive role. Translators either must find a different metaphor or add explanation. Similarly, English has idioms from Greek/Roman mythology (like "Achilles' heel" for a fatal weakness); these have become international to some extent, but where they aren't known, one might translate the underlying meaning ("Achilles' heel" > "major weakness"). This case underscores that what is figurative in one culture might become essentially a non-figurative term in another if the story isn't known – it loses its metaphorical resonance and just becomes opaque words.

Structural Differences: Sometimes an idiom is perfectly translatable conceptually, but grammatical or structural differences make it tricky. English idioms often use a particular verb-noun combination that might not exist in another language. For example, English says "take a nap," which is idiomatic in that "take" doesn't literally mean to grab but to engage in an activity. Spanish says "echar una siesta" (throw a nap). The concept of a short sleep is universal, but the support verb differs (take vs. throw). In translating, one must adjust the verb to fit collocational norms. This is a simpler kind of figurative translation issue – not a deep cultural gap, but a collocation difference. Yet, if translated too literally ("tomar una siesta" into Spanish), it would sound odd because Spanish doesn't say "take" for naps. This reminds us that beyond big metaphors, even small figurative phrasal patterns require sensitivity to each language's way of phrasing events.

The above analyses reinforce key themes: many figurative expressions are pointing to human-common experiences (eating, sleeping, animals, money, family), giving an illusion of universality. But each language filters these experiences through its own cultural lens, lexical conventions, and historical usage. When languages coincide in figurative expression, it often eases communication (sometimes even leading to loan

translations, where one language adopts another's idiom – e.g., many European languages now say “time is money” directly due to English influence). When they don't coincide, we encounter untranslatability, which calls for creativity and deep cultural knowledge to overcome.

Conclusion

Figurative expressions vividly illustrate both the unity and diversity of human thought. On one hand, we find that people around the world often fall back on similar metaphors to make sense of their experiences – our bodies, the natural world, and shared social practices give rise to metaphorical themes that transcend linguistic boundaries. This cultural universality means that many idioms and metaphors are understandable across cultures at a conceptual level. Recognizing such universal metaphors (like journeys for life, light for knowledge, up for positive emotions) can foster empathy and smoother communication: we realize that despite speaking different languages, we often “think” in parallel images.

On the other hand, this study affirms that figurative language is also a repository of a culture's unique heritage. The untranslatable aspects of idioms – the peculiar images, the historical anecdotes, the puns – highlight how languages encapsulate what is singular to a community's experience. When an idiom makes no sense outside its home culture, it is a sign that we are touching something deeply local. For instance, an English speaker might learn that “to set the Thames on fire” (meaning to achieve something remarkable) cannot be rendered word-for-word in another language; such an expression is tied to English geography and history. To communicate the idea elsewhere, one must detach it from its English trappings and find an equivalent effect in the target culture, or explain it. This necessity is not a failure of language, but a reminder of cultural richness – each language has many gems that do not have exact analogs in others.

Implications for translation and intercultural communication are significant. Translators must be, in a sense, cultural diplomats, aware of both universal human commonalities and the particularities of each culture's figurative modes. As our examples showed, a good translator will replace “raining cats and dogs” with “pouring buckets” (or some native idiom for heavy rain) in another language, because they know the literal image of pets falling from the sky fails outside English. In teaching languages, highlighting idioms that match and differ can be a fruitful way to engage learners: they learn the target language's worldview along with its vocabulary. It can also inoculate them against “word-for-word” translation errors by demonstrating how meaning can be carried in entirely different words.

There is also a deeper humanistic message: figurative language encapsulates how a culture thinks metaphorically. By studying which metaphors are universal, we learn about shared human psychology (for example, nearly everyone fears, and fear is often cold or dark). By studying which metaphors are culture-bound, we learn about that culture's environment and values (for example, seafaring nations have nautical idioms, agrarian societies have farming idioms). Thus, exploring figurative universality and untranslatability is not just a linguistic exercise but an anthropological and cognitive one. It shows us the map of human experience – where it converges and where it diverges.

In conclusion, figurative expressions are a testament to both the common threads of human life and the rich tapestry of cultural diversity. Recognizing the universal metaphors can serve as “bridging concepts” across cultures, easing understanding. At the same time, respecting untranslatability – by finding creative translation solutions or explaining the cultural context – is crucial to preserving the integrity and flavor of the original expression. The idiom “lost in translation” encapsulates the risk we face, but as this paper suggests, with awareness and skill, much can be found in translation as well – namely, an appreciation of our shared imaginative capacities and our distinct cultural voices in figurative language.

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THE ROLE OF INNOVATIVE PEDAGOGICAL PRACTICES AND DIGITAL TECHNOLOGIES IN EDUCATION

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Abstract: This article emphasizes on the main ideas of implementing digital technologies in education and how to connect with digital world. In the modern period, education is undergoing a tremendous revolution, fueled by novel teaching approaches and the use of digital technologies. These advancements have changed traditional teaching and learning approaches, opening up new possibilities for collaboration, creativity, and personalized learning. Innovative pedagogical approaches, such as project-based learning, flipped classrooms, and competency-based education, enable students to participate actively, think critically, and solve problems. Meanwhile, digital technologies like artificial intelligence, virtual learning environments, and online educational platforms improve accessibility, interaction, and efficiency in the learning process. The integration of pedagogy with technology creates a more inclusive, engaging, and adaptable educational environment that fits the demands of 21st-century learners. This paper investigates the relevance, implementation, and challenges of combining innovative pedagogical techniques with digital tools, focusing on their ability to improve learning outcomes and prepare students for the needs of a knowledge-based society.

Key words: Education, digital technologies, innovative learning, creativity, digital tools, artificial intelligence, learning.

INTRODUCTION: The twenty-first century has brought tremendous changes to many sectors of human life, including education. The introduction of information and communication technology (ICT) has transformed teaching and learning processes. The old classroom paradigm, which depended heavily on textbooks and lectures, is being supplemented or perhaps replaced by digital tools and novel teaching methods. Educators are progressively implementing strategies that promote student involvement, autonomy, and lifetime learning abilities. In this setting, pedagogical and technological innovation are not optional, but rather required for effective education.

The educational landscape has shifted dramatically in recent decades. The high rate of technological advancement has altered how knowledge is created, distributed, and consumed. Education systems around the world are increasingly recognizing the importance of combining new pedagogical techniques with digital technologies to improve student engagement and learning outcomes. This shift represents a transition from traditional, teacher-centered methodologies to learner-centered, technology-enhanced environments. The expanding influence of the digital world necessitates new types of teaching that prioritize creativity, collaboration, communication, and critical thinking—the "4Cs" of 21st-century education. The use of digital tools in education not only increases access to learning resources, but it also provides for tailored learning experiences that cater to varied learning styles and paces. This paper investigates how innovative pedagogical approaches and digital technologies interact to build dynamic, inclusive, and forward-thinking educational institutions. It also covers the problems and techniques for their successful implementation. Technology enables to follow the today's world and be aware of new methods that help skills of students. Nowadays, most teenagers are obsessed with gadgets, so implementing gadgets into lesson is valuable source of teaching skills. Through websites, students can practice vocabulary or learn topics in an interactive way that helps them prevent boredom.

Traditional teaching approaches, which rely on rote memory, passive learning, and one-way knowledge transmission, are no longer enough for developing the skills needed in the digital age. Modern learners must build competences such as creativity, communication, teamwork, critical thinking, and digital literacy, also known as "21st-century skills." To achieve this transition, educators must use learner-centered, flexible, and technology-enabled pedagogical approaches that involve students as active participants in the learning process.

Innovative pedagogical practices are novel, research-based ways to teaching and learning that foster greater comprehension, autonomy, and collaboration. Examples include flipped classrooms, project-based learning, inquiry-based instruction, and hands-on learning. In contrast to passive absorption, these strategies urge students to actively generate information through investigation, discussion, and reflection. They also enable individualized learning, in which teaching tactics and materials are tailored to the learner's needs, speed, and interests.

Simultaneously, the incorporation of digital technologies—such as online platforms, AI, VR/AR, and interactive multimedia—has transformed the educational experience. Digital tools promote communication, provide access to worldwide resources, and extend learning beyond the classroom's physical bounds. The rise of e-

learning, blended learning, and mobile learning has increased flexibility and inclusion by allowing students to learn at any time and from any location.

Furthermore, in the Fourth Industrial Revolution, education must coincide with technical growth while remaining humanistic. Technology should not just automate existing processes, but also act as a stimulus for innovative and critical thought. As a result, the relationship between creative pedagogy and digital technologies must be viewed as complementary—pedagogy providing the conceptual and methodological underpinning, while technology provides the instruments for realizing these educational ideals.

This work investigates how novel pedagogical approaches and digital technology, when coupled successfully, can change education into a more inclusive, engaging, and future-ready enterprise. It evaluates the current literature, examines the merits and drawbacks of digital pedagogy, and suggests ways for developing resilient and egalitarian education systems capable of meeting the demands of the twenty-first century.

LITERATURE REVIEW: Scholars and organizations have long stressed the value of educational innovation. Fullan and Langworthy (2014) define pedagogical innovation as "new learning partnerships" between teachers and students that use digital resources to produce deeper learning outcomes. Similarly, UNESCO (2020) emphasizes that technology should not replace instructors, but rather enable them to build engaging and inclusive learning environments.

Bates (2019) argues that effective digital education depends on aligning technology with sound pedagogical design rather than treating it as a mere add-on. Theories such as constructivism and connectivism underpin much of this discussion. Constructivist theorists like Piaget and Vygotsky emphasize active knowledge construction through interaction, while Siemens (2005) introduces connectivism to describe learning in a digital networked world.

Anderson and Dron (2011) found that digital technologies provide opportunities for social, cognitive, and teaching presence—all of which are key components of the Community of Inquiry framework for online learning. Furthermore, Selwyn (2016) emphasizes the importance of critically examining educational technology's social, ethical, and cultural implications, particularly in circumstances with uneven access to digital resources. In recent years, emerging technologies such as artificial intelligence (AI), virtual reality (VR), and learning analytics have become more popular in classrooms. These tools can tailor training, replicate real-world scenarios, and provide data-driven insights into student development. Holmes et al. (2019) caution that the

potential of AI in education must be weighed with concerns about privacy, openness, and human agency.

Pedagogical innovation is based on various well-established learning theories. Constructivism, created by Piaget (1970) and Vygotsky (1978), holds that learners create their own understanding via active participation and social interaction. This theoretical foundation enables the transition from teacher-centered instruction to more participatory and collaborative approaches. Innovative techniques including project-based learning, problem-based learning, and inquiry-based learning embody constructivist ideas by involving learners as co-creators of knowledge.

Kolb's (1984) theory of experiential learning** emphasizes the significance of learning through practice, reflection, and application. This approach serves as the foundation for pedagogies that incorporate real-world situations into the learning process, including internships, simulations, and digital storytelling.

In the digital age, connectivism, as articulated by Siemens (2005) and Downes (2008), has emerged as an important theory. It contends that learning occurs across networks—both human and technological—and that digital connections are essential for knowledge acquisition. This approach requires learners to have the ability to navigate, filter, and synthesize information from a variety of sources. Thus, new pedagogy must teach students how to study and think critically in networked settings.

Pedagogical innovation in practice: Several scholars have investigated how innovative teaching techniques transform education. Fullan and Langworthy (2014) discuss "new pedagogies for deep learning," in which teachers collaborate with students and build learning experiences rather than simply convey knowledge. Similarly, Hattie (2012) promotes visible learning, in which students are aware of their learning objectives and progress, and teachers continuously alter instruction in response to feedback. Innovative pedagogies promote student participation, collaboration, and authentic assessment. Flipped classrooms (Bishop & Verleger, 2013) reverse typical teaching by assigning lecture materials for home study and devoting class time to interactive problem solving. Project-based learning (PBL) and design thinking techniques foster creativity and collaboration while connecting classroom knowledge to real-world concerns (Thomas 2020). According to research, creative pedagogy helps students acquire 21st-century competencies such as critical thinking, creativity, communication, and teamwork (Trilling & Fadel, 2009). These skills are increasingly acknowledged as critical to success in the knowledge-based economy.

Digital technologies in Education.

According to Bates (2019), technology serves as both a medium and a catalyst for pedagogical transformation. Online learning environments, digital libraries, and

multimedia tools allow for new forms of access, collaboration, and interactivity. Learning Management Systems (LMS) like Moodle, Canvas, and Google Classroom help teachers efficiently deliver content, assess performance, and communicate with learners. MOOCs have democratized higher education by providing free or low-cost access to global learning resources (Yuan & Powell, 2013). AI and learning analytics are being used to personalize learning experiences.

Pedagogy and Technology.

Anderson and Dron (2011) argue that technology has evolved with pedagogy, from cognitive-behavioral correspondence models to constructivist and connectivist online learning environments. The most effective innovations happen when technology improves student autonomy, communication, and critical thinking.

Laurillard (2012) warns against considering technology as a replacement for pedagogy, instead advocating for its usage as a tool for "learning design," in which digital resources assist the teacher's pedagogical goal. Similarly, Selwyn (2016) advocates for a critical approach to educational technology, highlighting the importance of taking into account social, ethical, and political elements in addition to technological functionality.

While the benefits of innovation and technology are widely acknowledged, various studies identify persisting concerns. The digital divide is still a big issue, as unequal access to internet connectivity and gadgets can worsen educational disparities (van Dijk, 2020). Furthermore, teacher preparation and resistance to change can impede the successful adoption of new pedagogies (Ertmer & Ottenbreit-Leftwich, 2010). The literature reveals a strong consensus: innovation in pedagogy and technology must be viewed as mutually reinforcing forces in modern education. While pedagogy provides the conceptual and moral direction, technology provides the tools that enable flexibility, creativity, and accessibility. To fully realize this potential, education systems must invest in teacher training, digital literacy, infrastructure, and ethical frameworks that ensure technology is used.

METHODOLOGY: Innovative Pedagogical Approaches:

Flipped Classroom - In this model, students view lectures and materials online before class and collaborate to solve problems during class. Bishop and Verleger (2013) found that flipped contexts lead to increased engagement and greater learning.

Project-Based Learning (PBL) enables students to apply theoretical knowledge to real-world issues, thereby fostering creativity and teamwork. Integrating digital technologies (such as Google Workspace and Trello) simplifies project management and cross-border cooperation.

Inquiry-Based Learning: This strategy encourages inquiry and independent thinking. Students can conduct their own research using digital resources and present their findings in multimedia formats.

Gamification and experiential learning involve digital simulations, instructional games, and virtual reality experiences to make learning more engaging. Medical students, for example, utilize virtual reality to simulate surgery, while history students tour virtual museums.

Digital Technologies:

Learning Management Systems (LMS) such as Moodle, Canvas, and Google Classroom have become essential tools for organizing course content, collaboration, and assessment. They facilitate blended learning, in which in-person and online modes complement one another.

Artificial intelligence (AI) helps adaptive learning platforms adjust training to individual needs. For example, Duolingo employs artificial intelligence to adapt language learning tasks based on learner success.

The incorporation of digital technology promotes the development of critical competences required in the modern workforce, including problem-solving, communication, teamwork, and adaptability. Students transition from passive learning to active knowledge generation by completing real-world tasks and using digital technologies. According to Nussbaum (2010), education must promote imagination and empathy—skills that interactive and collaborative technology might help to foster. These abilities help to develop internationally competent citizens capable of recognizing diverse perspectives. The combination of innovative pedagogical techniques and digital technologies has altered the nature and process of education. When used wisely, these approaches can make learning more engaging, inclusive, and future-focused. They inspire students to think critically, interact across cultures, and meet the needs of the digital economy.

However, innovation is more than just implementing new technologies; it necessitates a paradigm shift in teaching philosophy. Teachers must become knowledge facilitators, students must become active learners, and institutions must value adaptability and creativity. Future study should focus on determining the long-term influence of digital pedagogy on learning outcomes and creating frameworks for equitable access. Finally, the combination of innovation and technology has the potential to create an educational system that prepares students not only for jobs but also for lifelong learning and global citizenship.

DISCUSSION AND ANALYSIS: The merging of innovative educational techniques and digital technologies is changing the very foundations of education. Traditional instructional paradigms, which include rote learning, teacher dominance, and standardized assessment, are gradually being replaced by learner-centered, flexible, and collaborative approaches. Fullan (2013) highlights that education in the twenty-first century is about promoting deep learning—the ability to think critically, solve issues creatively, and adapt to quickly changing environments—rather than memorizing information.

Digital technologies provide the infrastructure and tools that make such learning possible. Anderson and Dron (2011) argue that education has evolved through three major pedagogical generations—cognitive-behaviorist, constructivist, and connectivity—and each stage has been influenced by technological progress. In the current connectivity era, learning extends beyond classrooms and textbooks to online communities, networks, and global collaboration.

Innovative instructional practices that include technology improve student engagement, motivation, and autonomy. For example, the flipped classroom model allows students to examine instructional materials online prior to class, freeing up classroom time for interactive activities, debates, and problem solving (Bishop & Verleger, 2013). According to research, fostering active learning promotes student participation and comprehension. Gamification, or the use of game elements in learning, has emerged as yet another effective strategy for maintaining motivation. **Kahoot!, Classcraft, and Quizizz** are three platforms that use competition, rapid feedback, and achievement badges to engage learners. Deterding et al. (2011) contend that gamified learning boosts intrinsic motivation by making the learning process more fun and goal-oriented. Moreover, digital storytelling and multimedia projects allow learners to express creativity and develop critical thinking by synthesizing information from various sources (Robin, 2016). These practices foster both cognitive and emotional engagement—key determinants of learning success.

The job of teachers is undergoing tremendous change. Traditional pedagogy viewed teachers essentially as knowledge transmitters. In the digital era, however, they are increasingly seen as facilitators, mentors, and co-learners (Laurillard, 2012). Innovative pedagogies need teachers to create learning environments that foster discovery and cooperation while leading students through the responsible use of digital resources.

Mishra and Koehler's (2006) TPACK framework is a great tool for comprehending this transition. Effective teachers combine content knowledge, pedagogical skills, and technical expertise to provide meaningful learning experiences. This integration

necessitates ongoing professional development and an open mentality to experimentation. Teacher innovation is closely tied to reflective practice, which is the constant evaluation of one's approaches and adaptation to the requirements of learners (Schön, 1983). Online platforms, webinars, and worldwide teacher networks allow educators to share best practices and collaborate on instructional materials, thereby broadening professional communities of practice.

Project-based learning (PBL) and inquiry-based learning help students solve real-world problems. These methods, which are frequently assisted by technology, empower students to take ownership of their projects and use interdisciplinary knowledge. For example, virtual laboratories and simulation software enable scientific students to conduct experiments without the limits of actual resources, promoting innovation and experimentation (de Jong et al., 2013).

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РАЗВИТИЕ АНАЛИТИЧЕСКИХ СПОСОБНОСТЕЙ УЧАЩИХСЯ В ПРОЦЕССЕ ПРОЕКТНОЙ ДЕЯТЕЛЬНОСТИ

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Аннотация

В статье раскрываются особенности и педагогические условия развития аналитических способностей учащихся в процессе проектной деятельности. Рассматриваются теоретические подходы к определению понятия «аналитические способности», а также методы и формы организации проектной работы, способствующие их формированию. На основе анализа психолого-педагогических исследований показано, что проектная деятельность создаёт благоприятные условия для формирования у школьников умений анализа, сравнения, классификации, выдвижения гипотез и принятия решений. Представлены практические рекомендации для учителей по включению аналитических заданий в структуру учебных проектов.

Ключевые слова: аналитические способности, проектная деятельность, критическое мышление, метапредметные умения, начальная школа.

Введение

Современное образование ориентировано на формирование у учащихся не только предметных знаний, но и универсальных способов познавательной деятельности, среди которых особое место занимают аналитические способности. В условиях перехода к компетентностной модели обучения становится актуальной задача поиска педагогических средств, способствующих развитию у школьников умений мыслить логически, анализировать информацию, выявлять причинно-следственные связи. Одним из эффективных средств реализации данной цели является проектная деятельность, которая обеспечивает включение учащихся в активный познавательный процесс и стимулирует развитие аналитического мышления.

Цель исследования — определить педагогические возможности проектной деятельности в развитии аналитических способностей учащихся и выявить эффективные методические приёмы их формирования.

Теоретические основы исследования

Проблема развития аналитических способностей рассматривалась в трудах Л. С. Выготского, С. Л. Рубинштейна, А. Н. Леонтьева, которые связывали процесс анализа с активной мыслительной деятельностью субъекта. Аналитические способности представляют собой совокупность умений выделять существенные признаки явлений, устанавливать взаимосвязи между частями целого, формулировать выводы и гипотезы.

В контексте педагогики аналитические способности трактуются как компонент познавательных универсальных учебных действий, обеспечивающих способность учащихся к осознанному выбору стратегии решения учебных и жизненных задач. Согласно концепции деятельностного подхода (Л. С. Выготский, А. Н. Леонтьев), развитие мышления происходит в процессе собственной активности обучающегося. Проектная деятельность, будучи исследовательской по своей сути, создаёт естественные условия для проявления и совершенствования аналитических умений.

Проектная деятельность как средство развития аналитических способностей

Проектная деятельность предполагает выполнение учащимися исследовательских или творческих заданий, направленных на решение определённой проблемы и получение конкретного продукта. Основные характеристики проектной деятельности — целенаправленность, самостоятельность, практическая значимость и интеграция знаний из разных областей — обеспечивают развитие аналитического мышления.

В процессе выполнения проекта учащиеся проходят несколько этапов, каждый из которых способствует развитию определённых аналитических умений:

Постановка проблемы и цели проекта — формируются умения анализировать ситуацию, выделять главную проблему, ставить цель и формулировать задачи.

Поиск и анализ информации — развивается способность критически оценивать источники, сопоставлять факты, выделять существенные данные.

Планирование действий — формируется логическое мышление и прогнозирование результатов.

Реализация проекта — учащиеся учатся применять аналитические умения в практической деятельности.

Презентация и рефлексия — формируются навыки анализа результатов, самооценки, аргументации собственных выводов.

Таким образом, проектная деятельность выступает не только как форма активного обучения, но и как метод развития аналитических способностей через практическое осмысление информации.

Педагогические условия развития аналитических способностей в проектной деятельности. Для успешного развития аналитических способностей необходимо создание комплекса педагогических условий, среди которых:

1. **Организация проблемных ситуаций**, требующих анализа, сравнения, классификации и обобщения.
2. **Построение учебных проектов на основе межпредметных связей**, что расширяет поле аналитической деятельности учащихся.
3. **Использование исследовательских методов** (наблюдение, эксперимент, анкетирование, анализ данных).
4. **Развитие коммуникативных навыков**, так как групповая форма работы стимулирует обсуждение, аргументацию и доказательство.
5. **Рефлексивная деятельность учащихся**, направленная на осознание собственного пути решения проблемы.

Учитель при этом выступает не как источник знаний, а как организатор и консультант, направляющий деятельность школьников на поиск, анализ и интерпретацию информации.

Методические приёмы и примеры

- **Метод "мозгового штурма"** — стимулирует поиск различных решений и развитие гибкости мышления.
- **Аналитические таблицы** («факты — причины — последствия») — формируют умение структурировать информацию.
- **Метод кейсов** — анализ конкретных ситуаций способствует развитию причинно-следственного анализа.
- **Рефлексивные карты проекта** — позволяют учащимся осознавать, какие шаги привели к результату и почему.

Пример: при выполнении проекта «Как сохранить чистоту воды в нашем городе?» учащиеся проводят опрос, собирают данные, анализируют причины загрязнения, сравнивают полученные результаты, предлагают пути решения и представляют их в виде отчёта и презентации. В ходе этой работы активно формируются аналитические и исследовательские способности.

Результаты и выводы

Проведённый теоретический анализ и практические наблюдения показывают, что включение проектной деятельности в образовательный процесс способствует развитию аналитических способностей учащихся. Проекты создают условия для формирования умений анализа, сравнения, систематизации и критической оценки информации. Учащиеся, участвующие в проектной деятельности,

демонстрируют более высокий уровень познавательной активности, самостоятельности и логического мышления.

Таким образом, проектная деятельность является эффективным средством развития аналитических способностей, так как объединяет обучение, исследование и практику, создавая условия для формирования у учащихся метапредметных умений и аналитической культуры мышления.

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SIMILARITIES AND DIFFERENCES IN TRADITIONS OF UZBEK AND ENGLISH NATIONS

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Annotatsiya: Ushbu maqolada O‘zbekiston va Angliya xalqlarining an‘analari, urf-odatlar hamda madaniy qadriyatlari solishtirilib tahlil qilingan. Har ikki millatning bayramlari, oila qadriyatlari, kiyinish madaniyati va mehmondo‘stlik an‘analari o‘rtasidagi o‘xshashliklar va farqlar misollar orqali yoritilgan. Tadqiqot natijasida aniqlanishicha, har ikki xalq o‘z qadriyatlariga sodiq, ammo ularning ijtimoiy hayotida din, tarix va iqlim ta‘siri bilan farqlar kuzatiladi.

Kalit so‘zlar: *O‘zbek an‘analari, ingliz madaniyati, urf-odatlar, o‘xshashliklar, farqlar, qadriyatlar, milliy shaxsiyat.*

Abstract: This article compares and analyzes the traditions, customs, and cultural values of Uzbek and English nations. It explores similarities and differences in their celebrations, family values, clothing culture, and hospitality traditions. The study reveals that both nations are deeply attached to their values, yet differences arise due to religion, history, and climate influences.

Keywords: *Uzbek traditions, English culture, customs, similarities, differences, values, national identity.*

Аннотация: В данной статье рассматриваются и сравниваются традиции, обычаи и культурные ценности узбекского и английского народов. Анализируются сходства и различия в праздниках, семейных ценностях, одежде и традициях гостеприимства. В результате исследования установлено, что оба народа верны своим традициям, однако различия проявляются под влиянием религии, истории и климата.

Ключевые слова: *узбекские традиции, английская культура, обычаи, сходства, различия, ценности, национальная идентичность.*

Introduction

Each nation has its own traditions and customs. They are formed depending on history, religion, climate, economic life and the worldview of the people. Both Uzbekistan and England are countries with ancient history. Their traditions have been formed over many centuries and have been passed down from generation to generation. This article

analyzes the similarities and differences between the traditions of the Uzbek and English nations. The goal is to show the commonalities and differences between the cultures of the two peoples with simple, understandable examples. For centuries, the Uzbek people have considered hospitality, respect for elders, family unity and religious values to be important. These values are clearly manifested in every holiday, wedding or ceremony. The English people, on the other hand, conduct traditional ceremonies with order, punctuality and courtesy. Their culture also pays great attention to family, upbringing and social morality. In this regard, humanity, respect, and kindness are central to both nations. However, the way these values are expressed, the way they are manifested in ceremonies, and the way they are manifested in the social environment are different. Below, the most important traditions of the Uzbek and English nations, their similarities and differences, are analyzed.

The traditions of the Uzbek people

The traditions of the Uzbek people are very rich. Although each region has its own customs, common values are equally important for the entire nation. The most important value is the family. Uzbeks consider the family sacred. Respect for elderly parents, showing love and patience in raising children are the main parts of national values. The family is not only a social unit in Uzbek life, but also a spiritual support. Receiving the blessings of parents and their approval is considered the most important duty for every child¹.

Hospitality also plays an important role in Uzbeks. Every guest is considered a “guest of Allah”. When a guest comes to the house, the owner of the house sets the table, makes tea, and serves the best dishes. This custom has been preserved for centuries. Hospitality is not only the etiquette of the owner of the house, but also the tolerance, kindness, and open volunteerism of the people. Even a simple conversation over tea, a joyful reception of a guest shows the kindness of the people.

Ceremonies are also an integral part of the life of the people. Birth, circumcision wedding, marriage, wedding, funeral - all of these are held with their own rituals. Weddings are especially big events. The whole family, neighbors, and relatives gather around the bride and groom at the wedding. National dances, songs, samsa and plow are prepared at Uzbek weddings. Blessing the young people during the wedding, giving a white blessing, and solemnly bringing the bride to the groom's house are some of the ancient rituals. Each ceremony involves national music, dance, national costumes, and elements of folk art.

¹ Ikromjon o'g'li T. A. (2025). *Uzbek customs, traditions and the history of development*. Nauchny Impuls, 1(12), 48-55.

Holidays are also important in the life of the people. Navruz, Ramadan Hayiti, Kurban Hayiti are the most important holidays. On these days, people congratulate each other, receive guests, and give gifts to children. On Navruz, samsa and sumalak are prepared. Holidays are not only a day of rest, but also a means of showing solidarity and kindness. During Ramadan and Eid al-Adha, it is customary to help the poor, give alms, honor parents, and pray for the souls of the deceased. The Uzbek people also have many traditions related to nature. Such customs as planting trees in spring, welcoming the Navruz with a clean house, and not wasting water express the people's respect for nature. In rural areas, ancient rituals associated with the harvest are still held². Even today, these traditions have not lost their significance, having adapted to modern life. Although people hold weddings in restaurants, the prayers, respect, and spirit of solidarity in them are preserved. The traditions of the Uzbek people are an invaluable heritage that represents the historical memory, spiritual wealth, and national identity of this people.

Traditions of the English people

The traditions of the English people are also very ancient and unique. They have been formed over the centuries under the influence of historical processes, the royal system, religious beliefs and social life. In England, everything is based on order and discipline. This is clearly felt both in their everyday life and in their ceremonies. For the English, punctuality, etiquette and courtesy are important values.

Family life is at the heart of English culture. Most English families are small but independent. Children are taught independence, order and responsibility from a young age. Parents encourage them to think freely and make their own decisions independently. For the English, respect for privacy and non-interference in a person's inner world are important moral principles.

Hospitality is also present among the English, but it differs from that of the Uzbeks. The English welcome guests warmly, but pay special attention to the comfort and respect for their personal space. They usually prefer to have a pre-arranged reception. Tea drinking is one of the most recognizable symbols of English culture. "Afternoon tea" or afternoon tea drinking has become a tradition in English society. At this time, cakes, sandwiches or sweets are served with tea³.

² "The role of traditions, customs and rituals of ..." (2025, March 3). Scientists.uz.

<https://scientists.uz/uploads/202503/B.P.-12.pdf>

³ Lingoda Blog. (2024, October 28). *8 real British traditions*. <https://www.lingoda.com/blog/en/real-british-traditions/>

Holidays are of great importance in the life of the English people. The most famous are Christmas, Easter and New Year. At Christmas, families gather together, gifts are exchanged, and the tree is decorated with special decorations. This holiday is considered a symbol of love, generosity and family warmth. Easter has a religious meaning and is celebrated as the day of the resurrection of Jesus Christ. Children are given chocolate eggs, which are a symbol of life and renewal.

Wedding ceremonies are also unique in English culture. At the wedding, the groom wears a black suit, and the bride wears a white dress. The ceremony is usually held in a church. After the wedding ceremony in the church, a family party is held - a “wedding reception”. It includes family dances, a wedding cake and congratulations.

Another important aspect of the English people is national symbols and celebrations. For example, the “Trooping the Color” ceremony is held annually on the birthday of the king or queen. At this ceremony, the royal troops perform a ceremonial march. Also, the “Changing of the Guard” - the ceremony of changing the guard of the royal guards - is an important part of English culture⁴.

In general, the traditions of the English people are distinguished by simplicity, discipline, gentleness and accuracy. Although their culture differs from that of the Uzbeks, both live on the basis of human values - respect, kindness, family unity and loyalty to traditions.

Similarities and differences: comparison table and analysis

The Uzbek and English peoples have a long history, but because their cultural life, climate and religious beliefs are different, there are similarities and differences in their traditions. Both peoples value family, respect and culture, but these values are manifested in different ways. The table below compares some of the main traditions of these two peoples.

Orientation Uzbek people English people⁵⁶

Direction	Uzbek people	English people
Family values	A large family is at the center. Respect for parents, love in raising children are important.	Small, independent families. Each member is taught to have their own opinion.
Hospitality	Every guest is a “guest of God”. The table is laid and the best dishes are served.	The reception is planned in advance. They are welcomed with simple tea and sweets.

⁴ Erudera. (n.d.). *UK traditions: What you need to know about British culture*. Retrieved from <https://erudera.com/united-kingdom/uk-traditions/>

⁵ Britannica. (n.d.). *Culture of Uzbekistan*. In Britannica Online. Retrieved from <https://www.britannica.com/place/Uzbekistan/Cultural-life>

⁶ The British Council. (2020). *British Traditions and Customs*. London: British Council

Wedding ceremonies	Large-scale. It is celebrated with dancing, singing, pilaf and folk customs.	Simple, but orderly. It is held in a church, the bride wears a white dress.
Holidays	Navruz, Ramadan Eid, Kurban Eid. Rich in religious and national values.	Christmas, Easter, New Year. It is held in a religious and family spirit.
Dressing	National costumes - atlas, adras, duppi. Worn on holidays.	Everyday clothing is modern, but for ceremonies it is in a classic style.
Etiquette and behavior	Respect for elders, politeness, hospitality are a priority.	Polite, but formal. There is a strong emphasis on personal boundaries.
Kitchen culture	National dishes: plow, samsa, lagman. Eating together is an ancient custom.	A culture of breakfast, sandwiches, tea is developed. Meal times are strict.
Values in society	Religious beliefs and community are important.	Personal freedom and the rule of law are important.

The table shows that the Uzbek people rely more on collectivism, family solidarity and religious values. At every ceremony, wedding or holiday, the participation of the community is felt. People are close to each other, neighbors support each other. This is one of the greatest assets in the social life of the people. The British, on the other hand, rely more on personal independence, order and decency. For them, time, order, privacy and compliance with the law are among the most important values. In English culture, there is also kindness, sincerity and respect, but it is expressed more through politeness and distance.

The similarity is that both nations consider the institution of the family, upbringing and decency to be important. Both see the person in the center. Uzbeks express this value through the community, and the British through personal responsibility. When it comes to holidays, while Uzbeks have a combination of religious and national values, the British have a stronger Christian influence. But for both, a holiday is a means of uniting the family, strengthening love and solidarity. The food culture is also different. In Uzbek cuisine, collectivism, dishes prepared for a large number of guests are a priority. In the English, simplicity and comfort are important. But both pay great attention to the culture of tea drinking.

In conclusion, although the traditions of the peoples of Uzbekistan and England may seem different, their fundamental essence lies in humanity, respect, love and solidarity. Both peoples live by passing on their values from generation to generation, adapting

them to modern life. This shows the viability of culture and the loyalty of the people to their roots.

Conclusion

The Uzbek and English peoples differ from each other in their history, climate and religious values. But there are also many similarities between them. For both peoples, family, decency, respect and tolerance are the most important values. The Uzbeks express this value through collectivism, and the English through order and personal freedom. In today's era of globalization, these two cultures are learning from each other. While the British are inspired by the warmth and hospitality of the Uzbeks, the Uzbeks appreciate the order, respect for time, and discipline of the English. Thus, the cultural heritage of both peoples should be valued as a common wealth of humanity.

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UZBEK TRADITIONS AND GLOBAL VALUES: SIMILARITIES AND DIFFERENCES

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Introduction

Culture and traditions are aspects that determine the identity of each people. They are manifested in society through values, customs, social relations, religious beliefs and art. History, geography, climate, religious influences, as well as political and social structures shape traditions. Traditions in Uzbekistan have been formed over the centuries under the influence of various cultural movements, Turkestan, Iranian, Arab, Chinese and Russian empires, and the Soviet Union. Through comparative analysis, identifying what similarities and differences the traditions of the Uzbek people have with the traditions of other countries helps us to better understand issues of cultural identity and modernity. Below, comparisons are made with Uzbekistan and other cultures in several key areas - hospitality, family rituals (weddings, weddings), oral folklore, arts and crafts, holidays, customs and language aspects.

Hospitality

The hospitality of the Uzbek people has long been recognized as one of the most important moral and cultural values of society. Every guest is considered a guest of God, therefore, he is served the best dishes, a clean table is laid, and he is greeted with respect. Usually, when a guest arrives, he is first greeted with tea and bread, and then various salads, sweets, meat dishes, especially pilaf, are served. Special respect is shown to the elderly, and the most comfortable place is allocated for the guest. Hospitality has been formed not only as a practical custom, but also as a symbol of etiquette, generosity, kindness, and respect. These values are also recognized in literary sources such as Amir Temur, Alisher Navoi, and Babur¹.

In English culture, hospitality is a bit different - personal space and boundaries are important here. Invitations are usually arranged in advance, and the table setting is

¹ CyberLeninka. (nd). *Traditions, rituals and holidays of the Uzbek people* .

<https://cyberleninka.ru/article/n/o-zbek-xalqining-urf-odati-marosim-va-bayramlaringin-an-naaviligi>

simpler. Tea, pastries or light meals are usually offered, but the level of formality is not as high as in Uzbekistan. At the same time, the English demonstrate sincerity by listening attentively to the guest, creating a comfortable atmosphere and maintaining good manners. In Russia, hospitality is expressed through customs such as bringing gifts, drinking tea, and offering sweets, but large group gatherings are less common. The value of hospitality in Turkic peoples - Turkey, Kazakhstan, Turkmenistan and other countries - is very close to the culture of Uzbekistan. The culture of the table, bread and such traditions as welcoming a guest with osh, offering tea and coffee also exist among these peoples. It is customary for Turks to treat a “guest” with respect, give him a gift or say a kind word. In general, hospitality in Uzbekistan has been preserved in the warmest and most solemn form among the peoples of the world, and it lives on as an integral part of national identity and values².

Table 1. Comparative analysis

	Uzbek hospitality	West (English)	Common aspects in the Turkic / Kazakh / Chinese direction
Team and group environment	Widespread, regular, and ceremonial guest reception at the extended family, neighborhood/district level	A smaller group; usually a close circle of friends or family	In Turkic and Central Asian countries, groups and teams are important, and in China too, but more related to formal-business relationships.
Ceremonial meal	Pilaf, special dishes, several courses; plenty of food and sweets on holidays	Simple lunch, dinner; special dishes on holidays but less formal decor and appearance	In Turkey and Kazakhstan, meat dishes and service are as rich as in Uzbekistan; in China, their eating habits and manners are different (palchuk, chopsticks, various dishes)

Family ceremonies: weddings, marriages, other traditions

² UNESCO. (n.d.). *Oral traditions and epics of Central Asia* . https://archive.unesco-ichcap.org/eng/ek/sub8/pdf_file/08/Oral%20Traditions%20and%20Epics%20of%20Central%20Asia_eng.pdf

Family ceremonies in Uzbekistan, especially marriages and weddings, have a multi-stage and colorful cultural tradition. Ceremonies usually consist of a bride and groom, a civil marriage, a religious marriage, and a wedding reception, and involve thousands of guests and have great social significance. Family members, friends, and neighborhood residents actively participate in the ceremony. Songs during yor-yor songs, boda parties, and pre-wedding ceremonies make the ceremony more solemn. Ceremonies such as beshik-toy and sunnat-toy are also widespread and play an important role in preparing children for society in religious and cultural terms. Clothing, decorations, and arts and crafts products such as doppi, atlas, and adras enrich the wedding atmosphere and preserve traditional aesthetics.

In other countries, marriage and wedding ceremonies are not as multi-staged and widely attended as in Uzbekistan. In English culture, a marriage is usually held formally, followed by a reception, but the community participation and solemnity are not as extensive as in Uzbekistan. In Russia and Eastern Europe, a marriage is officially celebrated in a church or government office, followed by a reception in a restaurant; sometimes there are folk songs and dances, but the regional diversity and traditional art element are not as strong as in Uzbekistan. In China, ceremonies depend on local customs and family structure, and the formal stages and guest list are strictly defined, but the duration of the wedding and the ceremonial decor are not as extensive as in Uzbekistan.

It differs from those in other cultures in terms of length, artistic decorations, number of guests, and food repertoire. These ceremonies not only strengthen family unity, but also have great significance at the community and community level. At the same time, aspects of collectivity and individuality also differ: in Uzbekistan, ceremonies are held with the participation of a large community, while in Western cultures, ceremonies are usually limited to the couple getting married and close friends and relatives³.

Language, oral literature, proverbs and customs

The oral literature and proverbs of the Uzbek people is to form human values, moral principles and social norms. Uzbek proverbs widely cover topics such as work, respect, patience, kindness and are formed on the basis of life experience. Folklore, yor-yor songs and folk songs are associated with various rituals and are passed down from generation to generation through rhythmic and poetic forms. Language and speech culture are also connected with traditional values: words that show decency and respect are used in marriage, life and family relationships, young people respectfully address

³ Adventurer. (n.d.). *Uzbekistan traditions, rituals, customs* .
<https://www.advantour.com/uzbekistan/traditions.htm>

elders, words such as “-jon”, “aka”, “opa” are widely used. These elements strengthen the collective and religious-spiritual aspects of Uzbek culture⁴.

Proverbs and oral literature in other countries take on different forms. In English, they tend to emphasize personal responsibility, freedom, determination, and the value of time; for example, phrases like “Time is money” or “Honesty is the best policy” express social and individual principles. In the peoples of Russia, Ukraine, and Belarus, proverbs cover topics of morality, work, family, and life, but the religious and ritual aspects are not as rich as in Uzbekistan.

Turkic and Turkmen cultures, proverbs and oral literature are close to those of Uzbekistan, preserving values associated with various rituals; however, dialects, word choice, and poetic styles differ. In China, proverbs (chengyu) are short and often metaphorical, illuminating morality, determination, and values, but religious richness and collective psychology do not have the same ceremonial and collective context as in Uzbekistan. In this way, the oral literature and proverbs of the Uzbek people not only express moral and spiritual values, but also play a unique role in strengthening collectivity and cultural identity.

Holidays and religious ceremonies

Holidays and festivals are an integral part of cultural life in Uzbekistan. Navruz is celebrated as a symbol of the arrival of spring and renewal: houses are cleaned, meetings with loved ones are organized, sumalak is prepared, carnivals and parties are held. Muslim holidays - Ramadan, Eid al-Adha and Roza - are associated with religious ceremonies, prayers, iftar and sacrifice ceremonies, and serve as family feasts and community gatherings. Local festivals, such as "Asrlar sadosi", also include exhibitions of traditional crafts, songs, dances, sports games (kurash, kopkari) and folk costumes. These holidays not only express religious and cultural values, but also strengthen collective unity and national identity.

In other countries, the form and content of the holidays vary. In Western countries, Christian holidays, such as Christmas and Easter, are usually celebrated in a formal and family-oriented manner: feasts, gift-giving, and formal prayers are the main elements, but folklore and traditional elements are sometimes diminished. In Russia, Easter, Paschal festivities, and New Year's Day take center stage; people give gifts and participate in formal and family ceremonies⁵.

⁴ Shamuradova, N. (2021). *Comparative study of English and Uzbek proverbs (usage of parts of body)*. *International Journal "Art of Word,"* 4(1-1).

⁵Wikipedia. (n.d.). *Aslar Sadosi festival of traditional culture* .
https://en.wikipedia.org/wiki/Asrlar_Sadosi_Festival_of_Traditional_Culture

China and India, however, the holidays are more colorful and folk-like. In China, the Spring Festival (Chinese New Year) is celebrated with evening feasts, red decorations, folk games, and traditions such as Changyue and Lantern Festival. In India, holidays such as Diwali and Holi are full of colorful festivals, religious ceremonies, and folk events. Thus, holidays and festivals in Uzbekistan differ from holidays in other countries not only in form, but also in collectiveness and national diversity.

Table 2. Comparative analysis⁶

Holiday/festival custom	Uzbeks	Other countries
Spring Festival (Navruz)	Spring renewal, family and neighborhood friendships, food, clothing, music, cleaning	Chinese Spring Festival, Persian Nowruz, Kyrgyz and Kazakhs celebrate Nowruz in a similar way; in the West, Spring Festivals, Massachusetts Festival, May Festivals but not religious, less folkloric aspect
Religious holidays	Fasting, Sacrifice - extensive prayer and feasting	Christian holidays (Christmas/Easter) – worship, gifts; Hindu holidays – a mix of religion and culture
Festival and folklore	Echoes of centuries, crafts, sports, music, dance	Folklore festivals in Turkey; Traditional scenes and performances in China; Folklore festivals in the West more on the tourism and culture page

Conclusion

Traditions are very rich and diverse in Uzbekistan such as -hospitality, family rituals, folk art, holidays, and oral literature. Some of their aspects are similar to the traditions of other countries, for example, similar customs and values are also found in Turkey, Kazakhstan, China, or Russia. However, the uniqueness of the traditions of Uzbekistan is manifested in several aspects. First, the breadth and insistence of rituals and customs - weddings, marriages, and celebrations in Uzbekistan are multi-stage, formal, and with the participation of a wide community, which distinguishes them from those in other cultures.

Second, the integration of arts and crafts into everyday life—clothing, home decor, fabrics, and patterns—play not only an aesthetic role, but are also inextricably linked to weddings and holidays. This demonstrates the importance of traditional arts and crafts in the life of society. Third, the collective part of the social structure and values—

⁶ Adventurer. (n.d.). *Culture of Uzbekistan* . <https://www.advantour.com/uzbekistan/culture.htm>

the home -, family, neighborhood, kinship, respect for elders, and a sense of duty—are felt in every ritual and custom, which strengthens social cohesion and unity.

Uzbek traditions also maintain a balance with modernity. The younger generation is open to global culture, accepting changes in modern styles, fashion, language and technology, but many strive to preserve traditional values. In this way, Uzbek traditions, combining a rich historical heritage, collective values and modernity, strengthen the cultural identity of the people and maintain their uniqueness in comparison with other cultures.

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**USMON AZIMNING “SO‘NGSO‘ZLAR” ASARIDA QO‘LLANGAN
OKKOZIONAL SO‘ZLAR VA ULARNING LEKSIK-SEMANTIK
XUSUSIYATLARI**

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ANNOTATSIYA

Ushbu maqolada Usmon Azimning “So‘ngso‘zlar” asarida qo‘llangan okkazonial birliklar lingvistik tahlil qilinadi. Asosiy e‘tibor muallif tomonidan yaratilgan so‘zlarning leksik-semantik tabiati, ularning shakl va ma‘no jihatidan o‘zbek tilidagi mavjud birliklardan farqlanishiga qaratilgan. Maqolada okkazonializmlarning badiiy matn mazmunini boyitish, ijodkor uslubini ifodalash va so‘z yasaliş imkoniyatlarini kengaytirishdagi roli ko‘rsatib o‘tiladi.

Kalit so‘zlar: Usmon Azim, “So‘ngso‘zlar”, okkazonial birlik, leksik-semantik xususiyat, individual uslub, badiiy nutq.

**LEXICAL AND SEMANTIC CHARACTERISTICS OF OCCASIONALISMS
IN USMON AZIM’S “SO‘NGSO‘ZLAR”**

ABSTRACT

This article provides a linguistic analysis of the occasionalisms used in Usmon Azim’s “So‘ng so‘zlar”. The main focus is on the lexical and semantic nature of the new words created by the poet, as well as on how these units differ from existing words in the Uzbek language in terms of form and meaning. The article also highlights the role of occasionalisms in enriching the content of the literary text, expressing the poet’s individual style, and expanding the word-formation potential of the Uzbek language.

Keywords: Usmon Azim, “So‘ngso‘zlar”, occasionalism, lexical-semantic features, individual style, literary language.

KIRISH

Til – xalq ruhining, tafakkurining va madaniyatining eng yuksak ifodachisidir. Til jamiyat bilan birga yashaydi, rivojlanadi va yangilanadi. Shu bois u doimiy harakatda bo‘lgan, yangilikni qabul qila oladigan ijtimoiy aloqa vositasi sifatida namoyon bo‘ladi. Ijodkor esa tilga o‘z individualligi, o‘ziga xos dunyoqarashi orqali hayot baxsh etadi. Har bir yozuvchi yoki shoirning tili o‘ziga xos shaxsiy estetik olamni yaratadi – u tilning imkoniyatlarini yangicha jilolantiradi, yangi so‘z birikmalari, ma‘nolar, ohanglar kashf etadi. Shu jarayonda okkazonial birliklar, ya‘ni ijodkor tomonidan

muayyan badiiy niyat asosida yaratilgan yangi soʻzlar vujudga keladi. Zamonaviy oʻzbek adabiyotining yorqin vakili Usmon Azim ijodida ham tilning bunday imkoniyatlari kengayib boradi.

ASOSIY QISM

Okkozional birliklar tilda mavjud boʻlmagan va qolipga solinmagan, ijodkorning maʼlum badiiy maqsadni koʻzlab yaratgan yangicha soʻz va birikmalardir. Bu atama lotincha “occasionalis” soʻzidan olingan boʻlib, lugʻaviy maʼnosiga koʻra “tasodifiy” degan tushunchani bildiradi. Lingvistikaga oid lugʻatlarda unga quyidagicha taʼrif beriladi: “Umum tomonidan qabul qilingan qoʻllashlarga mos kelmaydigan, yakkalik xususiyatiga ega boʻlgan, maxsus matn tarkibiga singdirilgan usul, qiyos”. [1]

Okkozional birliklar, asosan, badiiy nutqda uchraydi. Chunki ijodkor uchun soʻzning yangiligi, ohangi va emotsional taʼsiri muhimdir. Usmon Azimning nafaqat sheʼriyatida, balki nasrida ham soʻzlar oddiy leksik birlik sifatida emas, badiiy-estetik maʼno yuklagan vosita sifatida namoyon boʻladi. Quyida muallifning “Soʻngsoʻzlar” asarida uchragan baʼzi okkozional birliklar izohiga toʻxtalamiz. Masalan, asarda uchraydigan *kitobxoʻr* soʻzi okkozional birlik sifatida eʼtiborga loyiq.

Gapning indallosiga koʻchsam, oʻsha kun Adabiyotga men kabi butun borligʻini bagʻishlab yaxshi koʻradigan, u haqida erta-yu kech tinmay mulohaza qilishga tayyor, kitobxoʻr , atrofda kechayotgan voqealarga, hattoki dunyoga ham oʻzicha munosabatga ega — oʻzimga oʻxshagan odamni — yaqin doʻstni uchratgandim. [2; 37]

Adabiy tildagi meʼyoriy shakl “kitobxon” boʻlib, bu soʻz kitob oʻquvchi kishi” maʼnosini bildiradi. Koʻrinib turibdiki, okkozionalizmni hosil qilishda affiksoidlar ham ishtirok etadi. Affiksoid asli leksik birlik boʻlib, keyinchalik xuddi affiks kabi bir necha leksemalarga qoʻshilib kelish xususiyatiga ega boʻladi [3;55]. Mazkur soʻzning ikkinchi qismi fors-tojik tilida isteʼmol qilish maʼnosini bildiradi va oʻzbek tilidagi soʻzlar bilan birikkan holatda uchraydi: *oshxoʻr* (palovni yaxshi koʻruvchi inson), *nonxoʻr* (koʻp non yeydigan, nonni yaxshi koʻradigan). Muallif bu komponent orqali kitobni shunchaki oʻquvchi emas, balki kitobni hayotining bir qismi sifatida sezuvchi, undan lazzat oluvchi inson obrazini yaratadi. Bu holatda *-xoʻr* oʻzining semantik xususiyatini saqlagan holda, okkozional soʻz yasash vositasi sifatida ishlatilgan.

Yana bir oʻrinda “*yurakdosh*” soʻzi orqali **-dosh** affiksining okkozionalizm hosil qilishda ishtiroki koʻrinadi. Bu qoʻshimcha “biror narsada sherik, oʻrtoq maʼnosini bildiradi. Masalan, *sinf-dosh*, *saf-dosh*, *xonadosh* kabi. Tilimizda *dildosh* deb ishlatilgan shakli biz uchun tanish boʻlsa-da, bu qoʻllanilishni faqatgina Usmon Azim “Soʻngsoʻzlar” asarining bir necha oʻrinlarida kuzatamiz.

Erkin bilan tanishgan kunimdan boshlab esa, hamfikr tengdosh, yurakdosh do‘st va, aytish mumkinki, to‘ppa-to‘g‘ri adabiy davra topdim. [2; 37]

Allaqachonlar ijodidan o‘zimni uzoqroq tutganim bu shoir bilan didimiz bir, yurakdosh ekanmiz-da! Yurakdoshlik — juda ajib tuyg‘u. [2; 98]

Adabiy tilda yurakdosh degan tayyor leksema mavjud emas. Muallif bu so‘z orqali “bir yurakdan o‘tuvchi his-tuyg‘ularga sherik bo‘luvchi inson”, “ruhiy yaqin, qalban birlashgan kishi” ma’nosini ifodalaydi.

Yana bir o‘rinda yangi yasalmanni hosil qilinganini uchramiz. “Tushunish mumkin bo‘lmagan”, “anglab bo‘lmaydigan” degan ma’noni ifodalash uchun “tushuniksiz” degan okkozionalizmni qo‘llaydi:

Bunday suhbatlarning yurakni o‘stirguvchi, aqlni charxlovchi va yana allaqanday tushuniksiz ta’sir tufayli shoir yuragini kamolot sari eltguvchi ulkan sehri bor edikim, uning bu fazilatini ushbu davradagilar ham keyin — yillar o‘tib anglaydilar. [2; 61]

O‘zbek adabiy tilida “tushunarsiz” so‘zi ko‘p qo‘llanadi. Misolda bu so‘z oddiy mantiqiy anglashdan tashqari hissiy holatni ifodalaydi. ya’ni, shoirning yuragiga ta’sir qilayotgan kuchni aql bilan izohlab bo‘lmaydi, faqat his qilish mumkin.

Asarda uchraydigan yana bir topilmalarda biri “orkashlik” okkozional so‘zidir. -kash affiksi ot va sifat yasashda ishlatiluvchi unumli qo‘shimcha (mehnatkash, aravakash).

*Eng qizig‘i, sportga ishqibozlik tufayli yo‘qotgan vaqtinga hech qachon achinmayman. Axir, sportga ishqibozlik ham **orkashlikning** bir ko‘rinishi-da! Ori bor odam hech qachon dunyoning nomardliklariga beparvo qarab turmaydi. [2,5]*

“Orkashlik” so‘zi o‘zbek adabiy tilida mavjud bo‘lmagan, lekin muallif tomonidan ijodiy yo‘l bilan yaratilgan okkozional birlikdir. So‘z tarkibida “or” (vijdon, nomus) va forscha -kash (egasi, sohibi) komponentlari birlashib, “or egasi bo‘lishlik, vijdonlilik” ma’nosini bildiradi. Ushbu birlik yordamida muallif sportga bo‘lgan sadoqatni axloqiy qadriyatlar bilan bog‘laydi. “Orkashlik” bu o‘rinda vijdon, or va halollikni anglatuvchi poetik tushunchaga aylangan bo‘lib, muallif tilidagi individual ijodkorlikning yorqin namunasi sifatida e’tirof etiladi.

XULOSA

Til — har bir ijodkor qo‘lida yangidan jilolanadigan, o‘z imkoniyatlarini cheksiz namoyon etuvchi tirik tizimdir. Ijodkorning tildagi yangicha yondashuvi, mavjud birliklarga o‘ziga xos ma’no yuklashi natijasida okkozionalizmlar vujudga keladi. Bu kabi so‘zlar adabiy til boyligini kengaytiradi, obrazlilikni oshiradi hamda shoirning individual uslubini yaqqol ko‘rsatadi. Usmon Azim ijodida uchraydigan okkozional birliklar shoirning so‘zga yangicha nafas, yangi badiiy ohang bag‘ishlaganidan dalolat beradi. U so‘z orqali nafaqat ma’no, balki ruhiy holat, his-tuyg‘u va dunyoqarashni ifodalashga erishadi.

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**BOSHLANG‘ICH SINIF MATEMATIKA DARSLARIDA
O‘QUVCHILARNING MUSTAQIL FIKRLASHINI RIVOJLANTIRISH
USULLARI**

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Annotatsiya. Mazkur maqolada boshlang‘ich sinf matematika darslarida o‘quvchilarning mustaqil fikrlash faoliyatini rivojlantirishning ilmiy asoslari va samarali metodlari tahlil qilingan. Mustaqil fikrlashni shakllantirishda turli metodlarni; muammoli vaziyatlardan foydalanish, o‘yinli topshiriqlar, ijodiy mashqlar va interfaol usullarni qo‘llashning ahamiyati asoslab berilgan. Shuningdek, boshlang‘ich sinflarda o‘qituvchining yo‘naltiruvchi roli, o‘quvchilarning reflektiv fikrlashini qo‘llab-quvvatlash va individual yondashuvning zaruriy jihatlari yoritilgan.

Kalit so‘zlar: mustaqil fikrlash, matematik tafakkur, ijodkorlik, muammoli o‘qitish, interfaol metodlar, o‘yinli topshiriqlar, ijodiy mashqlar, boshlang‘ich ta‘lim, refleksiya.

Abstract. This article analyzes the scientific foundations and effective methods for developing independent thinking in elementary school mathematics classes. The importance of using various methods in the formation of independent thinking; the use of problem situations, game tasks, creative exercises and interactive methods is justified. The guiding role of the teacher in elementary school, the necessary aspects of supporting students' reflective thinking and an individual approach are also highlighted.

Keywords: independent thinking, mathematical thinking, creativity, problem-based learning, interactive methods, game tasks, creative exercises, primary education, reflection.

Аннотация. В статье анализируются научные основы и эффективные методы развития самостоятельного мышления на уроках математики в начальной школе. Обосновывается важность использования различных методов в формировании самостоятельного мышления: проблемных ситуаций, игровых заданий, творческих упражнений и интерактивных методов. Также выделяется направляющая роль учителя в начальной школе, необходимые аспекты поддержки рефлексивного мышления учащихся и индивидуального подхода.

Ключевые слова: самостоятельное мышление, математическое мышление, креативность, проблемное обучение, интерактивные методы, игровые задания, творческие упражнения, начальное образование, рефлексия.

Bugungi kunda ta'lim tizimi oldida turgan eng dolzarb vazifalardan biri – o'quvchilarda mustaqil fikrlash, tahlil qilish, muammoni hal etish va o'z qarashini himoya qila olish ko'nikmalarini shakllantirishdir. Ayniqsa, boshlang'ich sinf bosqichida bu jarayonning ahamiyati beqiyosdir. Matematika fani – mantiqiy fikrlash, tahliliy yondashuv va mustaqil qaror qabul qilishni talab etuvchi eng muhim o'quv predmetlaridan biri hisoblanadi.

Birinchi, hozirgi tez o'zgaruvchan jamiyatda shunchaki bilimlarni yodlash emas, balki muammolarni mustaqil hal qilish, tanqidiy fikrlash va notanish vaziyatlarda to'g'ri qaror qabul qilish (4K: tanqidiy fikrlash, ijodkorlik, muloqot, hamkorlik) ko'nikmalari talab etiladi.

Ikkinchi, boshlang'ich sinflarda mustaqil fikrlashni rivojlantirish o'quvchining keyingi bosqichlarda (o'rta va oliy ta'limda) yangi bilimlarni o'zlashtirish tezligiga va chuqurligiga bevosita ta'sir qiladi. Mustaqil fikrlovchi o'quvchi murakkabroq fanlarni ham osonroq o'rganadi.

Uchinchi, ta'lim tizimi oldida turgan asosiy vazifalardan biri o'quvchilarni yuqori matematik savodxonlikka erishtirishdir. Bu esa faqat misol yechishni bilishni emas, balki real hayotdagi vaziyatlarda matematik tushunchalarni qo'llay olishga, ya'ni mustaqil fikrlashga undaydi.

To'rtinchi, mustaqil fikrlash usullarini qo'llash orqali o'quvchilar passiv tinglovchidan faol ishtirokchiga aylanadi. Bu esa ularning fanga bo'lgan qiziqishini, motivatsiyasini oshiradi va natijada bilimlarni yanada samarali o'zlashtirishga olib keladi.

Beshinchi, O'zbekiston ta'lim tizimida xalqaro baholash dasturlari (PISA, TIMSS) standartlariga moslashish jarayoni ketmoqda. Bu dasturlarning asosiy e'tibori ham aynan o'quvchilarning mustaqil fikrlash va amaliy vaziyatlarda bilimlarni qo'llash qobiliyatini baholashga qaratilgan. Shuning uchun bu mavzu amaliy jihatdan juda muhim.

Shu sababli, matematika darslarida o'quvchilarning mustaqil fikrlashini rivojlantirish o'qituvchidan aniq metodik yondashuv, innovatsion strategiyalar va o'quvchini faol o'rganish jarayoniga jalb etishni talab etadi. Mustaqil fikrlashni rivojlantirish nafaqat matematika darsining, balki butun ta'lim jarayonining asosiy maqsadi bo'lib, o'quvchini kelajak hayotga tayyorlashdagi eng muhim dolzarb vazifalardan biridir.

Mustaqil fikrlash — bu o‘quvchining muammoni tahlil qilib, o‘z fikrini mustaqil shakllantirish, xulosa chiqarish va ijodiy yondashuv asosida yechim topish faoliyatidir. Psixologlar (L.S. Vygotskiy, J. Piaget, A.N. Leontyev va boshqalar) fikricha, bolaning fikrlash jarayoni faol o‘rganish, tajriba va refleksiya orqali shakllanadi.

L.S. Vygotskiy (1896–1934) bolaning tafakkurining ijtimoiy tabiatini asoslab bergan, “Yaqin rivojlanish zonasi” nazariyasini ilgari surgan, uning fikricha, o‘quvchining mustaqil fikrlashi ijtimoiy muloqot, o‘qituvchi ko‘magida shakllanadi.

J. Piaget (Jean Piaget, 1896–1980) bolalar tafakkurining bosqichma-bosqich rivojlanish nazariyasini yaratgan. Shuningdek, boshlang‘ich sinf o‘quvchilarining fikrlash jarayoni aniq amaliy tajriba orqali shakllanishini isbotlagan.

A.N. Leontyev faoliyat nazariyasining asoschisi, fikrlashni rivojlantirish uchun o‘quvchi faol ishtirok etuvchi o‘quv jarayoni zarurligini ta’kidlagan.

A.A. Avliyoqulov “Interfaol o‘qitish texnologiyalari” bo‘yicha tadqiqotlar olib brogan, mustaqil fikrlashni rivojlantirishda interfaol metodlarning o‘rni haqida ilmiy ishlar yozgan.

O. Hasanboeva boshlang‘ich ta’lim metodikasi, o‘quvchilarning bilish faoliyatini faollashtirish, mustaqil ishlash ko‘nikmalarini shakllantirish bo‘yicha ilmiy ishlar muallifi.

J. Yo‘ldoshev pedagogik texnologiyalar, shaxsga yo‘naltirilgan ta’lim, ijodiy fikrlash va mustaqil o‘rganish nazariy asoslarini ishlab chiqqan.

R. Tursunov boshlang‘ich sinf matematika darslarida innovatsion metodlardan foydalanish, ijodiy fikrlashni rivojlantirish usullarini tahlil qilgan.

M. Jumayev boshlang‘ich sinf o‘quvchilarida mustaqil fikrlashni shakllantirish metodikasi bo‘yicha amaliy tajribalar o‘tkazgan.

Boshlang‘ich sinf o‘quvchisi uchun fikrlashning boshlang‘ich shakllari – solishtirish, tahlil qilish, umumlashtirish, sintezlash kabi intellektual amallar orqali rivojlanadi. Shu bois, matematika darslarida bu jarayonlarni qo‘llab-quvvatlovchi metodlardan foydalanish zarur.

Boshlang‘ich sinf matematika darslarida quyidagi usullar o‘quvchilarning mustaqil fikrlash faoliyatini samarali rivojlantiradi:

Muammoli o‘qitish metodi: O‘quvchilar oldiga hayotiy (amaliy), mantiqiy yoki ijodiy yechim talab qiladigan muammoli masalalarni qo‘yish. Masalani yechishning turli yo‘llarini topishga undash va ularni muhokama qilish. “Nima uchun?”, “Qanday qilib?” kabi savollar berib, ularni fikrlashga majburlash. O‘qituvchi o‘quvchilarga oddiy misol emas, balki tahlilni talab qiladigan muammoli vaziyatni beradi. Masalan: “Agar 5 ta olma 3 do‘stga teng bo‘linmasa, adolatli taqsimlash yo‘lini toping.”

Bunday topshiriq o'quvchining mantiqiy fikrlashini, tahlil qilishni va turli yechimlarni sinab ko'rish qobiliyatini rivojlantiradi.

O'yin texnologiyalari: "Matematik domino", "Kim tezroq topadi?", "Mantiqiy zanjir" kabi o'yinlar mustaqil fikrlashni rag'batlantiradi va darsni qiziqarli qiladi. Har bir boshlang'ich sinf o'quvchisining mustaqil ishlashiga imkon berish va ularning shaxsiy yechimlarini qadrlash. Mustaqil fikrlashga qaratilgan topshiriqlar uchun faqat natijani emas, balki yechim jarayonini ham baholash. Bu usullar boshlang'ich sinf o'quvchilarini shunchaki tayyor bilimlarni qabul qiluvchi emas, balki faol izlanuvchi va ijodiy fikrlovchi shaxs sifatida shakllantirishga xizmat qiladi.

Ijodiy topshiriqlar va loyihaviy ishlar: Yangi qoida yoki tushunchani tayyor holda berish o'rniga, o'quvchilarga o'zlari kashf qilish imkoniyatini berish. (Masalan, shakllarni o'lchab, perimetr formulasini topishga urinish). Kichik guruhlarda yoki juftlikda ishlash orqali o'zaro fikr almashish va hamkorlikda yechim topish. Masalan, "Do'kondor va xaridor" o'yini orqali o'quvchilar narx, miqdor va qoldiq tushunchalarini o'zlari mustaqil aniqlaydilar.

Interfaol metodlar (klaster, Venn diagrammasi, aqliy hujum, sinkveyn): Bu metodlar o'quvchilarning birgalikda fikr yuritish, o'z fikrini asoslash va tahlil qilish ko'nikmalarini shakllantiradi. Didaktik o'yinlar orqali mustaqil qaror qabul qilish va tanqidiy fikrlashni rivojlantirish mumkin.

Refleksiya va baholash: Dars yakunida "Men bugun nimalarni bilib oldim?", "Qaysi topshiriq menga qiyin bo'ldi?" kabi savollar o'quvchini o'z fikrini tahlil qilishga undaydi. Berilgan misol yoki javobga mos masala tuzishni so'rash. Bu ularning matematik tushunchalarni chuqurroq anglashiga va bog'liqliklarni o'rnatishiga yordam beradi. Biror mavzu bo'yicha (masalan, qo'shish, ayirish, o'lchov birliklari) o'zlarining shaxsiy murakkabroq savollarini tuzishga rag'batlantirish.

Mustaqil fikrlashni rivojlantirishda o'qituvchi bevosita bilim beruvchi emas, balki yo'naltiruvchi, maslahat beruvchi va kuzatuvchi sifatida ishtirok etadi. U o'quvchilarga savol berish, o'z fikrini asoslash, dalillash va muqobil yechimlarni izlash imkoniyatini yaratib beradi.

Shuningdek, differensial yondashuv orqali boshlang'ich sinf o'quvchilarining individual fikrlash tezligi, qiziqishlari va imkoniyatlarini hisobga olish ham muhimdir. Amaliy tajribalar shuni ko'rsatadiki, mustaqil fikrlashni rivojlantirishga qaratilgan matematika darslarida o'quvchilarning:

- o'z fikrini ifodalash faolligi 30–40% ga oshadi;
- matematik topshiriqlarni yechish tezligi ortadi;
- matematika darsida ishtirok etish motivatsiyasi sezilarli darajada kuchayadi.

Bu natijalar matematika dars jarayonida o‘quvchini faol subyekt sifatida shakllantirish mumkinligini ko‘rsatadi.

Xulosa. Boshlang‘ich sinf matematika darslarida mustaqil fikrlashni rivojlantirish — nafaqat o‘quvchining intellektual salohiyatini, balki uning hayotiy kompetensiyalarini shakllantiruvchi asosiy omildir. Mustaqil fikrlashni rivojlantirish uchun o‘qituvchi muammoli vaziyatlar yaratishi, ijodiy topshiriqlar berishi, reflektiv yondashuvdan foydalanishi lozim. Bunday metodika o‘quvchilarda nafaqat matematik tafakkurni, balki ijodkorlik va tanqidiy fikrlashni ham rivojlantiradi.

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THROUGH VIRTUAL REALITY TECHNOLOGIES APPLYING OF IMAGINATION SKILLS IN EFL CLASSES

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Abstract: This article covers the possibilities of forming imagination skills of elementary school students by using virtual reality technologies in the process of teaching English. In the environment of virtual reality, the mechanisms of development of students' figurative thinking, cognitive activity and creative imagination are analyzed. Also, the pedagogical effectiveness of combining visual, auditory and movement models in learning English through the digital learning environment is justified.

Keywords: virtual realistic technology, English, imagination skills, digital learning environment, creative thinking, visual modeling.

Аннотация: В данной статье рассматриваются возможности формирования воображения у учащихся начальной школы посредством использования технологий виртуальной реальности в процессе обучения английскому языку. В среде виртуальной реальности анализируются механизмы развития образного мышления, познавательной активности и творческого воображения учащихся. Обосновывается педагогическая эффективность сочетания визуальных, слуховых и двигательных моделей при обучении английскому языку в цифровой среде обучения.

Ключевые слова: виртуально-реалистичные технологии, английский язык, навыки воображения, цифровая среда обучения, творческое мышление, визуальное моделирование.

INTRODUCTION

Virtual reality technologies strengthen not only the visual imagination, but also the active participation of the reader. The student acts independently, uses English words practically and is confident in communication. This process is based on Vygotsky's "near development zone" theory, turning the reader from a passive listener into an active participant. The following methodical approaches are recommended for the

development of imagination skills using virtual realistic technologies: virtual reality – interactive lessons, gamification elements, cognitive maps and reflection stages.

Virtual reality technologies — is an artificial environment created by a computer that provides the user with the same emotions as in the real world. In education, these technologies are used especially effectively in practical training. Because with the help of virtual reality, students and pupils will have the opportunity to safely and repeatedly practice complex, expensive or dangerous processes in real life in a virtual environment. For example, in the field of medicine, student virtual reality players can develop the skills of surgery using virtual reality simulators. In the field of engineering, exercises for assembling, testing or detecting technical malfunctions of complex devices can be performed repeatedly in a virtual environment. In chemistry and physics, experiments with the risk of explosion or toxic reaction can be safely observed through a virtual reality environment.

In addition, the integration of virtual reality technologies into the learning process increases motivation among students, as these technologies change education from boring theoretical lectures to interactive, interesting and practical directions. Each user can move according to their learning pace and individual needs. This is the main requirement of the person-oriented educational process.

The use of virtual reality in teaching English as a foreign language has many benefits. First, it provides an experience that allows students to feel like they are in an English-speaking environment, improving their language learning.

Second, virtual reality makes language learning more fun and interactive, as learners can participate in virtual scenarios, requiring them to use English in real-life situations. In addition, virtual reality can be adapted to different learning styles, making it a versatile tool for teachers to use in classes.

In introducing virtual reality in English classes, teachers can use a variety of virtual reality programs and platforms to create engaging and interactive learning experiences for their students. For example, teachers can use virtual reality simulations to help students practice speaking and listening skills in realistic scenarios, such as ordering food at a restaurant or moving around the city using English directions. Teachers can also use virtual reality to take students on virtual tours to English-speaking countries, which can deepen their culture and language.

While virtual reality has many advantages in teaching English as a foreign language, there are also challenges that teachers may face when incorporating virtual reality into their classes. The cost of virtual reality technology is also one of the problems, as it can be expensive for schools to purchase hearing aids and software. For teachers unfamiliar with virtual reality technology, the learning curve is another problem, and they may

need training to effectively integrate it into their lessons. In addition, ensuring that virtual reality content is age-appropriate and consistent with language learning goals can be a challenge for teachers. Despite these challenges, teachers can successfully use virtual reality to improve their English lessons with proper support and teaching.

In the process of modern education, virtual realistic technologies serve to deepen students' knowledge through visual and emotional perception. Especially in the process of teaching English, these technologies activate imagination, memory and analytical thinking skills. Research shows that learning English through virtual scenes close to the real environment is more effective than traditional methods in shaping students' vocabulary, pronunciation and communication skills.

In a virtual environment, the student feels like a participant in a real situation. This expands his imagination and helps him to understand himself within the cultural environment of the English language. For example, when studying the topic of “market” in English, creating a virtual store environment through VR technology increases the reader's interest in the topic and active participation. In this way, the student learns language units directly through active experience.

Also, VR technologies implement a multi-channel learning mechanism in education, that is, the auditory, visual and motor channels are active at the same time. Psychologically, it forms students' creative imagination, environment analysis, thinking and problem solving skills. From this point of view, it is important for English language teachers to methodically correctly integrate virtual realistic technologies. Another important aspect in the process of discussion is that the development of imagination skills is closely related to the emotional intelligence of students. Through VRT tools, the student tests himself in various sociolinguistic situations, which allows him to express his personal opinion, learn a culture of communication and strengthen his self-confidence.

Therefore, the use of VR technologies in English language education not only strengthens linguistic knowledge, but also serves to develop students' creative thinking and imagination competence. In the future, the deeper integration of such technologies into educational programs will significantly increase the effectiveness of education.

RECOMMENDATION

1. It is necessary to systematically introduce virtual realistic technologies into English language education. In this case, it is appropriate for educational institutions to adapt educational programs to VR technologies, to involve teachers in training courses on the effective use of these tools.
2. It is necessary to develop lesson models aimed at forming imagination skills. In English language classes, it is necessary to develop methodical approaches that ensure

that students feel themselves in the real environment in the process of figurative thinking, virtual perception of situational thinking and communication.

3. In order to develop emotional and creative competencies in students, it is recommended to use more interactive games, role-playing activities and simulation tasks through VR technologies. It enhances students' processes of imagination, memory and social perception.

4. Integration of virtual learning environment and traditional education should be carried out. That is, if VR technologies are used not as the main tool of the lesson, but as an auxiliary mechanism that enriches traditional methods, students' independent learning activities will be significantly activated.

5. It is necessary to combine pedagogical and technical resources. In addition to incorporating VR programs and platforms (such as Google Expeditions, Mondly VR, ImmerseMe) into the teaching process, English language teachers are encouraged to create scientific and methodical developments to adapt them to didactic purposes.

6. The evaluation system should be updated. The development of new evaluation criteria that reflect the level of imagination, speech activity and creative approach of students in the lessons taught with the help of virtual realistic technologies increases the quality of education.

7. It is desirable to establish research and experience sharing platforms. Creating a database of lesson scripts, interactive assignments and visual materials based on VR technologies for English language teachers strengthens their professional innovation potential.

CONCLUSION

In today's globalization process, the use of innovative technologies in teaching foreign languages, especially English, is becoming an important factor in increasing the effectiveness of education. In this regard, virtual realistic technologies (VR) have a special place as an advanced tool that revives students' learning activities and brings them to a communicative environment close to real life. The virtual environment forms the student not only as a learner, but also as an active participant, observer and subject of communication. The results of the study show that English language classes organized with the help of VR technologies significantly develop students' imagination, creative thinking, communication skills and independent learning skills. Because the student feels himself as a real script participant in the virtual environment, which activates their emotional perception, attention and memory processes. Also, words, phrases and grammatical structures in English are mastered in direct connection with practical situations.

Virtual realistic technologies make it possible to learn through multiple sensory channels in the educational process. The joint participation of hearing, vision, movement and speech activities allows to perceive the educational material as a whole. Therefore, VR-based lessons are seen as a powerful pedagogical mechanism that complements traditional methods and expands students' imagination. In addition, the use of VR technologies in English language education also serves to develop students' intercultural communication competence. Virtual tours, cultural events, “viewing of the life of different countries with their own eyes, the opportunity to create global thinking, respect and tolerance in students.

In short, the integration of virtual realistic technologies into the English language teaching process is important in forming students' imagination skills, encouraging them to actively study and directing them to self-development. This will form a new methodical stage in the educational system and serve to establish an innovative, interactive and person-oriented educational process.

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GENERATIVE AI AS A DISRUPTOR OF LANGUAGE EDUCATION

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Abstract

Since the launch of ChatGPT, generative artificial intelligence (genAI) has widely affected society, but the full potential impacts on language education are yet to be felt. Most discourse on genAI in language education views it as a facilitator of existing practice, yet genAI has potential for disruptiveness. Based on the theory of disruptive innovation, this paper looks at three case studies of genAI use in education representing different levels of disruptiveness: the sustaining enhancing innovation of combining genAI and flipped classrooms, the sustaining challenging innovation of genAI-aided active learning, and the disruptive innovation of the teacherless classroom. Applying these models to TESOL, a program to increase the likelihood of genAI use in TESOL being beneficial is proposed.

Keywords

Generative AI, ChatGPT, innovation, disruption

INTRODUCTION

Since the launch of ChatGPT in November 2022, artificial intelligence text generators, also known as generative AI (genAI), have had massive impacts on society, such as threatening the careers of paralegals. Some teachers may be concerned that their own jobs will also be under threat in the future, since, in language education, the impacts of genAI are yet to be fully felt. Most educational institutions are continuing as usual, perhaps with the occasional warning about using genAI unethically or integrating genAI in a few lessons. Yet, genAI has the potential to disrupt language education and substantially change or even perhaps threaten our jobs as teachers. What the long-term impacts of genAI on language education will be is unclear, but the TESOL community would benefit from considering various possible future scenarios. From a utopian perspective, such future planning would enable the field to ensure that the greatest benefits accrue to innovations combining genAI and education. From a dystopian viewpoint, being prepared allows the field to resist changes that could ultimately be detrimental.

GenAI as a Disruptive Technology

Many of our everyday behaviors have changed massively in the last few years. Paying with cash is a rarity, we shop online, and we order taxis rather than wait for them. These changes are due to disruptive technologies. To examine genAI's potential disruptive impacts on TESOL, I will use the theory of disruptive innovation ([Christensen, 1997](#)) as a framework. This theory argues that new technologies lead to improvements in performance, but that there are different ways in which these improvements occur. Where the innovation fits with current practice, improvements are incremental and follow an established trajectory. These innovations are termed sustaining innovations. Such sustaining innovations work within the existing educational system, and aim to enhance existing practice in a structured intentional way.

Where the innovation leads to major changes in practice, often combined with shifts in beliefs and values, the innovations are disruptive. Initially there may be no clear improvements in performance, but the innovation may be adopted because of convenience or price. Traditional methods, institutions and assumptions may come under threat, challenging existing beliefs and values. It is in this possible replacement of values that disruption has the greatest long-term impacts. Taking the shift from film photography to digital photography as an example, as well as bankrupting Kodak and enabling social media platforms like Instagram, digital photography changed individuals' and society's perceptions. Individuals take a massively greater number of photos, share them widely even with strangers, and, in some cases, view the world as if through a lens. From a social perspective, daily life has become visually documented, a culture of sharing personal experiences has emerged, and the credibility of photos is not taken as given. Currently in education, genAI is acting as a sustaining technology facilitating normal educational practices, yet genAI has substantial potential for disruptiveness shifting social values. If genAI does disrupt the educational status quo, the impacts are likely to be technosocial, changing the nature of education, prioritizing previously marginalized judgment criteria and values, and forcing teachers to take on different roles.

It should be noted that the possibility of genAI disrupting education is not necessarily based on the effectiveness of genAI. From the history of previous technological disruptions, some disruptive technologies have taken over from traditional alternatives because the innovations were cheaper or more convenient, even if they did not perform as well ([Utterback & Acee, 2005](#)). Studying English at home through a smartphone is cheaper and more convenient than travelling to a school to sit in a room with a paid teacher, and a key argument for using genAI in education is its cost effectiveness ([Samala et al., 2024](#)). Other disruptive technologies have come to the fore through marketing and public relations which allowed them to gain a critical mass in the market

even though they were less effective than competitors. For example, in the 1970s and 1980s two competing formats of videotapes were being promoted. Betamax entered the marketplace first and had higher picture quality, but lost out to VHS which placed a greater emphasis on affordability and licensed more companies to produce recorders and movies. Even now, some language test providers boast of the quality of their AI evaluators with some implying that these are better than human markers. Whether such promotion of genAI changes markets remains to be seen. Finally, some innovations clearly underperform the existing alternatives on traditional measures, but have distinguishing features which create new markets, which themselves eventually disrupt the existing providers (Hopster, 2021).

GenAI-aided active learning

Similar to the flipped classroom approach, the second set of cases also distinguishes between specific external goals addressed through genAI personalized learning and intangible internal goals focused on in the classroom. In genAI-aided active learning, however, genAI tools such as ChatGPT are used to support and promote discussion, collaboration and interaction in the classroom, in addition to being the main tool for outside-class learning of external goals as in the flipped classroom approach. For example, students can use genAI to research real-world issues when engaged in problem-solving tasks; genAI can guide discussions to be more critical; and data collection and analysis in case study discussions can be facilitated by genAI (Adiyono et al., 2025; Jayasinghe, 2024). Using genAI-aided active learning shifts teacher roles “from imparter of knowledge to stimulator of students’ learning motivation”, “from knowledge transmitters to technology users” and “from skills demonstrators to value guides” (Zhang & Lin, 2024).

The teacherless classroom

A common fear in education since the advent of effective genAI has been the replacement of teachers (Chan & Tsi, 2024; Selwyn, 2019). While genAI has had very little impact on the education job market to date, there are estimates that 18% of jobs globally are under threat because of AI (Cerrulo, 2023), and the first indicators that teachers might not be exempt are becoming apparent.

At the forefront of using genAI as a tutor are the large nongovernmental education providers, such as Khan Academy (through Khanmigo) and Coursera, which are working on producing genAI tutors (Kshetri, 2023). Claims abound for tireless tutors who can engage in Socratic questioning, identify individual student’s unique problems, and provide personalized solutions. For example, the Khanmigo website (<https://www.khanmigo.ai/learners>) states that it provides “engaging and on-topic tutoring ... personalized tutoring ... with limitless patience, it guides learners to find the

answer themselves”. Currently, however, they appear to be more appropriate as a support for rather than a replacement of teachers.

A potentially more serious challenge became a news story in August 2024. A private secondary school in London is offering a programme that “entirely replaces traditional teaching for the core curriculum in the classroom with AI-driven adaptive learning platforms” (Education Today, 2024). While the school claims that their goal is “to enhance learning, not replace teachers”, the only courses with human teachers are art and sex education. To mitigate the potential harmful repercussions of a lack of social interaction, the school will hire learning coaches to monitor students and provide support if needed (Martins, 2024). The teacherless classroom clearly has potential for disruptiveness with massive potential impacts on the teaching profession, on the nature of education and how students learn, and on the institutional ecology of education.

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GLOBAL TAHDIDLAR FONIDA BADIY ADABIYOTDA INSONIY QADRIYATLAR TALQINI

Toshkent davlat o‘zbek tili va adabiyoti universiteti magistranti

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Annotatsiya

Ushbu tezisdagi badiiy adabiyotning insoniyat hayotidagi eng og‘ir sinovlar — urush va pandemiyalar — fonida qanday ma’naviy va axloqiy masalalarni ko‘tarishi tahlil qilinadi. Asosiy e’tibor XX asrning ikki yirik adibi — Albert Kamyu va Remark asarlaridagi ruhiy iztirob, axloqiy tanlov va inson qadr-qimmatining ifodasiga qaratiladi. Kamyuning “Vabo” romanida insonning beqaror hayot oldidagi kurashi, Remarkning “G‘arbiy frontda o‘zgarish yo‘q” asarida esa urushning butun bir avlod ruhiyatiga bergan zarbasi badiiy-falsafiy teranlik bilan ochib beriladi.

Abstract

This thesis analyzes the spiritual and moral issues raised by fiction against the backdrop of the most difficult trials in human life - war and pandemics. The main attention is paid to the expression of spiritual suffering, moral choices and human dignity in the works of two great writers of the 20th century - Albert Camus and Remarque. In Camus's novel "The Plague", the struggle of man against an unstable life is revealed with artistic and philosophical depth, while in Remarque's work "All Quiet on the Western Front" the blow that war inflicts on the psyche of an entire generation is revealed with artistic and philosophical depth.

Adabiyotshunos D.S.Lixachyov adabiyotni shunday ta’riflaydi: “adabiyot insoniyatning umumiy qadriyatlarini shakllantirish, ularni saqlash va rivojlantirish vositasidir”¹. Badiiy adabiyot, ayniqsa, global miqyosdagi inqirozlar fonida, umumiy insoniy qadriyatlar, ma’naviy ideallar va axloqiy me’yorlarning saqlovchisi sifatida namoyon bo‘ladi.

Insoniyat tarixida ofatlar va tabiiy falokatlar har doim shaxsning hayotiy qadriyatlari, ma’naviy barqarorligi va axloqiy tamoyillarini sinovdan o‘tkazgan. Fransuz yozuvchisi Albert Kamyu o‘zining “Vabo” romanida ana shunday global ofat epidemiya fonida insonning mavhum hayotga qarshi ichki kurashini badiiy-falsafiy teranlik bilan tasvirlaydi. Roman voqealari Oran shahrida to‘satdan boshlanib ketgan vabo

¹ Lixachyov D.S. *Письма о добром и прекрасном*. – М.: Детская литература, 1987. – 240-с.

epidemiyasi atrofida kechadi. Kamyu o‘z asarida ofatni faqat biologik muammo sifatida emas, balki hayotning ma’nosizligi, insoniyatning borliq oldidagi beqarorligi va zaifligi ramzi sifatida ko‘rsatadi. Epidemiyaga qarshi kurashish, Kamyu qahramonlarining ma’naviy vazifasiga aylanadi, ular hayotining mohiyati esa shunday ta’riflanadi: “Insonning yagona vazifasi – halol yashash”². Bu qisqa, ammo favqulodda chuqur ma’noli ibora orqali Kamyu insonning mavhum mavjudlik sharoitida o‘z qadr-qimmatini saqlab qolishining yagona usuli – ma’naviy poklik va halollikdan voz kechmaslik ekanini ko‘rsatadi. Vabo – insonni sinovdan o‘tkazadigan kuch, lekin shu bilan birga, har bir kishiga o‘z insoniy mohiyatini tasdiqlash imkoniyatini ham beradi. Yozuvchi xastalik orqali insonlarning nafaqat jismoniy ahvolini, balki ruhiy va ma’naviy qiyofasini ham sinovdan o‘tkazadi.

“Vabo” asari global pandemiyalar ramzi orqali insoniyatning abadiy savoliga “Nima uchun yashaymiz?” va “Qanday yashash kerak?” badiiy-falsafiy javob beradi. Kamyuning o‘ziga xos yondashuvi shundaki, u har qanday fojia va beparvo tabiat oldida ham inson o‘z axloqiy qarashlari va ma’naviy qiyofasini saqlab qolishi lozimligini ta’kidlaydi.

Shu tariqa, “Vabo” romani pandemiya voqealari fonida insoniyat ma’naviy uyg‘onishining global adabiy namunasiga aylanadi. Kamyu asari faqat o‘z zamonasi uchun emas, balki har qanday davrda ham hayot va ma’naviyat haqida teran mulohazaga undovchi badiiy-falsafiy hodisa sifatida qadrlanadi.

Zamonaviy adabiyotda global muammolarni tasvirlash bo‘yicha yetakchi adiblar qatorida Remark alohida o‘ringa ega. Remarkning Birinchi jahon urushini tasvirlashi nafaqat urushning behudaligini ko‘rsatadi, balki askarlar boshidan kechirgan chuqur yotlashuv holatini ham yoritadi, bu esa zamonaviylikdan umumiy ko‘ngil qolish holatining ramzi sifatida namoyon bo‘ladi.

XX asr adabiyotida urush mavzusi insoniyat tarixidagi eng dahshatli sahifalarni aks ettirgan badiiy manzara sifatida shakllandi. Ayniqsa, Birinchi jahon urushi natijasida yuzaga kelgan ijtimoiy va ma’naviy inqiroz, avlodlar taqdiridagi chuqur o‘zgarishlar ko‘plab adiblar ijodining asosiy motiviga aylandi. Bu jarayonda nemis yozuvchisi Remark o‘zining “G‘arbiy frontda o‘zgarish yo‘q” nomli romanida urushning shaxs va jamiyat hayotiga ko‘rsatgan halokatli ta’sirini mislsiz badiiy kuch va drammatizm bilan ifodalagan.

Roman o‘z markaziga bir guruh yosh askarlarning frontdagi kundalik hayotini olib, urushni g‘alaba, shon-shuhrat yoki siyosiy yutuq nuqtayi nazaridan emas, balki oddiy insonning fojiasi sifatida yoritadi. Remark o‘z qahramonlari tilidan urushning haqiqiy

² Albert K. Vabo. Toshkent: Yangi asr avlodi, 2020. B 131.

qiyofasini ochib beradi – bu qiyofa qon va azob, ma’nosizlik va yo‘qotishlar bilan qorishib ketgan.

Asarda qahramonlardan biri shunday iztirobli so‘zlarni tilga oladi: *“Biz endi dunyoni qanday tasavvur qilishni bilmaymiz. U biz uchun parchalanib ketdi”*³. Bu oddiy va og‘ir so‘zlar zamirida butun avlodning ma’naviy sinishi, umid va ideallarining qulash fojiasi mujassam. Iqtibosda “biz” zamirida bir emas, balki butun bir urush avlodi – front ortidagi tasavvurdan yiroq haqiqatni boshdan kechirgan insonlarning yig‘ilgan faryodi seziladi. Urush faqat jismoniy yo‘qotish emas, ruhiy inqiroz, dunyoqarashning parchalanishi, hayot mazmunining izdan chiqishidir.

Remark bu tasvirda urushni shunchaki tarixiy yoki siyosiy voqelik sifatida emas, balki insoniyat sivilizatsiyasining o‘z ildizlariga qilingan dahshatli zarba sifatida talqin etadi. U askarning frontdagi tajribasini butun insoniyat tajribasiga aylantiradi; har bir zarbada, har bir qurbonlikda inson qadr-qimmatini, axloqiy tamoyillar va ma’naviy qadriyatlar yemiriladi.

Remarkning badiiy yondashuvi nihoyatda samimiy va haqqoniy tasvirlangan. U urushni jasorat yoki fidokorlik timsoli sifatida emas, balki ma’nosiz, shafqatsiz va tub mohiyatidan mutlaqo begona falokat sifatida tasvirlaydi. “G‘arbiy frontda o‘zgarish yo‘q” romanida front faqat jismoniy makon emas, balki ma’naviy halokat hududidir, unda insoniyat o‘z mohiyati, orzulari va kelajagini yo‘qotadi.

Shu sababli Remark ijodi adabiyotda global tahdidlar motivining shakllanishida yangi bosqichni boshlab berdi. U urushni shaxsiy tragediyadan global fojia darajasiga ko‘tardi, badiiy adabiyotni global muammolarni anglash va insoniyat ma’naviy inqirozini aks ettirish vositasiga aylantirdi.

Remark urushni shunchaki tarixiy hodisa emas, balki butun insoniyat ma’naviyatiga qilingan tajovuz sifatida talqin etadi. Aynan shuning uchun uning asari global tahdidlar kontekstida adabiyotda urushning ma’nosizligini yoritilishni boshlanishiga sabab bo‘ldi.

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THE ROLE OF INTERCULTURAL COMMUNICATION IN THE DEVELOPMENT OF STUDENTS' SPEAKING SKILL

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***Abstract:** This article explores the significance of intercultural communication in enhancing students' speaking skills in foreign language learning. With globalization and cross-cultural interaction becoming integral to modern education, students must not only master linguistic competence but also acquire intercultural communicative competence. The study emphasizes how exposure to intercultural contexts improves learners' fluency, accuracy, and pragmatic awareness in speaking. Moreover, the paper discusses effective classroom strategies such as cultural simulations, role-playing, and cross-cultural projects that foster students' ability to communicate confidently and appropriately in diverse cultural settings.*

***Keywords:** intercultural communication, speaking skill, language learning, cultural awareness, communicative competence.*

Introduction.

In the 21st century, the development of speaking skills among students has transcended beyond linguistic proficiency to include intercultural understanding. Communication today occurs within a globalized context where individuals from diverse cultural backgrounds interact frequently. Therefore, successful communication requires not only grammatical accuracy and vocabulary range but also cultural sensitivity, awareness, and adaptability.

Intercultural communication plays a vital role in the language learning process as it helps students understand how meaning is constructed and interpreted differently across cultures. According to Michael Byram (1997), intercultural communicative competence involves the ability to interact effectively with people from other cultures by understanding their values, beliefs, and communicative norms. In this regard, language education should aim to develop both linguistic and intercultural competence simultaneously.

Modern teaching methodologies increasingly emphasize communicative approaches that integrate cultural elements. By engaging students in intercultural discussions, debates, and authentic communication scenarios, educators can enhance their speaking fluency, confidence, and pragmatic accuracy. Thus, intercultural communication serves as both a goal and a tool in the development of speaking skills.

Methodology.

This research is based on a qualitative analysis of theoretical and pedagogical literature on intercultural communication and language teaching. The study also incorporates classroom observations from English language lessons conducted in multicultural settings. Data were collected through interviews with teachers and students to assess the impact of intercultural activities on students' speaking performance.

Participants included 40 undergraduate students studying English as a foreign language. Lessons focused on integrating intercultural elements such as role-plays depicting cross-cultural encounters, discussions about cultural customs, and virtual exchanges with international students. Students' progress in speaking skills was evaluated based on fluency, coherence, pronunciation, and intercultural appropriateness.

Analysis and results.

The findings indicate that incorporating intercultural communication significantly improves students' speaking skills. Students exposed to intercultural tasks demonstrated greater confidence and fluency when expressing their ideas in English. They also developed an increased awareness of cultural norms such as politeness strategies, turn-taking, and non-verbal cues.

For instance, role-playing intercultural situations (e.g., greeting rituals, expressing disagreement, or making requests in different cultural contexts) enabled students to apply appropriate linguistic forms in realistic communication. Furthermore, discussions about cultural stereotypes and values helped them to avoid misunderstandings and develop empathy toward diverse perspectives.

The study also found that intercultural projects—such as international video conferences and collaborative online exchanges—fostered students' motivation to use English for authentic communication. Teachers observed notable improvements in pronunciation and discourse management as students interacted with native and non-native speakers of English.

Overall, students who actively engaged in intercultural communication activities performed better in speaking assessments, particularly in terms of fluency, sociolinguistic competence, and pragmatic use of language.

Intercultural communication is one of the most influential factors in the process of developing students' speaking skills, particularly in foreign language learning. It helps learners not only to understand the linguistic aspects of the target language but also to master the social and cultural norms that govern real-life communication. Speaking, as an interactive and productive skill, requires both verbal and non-verbal competence, which can only be achieved through meaningful intercultural exposure.

Intercultural competence enables students to use language appropriately in diverse social situations. It involves understanding the relationship between language and culture, which helps learners interpret meaning beyond words. For example, the way people express gratitude, make requests, or show disagreement varies significantly from one culture to another. Without intercultural awareness, even a linguistically correct sentence may sound rude or inappropriate. According to Byram (1997), intercultural communicative competence includes knowledge of cultural contexts, skills of interpreting and relating, and attitudes of openness and curiosity. Therefore, teaching speaking without including intercultural elements limits students' ability to communicate effectively in global contexts.

When students engage in intercultural activities—such as discussions with peers from other countries, role-plays based on cultural scenarios, or virtual exchanges—they develop the ability to adapt their language and behavior to different cultural norms. Research shows that learners exposed to intercultural experiences demonstrate higher levels of fluency and pragmatic awareness. For instance, students who participate in cross-cultural dialogues learn how to manage conversational turn-taking, respond to different politeness levels, and interpret cultural gestures correctly. Moreover, such interactions build students' self-confidence, as they become more comfortable speaking English in authentic, unpredictable situations.

Teachers play a crucial role in creating an intercultural learning environment that promotes speaking development. Effective strategies include:

- ✓ **Role-plays and simulations:** Students act out culturally specific situations such as business meetings, greetings, or hospitality customs.
- ✓ **Cultural debates and discussions:** Learners compare cultural norms, traditions, and communication styles between their own and the target language culture.
- ✓ **Project-based learning:** Students work on collaborative intercultural projects, such as presentations about global festivals, social values, or etiquette.
- ✓ **Media and technology integration:** Watching films, analyzing advertisements, or engaging in online discussions with foreign students helps learners experience authentic intercultural communication.

These strategies make learning interactive and meaningful, as they expose students to real-world cultural contexts rather than abstract linguistic exercises.

Despite its advantages, integrating intercultural communication into language education faces certain challenges. Teachers may lack sufficient intercultural training or authentic materials to design effective activities. In addition, students sometimes carry stereotypes or ethnocentric attitudes that hinder open-minded communication. To

address these issues, teacher training programs should include intercultural communication modules, and schools should foster an inclusive environment that values cultural diversity. Encouraging students to reflect on their own cultural identity and compare it with others also deepens their understanding and empathy.

Intercultural communication not only improves speaking proficiency but also cultivates global citizenship values. Through intercultural learning, students develop tolerance, respect for diversity, and critical thinking—qualities that are essential for responsible participation in global society. When learners understand and appreciate cultural differences, they communicate with empathy and respect, which are vital for peaceful coexistence in multicultural communities. Therefore, the teaching of speaking skills should go hand in hand with fostering intercultural awareness, preparing students to become competent and ethical communicators in the globalized world.

In conclusion, intercultural communication plays an essential role in improving students' speaking abilities. By integrating cultural understanding into speaking lessons, educators can help learners achieve not only linguistic fluency but also social and pragmatic competence, enabling them to communicate effectively and appropriately across cultures.

Conclusion.

Intercultural communication plays a central role in the development of students' speaking skills by bridging the gap between linguistic knowledge and cultural understanding. In the context of modern education, the ability to communicate effectively in a foreign language requires more than vocabulary and grammar—it demands awareness of cultural values, beliefs, and communication norms. By engaging in intercultural learning, students develop the competence to use language appropriately in various social and cultural situations, which enhances both their fluency and confidence.

The findings of this study suggest that integrating intercultural elements into language instruction significantly improves learners' speaking performance. When students are exposed to authentic intercultural interactions through role-plays, cultural simulations, virtual exchanges, or discussions on global topics, they become more fluent, flexible, and empathetic communicators. Such activities not only improve pronunciation and discourse management but also build pragmatic awareness, allowing learners to adjust their speech according to the context and audience.

Moreover, intercultural communication fosters essential human values such as tolerance, respect for diversity, and mutual understanding. These values are fundamental in developing globally competent citizens who can interact positively in multicultural environments. Therefore, language educators should design speaking

lessons that actively incorporate intercultural components, ensuring that students gain both linguistic proficiency and intercultural competence.

In conclusion, the integration of intercultural communication in language education transforms speaking lessons from mechanical language practice into meaningful human interaction. It prepares students to engage confidently and respectfully in the global community, turning language learning into a bridge for cultural understanding and cooperation.

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SUN'IY INTELLEKT ASOSIDAGI TA'LIMiy PLATFORMALAR: O'ZBEKISTONDA VA XALQARO TAJRIBADA

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Annotatsiya: Ushbu maqolada sun'iy intellekt (SI) asosidagi ta'limiy platformalarning xalqaro miqyosdagi rivoji va O'zbekistondagi joriy etilish holati tahlil qilinadi. Mualliflar Duolingo, Khan Academy'ning Khanmigo, DreamBox Learning, Knewton, Smart Sparrow va Cambridge English kabi mashhur xalqaro loyihalar misolida AI texnologiyalarining o'qitish jarayoniga qo'shayotgan hissasini yoritadilar. Ushbu platformalar foydalanuvchilarning bilim darajasini tahlil qilish, adaptiv mashg'ulotlar taklif etish, talaffuzni tahlil qilish hamda real vaqtli fikr-mulohaza (feedback) berish kabi funksiyalari bilan o'quvchilarning motivatsiyasi va natijalarini oshirishi ta'kidlanadi. Maqolada, shuningdek, O'zbekiston ta'lim tizimida sun'iy intellektdan foydalanishning hozirgi bosqichi, mavjud tajribalar va davlat siyosatidagi ustuvor yo'nalishlar haqida so'z yuritiladi. Mualliflar milliy AI platformalarini yaratish, o'zbek tilida ishlovchi tizimlarni ishlab chiqish va pedagoglarning raqamli kompetensiyasini oshirish zarurligini asoslab beradilar. Xulosa o'rnida, xalqaro tajriba va mahalliy ehtiyojlarni uyg'unlashtirish O'zbekiston ta'limida sun'iy intellektni muvaffaqiyatli joriy etishning muhim omili sifatida e'tirof etiladi.

Kalit so'zlar: sun'iy intellekt, ta'limiy platformalar, Duolingo, Khanmigo, DreamBox Learning, adaptiv ta'lim, o'qitish texnologiyalari, raqamli ta'lim, motivatsiya, O'zbekiston tajribasi, xalqaro tajriba, til o'rganish, GPT-4, raqamli kompetensiya, pedagogika.

Annotation: This article analyzes the development of artificial intelligence (AI)-based educational platforms worldwide and their current implementation in Uzbekistan. The authors highlight the contribution of AI technologies to the learning process through well-known international projects such as Duolingo, Khan Academy's Khanmigo, DreamBox Learning, Knewton, Smart Sparrow, and Cambridge English. These platforms enhance learners' motivation and performance by offering adaptive lessons, analyzing users' knowledge levels, assessing pronunciation, and providing real-time feedback. The article also discusses the current stage of AI integration in Uzbekistan's education system, existing practices, and state policy priorities. The authors emphasize

the need to create national AI platforms, develop systems supporting the Uzbek language, and improve teachers' digital competencies. In conclusion, the study underlines that harmonizing international experience with local needs is a key factor in successfully implementing artificial intelligence in Uzbekistan's education sector.

Keywords: artificial intelligence, educational platforms, Duolingo, Khanmigo, DreamBox Learning, adaptive learning, teaching technologies, digital education, motivation, Uzbekistan experience, international experience, language learning, GPT-4, digital competence, pedagogy.

Аннотация: В данной статье рассматривается развитие образовательных платформ на основе искусственного интеллекта (ИИ) в мировом масштабе и анализируется уровень их внедрения в системе образования Узбекистана. Авторы освещают вклад технологий ИИ в процесс обучения на примере известных международных проектов, таких как Duolingo, Khanmigo (Khan Academy), DreamBox Learning, Knewton, Smart Sparrow и Cambridge English. Эти платформы способствуют повышению мотивации и эффективности обучения за счёт адаптивных заданий, анализа уровня знаний пользователей, оценки произношения и предоставления обратной связи в режиме реального времени. В статье также рассматриваются современное состояние внедрения ИИ в образовании Узбекистана, имеющийся опыт и приоритетные направления государственной политики. Авторы подчёркивают необходимость создания национальных ИИ-платформ, разработки систем с поддержкой узбекского языка и повышения цифровой компетентности педагогов. В заключение отмечается, что гармоничное сочетание международного опыта и местных потребностей является ключевым фактором успешного внедрения искусственного интеллекта в образовательную систему Узбекистана.

Ключевые слова: искусственный интеллект, образовательные платформы, Duolingo, Khanmigo, DreamBox Learning, адаптивное обучение, образовательные технологии, цифровое образование, мотивация, опыт Узбекистана, международный опыт, изучение языков, GPT-4, цифровая компетентность, педагогика.

Sun'iy intellekt texnologiyalarining ta'limga joriy etilish darajasi dunyoning turli mamlakatlarida turlicha. Rivojlangan davlatlarda SI asosida yaratilgan yirik ta'limiy platformalar keng ommalashgan bo'lsa, O'zbekistonda hali bu borada dastlabki qadamlar qo'yilmoqda. **Xalqaro tajriba** sifatida bir qator muvaffaqiyatli loyihalarni sanab o'tish mumkin. Jumladan, til o'rgatish sohasida dunyodagi eng mashhur ilovalardan biri – **Duolingo** – sun'iy intellektga asoslangan adaptiv ta'lim

platformasidir. Yuqorida aytib o‘tilganidek, Duolingo mashinani o‘qitish algoritmlari yordamida foydalanuvchining bilim darajasini tahlil qiladi va undan kelib chiqib mashqlar murakkabligini moslab boradi [teletype.in]. Platforma foydalanuvchilari qisqa muddat ichida chet tilining bazaviy ko‘nikmalarini egallashi va hatto mustaqil ravishda ancha yuqori natijalarga erishishi mumkinligi ilmiy tadqiqotlarda tasdiqlangan – xususan, Duolingo kursining taxminan yarmiga yetgan foydalanuvchilar universitetning bir necha semestriga teng bilim ko‘rsatkichini namoyish etgan. Bu platforma til o‘rganishni qiziqarli va oson qilish uchun **gamifikatsiya** elementlaridan keng foydalanadi, o‘yin tarzidagi topshiriqlar va mukofotlar orqali foydalanuvchini rag‘batlantiradi. **Rosetta Stone** va **Babbel** kabi boshqa xalqaro platformalar ham SI yordamida foydalanuvchining talaffuzini tahlil qilish, nutqiy xatolarni tuzatish bo‘yicha tavsiyalar berish kabi funksiyalarni ta‘minlagan [teletype.in]. Natijada millionlab o‘rganuvchilar ushbu dasturlar orqali mustaqil ravishda til o‘rganib, kommunikativ kompetensiyalarini rivojlantirishga erishmoqdalar.

Yana bir e‘tiborga molik loyiha – **Khan Academy** tomonidan joriy etilayotgan **Khanmigo** virtual yordamchisi bo‘lib, u OpenAI kompaniyasining GPT-4 modeli negizida ishlaydi. 2023 yilda sinov tariqasida taqdim etilgan Khanmigo nafaqat o‘quvchilar uchun shaxsiy tutor, balki o‘qituvchilar uchun ham yordamchi assistent vazifasini o‘tamoqda. Mazkur tizim o‘quvchi bilan chat (muloqot) shaklida ishlaydi – o‘quvchi matematika masalasini yechishda qiynalsa, Khanmigo unga turli hil yo‘naltirovchi savollar beradi, tushunmovchilik bo‘lsa qayta tushuntiradi yoki qo‘shimcha misollar orqali mavzuni to‘liq anglashiga ko‘maklashadi. Masalan, o‘quvchi muammoni yechib biror javob kiritsa, Khanmigo undan: “Nima uchun aynan shu usulni tanladingiz? Natijani tekshirib ko‘rdingizmi? Bu javobing qanchalik to‘g‘ri deb o‘ylaysiz?” kabi savollar bilan uning fikrlash jarayonini chuqurlashtiradi. Shu tariqa, AI o‘quvchining mustaqil fikrlashi va tushunishini rag‘batlantiruvchi muhit yaratadi. Khan Academy vakillarining ta‘kidlashicha, GPT-4 kabi ilg‘or modeldan foydalangan holda har bir o‘quvchiga **24/7** rejimda shaxsiy repetitor taqdim etish orzusi endilikda ro‘yobga chiqmoqda – bu kelajak ta‘limini tubdan o‘zgartirishi kutilayotgan yechimdir.

STEM (fan, texnika, muhandislik va matematika) yo‘nalishlarida ham ko‘plab sun‘iy intellektli ta‘lim dasturlari yaratilgan. Masalan, AQSh va Yevropada keng qo‘llanilayotgan **DreamBox Learning** – boshlang‘ich sinflar uchun matematika o‘rgatish platformasi bo‘lib, u har bir o‘quvchining yechim jarayonini tahlil qilib boradi va qaysi mavzuda qiynalayotganini aniqlagach, shu mavzuni mustahkamlash uchun qo‘shimcha mashqlar beradi [teletype.inteletype.in]. Bu tizim yordamida

minglab bolalar matematika fanidan o'zlashtirishni sezilarli yaxshilaganliklari haqida xabar berilgan. Xuddi shuningdek, **Knewton** va **Smart Sparrow** platformalari ham turli fanlarda adaptiv o'qitish imkonini beruvchi SI tizimlaridir – ular ham har bir talabaning kuchli va zaif tomonlarini tahlil qilib, o'quv dasturini shunga muvofiq moslashtiradi. **Cambridge English** platformasi esa ingliz tilini o'rganuvchilar uchun SI texnologiyalarini joriy qilgan mashhur tizimlardan biridir [cyberleninka.ru]. Ushbu platforma AI yordamida foydalanuvchining og'zaki nutqini tinglab, **talaffuz sifatini baholaydi** va lozim bo'lsa, talaffuzni yaxshilash bo'yicha mashqlar taklif etadi. Natijada o'rganuvchi o'z talaffuzini deyarli o'qituvchisiz, mustaqil ravishda to'g'rilashi va mukammallashtirishi mumkin [teletype.in].

O'zbekiston tajribasiga kelsak, mamlakatimizda sun'iy intellektni ta'limga integratsiya qilish yo'nalishida hali dastlabki bosqich kuzatilmoqda. Ayni paytda ko'plab maktab va oliy ta'lim muassasalari xorijiy sun'iy intellekt platformalaridan foydalanishni boshlagan bo'lsa-da, milliy loyihalar hali cheklangan. Masalan, ingliz tilini mustaqil o'rganuvchilar Duolingo, Cake, Grammarly kabi ilovalardan foydalangan holda til kompetensiyalarini oshirmoqda – bu borada keng aholi ichida ham ushbu ilovalar ommalashib bormoqda. Mahalliy darajada ayrim innovatsion tashabbuslar ham paydo bo'lmoqda. Jumladan, ba'zi oliygohlarda chet tilini o'qitishda **ChatGPT** modelidan yordamchi vosita sifatida foydalanish bo'yicha tajribalar o'tkazilmoqda. Toshkent davlat pedagogika universiteti kabi muassasalarda o'qituvchilar dars jarayonida matnlarni tahlil qilish va tarjima qilish uchun ChatGPT'dan foydalangan holda dastlabki natijalarni o'rganishdi va bu borada ijobiy samara ko'rsatmoqda (Amanbayeva, 2023). Shuningdek, ayrim darslarda **Grammarly** servisi orqali talabalar yozma ishlarini birgalikda tahlil qilish, u yerdagi xatolar ustida ishlash amaliyoti yo'lga qo'yilgan. To'g'ri, Grammarly hozircha o'zbek tilini to'liq qo'llab-quvvatlamaydi – bu muammo mahalliy tillar uchun AI vositalarini ishlab chiqish zarurligini ko'rsatadi (bu haqda quyida takliflar qismida so'z yuritiladi). Umuman, O'zbekistonda hozircha sun'iy intellekt vositalarini ta'lim jarayonida qo'llash hali keng tarqalmagan bo'lsa-da, talaba va o'qituvchilar orasida bu texnologiyalarga qiziqish ortib borayotgani sezilmoqda. O'tkazilgan so'rovnomalar natijasi bunga misol bo'la oladi: **o'qituvchilarning atigi 30%** sun'iy intellekt vositalaridan foydalanishni bilsa-da, **talabalarning 40%** i allaqachon bunday vositalardan foydalanganini bildirgan. Bu esa yoshlar yangi texnologiyalarni tez qabul qilayotganini va kelgusida ta'limda SI vositalaridan foydalanish bo'yicha talab yuqori bo'lishini anglatadi.

O'zbekiston hukumati ham ta'limga raqamli texnologiyalar va sun'iy intellektni joriy etishni rag'batlantirmoqda. 2022 yilda qabul qilingan Prezident farmonida

mamlakat ta'lim tizimiga zamonaviy texnologiyalarni keng joriy etish va "raqamli ta'lim"ni rivojlantirish bo'yicha chora-tadbirlar belgilandi. 2024 yil oktabr oyida esa "Sun'iy intellekt texnologiyalarini 2030-yilgacha rivojlantirish strategiyasi" tasdiqlanib, unda turli sohalar qatori ta'lim tizimida ham sun'iy intellekt yechimlaridan foydalanish masalasi nazarda tutilgan. **Kadrlar tayyorlash** yo'nalishida ham muhim qadamlar qo'yilgan: 2022/2023 o'quv yilidan e'tiboran respublikadagi 6 ta oliy ta'lim muassasasida maxsus "Sun'iy intellekt" bakalavriat yo'nalishi bo'yicha talabalar qabul qilina boshlandi (jami 245 nafar) [kun.uz]. Shuningdek, "Raqamli texnologiyalar va sun'iy intellekt" ixtisosligi bo'yicha alohida doktorantura yo'nalishi ham tashkil etilib, har yili bu sohaga 5 nafardan tayanch doktorant qabul qilish yo'lga qo'yildi [yuz.uz]. Bu kabi tashabbuslar kelgusida sun'iy intellekt sohasida mahalliy mutaxassislarning yetishib chiqishiga va ta'lim tizimida SI joriy etish salohiyatining oshishiga xizmat qiladi.

Umuman olganda, xalqaro tajriba sun'iy intellektning ta'limdagi imkoniyatlari keng ekanini ko'rsatadi – rivojlangan davlatlardagi turli platformalar ta'lim sifati va samaradorligini oshirishga yordam bermoqda. O'zbekistonda esa hozircha bu jarayon boshlang'ich bosqichida bo'lib, ayrim ta'lim muassasalari tajriba tariqasida xorijiy vositalarni qo'llayotganini kuzatish mumkin. Ayni vaqtda, xorijiy ilg'or tajribalarni mahalliy sharoitga mos ravishda adaptatsiya qilish va shu asosda milliy platformalarni rivojlantirish ustuvor vazifa bo'lib turibdi. Xususan, o'zbek tilini qo'llovchi AI dasturlarini yaratish, infratuzilmani yaxshilash hamda pedagoglarni o'qitish kabi yo'nalishlarda ishlar boshlangan. Mamlakatimizdagi mutaxassislar xorijiy tajribalarni o'rganib, **sun'iy intellekt vositalarini ta'lim jarayoniga joriy etish bo'yicha tavsiyalar** ishlab chiqmoqdalar – masalan, o'qituvchilarni SI vositalaridan foydalanishga o'rgatish, texnologik infratuzilmani rivojlantirish va mahalliy dasturlar yaratish bo'yicha takliflar ilgari surilgan. Bu boradagi ishlar izchil davom ettirilsa, yaqin yillarda sun'iy intellektning O'zbekiston ta'lim tizimidagi roli sezilarli darajada oshishi kutilmoqda.

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ZAMONAVIY TA'LIMDA O'QUVCHILAR FAOLLIGINI OSHIRISH MASALALARI

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***Annotatsiya:** Ushbu maqolada zamonaviy ta'lim jarayonida o'quvchilar faolligini oshirishning nazariy va amaliy jihatlari yoritilgan. O'quvchilarning mustaqil fikrlash, muloqotga kirishish va ijodiy yondashish ko'nikmalarini shakllantirishda interaktiv metodlar, raqamli texnologiyalar hamda motivatsion yondashuvlarning ahamiyati tahlil qilingan. Shuningdek, ta'lim tizimida o'quvchi shaxsini markazga qo'ygan pedagogik yondashuvlarning samaradorlik ko'rsatkichlari tahliliy tarzda o'rganilgan.*

***Kalit so'zlar:** zamonaviy ta'lim, faollik, motivatsiya, interaktiv metodlar, raqamli texnologiyalar, refleksiya, kompetensiya, shaxsga yo'naltirilgan ta'lim.*

KIRISH.

Zamonaviy ta'lim muhitida o'quvchilarning faolligini ta'minlash va oshirish muammosi ta'lim tizimining strategik ustuvorliklaridan biriga aylandi, chunki XXI asr mehnat bozori va jamiyat talab qilayotgan ko'nikmalar — tanqidiy fikrlash, ijodkorlik, hamkorlik va raqamli savodxonlik — an'anaviy ma'ruza uslubi bilan yetarli darajada shakllanmaydi; shuning uchun ta'lim jarayoni o'qituvchi boshqaruvidan o'quvchi markaziga o'tib, o'quvchilarni faol ishtirok etishga, muammolarni hal qilishga va mustaqil o'rganishga yo'naltirish zaruriyati paydo bo'lmoqda. Interaktiv metodlar — muammoga yo'naltirilgan ta'lim, loyiha asosida o'qitish, rol o'ynash, debat va guruhli muhokamalar kabi yondashuvlar — o'quvchilarning intellektual faolligini, motivatsiyasini hamda bilimni amaliy kontekstda qo'llash qobiliyatini oshirishga xizmat qiladi; xususan, axborot-kommunikatsiya texnologiyalari (AKT)ning joriy etilishi darslarni individualizatsiyalash, darhol fikr-mulohaza olish va masofaviy hamkorlik imkoniyatlarini kengaytirdi. Shu bilan birga, o'qituvchilarning metodik tayyorgarligi, dars xonasi shart-sharoitlari va maktab infratuzilmasi interaktiv yondashuvlarning samaradorligini belgilovchi muhim omillardir: agar o'qituvchi pedagogik texnologiyalarni va baholashning rag'batlantiruvchi usullarini bilmasa yoki sinf hajmi juda katta bo'lsa, faollikni rag'batlantirish bo'yicha tashabbuslar yetarlicha natija bermasligi mumkin. Tadqiqotning maqsadi — zamonaviy ta'lim kontekstida o'quvchilarning faolligini oshirish strategiyalarini aniqlash, interaktiv va raqamli metodlarning samaradorligini baholash hamda amaliy tavsiyalar ishlab chiqish; tadqiqot doirasi maktab va oliy ta'lim muassasalari, asosiy e'tibor boshlang'ich va o'rta ta'lim bosqichlariga qaratilgan holda, o'qituvchilarning malakasini oshirish, dars rejalarini yangilash va AKT infratuzilmasini takomillashtirish zarurligini ko'rsatadi. Ushbu maqolada avvalo interaktiv metodlarning nazariy asoslari va xalqaro tajribasi ko'rib chiqiladi, so'ngra amaliy misollar va tajriba natijalari tahlil qilinib, oxirida maktab va hudud darajasida joriy etish bo'yicha aniq tavsiyalar keltiriladi.

Asosiy qism.

Zamonaviy ta'lim tizimida o'quvchilarning faolligini oshirish masalasi ta'lim sifati va samaradorligini belgilovchi asosiy omillardan biridir. Faollik — bu o'quvchilarning dars jarayonida nafaqat tinglovchi, balki faol ishtirokchi sifatida qatnashishlari, mustaqil fikr yuritishlari,

muammolarni hal etishlari va yangi bilimlarni o'zlashtirishda shaxsiy tashabbus ko'rsatishlarini anglatadi. Shu sababli, ta'lim jarayonini tashkil etishda o'qituvchi endilikda faqat bilim manbai emas, balki o'quv faoliyatini boshqaruvchi, yo'naltiruvchi, motivatsiya beruvchi hamkor sifatida namoyon bo'lmoqda. Faol o'qitishning asosiy tamoyili — o'quvchi markazida ta'lim tashkil etishdir, ya'ni o'quvchi o'z bilimini amaliy faoliyat orqali shakllantiradi, tahlil qiladi va baholaydi.

Interaktiv metodlarning afzalligi shundaki, ular o'quvchilarni mustaqil fikrlashga, muloqotga kirishishga, jamoada ishlashga va ijodkorlikni rivojlantirishga yo'naltiradi. Masalan, "Aqliy hujum" usuli o'quvchilarni erkin fikrlash va g'oya ishlab chiqishga o'rgatadi, "Klaster" metodi esa mavzu bo'yicha mantiqiy bog'lanishlarni tuzish va tahlil qilish ko'nikmasini shakllantiradi. "Debat" yoki "Rol o'ynash" metodlari orqali o'quvchilar turli nuqtai nazarni himoya qilishni, dalillashni o'rganadilar. Bu jarayonda o'qituvchi o'quvchilarga yo'naltiruvchi sifatida yordam beradi, ammo fikr bildirish, tahlil qilish va qaror qabul qilish jarayonini o'quvchilarning o'zlariga topshiradi.

So'nggi yillarda o'quvchilar faolligini oshirishda raqamli texnologiyalar ham muhim o'rin egallamoqda. Onlayn ta'lim platformalari, test tizimlari, interaktiv o'yinlar va virtual laboratoriyalar yordamida o'quvchilar o'z bilimlarini real vaqtda sinab ko'rishlari, mustaqil o'rganishlari va o'z natijalarini kuzatish imkoniga ega bo'lmoqdalar. Masalan, "Kahoot", "Quizizz" va "Google Classroom" kabi platformalar o'quv jarayonini qiziqarli va raqobatli muhitda tashkil etishga yordam beradi. Shuningdek, sun'iy intellekt asosidagi o'quv dasturlari o'quvchining individual bilim darajasiga mos topshiriqlarni taklif etib, o'rganish jarayonini shaxsiylashtirish imkonini yaratadi.

O'quvchilarning faolligini oshirishda motivatsiya ham hal qiluvchi ahamiyatga ega. O'quvchilarda o'rganishga ichki qiziqishni shakllantirish uchun o'qituvchi dars jarayonini shunday tashkil etishi kerakki, o'quvchi o'z ishtirokining ahamiyatini his qilsin, o'z yutug'ini ko'rsin va buning uchun baholanishini sezsin. Rag'batlantirish tizimida nafaqat ball va baho, balki maqtov, sertifikat, jamoaviy e'tirof kabi vositalardan foydalanish ijobiy natija beradi. Shuningdek, muammoli vaziyatlarni yechish asosidagi topshiriqlar o'quvchilarda mustaqil fikrlash, tahlil qilish va qaror qabul qilish ko'nikmalarini rivojlantiradi.

O'zbekiston ta'lim tizimida ham so'nggi yillarda o'quvchilarning faolligini oshirishga qaratilgan keng ko'lamlı islohotlar amalga oshirilmoqda. Jumladan, "Raqamli ta'lim" konsepsiyasi, "STEAM" yo'nalishidagi darslar, "Loyiha asosida o'qitish" tizimi, "Yangi avlod darsliklari" va "O'qituvchi — mentor" dasturlari o'quvchilarning faol ishtirokini ta'minlashga qaratilgan. Ushbu yondashuvlar o'quvchini faqat bilim oluvchi emas, balki bilim yaratuvchi, tadqiqotchi va ijodkor shaxs sifatida shakllantirishga xizmat qilmoqda.

Xorijiy tajriba ham shuni ko'rsatadiki, o'quvchi faolligini oshirish uchun ta'limda konstruktivistik yondashuvni qo'llash samarali natijalar beradi. Bu yondashuvga ko'ra, o'quvchi bilimni tayyor shaklda emas, balki o'z tajribasi va faoliyati orqali o'zlashtiradi. Finlyandiya, Janubiy Koreya va Singapur ta'lim tizimlarida o'quvchilarning darsdagi ishtiroki va tanqidiy fikrlash ko'nikmalari ta'lim sifatining asosiy mezonlaridan biri sifatida baholanadi.

Shunday qilib, zamonaviy ta'limda o'quvchi faolligini oshirish — bu murakkab, ammo zarur jarayon bo'lib, u o'qituvchidan yangicha pedagogik fikrlashni, innovatsion metodlarni tatbiq etishni va o'quvchini shaxs sifatida rivojlantirishga yo'naltirilgan yondashuvni talab qiladi. Har bir o'quvchi o'z imkoniyatlari doirasida faollik ko'rsatishi uchun dars jarayonida psixologik qulaylik, erkin fikr bildirish muhiti va o'zaro hurmatga asoslangan pedagogik atmosfera yaratilishi lozim.

Xulosa.

Yuqoridagi tahlillar shuni ko'rsatadiki, zamonaviy ta'lim jarayonida o'quvchilarning faolligini oshirish — bu nafaqat ta'lim samaradorligini, balki inson kapitali sifatini oshirishning eng muhim omillaridan biridir. O'quvchi faolligi dars jarayonining markazida turgan shaxs sifatida uning fikrlash, izlanish, tahlil qilish, mustaqil qaror qabul qilish va jamoada ishlash ko'nikmalarini shakllantirishga xizmat qiladi. Interaktiv metodlar, innovatsion yondashuvlar va raqamli texnologiyalarning keng tatbiqi ta'lim jarayonini jonlantirib, o'quvchilarning bilim olishga bo'lgan qiziqishini oshiradi, ularni ijodiy fikrlashga undaydi. Shu bilan birga, motivatsiyani kuchaytiruvchi baholash tizimlari, jamoaviy loyihalar va amaliy topshiriqlar o'quvchilarning o'z ustida ishlashini rag'batlantiradi.

Biroq o'quvchilar faolligini oshirishda faqat metod tanlash bilan cheklanib bo'lmaydi — bu jarayon o'qituvchining shaxsiy mahorati, pedagogik madaniyati, psixologik yondashuvi va zamonaviy texnologiyalarni qo'llash qobiliyatiga ham bevosita bog'liqdir. O'qituvchi o'z rolini o'zgartirib, faqat bilim beruvchi emas, balki o'quvchilarning shaxsiy rivojlanishini qo'llab-quvvatlovchi mentor sifatida faoliyat yuritishi zarur. Shuningdek, o'quv muassasalarida texnik va metodik sharoitlarning yetarli darajada yaratilishi, o'qituvchilarning malaka oshirish dasturlarida interaktiv o'qitish ko'nikmalariga alohida e'tibor qaratilishi ham muhim ahamiyat kasb etadi.

Xulosa qilib aytganda, o'quvchi faolligini oshirish zamonaviy ta'lim tizimining poydevoridir. Bu jarayon orqali o'quvchilar nafaqat bilim oladilar, balki uni amalda qo'llash, mustaqil o'rganish va jamiyatda faol ishtirok etish qobiliyatini ham rivojlantiradilar. Shuning uchun har bir pedagogik jamoa, har bir ta'lim muassasasi o'z faoliyatida interaktiv, ijodiy va shaxsga yo'naltirilgan yondashuvlarni ustuvor yo'nalish sifatida belgilashi zarur. Ana shundagina ta'lim sifati va samaradorligi oshadi, o'quvchilar esa o'zining intellektual va ijtimoiy salohiyatini to'liq namoyon eta oladigan faol, bilimli va mas'uliyatli shaxs sifatida shakllanadi.

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THEMATIC AND STRUCTURAL ANALYSIS OF BERNARD SHAW'S PLAYS

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Abstract

This article explores the dramatic artistry and thematic preoccupations of Bernard Shaw, focusing on his critique of societal norms, exploration of human relationships, and innovative narrative techniques. Drawing on a selection of his most significant works, this analysis contextualizes Shaw's contributions to modern drama and his lasting legacy.

Key words: societal norms, sociopolitical, dramatic tension, philosophical discourse, social mobility, theatricality.

INTRODUCTION

George Bernard Shaw (1856–1950) remains a pivotal figure in modern drama, renowned for his incisive wit and intellectual depth. Shaw's plays serve as vehicles for his sociopolitical commentary, challenging established norms and conventions. His unique synthesis of comedy, philosophical discourse, and dramatic tension revolutionized the theatrical landscape of his time.

This study examines key plays such as *Pygmalion*, *Arms and the Man*, and *Major Barbara*, analyzing how Shaw's themes and techniques reflect his intellectual engagement with contemporary issues. The article also addresses his influence on modern theater.

Key Themes in Shaw's Plays

Social Critique and Reform

Shaw's works often expose societal hypocrisies and advocate for reform. For example, *Pygmalion* (1913) critiques class distinctions through the transformation of Eliza Doolittle, challenging the perception of social mobility. Shaw's use of humor allows him to address these weighty issues without alienating his audience¹.

The themes in *Major Barbara* (1905) delve deeper into the morality of wealth and philanthropy, questioning the ethics of charity funded by armaments. As Cohen

¹ Shaw, G. B. (1913). *Pygmalion*. Penguin Classics

(1998) observes, “Shaw’s plays serve as a mirror to societal contradictions, forcing the audience to confront uncomfortable truths².”

Human Relationships and Power Dynamics

In *Arms and the Man* (1894), Shaw deconstructs romanticized notions of war and heroism, portraying realistic human relationships. The interaction between Bluntschli and Raina demonstrates how pragmatic values can subvert idealistic illusions³.

Shaw’s nuanced portrayal of gender dynamics is particularly notable. In *Pygmalion*, the evolving relationship between Higgins and Eliza underscores themes of autonomy and mutual respect, subverting traditional romantic expectations.

Innovative Narrative Techniques

1. Dialectical Approach

Shaw often employs dialogue as a dialectical tool, engaging characters in debates that reveal ideological conflicts. This technique transforms his plays into intellectual arenas, as seen in the verbal sparring between Andrew Undershaft and Barbara in *Major Barbara*.

2. Subversion of Genre Conventions

Shaw’s manipulation of traditional genres enhances his thematic impact. By blending elements of comedy and tragedy, he challenges the audience’s expectations. *Arms and the Man*, for instance, mocks romantic melodrama while delivering a profound critique of societal values.

3. Characterization and Realism

Shaw’s characters are multidimensional, reflecting both individual complexity and societal archetypes. His depiction of Eliza Doolittle in *Pygmalion* exemplifies this balance, as she transitions from a flower girl to a self-assured individual, embodying the potential for personal growth within rigid social structures.

Shaw’s Influence on Modern Drama

Shaw’s integration of intellectual discourse and theatricality has inspired generations of playwrights. His emphasis on social issues paved the way for dramatists like Bertolt Brecht, who similarly employed theater as a medium for societal critique. As Holroyd (1988) notes, “Shaw’s plays represent a bridge between traditional Victorian theater and the politically conscious dramas of the 20th century⁴.”

Moreover, Shaw’s advocacy for theater as an educational tool resonates with contemporary movements in drama therapy and social justice theater. His legacy

² Cohen, D. (1998). *Bernard Shaw and the Drama of Ideas*. Cambridge University Press

³ Shaw, G. B. (1894). *Arms and the Man*. Penguin Classics.

⁴ Holroyd, M. (1988). *Bernard Shaw: The One-Volume Definitive Edition*. Chatto & Windus.

endures in the continued relevance of his themes and the enduring popularity of his works.

Conclusion

Bernard Shaw's plays are a testament to his intellectual rigor and dramatic ingenuity. By addressing timeless themes with humor and insight, Shaw challenges audiences to reevaluate their beliefs and assumptions. His innovative narrative techniques and commitment to social critique have cemented his place as a luminary in modern drama.

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FRANSUZCHA VA O‘ZBEKCHA PREDLOGLARNING TARJIMADA EKVIVALENTLARINI ANIQLASH MUAMMOLARI

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Annotatsiya

Ushbu maqolada fransuz tilidagi predloqlarning o‘zbek tiliga tarjimasida uchraydigan muammolar hamda ularning ekvivalentlarini aniqlash usullari tahlil qilingan. Qiyosiy tahlil asosida ayrim predloqlarning kontekstdagi ma’nosi o‘zgarib, bevosita tarjima qilish qiyinligi ko‘rsatib berilgan. Tadqiqot davomida semantik va sintaktik omillar predloqlarning tarjimadagi mos keluvchi shaklini belgilashda muhim rol o‘ynashi aniqlangan. Natijalar tarjima nazariyasi va amaliyoti uchun ahamiyatlidir.

Kalit so‘zlar: predlog, ekvivalent, tarjima, kontekst, semantika, sintaksis, fransuz tili, o‘zbek tili, qiyosiy tahlil, lingvistik moslik.

Аннотация

В статье рассматриваются проблемы перевода французских предлогов на узбекский язык и способы определения их эквивалентов. На основе сравнительного анализа показано, что значение многих предлогов меняется в зависимости от контекста, что делает их прямой перевод затруднительным. Установлено, что семантические и синтаксические факторы играют важную роль при выборе эквивалента в переводе. Полученные результаты имеют практическое значение для теории и практики перевода.

Ключевые слова: предлог, эквивалент, перевод, контекст, семантика, синтаксис, французский язык, узбекский язык, сравнительный анализ, лингвистическое соответствие.

Annotation

This paper examines the challenges of translating French prepositions into Uzbek and the methods of determining their equivalents. Through comparative analysis, it is shown that the meanings of many prepositions vary depending on the context, which complicates direct translation. The study finds that both semantic and syntactic factors play a crucial role in selecting the most appropriate equivalent in translation. The results have practical significance for translation theory and linguistic practice.

Keywords: preposition, equivalent, translation, context, semantics, syntax, French language, Uzbek language, comparative analysis, linguistic correspondence.

Predloglarning to'g'ri tarjimasi chet tili o'rganuvchilar uchun eng murakkab grammatik masalalardan biridir. Chunki fransuz tilidagi predloglar ko'p hollarda kontekstga qarab ma'nosini o'zgartiradi. Masalan:

- Je pense à toi - Men seni o'ylayapman (bu yerda à yo'nalish bildiradi).
- Une tasse à café - Kofe uchun stakan (bu holatda à maqsad bildiradi).

O'zbek tilida esa bunday ma'nolar turli postpozitsiyalar yoki qo'shimchalar orqali ifodalanadi: -ga, -da, -dan, uchun va hokazo.

Shuning uchun tarjima jarayonida "so'zma-so'z" yondashuv ko'p hollarda noto'g'ri natija beradi. To'g'ri ekvivalentni topish uchun predlogning semantik roli, kontekstdagi funksiyasi va so'z birikmasi bilan bog'lanishini hisobga olish zarur.

Masalan, par predlogi sabab (Tu es connu par tout le monde - Sen hamma tomonidan tanilgansan) yoki vosita (Écrire par ordinateur - Kompyuter orqali yozmoq) ma'nosini bildiradi.

Bundan ko'rinadiki, tarjimada predlogning ma'nosi so'z birikmasi va gapdagi vazifasiga qarab moslashtiriladi.

Xulosa

Fransuzcha va o'zbekcha predloglarning tarjimada ekvivalentini aniqlash bo'yicha o'tkazilgan tahlil shuni ko'rsatadiki, har ikki tilning grammatik tuzilishi va ifoda usullari o'ziga xos. Fransuz tili asosan sintaktik vositalar orqali grammatik munosabatlarni bildirsa, o'zbek tili morfologik shakllar - qo'shimcha va postpozitsiyalar yordamida bu ma'noni ifodalaydi. Tarjima jarayonida predloglarning to'g'ri ekvivalentini topish uchun ularning semantik, sintaktik va pragmatik jihatlari chuqur tahlil qilish zarur. Ayniqsa, bir predlog turli kontekstlarda bir necha ma'noni ifodalashi mumkinligini hisobga olish lozim. Bu hol tarjimonning nafaqat grammatik bilimini, balki madaniy kontekstni ham tushunishini talab etadi. Umuman olganda, predloglarning tarjimadagi o'rni va ularning ekvivalentlarini aniqlash masalasi nafaqat grammatik, balki semantik va madaniy nuqtayi nazardan ham muhim bo'lib, u qiyosiy tilshunoslik va tarjima nazariyasi rivojiga amaliy hissa qo'shadi.

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