



INTERNATIONAL CONFERENCE ON MODERN DEVELOPMENT OF PEDAGOGY AND LINGUISTICS

HELSINKI

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TABLE OF CONTENTS

| | | |
|-----------|---|--------------|
| 1 | ALISHER NAVOIYNING “HAYRAT UL-ABROR”, “LISON UT-TAYR” VA “MAHBUB UL-QULUB” ASARLARINING G‘OYAVIY-BADIY VA TASAVVUFIY TAHLILI Suvonqulova Zarina, To‘xtayev Isomiddin | 3–6 |
| 2 | LINGUISTIC FEATURES OF THE LANGUAGE OF THE INTERNET AND SOCIAL NETWORKS Rahimkulova Lobar | 7–10 |
| 3 | BUXORO SHAHRINI KO‘KALAMZORLASHTIRISHDA KENG BARGLI MANZARALI DARAXTLARNING AHAMIYATI Toxirova Nargiza | 11–13 |
| 4 | HARAKAT TARZI SHAKLLARINING USLUBIY IMKONIYATLARINI TAKOMILLASHTIRISH (BADIY ASAR MISOLIDA) Inoyatova Dildora | 14–15 |
| 5 | ТЕХНОЛОГИЯ ФОРМИРОВАНИЯ ЛИНГВИСТИЧЕСКИХ КОМПЕТЕНЦИЙ Зияева Шоходат | 16–19 |
| 6 | THE ROLE OF MENTAL STATE IN CONFLICT CORRESPONDENCE. EMOTOLOGY Rahimkulova Lobar | 20–24 |
| 7 | “BOBURNOMA” INGLIZCHA TARJIMALARIDA MILLIY-MADANIY KONSEPTLARNING IFODALANISHI VA TARJIMA MUAMMOLARI M.U. Ravshanova | 25–28 |
| 8 | ЯЗЫКОВАЯ ВАРИАТИВНОСТЬ ФРАНЦУЗСКОГО ЯЗЫКА ВО ФРАНЦИИ И ФРАНКОФОННЫХ СТРАНАХ Березина Анна | 29–31 |
| 9 | CONDITION OF THE CARDIOVASCULAR SYSTEM IN CHILDREN WITH CHRONIC GLOMERULONEPHRITIS Babajanova U.D., Ismoilova Z.A. | 32–34 |
| 10 | EVFEMIZMLARNING KELIB CHIQISHI VA UNING VAZIFALARI Xaydarova Shoira, Hotamova Jasmina | 35–39 |
| 11 | НАУЧНО-ПЕДАГОГИЧЕСКИЕ ОСНОВЫ ЭКОЛОГИЧЕСКОГО ВОСПИТАНИЯ ДЕТЕЙ ДОШКОЛЬНОГО ВОЗРАСТА Muxammedova Makhzuna | 40–43 |
| 12 | OCCASIONAL TRANSFORMATIONS OF PROVERBIAL PHRASEOLOGISMS IN ENGLISH AND UZBEK LITERARY TEXTS Majidova Gulnoza | 44–46 |
| 13 | LEADING WITH EMPATHY: THE FEMININE DIMENSION OF LEADERSHIP IN EDUCATION Ismatova Sevinch | 47–49 |
| 14 | THE QASIDA GENRE IN ARABIC AND UZBEK LITERATURE: A COMPARATIVE STUDY OF SIMILARITIES Abdukarimova Barno | 50–54 |

| | | |
|-----------|--|----------------|
| 15 | INGLIZ VA O‘ZBEK TILLARIDA METAFORALARNING KOGNITIV XUSUSIYATLARI Kurbaniyazova Manzura, Muxtorova Dilobar | 55–58 |
| 16 | METHODOLOGY OF AUDIOVISUAL MATERIALS IN TEACHING THE ENGLISH LANGUAGE Norchayev Ismoil, Kochkarova Muhayyo | 59–62 |
| 17 | TIL VA MADANIYAT OMILINING REKLAMA DISKURSIGA TA’SIRI Hamroyeva Muxlisa | 63–66 |
| 18 | THE MOTIF OF FREEDOM IN MARK TWAIN’S WORKS Shodiyeva Gulira’no, Oripova Dilnavoz | 67–68 |
| 19 | PSYCHOLOGICAL FOUNDATIONS OF MOTIVATION AND METHODOLOGICAL SOLUTIONS IN FOREIGN LANGUAGE TEACHING Kholmurodova Parvena Mamayusupovna, Bakirov Poyan Uralovich | 69–77 |
| 20 | A LINGUOCOGNITIVE ANALYSIS OF CONCEPTUAL METAPHORS IN UZBEK AND ENGLISH Khudoymurodova Khadicha Zokirovna, Bakirov Poyan Uralovich | 78–83 |
| 21 | STUDYING FOLK COGNITION AND WORLDVIEW THROUGH ANTONYMOUS PROVERBS Rajabova Nazokat Shavkatovna, Kayumova Shakhnoza Kobiljonovna | 84–87 |
| 22 | MEMORY AND ASSOCIATION TECHNIQUES TO ENHANCE ENGLISH LANGUAGE TEACHING Alikulova Mohira Komilovna, Yadigarova Sitara Bahromovna | 88–94 |
| 23 | TEACHING LITERATURE LESSONS ON THE BASE OF CULTURAL EDUCATION Sharofat Abdurakhmonova | 95–99 |
| 24 | THE EXPRESSION OF NATIONAL WORLDVIEW AND MENTALITY IN PROVERBS Sabina Tukhtayeva Tolkin Kizi, Oysuluv Uralova Poyanovna | 100–108 |
| 25 | SEMANTIC FIELD OF EDUCATIONAL AND PEDAGOGICAL TERMS Daminova Fotima Norkuvvatovna, Kayumova Shakhnoza Kobiljonovna | 109–116 |
| 26 | THE IMAGE OF THE CHILD IN MODERN UZBEK STORIES Oygul Matkurbanova | 117–127 |
| 27 | INTERACTIVE METHODS IN THE DEVELOPMENT OF CREATIVE ABILITIES IN MUSIC TRAINING Jabborova Gulzoda | 128–132 |
| | OUTLINE | 3–6 |

**ALISHER NAVOIYNING “HAYRAT UL-ABROR”, “LISON UT-TAYR” VA
“MAHBUB UL-QULUB” ASARLARINING G‘OYAVIY-BADIIY VA
TASAVVUFIY TAHLILI**

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Annotatsiya: Ushbu maqolada Alisher Navoiyning (1441–1501) “Xamsa” turkumidagi “Hayrat ul-abror” (1483), Farididdin Attorning “Mantiq ut-tayr”iga nazira sifatida yozilgan “Lison ut-tayr” (1498–1499) va nasriy pandnoma “Mahbub ul-qulub” (1500–1501) asarlari qiyosiy-ilmiy tahlil qilinadi. Asarlarda komil inson tarbiyasi, tasavvufiy kamolot yo‘li, axloqiy-ijtimoiy masalalar va insoniy fazilatlarining ramziy ifodasi o‘rganiladi. Tadqiqotda tarixiy-qiyosiy, semiotik va tasavvufiy talqin usullari qo‘llanilgan bo‘lib, Navoiyning falsafiy dunyoqarashi, adolat, ilm-ma‘rifat va nafs tarbiyasi g‘oyalari zamonaviy navoiyshunoslik nuqtai nazaridan baholanadi. Natijada, uch asarning Navoiy ijodiy evolyutsiyasini – yoshlikdagi axloqiy izlanishlardan keksalikdagi hayotiy hikmatlargacha – aks ettirishi va o‘zbek adabiyotidagi tasavvufiy-falsafiy an‘analarga qo‘shgan hissasi isbotlanadi. Tadqiqot natijalari adabiyotshunoslik, pedagogika va ma‘naviy tarbiya sohasida amaliy ahamiyatga ega.

Kalit so‘zlar: Alisher Navoiy, Hayrat ul-abror, Lison ut-tayr, Mahbub ul-qulub, Xamsa, tasavvuf, komil inson, axloqiy tarbiya, nazira, ramziy talqin, adolat g‘oyasi, nafs tarbiyasi, falsafiy doston.

Alisher Navoiy o‘zbek va umummilliy adabiyotning eng yirik namoyandasi bo‘lib, uning ijodi falsafiy-axloqiy, tasavvufiy va ijtimoiy masalalarni chuqur yoritgan durdonalardan iborat. [1] “Hayrat ul-abror”, “Lison ut-tayr” va “Mahbub ul-qulub” asarlari Navoiyning turli ijodiy davrlarini aks ettirib, inson kamoloti, adolatli jamiyat va Xudoga yaqinlik mavzularini markaziy qiladi. Ushbu asarlar Nizomiy Ganjaviy va Farididdin Attor an‘analariga asoslangan bo‘lsa-da, Navoiy o‘ziga xos talqin va o‘zbek tilining boy imkoniyatlari bilan ularni boyitgan.[2]

Tadqiqot maqsadi – asarlardagi umumiy g‘oyaviy bog‘lanishlarni aniqlash, ramziy obrazlar va axloqiy saboqlarning tasavvufiy mohiyatini ochib berishdir. Metodologiya sifatida qiyosiy tahlil, semiotika va tarixiy kontekst usullari qo‘llanilgan.

“Hayrat ul-abror” Navoiyning “Xamsa”sidagi birinchi doston bo‘lib, Nizomiy Ganjaviyning “Maxzan ul-asror”iga nazira sifatida 1483 yilda yozilgan. Doston 3988

bayt, 64 bob, 20 maqolat va 20 hikoyatdan iborat.[3] Asosiy mavzu – yaxshi kishilarning Yaratguvchi va borliq go‘zalligiga hayrati, komil inson tarbiyasi.

Maqolatlarda ilm-ma‘rifat, adolat, to‘g‘rilik va podshohlik mas‘uliyati yoritiladi. Masalan, 20-maqolatda odil podshoh timsoli tasvirlanib, adolat jamiyat asosi ekani ta‘kidlanadi.[4] Hikoyatlar orqali axloqiy saboqlar beriladi: inson nafsni yengib, taqvo va ilm orqali kamolotga erishishi kerak. Pedagogik jihatdan doston zamonaviy tarbiya tamoyillariga mos keladi – inson ichki dunyosini boyitish va ijtimoiy mas‘uliyatni targ‘ib qiladi.[5]

Badiiy xususiyatlari: ramzlar (masalan, hayrat – ma‘rifat bosqichi), o‘xshatishlar va dialoglar boy. Bu asar Navoiyning yoshlikdagi falsafiy qarashlarini aks ettiradi.

“Lison ut-tayr” Farididdin Attorning “Mantiq ut-tayr”iga nazira bo‘lib, 1498–1499 yillarda “Foniy” taxallusi bilan yozilgan. Doston 3598 baytdan iborat bo‘lib, tasavvufiy yo‘lning ramziy tasviridir.[6]

Hudhud boshchiligidagi qushlar Simurg‘ (Xudo ramzi) izlab yetti vodiyan (talab, ishq, ma‘rifat, tajrid, tavid, hayrat, fano) o‘tadi. Qushlar inson xislatlarini ramziylashtiradi (tovus – dunyoparastlik, bulbul – ishq). Oxirida 30 qush (“si murg‘”) Simurg‘da o‘zini ko‘radi – vaxdat ul-vujud g‘oyasi.[7]

Navoiy Attor g‘oyalarini boyitib, insoniy fazilatlar va axloqiy saboqlarni kuchaytirgan. Farqi: Attorda safar tasviri ustun bo‘lsa, Navoiyda nafs tarbiyasi va muhabbat chuqurroq.[8] Bu doston Navoiyning keksalikdagi tasavvufiy izlanishlarining cho‘qqisi hisoblanadi.

“Mahbub ul-qulub” Navoiyning so‘nggi nasriy asari bo‘lib, uch qismdan iborat: ijtimoiy tabaqalar ahvoli, axloqiy masalalar va hikmatlar.[9] Asar hayotiy tajribaga asoslangan pand-nasihatlar to‘plami.

Birinchi qismda podshohlar, vazirlar, olimlar va boshqa tabaqalar tanqidiy tasvirlanadi. Ikkinchi va uchinchi qismda yaxshilik (qanoat, kamtarlik, ehson) va yomonlik (ochko‘zlik, takabburlik) qiyoslanadi. Navoiy hadis va oyatlarga asoslanib, adolat va ma‘naviy poklikni targ‘ib qiladi.

Badiiy jihatdan Sa‘diy “Guliston”iga o‘xshaydi, ammo Navoiyda ijtimoiy-publitsistik ruh kuchli. Asar keksalikdagi xulosalarni o‘z ichiga oladi.

Uch asar Navoiy ijodiy evolyutsiyasini ko‘rsatadi: “Hayrat ul-abror”da falsafiy-axloqiy asos, “Lison ut-tayr”da tasavvufiy cho‘qqi, “Mahbub ul-qulub”da hayotiy hikmatlar. Umumiy mavzu – komil inson, adolat va Xudoga yaqinlik. Navoiy ramzlar orqali inson nafsini yengish va jamiyat adolatini targ‘ib qiladi.

Zamonaviy ahamiyati: asarlar pedagogika, axloq va ma‘naviy tarbiyada dolzarb. Navoiy o‘zbek tilini boyitib, Sharq adabiyotiga ulkan hissa qo‘shgan.

Uch asarda ham markaziy g'oya – komil inson timsoli. “Hayrat ul-abror”da bu timsol falsafiy-axloqiy maqolalar va hikoyatlar orqali shakllantiriladi: inson ilm, adolat, taqvo va to'g'rilik orqali kamolotga erishishi kerak. Navoiy bu yerda podshohdan tortib oddiy fuqarogacha bo'lgan har bir insonning jamiyat oldidagi mas'uliyatini ta'kidlaydi. “Lison ut-tayr”da esa komil inson tasavvufiy yo'l orqali – yetti vodiyan o'tib, nafsni poklab, fanoda Xudoga qovushgan qushlar timsolida gavdalantiriladi. “Mahbub ul-qulub”da bu g'oya hayotiy tajriba asosida yanada amaliy shakl oladi: Navoiy real insonlarning fazilat va illatlarini qiyoslab, qaysi yo'l komillikka olib borishini ko'rsatadi. Shunday qilib, uch asar birgalikda inson kamolotining uch bosqichini beradi: aqliy-axloqiy (Hayrat ul-abror), ruhiy-tasavvufiy (Lison ut-tayr) va amaliy-hayotiy (Mahbub ul-qulub).

Navoiy ijodida tasavvuf doimiy mavzu bo'lib, uch asarda u asta-sekin chuqurlashib boradi. “Hayrat ul-abror”da tasavvufiy unsurlar hali ramziy-emotsional darajada: hayrat – ma'rifatning birinchi bosqichi sifatida tasvirlanadi. “Lison ut-tayr”da esa tasavvuf to'liq tizim sifatida beriladi: yetti vodi tasavvufning klassik bosqichlarini (talab, ishq, ma'rifat, tajrid, tavhid, hayrat, faqr-u fano) aks ettiradi. Simurg' ramzi orqali vaxdat ul-vujud g'oyasi yorqin ifodalanadi – inson o'z ichida Xudoni topishi lozim. “Mahbub ul-qulub”da tasavvuf amaliy hayotga tushiriladi: nafs illatlari (ochko'zlik, takabburlik, hasad) tanqid qilinib, tasavvufiy poklik oddiy inson hayotida qanday namoyon bo'lishi ko'rsatiladi. Shu tariqa, Navoiy tasavvufni nazariyadan amaliyotga olib o'tadi va uni hayot falsafasiga aylantiradi.

Navoiy asarlari o'zbek xalqining ma'naviy-axloqiy tarbiyasida asrlar davomida muhim o'rin tutgan. “Hayrat ul-abror” yoshlarga ilm va adolatni o'rgatuvchi darslik vazifasini o'taydi. “Lison ut-tayr” ruhiy tarbiya, nafsni poklash yo'llarini ko'rsatadi. “Mahbub ul-qulub” esa katta yoshdagilar uchun hayotiy pand-nasihatlar to'plami bo'lib, oila, jamiyat va davlatdagi axloq normalarini belgilaydi. Uch asar birgalikda to'liq pedagogik tizim yaratadi: yoshlikda axloqiy asos, yetuklikda ruhiy poklik, keksalikda hayotiy hikmat. Zamonaviy pedagogikada bu g'oyalar dolzarb – shaxsiy rivojlanish, ijtimoiy mas'uliyat va ma'naviy tarbiya masalalarida Navoiy fikrlari asos bo'la oladi. Navoiy hech qachon jamiyat muammolaridan chetda qolmagan. “Hayrat ul-abror”da podshoh va amaldorlarning adolatsizligi tanqid qilinib, odil boshqaruv targ'ib etiladi. “Mahbub ul-qulub”da bu tanqid yanada keskin: turli ijtimoiy tabaqalar (boylar, vazirlar, olimlar) ahvoli real tasvirlanib, zulm va ochko'zlik qoralanadi. “Lison ut-tayr”da esa ijtimoiy tanqid ramziy shaklda – qushlarning illatlari orqali beriladi. Uch asarda ham adolat markaziy g'oya: inson shaxsiy kamolotga erishsa ham, jamiyat adolatsiz bo'lsa, bu kamolot to'liq bo'lmaydi.

Navoiy bu asarlarda o‘zbek tilining cheksiz imkoniyatlarini namoyish etadi. “Hayrat ul-abror” va “Lison ut-tayr”da she’riy ifoda cho‘qqisi – murakkab radif-qofiya, tasviriy vositalar, ramzlar. “Mahbub ul-qulub”da nasriy uslub sodda, ammo chuqur va ta’sirchan. Uch asarda ham dialog, hikoyat va masallar keng qo‘llaniladi. Navoiy nazira an’anasini yangi bosqichga ko‘tarib, Nizomiy va Attor g‘oyalarini o‘zbek ruhiyatiga moslashtirgan holda boyitadi.

Bugungi kunda Navoiy asarlari nafaqat adabiy, balki ma’naviy-axloqiy inqiroz davrida muhim manba hisoblanadi. Global dunyoda insoniyat yuz bergan ma’naviy yo‘qotishlar – moddiyparastlik, individualizm, adolatning susayishi – Navoiy tanqid qilgan illatlardir. Uning komil inson, adolat va tasavvufiy poklik g‘oyalari zamonaviy ta’lim, psixologiya va ijtimoiy siyosatda qo‘llanilishi mumkin. O‘zbekistonning ma’naviy yuksalish strategiyasida Navoiy merosi markaziy o‘rin tutishi bejiz emas.

“Hayrat ul-abror”, “Lison ut-tayr” va “Mahbub ul-qulub” asarlari Navoiyning hayotiy yo‘lining uch muhim nuqtasi bo‘lib, birgalikda uning to‘laqonli falsafiy-portretini yaratadi. Bu asarlar o‘zbek adabiyoti va umuminsoniy madaniyatning eng yuksak cho‘qqilaridan biri sifatida abadiy qoladi. Navoiy o‘z asarlari orqali nafaqat o‘tgan avlodlarga, balki kelajak avlodlarga ham murojaat qilgan: inson o‘z nafsini yengib, adolatli jamiyat qurib, ruhiy poklikka erishsa, hayot ma’noli bo‘ladi. Bu g‘oya asrlar o‘tsa ham o‘z kuchini yo‘qotmaydi.

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LINGUISTIC FEATURES OF THE LANGUAGE OF THE INTERNET AND SOCIAL NETWORKS

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Abstract. The expansion of the scope of interdisciplinary communication in world linguistics is an important factor in the emergence and development of new knowledge. The integration of disciplines is gaining importance in finding solutions to problems that have arisen in new areas and directions. The study of the linguistic characteristics of the Internet language and social networks has become one of the most pressing issues in world linguistics. The Internet and social networks have a significant impact on people's activities, learning, communication, thinking and emotional state in the modern era. The creation of the Internet has served the development of all areas.

Keywords: Internet language, social network language, "Netlish", "Weblish", "Cyberlanguage", "e-talk", websites, blogs, chat groups, connotation.

Introduction. The Internet (from Latin: inter - inter and net - network) is a global and publicly accessible collection of computer networks that exchange information via the standard Internet Protocol (IP). The Internet system appeared in the 60s of the 20th century. At that time, at the initiative of the US Department of Defense, computers began to be connected to telephone networks. Initially, such activities were carried out as part of the research of the Advanced Research Projects Agency (ARPA). In 1964, the ARPANET Internet network, consisting of 4 networks, was created. These studies coincided with the outbreak of the Cold War. As can be seen from the above and similar data, Internet networks were first used in the military sphere, and later became popular among scientists and the population. The creation of the World Wide Web in Switzerland further popularized the Internet and created the possibility of direct transmission of information in the media.

Information services for connecting to the Internet in Uzbekistan began to be provided in 1997. Initially, providers such as Naytov (<http://www.naytov.com>), Uznet (<http://www.uznet.net> (archived at the Wayback Machine on 2013-02-16)) or Eastlink (<http://www.eastlink.uz> (archived at the Wayback Machine on 2020-06-12)) began

operating (1999). The Resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On measures to organize the development of a program to ensure access to international information systems of the Internet" (2001) serves to establish Uzbekistan's position in this regard on an international scale. The national data transmission network in Uzbekistan consists of the UzPAK State Company and the UzNET network¹. A total of 5.56 billion people are using the internet as of the beginning of 2025, resulting in a coverage rate of 67.9 percent². One of the main functions of the Internet is communication. According to statistics, a large part of the population aged 16 to 34 uses the Internet for social communication. Language is the basis of communication. The language used on the Internet is a new form of natural language, that is, Internet language. Internet language is a language that differs from ordinary spoken and written language and has its own characteristics, style and patterns.

Research methodology. Internet language emerged as a result of people's need to transmit and receive information faster, and we currently call it netspeak³. The Internet is a social invention. If it is a revolution, it will probably be a linguistic revolution⁴. The creation of the Internet is truly a social discovery and ranks higher than other inventions. This is because, while other inventions belong to a certain narrow circle, the Internet has accumulated information from all inventions and their related fields. The Internet is a means of establishing communication between people on a large scale and quickly. The basis of Internet communication is language. Internet language has caused significant changes in human activity, culture, spirituality, thinking and speech. Internet language has created a new style in all branches of linguistics. Neologisms are rapidly entering linguistics through the Internet and are also undergoing a process of determinization. Internet language is a reflection of natural language. Internet language has its own style in the communication of people of different nations, regions, cultures and worldviews. The term Internet language is called differently in different languages.

The term "Internet language" is sometimes referred to as "Netlish", "Weblish", "Cyberlanguage", "e-talk" or "CMC (Computer-Mediated Communication)". Each of these has its own connotations⁵. These terms are mainly English-specific; in Uzbek, it is more effective to use the terms "internet language" or "internet linguistics".

¹ <https://uz.wikipedia.org/wiki/Internet>

² <https://daryo.uz/2025/02/17/odamlarning-qancha-vaqti-internetda-otmoqda>

³ Bija Alexandra PERSPECTIVES ON THE INFLUENCE OF THE INTERNET ON LANGUAGE// JOURNAL OF ROMANIAN LITERARY STUDIES no. 18/2019

⁴ D.Crystal,2004

⁵ David Crystal Language and the Internet. Cambridge-2004. b-9

Results and discussion. Internet linguistics is considered a science that studies the manifestation of language in the electronic environment. Internet linguistics studies new language styles and forms created by the Internet. Internet linguistics can develop in four perspectives: sociolinguistics, pedagogy, stylistics and applied linguistics. If we talk about communication and conversation, we cannot do without mentioning the term discourse. We cannot say that Internet linguistics is relevant only for a certain narrow circle⁶. Because a new form of linguistics called Internet linguistics has made a fundamental shift in all areas of science, society, politics, and so on, it is equally important for all areas such as jurisprudence, economics, medicine, and production. Since language units and speech act as the main tool in Internet linguistics, it shows that changes in all areas are related to the field of linguistics. Communication on the Internet and social networks has both synchronous and asynchronous forms, and at the same time serves as an important tool for people to relax, study, work, and personal communication.

On the Internet, language is expressed in various forms, both verbally and in writing:

- SMS messages (tweets, comments, blogs, etc.)
- Video messages
- Audio messages
- E-mail
- Main images and videos

Of these, the most widespread and most popular Internet network, which has become a major source of income, is blogs.

“Blogs are the beginning of a new stage in the evolution of written language”⁷.

We have not yet fully classified "Internet language" and incorporated it into the system of traditional linguistic registers. This field is still new and in its formative stages⁸. The Internet and social networks serve as a real field of practice for linguistics. Since the information in them belongs to the state or an individual, the possibility of free use and research of information is limited. Nevertheless, there is an opportunity to study the properties of language units in openly expressed text, audio and visual information, such as variability, flexibility, sociality, and its linguistic capabilities. The Internet and social networks have created an opportunity for people around the world to communicate with each other through common knowledge on a large scale. Internet

⁶ M. N. Imanova Some Linguistic Features of Internet Texts//International Journal of Social Science And Human Research. Volume 06 Issue 10 October 2023

⁷ David Crystal (2005). "The Scope of Internet Linguistics" . paper presented at the American Association for the Advancement of Science meeting.

⁸ David Crystal Language and the Internet. Cambridge-2004. p.22

language serves the development of written speech. This language not only serves the development of linguistics, but can also cause some negative changes and losses in linguistics. It creates linguistic problems along with problems related to pornography, extremism, copyright, security, privacy, defamation, and crime. As a result of communication around the world via the Internet and social networks, certain changes are occurring in language and culture as a result of imitation or imitation. The language of the Internet and social networks can be said to be a language formed at the intersection of all languages that do not have their own standards. The style, grammar, semantics, punctuation, emojis, abbreviations of the Internet language are different in e-mail, chats, social networks, blogs, web pages, and they have a special individuality. The types of social networks have their own style and conventions, depending on the formal and informal appearance, information content, type of mass group and user potential. In particular, posts on types of social networks such as Twitter and Facebook, although personal and short, have social and linguistic conventions. In short, the language of social networks, although not fully subject to traditional language standards, has its own style and form, and this style and form are learned and mastered by users.

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BUXORO SHAHRINI KO'KALAMZORLASHTIRISHDA KENG BARGLI MANZARALI DARAXTLARNING AHAMIYATI.

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Anotatsiya: Yashil daraxtzorlar shahar va qishloqlarning tarkibiy qismi hisoblanadi, shuningdek, ularning arxitekturasi ham belgilaydi.

O'zbekistonning aholi yashaydigan manzillarida ko'p tarmoqli istirohat bog'lari ko'plab barpo etilgan, ularning strukturasi tashrif buyuruvchilarning miriqib dam olishlari va tinch hordiq chiqarishlariga mo'ljallangan. Mahalliy demografik xususiyatlar aholining ishlab chiqarishdagi faoliyati, dam olish tartibi, issiq va quruq iqlim sharoitini e'tiborga olish zarurligini talab etadi.

Kalit so'zlar: landshaft, daraxt, buta, ko'kalamzorlashtirish, obodonlashtirish, Magnolia grandiflora, katalpa ,pavlovniya.

Kirish: O'zbekiston Respublikasi Vazirlar Mahkamasining 2013-yil 13-avgustdagi №223-sonli "O'zbekiston Respublikasida landshaft dizaynini rivojlantirish dasturini tasdiqlash to'g'risida"gi qaroriga binoan shaharlarda ko'kalamzorlashtirish tizimini takomillashtirish va zamonaviy landshaft dizaynini joriy etish belgilab qo'yilgan.

O'zbekistonning iqlim sharoitida shahar va aholi yashaydigan manzillarni ko'kalamzorlashtirish obodonlashtirishning muhim shartlaridan biridir. Mustaqillik yillarida mamlakatimizda yangi texnologiyalarga asoslangan keng ko'lamli qurilish ishlari olib borilishi barobarida ko'kalamzorlashtirishmadaniyati ham shakllanmoqda. Amalda esa yashil manzaralar yaratish jarayonida hamisha ilmiy asoslangan tavsiyalarga amal qilinmayotganligi, daraxt va butalarning cheklangan assortimenti qo'llanilayotganligi, ularni parvarishlash va sug'orish ishlari talab darajasida emasligini ko'rish mumkin. Oqibatda yashil daraxtzorlarning holatining qoniqarsizligi, ularning sanitar-gigiyenik xususiyatlari va ko'rkamlik darajasi pasayib borayotganligi kuzatilmoqda. O'zbekiston shaharlaridagi issiqlik sig'imi juda yuqori bo'lgan (asfalt, temirbeton, g'isht, marmar) qoplamalar yoz davrida mikroiklim hosil bo'lishida yetakchi o'rin tutadi. Bu juda yuqori bo'lgan quyosh radiatsiyasi miqdori bilan bog'liq. Ma'lumki, yoz oylari peshin paytlarida havo harorati +35-40°C bo'lgani holda, ochiq joydagi tuproq, qum, asfalt, beton, binolarning janubga qaragan va unga yondosh tomonlarida harorat +70-80°C gacha ko'tariladi. Ma'lum bo'lishicha, yakka o'sgan daraxt soyasida radiatsion harorat +35°C gacha, daraxtzorlarda esa +40°C gacha pasayishi qayd qilingan. Havo harorati esa har ikkala joyda bir-biridan ancha kam farq qiladi, ya'ni yashil daraxtzorlar tagida ochiq joyga qaraganda havo harorati atigi +2-3,5°C ga past, yirik massivlarda esa bu farq +16°C gacha yetishi mumkin [1,2]. Daraxt barglari o'ziga xos issiqlik rejimiga ega. Ular har qaysi turda turlicha miqdorda issiqlik nurlari va quyosh spektr-larini yutadi, qaytaradi yoki o'tkazib yuboradi. Daraxtlarning issiqlikdan himoya qilish xususiyati shunga bog'liq. Qalin va gorizontall tarmoqlangan shox-shabbali, baland bo'yli, ostki qismidan shamol bemalol o'tadigan, asfalt va bino devorini soya qilib turuvchi daraxt issiqlikdan yaxshi himoyalaydi. Yashil daraxtzorlar o'zining sanitargigiyenik

vazifasini to'liq bajarishi uchun yetarli kattalikdagi massivlar tashkil qilinishi hamda o'simlikning atrof-muhitga bo'lgan tabiiy talab-laridan kelib chiqib yaratilishi zarur.

Asosiy qism: Daraxtlarni joylashtirishda ularning ekologik va biologik xususiyatlari: Yorug'lik, tuproq va namlikka talabi, makon va zamonda daraxtlarning bir-biriga o'zaro ta'siri e'tiborga olinishi kerak. O'simliklarning o'zaro bir-biri bilan, ular bilan qurilish elementlari va dastgohlar orasidagi masofa tanlanganda, daraxtlarning o'sish sur'ati e'tiborga olinadi. Daraxtlar o'zaro juda zich bo'lmasligi kerak, aks holda, ular bir-birini qisib qo'yadi. Muhimi, bunday sharoitda ularning asosiy vazifasi – kislorod ajratib chiqarish xususiyati susayadi. Yorug'lik yetarli bo'lgandagina o'simlikda fotosintez jarayoni jadal kechadi, zararli gazlarni yaxshi yutadi va ko'p kislorod ajratib chiqaradi.

Obodonlashtiruvchilar alohida daraxt va butalar bilan emas, ularning turli xil birikmalari bilan ish ko'radi. Bu birikmalarni elementga aylantirish. Yirik bargli magnoliya (*Magnolia grandiflora*) Tabiiy areali AQShning janubi-sharqiy shtatlari – Shimoliy Karolinadan Florida va Texasgacha bo'lgan hududni qamraydi. Nomi taniqli botanik Pyer Magnol sharafiga qo'yilgan. Botqoq-lashgan yerlarda, Missisipi daryosi o'zanlaridagi unumdor tuproqlarda yaxshi o'sadi. Doimiyashil daraxt, bo'yi 30 m gacha yetadi, shox-shabbasi keng piramida ko'rinishida, barglari qalin joylashgan, tanasi kulrang yoki och-kulrang. Barglari cho'zinchoq, teskari tuxumsimon, chetlari tekis, terisimon, silliy va yaltiroq, 12-25 sm uzunlikda. Gullari yakka, gultoiji 6-12 dona, diametri 25 sm ga yetadi, oq-sut rangda, o'tkir hidli. Mevasi qubbagacha o'xshash, tuxumsimon. Maydan oktabrgacha gul-laydi. Manzarali o'simliklar orasida yirik gullari va yaltiroq barglari bilan eng ko'rkami hisoblanadi. Issiqsevar, lekin kuchli issiqda barglari tushib ketadi. Sovuqqa bar-doshsiz, -15°C gacha chidaydi. Mahalliy urug'lardan qulay sharoitda o'stirilganda qisqa muddatli -23°C , eng sovuqqa bardoshli "Viktoriya" va "Edith bogue" navlari esa -25°C gacha chidashi mumkin. Tuproq unumdorligini va namligini xush ko'radi. Yaqingacha uni faqat janubiy viloyatlarda o'stirilar edi. Bugungi kunda Toshkent shahrida ham o'stirilmoqda. Buxoroda issiqdan zararlanish hollari kuzatilmoqda.

So'nggi yillarda shahar hududida introduksiya qilingan manzarali o'simliklar soni ortib bormoqda. Bular orasida ko'p uchraydigan keng bargli manzarali daraxt turlariga pavlovniya (*Paulownia tomentosa*) va katalpa (*Catalpa bignonioides/catalpa speciosa*) larni misol qilish mumkin .

Katalpa (*Catalpa bignonioides / Catalpa speciosa*) - O'rtacha tez o'sadigan manzarali daraxt. 10–15 metr balandlikka yetadi. Issiq va quruq iqlimni yaxshi ko'radi. Sho'rlanishga chidamli, Buxoro sharoiti uchun mos keladigan daraxt turlaridan biri hisoblanadi. Daraxt bahor yoki kuz faslida ekiladi. Katalpa daraxtini dastlabki yillarda sug'orish zarur, keyinchalik qurg'oqchilikka moslashadi. Yirik barglari yozda keng soya beradi, shahar sharoitida salqinlik yaratadi. Gullari oq rangda, hidi yoqimli va estetik jihatdan juda chiroyli. Hovli, xiyobon va bog'larni bezashda ko'p ekiladi. Havodagi chang va zararli moddalarni yutib, ekologik muhitni yaxshilaydi.

Buxoro shahrida katalpani asosan markaziy ko'chalar, xiyobonlar, maktab va tashkilot hovlilari hamda ayrim yangi qurilgan yashil hududlarda uchratish mumkin. So'nggi yillarda obodonlashtirish va ko'kalamzorlashtirish ishlari doirasida katalpa ko'chatlari keng ekilmoqda. Bu daraxt issiqqa chidamli bo'lgani uchun Buxoro iqlimiga mos keladi, biroq u namlikni yoqtirgani sababli sug'orish talab etiladi. Shu tufayli u ko'proq suv bilan ta'minlangan joylarda, masalan, shahar markazidagi bog'lar yoki suv o'tadigan ariqlar yaqinida yaxshi o'sadi.



Catalpa bignonioides / Catalpa speciosa

Pavlovniya (*Paulownia tomentosa*) - Juda tez o'sadigan daraxt: bir yilda 3–5 metrga, 7–8 yilda 15–20 metr balandlikka yetishi mumkin. Iqlimga chidamli, qurg'oqchilikka moslasha oladi. Issiq sharoitni yaxshi ko'radi, ammo yosh nihollar qishda sovuqdan himoyalaniishi kerak. Tuproqni tanlamaydi, hatto sho'rlangan va qumloq yerlarda ham o'sishi mumkin. Nihollar bahorda ekiladi. Dastlabki ikki yil davomida muntazam sug'orish talab qilinadi. Daraxt yog'ochi eng yengil, mustahkam va qimmatbaho hisoblanadi. Chiroyli yirik barglari havoni changdan tozalashda samarali. Bahorda katta binafsha gullar ochib, estetik jihatdan juda chiroyli ko'rinadi. Tez o'sishi sababli obodonlashtirishda va shamol to'sig'i sifatida juda foydali.

Katalpa (*Catalpa bignonioides / Catalpa speciosa*) - O'rtacha tez o'sadigan manzarali daraxt. 10–15 metr balandlikka yetadi. Issiq va quruq iqlimni yaxshi ko'radi. Sho'rlanishga chidamli, Buxoro sharoiti uchun mos keladigan daraxt turlaridan biri hisoblanadi. Daraxt bahor yoki kuz faslida ekiladi. Katalpa daraxtini dastlabki yillarda sug'orish zarur, keyinchalik qurg'oqchilikka moslashadi. Yirik barglari yozda keng soya beradi, shahar sharoitida salqinlik yaratadi. Gullari oq rangda, hidi yoqimli va estetik jihatdan juda chiroyli. Hovli, xiyobon va bog'larni bezashda ko'p ekiladi. Havodagi chang va zararli moddalarni yutib, ekologik muhitni yaxshilaydi.

Xulosa: Ikkala daraxt ham Buxoro sharoitida nafaqat ekologik muvozanatni saqlashda, balki shahar ko'rkini oshirishda muhim o'rin tutadi. Pavlovniya tez o'sishi bilan, katalpa esa keng barglari va go'zal gullari bilan qadrlanadi. Buxoroda Pavlovniya va Katalpa daraxtlarini ko'proq ekish nafaqat obodonlashtirish, balki turizmni rivojlantirish va aholi salomatligini yaxshilashda ham muhimdir. Tez o'suvchi va iqlimga moslasha oladigan bu daraxtlar shahar yashil hududlarini kengaytirishda samarali hisoblanadi.

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HARAKAT TARZI SHAKLLARINING USLUBIY IMKONIYATLARINI TAKOMILLASHTIRISH (BADIY ASAR MISOLIDA)

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Annotatsiya: Ushbu ishda o‘zbek tilidagi harakat tarzi shakllarining badiiy matndagi uslubiy imkoniyatlari tahlil qilinadi. Harakat tarzi shakllarining badiiy asarlarda obrazlilikni kuchaytirish, voqea-hodisalarni jonli va ta’sirchan ifodalashdagi o‘rni ochib beriladi. Shuningdek, yozuvchi va shoirlar tomonidan harakat tarzi shakllaridan foydalanish orqali nutqning emotsional-ekspressivligini oshirish usullari yoritiladi. Tadqiqot davomida badiiy asarlardan misollar keltirilib, harakat tarzi shakllarining uslubiy takomillashuvi ko‘rsatib beriladi.

Kalit so‘zlar: Harakat tarzi, fe‘l shakllari, badiiy uslub, uslubiy imkoniyat, ekspressivlik, obrazlilik, badiiy matn, til vositalari.

Til – inson tafakkuri va madaniyatining asosiy ko‘zgidir. Badiiy asarlarda til vositalaridan maqsadli va mahorat bilan foydalanish yozuvchining ijodiy mahoratini belgilaydi. Shu jihatdan harakat tarzi shakllari badiiy nutqda muhim uslubiy vosita hisoblanadi. Ular yordamida harakatning bajarilish usuli, davomiyligi, tezligi, kuchi va holati ifodalanadi. Mazkur ishda harakat tarzi shakllarining badiiy asarlardagi uslubiy imkoniyatlarini takomillashtirish masalasi yoritiladi.

1. Harakat tarzi shakllari haqida umumiy tushuncha

Harakat tarzi shakllari fe‘lning ma’no nozikliklarini ifodalovchi grammatik-uslubiy vositalardan biridir. Ular harakatning qanday amalga oshganini bildiradi. Masalan:

- sekin yurdi
- yugurib ketdi
- zo‘rg‘a gapirdi

Bu shakllar harakatning davomiyligi, takroriyliigi, birdan sodir bo‘lishi yoki asta-sekinlik bilan yuz berishini ko‘rsatadi.

2. Harakat tarzi shakllarining badiiy uslubdagi o‘rni

Badiiy asarlarda harakat tarzi shakllari obraz yaratishda muhim ahamiyatga ega. Ular qahramon ruhiy holatini, ichki kechinmalarini ochib berishga xizmat qiladi. Masalan, Abdulla Qodiriyning asarlarida “asta yurdi”, “o‘ylanib qoldi”, “ko‘zlarini yumib oldi” kabi shakllar orqali qahramonning ichki holati aniq tasvirlanadi.

Harakat tarzi shakllari badiiy nutqqa:

- jonlilik,
- ta'sirchanlik,
- obrazlilik baxsh etadi.

3. Harakat tarzi shakllarining uslubiy imkoniyatlarini takomillashtirish

Harakat tarzi shakllarining uslubiy imkoniyatlarini takomillashtirish quyidagilar orqali amalga oshiriladi:

- sinonimik fe'l shakllaridan foydalanish;
- tasviriy vositalar bilan uyg'unlashtirish;
- kontekstga mos holda tanlash;
- ortiqcha takrorlardan qochish.

Masalan, "tez yurdi" o'rniga "shoshilib yurdi", "yugurib ketdi", "ildam qadam tashladi" kabi variantlardan foydalanish matnni boyitadi.

4. Badiiy asar misolida tahlil

Cho'lpon asarlarida harakat tarzi shakllari obrazning ruhiy kechinmalarini ochishda faol qo'llaniladi. Masalan, qahramonning "jim qoldi", "sekin bosh irg'adi", "chuqur xo'rsindi" kabi harakatlari uning ichki iztirobini ifodalaydi. Bu esa o'quvchida kuchli hissiy ta'sir uyg'otadi.

Xulosa qilib aytganda, harakat tarzi shakllari badiiy matnning muhim uslubiy vositasi hisoblanadi. Ular orqali voqea-hodisalar jonli, ta'sirchan va obrazli tarzda ifodalanadi. Harakat tarzi shakllaridan o'rinli va maqsadli foydalanish badiiy asarning estetik qiymatini oshiradi. Shu bois ularning uslubiy imkoniyatlarini chuqur o'rganish va takomillashtirish muhim ahamiyatga ega.

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ТЕХНОЛОГИЯ ФОРМИРОВАНИЯ ЛИНГВИСТИЧЕСКИХ КОМПЕТЕНЦИЙ

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Аннотация. Актуальность статьи обусловлена тем, что в настоящее время изучение иностранного рассматривается как обучение коммуникационной деятельности, развитие способности общаться. Переход на новые государственные образовательные стандарты повлек за собой необходимость внедрения в процесс обучения инновационных технологий, включающих в себя новые методы и приемы взаимодействия преподавателей и обучающихся, обеспечивающие эффективное достижение результатов образовательной деятельности. Цель статьи заключается в анализе теоретических основ использования ментальных карт в образовательном процессе и в практическом обосновании эффективности данных разработок в обучении французскому языку.

Ключевые слова: лингвистические компетенции, ментальные карты, урок французского языка, методика преподавания иностранных языков.

Одной из первостепенных задач обучения иностранного языка в ВУЗе является формирование системы лексических и грамматических знаний. Словарный запас, как известно, является основным строительным материалом любого языка. Но изучение французского языка не может ограничиваться только запоминанием слов, необходимо также усваивать грамматические правила, структуры предложения, экспрессивные средства, развивать умения и навыки всех видов речевой деятельности, что является необходимым для формирования лингвистических и прагматических компетенций.

Так как французский язык изучается в образовательных учреждениях в качестве иностранного языка, обучающиеся оказываются неспособны овладеть большим объемом учебного материала, представленного в современных учебно-методических комплексах. Соответственно большинство обучающихся обладают достаточно низким уровнем владения французского языка.

Таким образом, можно сформулировать проблему исследования: каковы возможности ментальных карт в формировании лингвистических и

прагматических компетенций обучающихся? Решение данной проблемы является целью исследования.

Данная проблема связана, прежде всего, с проблемой запоминания новых лексических единиц и грамматических конструкций на французском языке, что, в свою очередь, требует тренировки памяти обучающихся. Одним из приемов развития памяти и запоминания новых слов являются создание ментальных карт по изучаемым темам и работа с ними.

Использование ментальных карт в обучении иностранному языку являлось темой исследования многих отечественных и зарубежных методистов.

Отдельные аспекты ментальных карт были изучены методистами и педагогами А.В. Макаровских и Л.А. Нежведиловой, по мнению которых, данный метод помогает повысить эффективность учебного процесса [1. с 75].

Вместе с тем, анализ учебно-методических комплексов по французскому языку показал, что ментальные карты практически не используются в процессе обучения, хотя, по мнению многих методистов, ментальная карта может быть полезным инструментом, помогающим обучающимся запоминать большое количество информации на иностранном языке. Обучающиеся могут структурировать, визуализировать и контролировать предмет, который они хотят представить. Ментальная карта также позволяет представить несколько идей в небольшом пространстве и иметь одновременно подробное и глобальное видение предмета.

Таким образом, возникает противоречие между целесообразностью использования ментальных карт в обучении иностранному языку и отсутствием их разработок по существующим учебно-методическим комплексам по французскому языку [2. с 122].

Понятие «компетенция» часто применяют в методике в целях описания уровня владения тем или иным иностранным языком. Компетенция обозначает способность к решению некоторой коммуникативной задачи на иностранном языке, опираясь на полученные знания и сформированные навыки и умения.

Термин лингвистической компетенции включает в себя наличие системы знаний о различных аспектах всех уровней иностранного языка [3]. Таким образом, сформированную лингвистическую компетенцию можно трактовать как наличие у обучающегося знаний лексики, фонетики и грамматики. К данному понятию следует не только количество имеющейся системы знаний и качество этих знаний, но также и способ организации, хранения в памяти этой информации, способ ее извлечения [2. с 48]. В Государственном образовательном Стандарте основного общего образования по иностранным языкам лингвистическая

компетенция предполагает «овладение новыми языковыми средствами (фонетическими, орфографическими, лексическими и грамматическими) в соответствии с темами, сферами и ситуациями общения, отобранными для основной школы; освоение знаний о языковых явлениях изучаемого языка, разных способах выражения мысли в родном и изучаемом языке, развитие навыков оперирования языковыми единицами в коммуникативных целях» [1. с 57].

В настоящее время ученики и студенты, начиная с младших классов, окружены информацией в больших объемах, которую они получают из различных ресурсов. Изучив необходимый материал, он должен не только переработать, но и запомнить его, прочно укрепив в памяти, так, чтобы не было вероятности его забыть. Только таким образом ученик сможет в дальнейшем использовать данную информацию в жизни. К сожалению, некоторые школьники просто физически способны выучить много нового, у них не хватает на это времени и сил, что представляет собой серьезную проблему. К тому же предоставляемая учителем информация не всегда является интересной для детей. На уроках иностранного языка студенты сталкиваются с проблемой изучения сложных для них грамматических правил и структур, запоминания большого количества новой лексики – базы любого языка, что ведет за собой проблему бедного словарного запаса, неспособности правильно выражать свои мысли. Чаще всего эти проблемы возникают при изучении французского языка, так как многие студенты считают, что им достаточно знаний по родному языку. Все это в совокупности с недостаточным количеством часов в неделю способствует низкому уровню знания иностранного языка.

В такой ситуации важными задачами являются создание психологически комфортной образовательной среды и снижение трудностей в восприятии сложных языковых явлений, таких как произношение и особые грамматические структуры. По мнению французского педагога Летиции Карлье, ментальная карта – это индивидуальный и действенный инструмент размещения данных в определенном порядке каждого ученика. Она объединяет в себе некоторые эффективные принципы запоминания:

- ✓ индивидуальный подход – каждый ученик строит свои собственные карты памяти. Сколько учеников – столько карт;
- ✓ закрепление данных путем установления связей;
- ✓ активное запоминание;
- ✓ постоянное дополнение данных – карта она перестраивается столько раз, сколько необходимо;

✓ использование рисунков, символов, цветов и знаков, что позволяет установить категоризацию элементов, а также иерархию между ними. Ментальные карты – полифункциональное средство формирования продуктивных лексических навыков говорения на разных ступенях обучения французскому языку.

Рассмотрим конкретные примеры их применения на уроке французского языка. Когда ученики изучают лексику по теме «Семья», при создании карты памяти мы расположим слово «La famille» в середине, и от него будут идти связи к таким словам, как «La mère», «Le père», «Le frère», «La sœur».

Задача учащихся выполнить задания на отработку изученных структур и лексических единиц. Отвечая на вопросы, ученики могут составить целый рассказ о своей семье и о том, как они проводят время с ней.

Если целью создания карты будет усвоение грамматического материала, принцип будет такой же. Так посредством ментальной карты можно зафиксировать тему использования времен французского языка. В центре будет находиться понятие «Le temps», от него мы обозначим линии к понятиям «Le passé», «Le présent», «Le futur». Далее можно отметить случаи использования каждого из времен, формы глаголов и т.д.

Анализ теоретических и методических основ использования ментальных карт в образовательном процессе, а также проведенная экспериментальная работа подтвердили их эффективность в обучении французскому языку.

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THE ROLE OF MENTAL STATE IN CONFLICT CORRESPONDENCE. EMOTOLOGY.

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Abstract. Theoretical views on the issue of Internet linguistics, social networks and the use of linguistic units in them, as well as the mental state of a person, were reflected in the previous chapters. In live interpersonal communication, certain information about the mental state of a person is revealed. In social networks, it is possible to identify and diagnose the characteristics of a person's mental state. Due to this, multimodal expressions in social networks provide an opportunity to obtain a lot of information about the author. In particular, emojis can also serve as a means of assessing the mental state.

Keywords. Mood, emotional state, emotology, affective reactions, mental state, feelings, lexical units, extralinguistic

Introduction. The study of linguistic units expressing emotions is becoming increasingly relevant in world linguistics. Professor John Aitchison of Oxford University regrets that linguists around the world study emotional expressions little. German linguists emphasize that the main purpose of human speech activity in any text is often emotional communication (the factual function of emotions) or emotional impact (the pragmatic function of emotions).

The main lecture of the conference held in Düsseldorf in 1991 was devoted to the role of emotional states and language, the lexical units that express them, syntactic structure, punctuation marks, and metaphorical means. The problem of a new scientific field of “emotology” related to human emotions is being put forward by a number of Russian linguists (Babenko, Nushikyan, Shakhovsky, etc.)¹, As a result of the growing interest of scientists from various fields of science in emotions, including linguistics, in 1985 the International Center for the Study of Emotions was established at Harvard

¹ Бабенко Е.В. Фразеосемантическое поле эмоций: дис. канд. филол. наук: 10.02.19. – Москва, 2003. – 158 с.; Нушикян Э.А. Типология интонации эмоциональной речи. – Киев: Вища школа, 1986. – 160 с.

University. It is emphasized that the study of emotions in linguistics is conditionally called emotology. Emotology is one of the complex fields that studies the expression and understanding of a person's emotional state through language². Emotology is equally important for such fields as linguistics, psychology, sociolinguistics, pragmatics, and linguistic expertology. Emotology is a field that studies the expression of a person's emotional state through lexical units, grammatical forms, syntactic constructions, stress, intonation, and paralinguistic means. Usually, emotions (as the object of emotology research) and mental state have an impact on the communication process.

Literature analysis. Psychologist Paul Ekman found that people cannot hide their emotions, especially anger and disgust, when they are in a certain mental state. This proves that mood and emotions, although they imply each other, are different concepts. The main differences between the relationship and differences between human emotions and mood were substantiated in the psychological research of James William. Psychologist Paul Ekman, who conducted research based on specific experiments on human emotions, emphasizes that emotions are a physiological, universal, expressive category, but mood is cognitive and individual³. Russell and James' research shows, based on a theoretical model, that an emotion is a temporary affective reaction, and a mental state is a stable affective background (mood)⁴. These considerations serve to substantiate the relationship and distinction between emotions and mental state in psychology. A mental state is a relatively stable internal psychological background of a person for a certain period of time, that is, a set of mood, thinking, motivation, attention and volitional processes.

Research methodology. Emotions are a quick, short-term, physiological and psychological reaction of the body to external or internal influences. Thus, a mental state is a stable, long-lasting state, while emotions are a short-term state that arises in response to a certain reality. The duration of emotions is directly related to the mental state. Thus, a mental state and an emotional state are considered different phenomena in psychology. However, a person's mental state involuntarily affects speech, motor functions, and emotions. A stable or changing mental state cannot fail to have its effect on the emotional state. According to Gross, emotions are one of the psychological processes that shape a person's overall mental state. Mood is a broader concept:

² Шевченко Г. В. Диалогические единства с риторическим вопросом-реакцией в современном английском языке. Автореф. дис. ...канд. филол. наук. Пятигорск, 1991. Жельвис В. И. Эмотивный аспект речи. Ярославль, 1990.

³ Ekman P. *Emotion in the Human Face*. – New York: Cambridge University Press, 1972. – 212 p.

⁴ Russell J. A. *Affective Circumplex Model of Affect*. – *Journal of Personality and Social Psychology*, 1980. – Vol. 39, No. 6, pp. 1161–1178.

emotion, motivation, cognitive processes (attention, memory), physiological changes, socio-cultural context all together constitute a mental state. Therefore, a change in emotions → leads to a change in mental state⁵.

In 1991, linguistics took the lead in expressing mood in text, video, and audio recordings on social networks, and in general in Internet linguistics. The linguistic study of mood has commonalities across languages and cultures, as well as specificities. The linguistic units involved in expressing mood, based on the customs of the people and the internal capabilities of each language, serve to demonstrate the specificities.

Analysis and results. The problem of affective relations in language has always attracted attention throughout the history of linguistic-psychological research, which has found expression in the creation of special areas of research: in linguistics - emotology, and in psychology - the psychology of emotions. Such interest is not unfounded, since the relationship between the irrational (emotional sphere) and the rational (language) is one of the central problems of anthropological sciences⁶.

A mental state is a person's response to external and internal factors. Although the terms mental state, psychological state, feeling, emotion, and emotional state are used synonymously, these concepts have different meanings. Mental states are tools that reveal the semantic and communicative aspects of speech⁷. Observation of emotional speech acts belonging to language individuals should lead to a deeper understanding of the emotional mechanisms of speech and the emotional function of language. Mood is a semantically broad concept. Before determining the linguistic expression of a particular mood, it is advisable to clarify the manifestations of an emotional state. The studies of A.N. Leontiev, R.S. Nemov, P. Ekman study the issue of emotional states. According to them, an emotional state is associated with experiences such as feelings, mood, affect, stress, excitement, fear, joy. They indicate the emotional stability or variability of a person.

1. Emotional states can be divided into the following groups:

Mood - a constant emotional background. Mood can change depending on the speech situation, the state of a person, but its existence as an emotional expression indicates its constant.

⁵ Gross J.J. (1998). *The emerging field of emotion regulation: An integrative review*. Review of General Psychology, 2(3). – P. 271–299; Gross J.J. (2002). *Emotion regulation: Affective, cognitive, and social consequences*. Psychophysiology, 39(3). – P. 281–291.

⁶ Хандамова Э.Ф. Вербализация психоэмоциональных состояний в речевой деятельности: Фил. наук. док. дис...автореф. – Москва, 2002. – С. 3.

⁷ Курбонова Ш. Психолингвистиканинг асосий тушунчалари ва инсон нутқида ҳиссий ҳолатлар ифодаси. – Тошкент: ЎЗМУ, 2019.

Affect - a sharp, short-lasting outburst. Such as a sudden shout, stuttering.

Stress is an emotional and mental state that occurs against the background of increased tension, increased cortisol production, and decreased serotonin and dopamine. Emotional states can also include excitement, fear, anger, love, pride, sadness, joy, and dissatisfaction⁸.

2. Mental states related to cognitive processes are manifested in human activities such as attention, thinking, perception, memory, and learning. Such states are directly related to the quality of the thinking process⁹.

3. Mental states related to willpower and motivation are related to a person's goal orientation, internal drive (motive), and willpower, and include determination (I'm taking the IELTS this month), hesitation (should I apply to TashMI or Samarkand), laziness or activity, and motivational ups and downs (I managed to read 10 books this month, we'll increase the "plan" for next month).

Conclusions and suggestions. In linguistics (within the framework of emotology, linguoculturology and psycholinguistics), mental states are classified according to the form of expression:

1. Positive mental state: joy, satisfaction, gratitude, goodwill, surprise, pride.
2. Negative: fear, anger, grief, despair, depression.
3. Neutral: excitement, mood, will¹⁰.

This aspect is more related to the emotional state of mind. The continuous continuation of a certain emotional state leads to changes in the state of mind, and this is also reflected in speech.

So, the state of mind is a psychological process that expresses the emotional, mental and volitional state of a person. Its existence and change are associated with factors such as psychological, psychophysiological, cognitive, emotional, speech situation, communicative purpose. Its manifestation is carried out by verbal and non-verbal means.

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⁹ Neisser U. Cognitive Psychology. – New York: Appleton-Century-Crofts, 1967. – 331 p.; Рубинштейн С.Л. Основы общей психологии. – Москва: Педагогика, 1989. – 328 с.

¹⁰ Воркачев С.Г. Эмоциональная концептосфера языка. – Волгоград: Перемена, 2014. – 256 с.; Скляревская Г.Н. Эмотивный потенциал слова. – Санкт-Петербург: Наука, 2005. – 312 с.; Лукьянова Н.А. Эмоции в тексте и коммуникативная интенция автора. – Москва: Academia, 2010. – 280 с.

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**“BOBURNOMA” INGLIZCHA TARJIMALARIDA MILLIY-MADANIY
 KONSEPTLARING IFODALANISHI VA TARJIMA MUAMMOLARI**

(J. Leyden – V. Erskin, A. S. Beverij va V. Tekston tarjimalari asosida)

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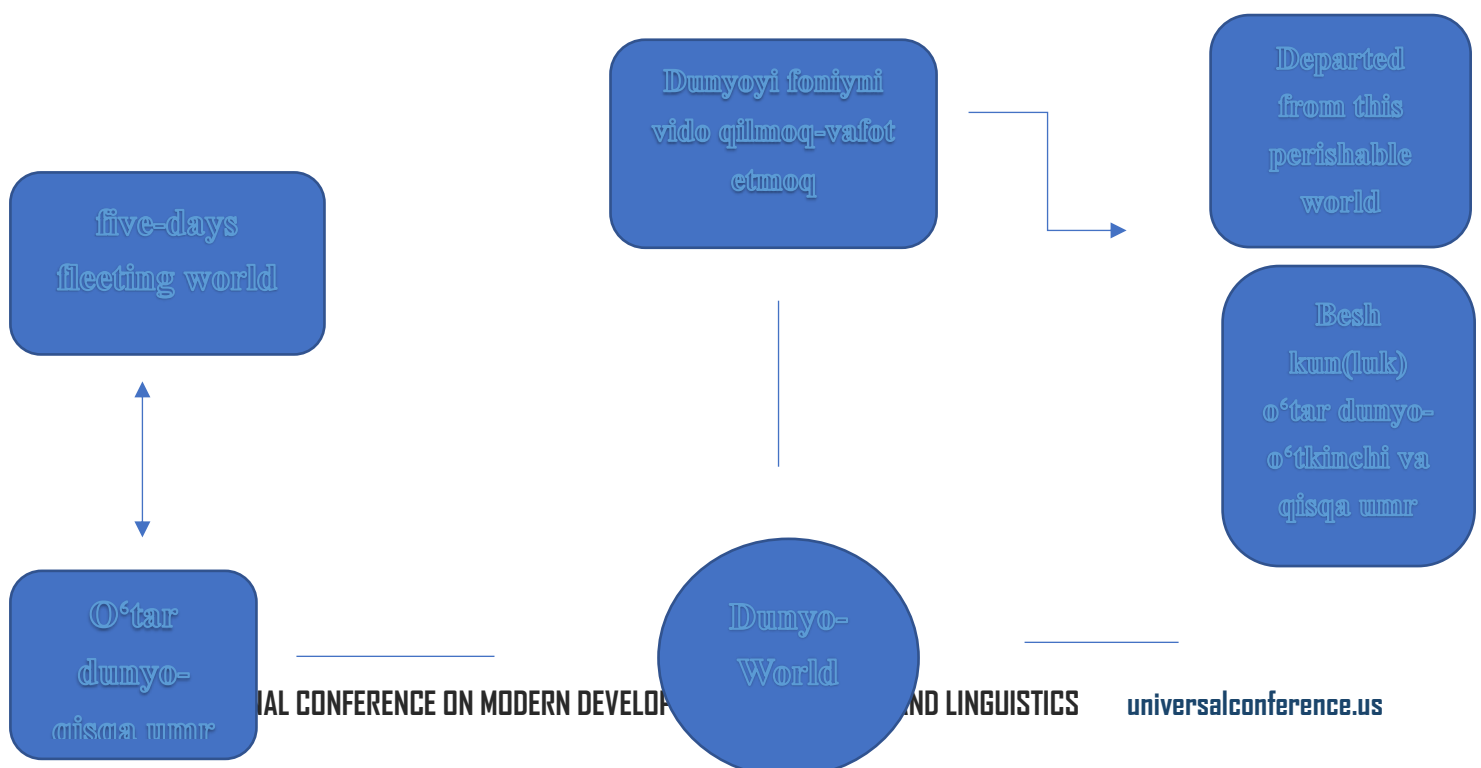
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Kirish. Zahiriddin Muhammad Bobur tomonidan yaratilgan “Boburnoma” asari o‘zbek mumtoz adabiyotining nodir namunasi bo‘lishi bilan birga, jahon tarixiy-memuar adabiyotida ham alohida o‘rin tutadi. Asarda muallifning hayoti, siyosiy faoliyati, harbiy yurishlari, davr manzarasi bilan bir qatorda, uning falsafiy qarashlari, diniy e‘tiqodi va milliy dunyoqarashi ham badiiy jihatdan yuksak saviyada ifodalangan. Ayniqsa, asar tilining boyligi, frazeologik birliklar, metaforalar, ramziy va diniy tushunchalarning keng qo‘llanilishi “Boburnoma”ni tarjima qilish jarayonini murakkablashtiradi.

“Boburnoma” ingliz tiliga bir necha bor tarjima qilingan bo‘lib, eng mashhur tarjimalar Jon Leyden va Villiam Erskin (1826), Annetta Susanna Beverij (1921) hamda Vilyer Tekston (1996) nomlari bilan bog‘liqdir. Ushbu tarjimalar nafaqat til, balki davr, tarjimonning maqsadi va ilmiy yondashuvi bilan ham farqlanadi. Shu sababli bir xil matn turli tarjimalarda turlicha semantik, uslubiy va pragmatik qiyofaga ega bo‘lgan.

Mazkur maqolada “Boburnoma” inglizcha tarjimalarida milliy-madaniy konseptlarning ifodalanishi, frazeologik birliklarning tarjima qilinishi, shuningdek, tarjima jarayonida yuzaga keladigan muammolar va ularning yechimlari atroflicha tahlil qilinadi.

Asosiy qism. “Boburnoma”dagi “Dunyo” leksik semantic maydonidagi frazeologik birliklar “Dunyoyi foniyni vido qilmoq”, “Besh kun(lik) o‘tar dunyo”, “Dunyoyi bebaqo” va “O‘tar dunyo” kabi misollar orqali quyidagi misollarda korishimiz mumkin.



“Boburnoma”dan bir misol keltiramiz: *Shohbegim va Mehr Nigorxonim va ja’mi elning ahli va ayoli asirliqqa tushub, ul zolimi badkirdorning habsida dunyoyi foniyni vido qildilar* [39]. Ushbu asiyatdagi misol birinchi inglizcha tarjima ya’ni Jon Leyden Villiam Erskin (1826)da quyidagicha beriladi

1. Shah begum and Mihr Nigar Khanum, with their whole family and attendants, were taken prisoners; and, in the prisons of that wicked miscreant, they *departed from this perishable world* [12].

T: Shohbegim va Mehr Nigorxonim hamda jami elning ahli va ayoli asirlikka tushib, u zolim badkirdor qamog’ida *hayotdan ko’z yumdilar* [34].

2. When Mubarak Shah invited Khan Mirza into Fort Victory, they were captured, together with the wives and families of all their people, by marauders of Aba-bikr Kashghari and, as captives to that ill-doing miscreant, *bade farewell to this transitory world* [77].

A: *Besh kun o’tar dunyo* uchun bir o’zi o’surg’on valine’matzodasini ko’r qildi. Yana birini o’ldirdi. Tengri qoshida osiy va xalq oldida mardud bo’lubdur [49].

1. *For the sake of the short and fleeting pomp of this vain world*, he put out the eyes of one, and murdered another of the sons of the benefactor, in whose service he had been, and by whom he had been patronized and protected; rendering himself accused of God, abhorred of men, and worthy of execration and shame till the day final retribution [31].

T: *Besh kun o’tar dunyo* uchun bir o’zi o’stirgan valine’matzodasini Sulton Mahmud mirzo o’g’lining ko’zini ko’r qildi. Boshqa birini o’ldirdi. Tangri qoshida osiy va xalq oldida yomonotliq bo’ldi [45].

2. *For the sake of this fleeting, five-days world*, he blinded one of his benefactor’s sons and murdered another. A sinner before God, reprobate to his creatures, he has earned curse and execration till the very verge of Resurrection. [50].

A: Shayboqxon Hirini olg’ondin so’ng, bu podshohlarning zoh va zodi bila yomon maosh qildi, ne yolg’uz bu jam bila, bori xaloyiq bila Rustoyi va nodida kishi, *beshtunlik o’tar dunyo* uchun mundoq yomon ot qozg’ondi. Shayboqxondin noshoista harokot va aftolekim, Hirida sodir bo’ldi, avval bukim, *chirik dunyo uchun Xadichabegimni* Shoh Mansur baxshi...ga tuturub, turluk-turluk qiyinlar qildirdi [154,155].

1. Shaibaq Khan, after taking Heri, behaved badly not only to the wives and children of its rulers but to every person soever. *For the sake of this five-day fleeting world*, he earned himself a bad name. His first improper act and deed in Heri was that *for the sake of rotten world (chirik dunya)*, he caused Khadija Begim various miseries, through letting the vile wretch Pay-master Shah Mansur get hold of her to loot [328].

T: Shayboqxon Hirotni olgandan so’ng, bu podshohlarning avlod-ajdodi bilan, nafaqat butun xaloyiq bilan yomon qildi. Qishloqi va olam ko’rmagan bu odam *beshtunlik o’tar dunyo uchun* bunday yomon ot qozondi. Shayboqxondan xunuk xatti-harakat va yaramas qiliqlar Hirotda sodir bo’ldi:

avvalo, *chirik dunyo uchun* Xadicha begimni Shoh Mansur baxshi...ga topshirib, turli azoblarga soldi [156].

2. After taking of Heri, Sheibak Khan behaved extremely ill to the children and wives of the kings; nor to them alone, he conducted himself towards everybody in a rude, unseemly, and unworthy manner, forfeiting his good name and glory for a little wretched earthly pelf. The first Sheibak Khan's misdeeds in Heri was that *for the sake of some worldly dirt*, he order Khadjeh Begum to be given up to Shah Mansur Bakshi [223].¹

Misollar, J.Leyden-V. Erskin(2008), A.S.Beverij (1921) va V.Tekston (1996)ning inglizcha tarjimalari asosida keltirilgan. Tarjima tushunarli va o'rganuvchiga sodda tarzda yetib borishi uchun frazeologik birliklarni tarjima tilida oddiy so'zlariga olib otish orqali amalga oshiriladi.

Hayotdan ko'z yumdi frazeologik birligi 2 xil tarjimada kuzatilishi mumkin. Masalan, bade farewell to this **transitory world** va bade to this **mortal world tariqasida**. Biroq **transitory world va mortal world** birliklarning o'zini ham qisqa, vaqtinchalik umr tariqasida ishlatishimiz mumkin. **For the sake of this transitory world - besh kun o'tar dunyo** ma'nosini bersa, **for the sake of this filthy world- besh kunluk o'tar dunyo**ni anglatadi.

Dunyoyi bebaqo- **this fleeting, unstable world, this ephemeral world** tariqasid keltiriladi. Ya'ni foniy, o'tib ketuvchi umr ma'nosida beriladi. O'tar dunyo qisqa umr- five-days fleeting world, filthy world birliklari orqali ifodalanadi.

Misol tariqasida asliyat tilida: First among his improper deeds in Herat was that for the sake of this filthy world he turned over Khadija Begim to Shah Mansur Bakhshi's wife for the safe keeping and let her be tormented in all sorts ways [249].

Tarjima jarayonini tahlil qilishda E. Nida tomonidan taklif etilgan formal va dinamik ekvivalentlik nazariyasi muhim ahamiyatga ega. Formal ekvivalentlik asliyat shakliga sodiqlikni nazarda tutsa, dinamik ekvivalentlik mazmun va ta'sirni saqlashga qaratilgan. Leyden-Erskin tarjimasida ko'proq erkin va izohli tarjima usuli qo'llanilgan. Beverij tarjimasi esa formal ekvivalentlikka yaqin bo'lib, asliyat mazmunini iloji boricha saqlashga intilgan. Tekston tarjimasi esa zamonaviy o'quvchiga mo'ljallangan bo'lib, dinamik ekvivalentlik asosida soddalashtirilgan.

“Boburnoma”da uchraydigan frazeologik birliklar ingliz tilida bir necha usulda tarjima qilingan:

1. **Frazeologik ekvivalent bilan tarjima**
2. **Sinonimik almashtirish orqali tarjima**
3. **Oddiy leksik birlik bilan berish**
4. **Tasviriy yoki izohli tarjima**

Masalan, “dunyoyi foniy” iborasi ingliz tilida:

- *this perishable world*
- *this mortal world*
- *this transitory world*

kabi variantlarda berilgan. Bu yerda “foniylilik” tushunchasi ingliz tilidagi *mortal, perishable, transitory* so'zlari orqali ifodalangan bo'lsa-da, ularning har biri semantik jihatdan biroz farqlanadi.

¹ Teshaboyeva. Z.Q. “Boburnoma”dagi frazeologik birliklarning o'zbekcha-ruscha-inglizcha lug'ati. Toshkent-2023.

Zamonaviy tarjimashunoslikda tarjimaning faqatgina asliyatga sodiqligi emas, balki o'quvchi uchun tushunarli bo'lishi ham muhim hisoblanadi. Shu sababli ba'zi frazeologik birliklar ingliz tilida oddiy leksik birliklar bilan almashtirilgan. Bu holat matnning badiiyligini qisman kamaytirsada, mazmunning yetib borishini ta'minlaydi. "Boburnoma" inglizcha tarjimalari tahlili shuni ko'rsatadiki, milliy-madaniy konseptlarni tarjima qilish tarjimonlardan yuqori darajadagi til bilimi, madaniyatlararo tafakkur va ijodiy yondashuvni talab qiladi. Frazeologik birliklar va diniy-falsafiy tushunchalar tarjimada turli semantik transformatsiyalarga uchragan. Har bir tarjimon o'z davri va maqsadiga mos strategiyani tanlagan. Kelajakda "Boburnoma"ning yangi tarjimalarini yaratishda milliylikni saqlagan holda, zamonaviy o'quvchi uchun qulay, izohli va ilmiy asoslangan tarjimalarni ishlab chiqish dolzarb vazifa bo'lib qoladi.

Frazeologik birliklar matnga o'zgacha jilo va mazmun beradi, tarjimonlarni nafaqat bitta so'zga balki birliklardagi ekvivalentliklarni, sinonimlarni yuqori darajada chiqarib berishga imkon beradi. Kelajakda oson va omma uchun yaroqli tarjimalarni yetkizib berish maqsadida.

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ЯЗЫКОВАЯ ВАРИАТИВНОСТЬ ФРАНЦУЗСКОГО ЯЗЫКА ВО ФРАНЦИИ И ФРАНКОФОННЫХ СТРАНАХ (С ПРИМЕРАМИ)

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Аннотация

В статье анализируется языковая вариативность французского языка во Франции и франкофонных странах. Рассматриваются конкретные примеры лексических, фонетических и дискурсивных различий, обусловленных региональными и социокультурными факторами. Особое внимание уделяется проблеме языковой нормы и ее трансформации в условиях многоцентровой франкофонии. Делается вывод о том, что вариативность является естественной формой существования французского языка.

Ключевые слова: французский язык, языковая вариативность, франкофония, региональные варианты, языковая норма, социолингвистика.

Современный французский язык функционирует в пространстве широкой географической и культурной диверсификации. Несмотря на устойчивую традицию нормативности, французский язык демонстрирует значительную степень вариативности, особенно за пределами Франции. Языковая вариативность проявляется не только в отдельных лексических единицах, но и в устойчивых моделях речевого поведения, что делает ее важным объектом социолингвистического исследования.

В социолингвистике вариативность рассматривается как системное свойство языка, отражающее его социальную природу. Любой языковой вариант формируется в конкретных условиях общения и обслуживает определенные коммуникативные потребности.

Французский язык представляет собой показательный пример соотношения централизованной нормы и региональных вариантов, сохраняющих относительную автономию.

Языковая вариативность во Франции: региональные примеры

Лексическая вариативность

Во Франции сохраняются региональные лексемы, используемые преимущественно в неформальной речи.

Примеры:

- *une chocolatine* (юго-запад Франции) — *un pain au chocolat* (стандарт);
- *une poche* (юг) — *un sac* (стандарт);
- *une clanche* (север) — *une poignée de porte*.

Эти единицы не считаются ошибочными в региональном контексте, однако в официальной коммуникации уступают общепользовательским эквивалентам.

Фонетическая вариативность

Фонетические различия часто служат маркером региональной идентичности.

Примеры:

- более отчетливое произношение конечных согласных на юге Франции;
- интонационные особенности северных регионов;
- редукция некоторых гласных в разговорной речи парижского региона.

Фонетическая вариативность редко фиксируется на письме, но активно функционирует в устной речи.

Французский язык в Канаде (Квебек)

Канадский вариант французского языка демонстрирует значительное влияние английского языка и сохранение архаичных форм.

Примеры:

- *char* (автомобиль) вместо *voiture*;
- *magasiner* (ходить по магазинам) вместо *faire du shopping*;
- *stationnement* вместо *parking*.

В синтаксисе возможны конструкции, отражающие английское влияние:

- *Je suis supposé faire ça* (калька с *to be supposed to*).

Французский язык в Африке: функциональная адаптация

Во франкофонных странах Африки французский язык часто выполняет функцию языка межэтнического общения.

Примеры:

- *prendre un taxi-moto* (Бенин, Того);
- *faire le marché* в значении повседневных покупок;
- расширенное использование глагола *faire* в различных контекстах.

Лексика адаптируется к местным реалиям, сохраняя при этом базовую структуру французского языка.

Дискурсивная вариативность

Вариативность проявляется и на уровне речевых стратегий.

Примеры:

- более экспрессивный и образный стиль в африканском французском дискурсе;

- тенденция к прямоте и эмоциональной окраске в квебекской разговорной речи;
- сдержанность и нормативность во французском официальном дискурсе метрополии.

Проблема языковой нормы

Приведенные примеры демонстрируют, что понятие нормы в современном французском языке не может рассматриваться как единое и неизменное. Норма приобретает функциональный характер и зависит от контекста употребления. Франкофонные варианты постепенно получают признание как легитимные формы существования французского языка, а не как его «отклонения».

Заключение

Языковая вариативность французского языка отражает его способность адаптироваться к различным социокультурным условиям. Примеры региональных и франкофонных вариантов подтверждают, что французский язык функционирует как полицентрическая система.

Признание вариативности способствует более глубокому пониманию динамики языка и расширяет рамки традиционного нормативного подхода.

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CONDITION OF THE CARDIOVASCULAR SYSTEM IN CHILDREN WITH CHRONIC GLOMERULONEPHRITIS ASSOCIATED WITH HYPERURICEMIA AND DISORDERS OF URIC ACID METABOLISM

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Relevance. Both nephrologists and cardiologists currently recognize that most of the known risk factors for cardiovascular diseases—such as arterial hypertension, obesity, diabetes mellitus, dyslipoproteinemia, microalbuminuria, and others—are simultaneously risk factors for the development of chronic kidney disease (CKD). The majority of prospective studies have demonstrated a positive association between serum uric acid levels and cardiovascular mortality, as well as overall mortality.

Aim of the study. To study and assess the state of the cardiovascular system in children with chronic glomerulonephritis (CGN) associated with hyperuricemia and disorders of uric acid metabolism.

Materials and Methods. The study was conducted from 2024 to 2025 in 48 children aged 6 to 18 years who were hospitalized in the nephrology department of the Khorezm Regional Multidisciplinary Children's Medical Center with a diagnosis of chronic glomerulonephritis (CGN). The study group consisted of 20 girls and 28 boys aged from 6 to 18 years. General clinical examination included genealogical (family history) analysis, obstetric history, assessment of living conditions, evaluation of past and concomitant diseases, as well as data from complete blood analysis, urinalysis, stool analysis, and biochemical blood parameters: urea, creatinine clearance calculated by the Schwartz formula, residual nitrogen, glomerular filtration rate (GFR), total protein, cholesterol, uric acid, uric acid clearance, C-reactive protein, and serum calcium. To assess the clinical and functional state of the heart, instrumental investigations were performed, including chest X-ray, electrocardiography (ECG) and phonocardiography (PCG) recorded using a six-channel electrocardiograph "CARDIOFAX ECG882-OK", and echocardiography using the "SIM-5000" device. According to indications, additional examinations were carried out, such as ultrasound examination, excretory urography, radioisotope studies, and consultations with specialized specialists (neurologist, otorhinolaryngologist), among others.

Results. Analysis of anamnesis data revealed that in the majority of children, the triggering or provoking factors for the development of CGN were inflammatory diseases (34.7%), while less frequently angina or exacerbation of chronic tonsillitis (24.6%), which occurred 2–3 weeks prior to the clinical manifestation of the disease. In

children with purine metabolism disorders, a large number of external stigmas of dysembryogenesis (up to six) and anomalies in the structure of internal organs were identified. These included “minor” cardiac malformations (valve prolapse, additional chordae), as well as structural anomalies of the kidneys and gallbladder. In 90% of cases, chronic pathology of the gastrointestinal tract was detected. Signs of myocardial metabolic disorders were observed almost as frequently, occurring in 80–82% of cases. More than half of these children were diagnosed with arterial hypotension, while one-quarter of patients showed a tendency toward arterial hypertension. The most common pathological ECG findings included left ventricular myocardial hypertrophy (71.5%), right ventricular hypertrophy (47.5%), prolonged QT interval (72.1%), decreased voltage of ECG waves (45.7%), incomplete right bundle branch block (24.6%), intraventricular conduction delay (21.4%), and extrasystoles (19.5%). Disorders of repolarization were manifested by flattening (58.4%) and inversion (48.3%) of the T wave. Analysis of echocardiographic parameters in children with different forms of CGN demonstrated that left ventricular wall thickness, as well as left ventricular myocardial mass (LVMM) and its index (LVMMI), significantly exceeded normal values in all patient groups. Comparison of patients with various forms of CGN revealed that all parameters, except posterior left ventricular wall thickness and left atrial size, differed significantly between groups. When determining the type of left ventricular hypertrophy (LVH), it was found that almost all patients with LVH (95.5%) exhibited altered left ventricular geometry (spherical remodeling), while only 4.5% retained normal geometry.

Conclusions. Our studies have established that elevated uric acid levels lead to ventricular hypertrophy, autonomic (vegetative) vascular dystonia, cardiac rhythm disturbances, arterial hypertension, and other cardiovascular pathologies in children with chronic glomerulonephritis. The identified changes in the functional state of the heart dictate the need for further research aimed at continuing the study of the mechanisms underlying pathological processes in children with CGN, as well as for the implementation of appropriate corrective and rehabilitation measures.

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EVFEMIZMLARNING KELIB CHIQISHI VA UNING VAZIFALARI

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Annotatsiya: Mazkur maqolada evfemizmlar tilning ijtimoiy-madaniy hodisasi sifatida o'rganilib, ularning kelib chiqish sabablari va asosiy vazifalari lingvistik hamda pragmatik nuqtayi nazardan tahlil qilinadi. Tadqiqotda evfemizmlarning vujudga kelishida tabu hodisasi, diniy e'tiqodlar, axloqiy va madaniy me'yorlar, psixologik ehtiyojlar hamda ijtimoiy omillarning tutgan o'rni yoritiladi. Shuningdek, evfemizmlarning nutqni yumshatish, hurmat va ehtirom ifodalash, baholovchi munosabatni aks ettirish, psixologik himoya hamda ijtimoiy munosabatlarni tartibga solish kabi asosiy vazifalari ochib beriladi. Maqolada o'zbek tilidan keltirilgan misollar asosida evfemizmlarning milliy-madaniy xususiyatlari ham ko'rsatib beriladi. Tadqiqot natijalari evfemizmlarni til va jamiyat o'rtasidagi uzviy bog'liqlikni ifodalovchi muhim lingvistik birlik sifatida baholash imkonini beradi.

Kalit so'zlar: Evfemizm, tabu, bilvosita ifoda, nutq madaniyati, baholovchi birliklar, psixologik himoya, axloqiy me'yorlar, diniy evfemizmlar, ijtimoiy nutq, pragmatika.

Til ijtimoiy hodisa sifatida jamiyatning madaniy, axloqiy va psixologik holatini o'zida aks ettiradi. Inson muloqot jarayonida har doim ham fikrini ochiq va bevosita ifodalay olmaydi, chunki ayrim tushunchalar jamiyat tomonidan noo'rin, qo'pol yoki hissiy jihatdan og'ir deb baholanadi.¹ Ana shunday vaziyatlarda evfemizmlar muhim kommunikativ vosita sifatida namoyon bo'ladi. Evfemizmlar orqali salbiy bahoga ega bo'lgan tushunchalar yumshoq, bilvosita va ijtimoiy jihatdan maqbul shaklda ifodalanadi. Evfemizmlar tilning ikkilamchi unsuri emas, balki jamiyat tafakkurining mahsulidir. Ular insoniyat tarixining eng qadimgi bosqichlaridayoq shakllanib, bugungi kungacha o'z funksional ahamiyatini saqlab kelmoqda. Ushbu maqolada

¹ **Abduazizov, A.** *Tilshunoslik nazariyasiga kirish*. Toshkent: Fan, 2010.B 12–18

evfemizmlarning **kelib chiqish sabablari, tarixiy va madaniy asoslari** hamda **asosiy vazifalari** keng yoritiladi.

Evfemizm (yunoncha *eu* — “yaxshi”, *pheme* — “gapirmoq”) nutqda qo‘pol, salbiy yoki noqulay hisoblangan so‘z va iboralar o‘rniga yumshoqroq va maqbulroq ifodalarni qo‘llash hodisasidir. Evfemizm voqelikni o‘zgartirmaydi, balki uni ifodalash shaklini yumshatadi. ²Shu sababli evfemizmlar tilning baholovchi va subyektiv qatlamiga mansub hisoblanadi. Masalan, *o‘ldi* va *vafot etdi* fe‘llari bir xil hodisani bildiradi, ammo ularning nutqdagi hissiy ta‘siri mutlaqo boshqacha. Evfemistik shakl hurmat, hamdardlik va odobni saqlashga xizmat qiladi. Demak, evfemizmlar so‘z tanlovi orqali jamiyatdagi baholash tizimini namoyon etadi.

Evfemizmlarning kelib chiqishi

Tabu hodisasi va evfemizmlar-Evfemizmlarning eng qadimgi manbai tabu tushunchasi bilan bog‘liq. Tabu — bu jamiyat tomonidan muayyan so‘z, hodisa yoki tushunchani ochiq aytishning taqiqlanishidir. Qadimgi inson tafakkurida so‘z va voqelik o‘rtasida kuchli bog‘liqlik mavjud bo‘lgan. Ya‘ni biror hodisani nomlash uni chaqiradi yoki kuchaytiradi, degan e‘tiqod mavjud edi. Shu sababli o‘lim, og‘ir kasalliklar, falokatlar, yovuz kuchlar va baxtsizliklar haqida bevosita gapirishdan qochilgan. Natijada bu tushunchalar bilvosita va ramziy ifodalar orqali bayon etilgan. Bu jarayon evfemizmlarning dastlabki shakllarini yuzaga keltirgan. O‘zbek xalq og‘zaki ijodida va kundalik nutqida bunday holat aniq ko‘zga tashlanadi. Marhum haqida *o‘ldi* demasdan, *olamdan o‘tdi, rahmatiga yetdi, Allohning huzuriga ketdi* deyish qadimdan odob me‘yori sifatida shakllangan. Bu holat evfemizmlarning tabu bilan uzviy bog‘liqligini ko‘rsatadi.

Diniy e‘tiqodlar ta‘siri- Evfemizmlarning rivojlanishida diniy dunyoqarash muhim o‘rin tutadi. Islom madaniyatida inson hayoti va o‘limi muqaddas tushuncha sifatida qaraladi. Shu sababli bu mavzularni bepisand yoki qo‘pol tarzda ifodalash axloqiy jihatdan nomaqbul hisoblanadi. ³Diniy evfemizmlar orqali inson o‘limga, taqdirga va ilohiy kuchga bo‘lgan munosabatini ifodalaydi. Bu evfemizmlar nafaqat tabu, balki diniy axloqiy me‘yorlar natijasida yuzaga kelgan. Natijada evfemizmlar jamiyatning ma‘naviy qadriyatlarini til orqali ifodalovchi vositaga aylangan.

² Yo‘ldoshev, 2016, . O‘zbek tilida tabu va evfemizmlar munosabati // *Filologiya masalalari*. – 2020. – №2. 41–47-b.; Rahmonov, 2018, *O‘zbek nutqida bilvosita ifoda vositalari*. Toshkent: Akademyashr, 55–61-b

³ **Qosimov, B.** *Nutq madaniyati asoslari*. Toshkent: O‘qituvchi, 2015. 73–76b.

Axloqiy va madaniy me'yorlar: Jamiyat rivojlanishi bilan tabii tushunchalarining bir qismi zaiflashgan bo'lsa-da, axloqiy cheklolar saqlanib qolgan. Insonning yoshi, sog'ligi, jismoniy holati, moddiy ahvoli va ijtimoiy mavqei bilan bog'liq tushunchalarni ochiq aytish ko'pincha ranjitish yoki kamsitishga olib keladi. Masalan, *qari* so'zi bevosita aytilganda salbiy baho yuklashi mumkin. Shu bois *yoshi ulug'* evfemizmi qo'llaniladi. *Nogiron* o'rniga *imkoniyati cheklangan*, *kambag'al* o'rniga *moddiy ahvoli og'ir* deyish axloqiy ehtiyoj natijasida yuzaga kelgan evfemizmlardir.

Psixologik omillar: Evfemizmlar inson ruhiyatini himoya qilish vazifasini ham bajaradi. Og'ir yoki fojeali ma'lumotni ochiq aytish suhbatdoshda kuchli salbiy emotsiyalarni keltirib chiqarishi mumkin. Shu sababli evfemistik ifodalar orqali nutqiy zarba yumshatiladi. Masalan, tibbiy nutqda *o'ta og'ir tashxis* o'rniga *ahvoli barqaror emas*, *og'ir holatda* kabi evfemizmlar qo'llaniladi. ⁴Bu holat evfemizmlarning psixologik ehtiyojdan kelib chiqqanini ko'rsatadi.

Ijtimoiy va siyosiy omillar: Zamonaviy jamiyatda evfemizmlar ijtimoiy va siyosiy nutqda ham faol qo'llaniladi. Ayrim muammolarni ochiq va keskin nomlash ijtimoiy norozilik yoki salbiy munosabatni kuchaytirishi mumkin. Shu sababli rasmiy nutqda evfemistik ifodalar keng tarqalgan. Masalan, *ishdan bo'shatish* o'rniga *shtat qisqartirilishi*, *iqtisodiy inqiroz* o'rniga *vaqtinchalik qiyinchiliklar* kabi ifodalar ijtimoiy-siyosiy ehtiyoj natijasida yuzaga kelgan.

Evfemizmlarning vazifalari

Evfemizmlar til tizimida muhim kommunikativ vazifalarni bajaradi. Ular nutqiy muhitni boshqarish va muloqotni samarali tashkil etish vositasi hisoblanadi.

Birinchidan, evfemizmlar **yumshatish vazifasini** bajaradi. Salbiy yoki qo'pol bahoga ega bo'lgan tushunchalarni evfemistik shaklda ifodalash orqali nutqdagi keskinlik kamaytiriladi. Masalan, *xato* o'rniga *kamchilik*, *yomon* o'rniga *yaxshi emas* deyish bahoni yumshatadi.

Ikkinchidan, evfemizmlar **axloqiy va madaniy me'yorlarni saqlash vazifasini** bajaradi. Jamiyatda noo'rin yoki uyatli hisoblangan mavzularni bilvosita ifodalash orqali nutq odob-axloq qoidalariga moslashtiriladi. O'zbek nutq madaniyatida bilvositalik va hurmat ustuvor bo'lgani sababli evfemizmlar keng qo'llaniladi.

Uchinchidan, evfemizmlar **psixologik himoya vazifasini** bajaradi. Og'ir yoki fojeali xabarni yumshoq shaklda yetkazish suhbatdoshning hissiy holatini asrashga xizmat

⁴ **Karimova, D.** Evfemizmlarning ijtimoiy-pragmatik vazifalari // *Zamonaviy tilshunoslik muammolari*. – Toshkent, 2021. – B. 112–118.

qiladi. Ayniqsa, tibbiy, ijtimoiy va oilaviy mavzularda evfemizmlar muhim rol o'ynaydi.

To'rtinchidan, evfemizmlar **hurmat va ehtirom ifodalash vazifasini** bajaradi. O'lim, yosh, kasallik kabi mavzularda evfemistik ifodalar so'zlovchining munosabatini va bahosini aks ettiradi. Bu jihat evfemizmlarning baholovchi xarakterini ko'rsatadi.

Beshinchidan, evfemizmlar **ijtimoiy munosabatlarni tartibga solish vazifasini** bajaradi. Ular orqali kamsitish, tahqirlash yoki keskin qarama-qarshiliklarning oldi olinadi va ijtimoiy muvozanat saqlanadi.

Xulosa

Evfemizmlar tilning tasodifiy hodisasi emas, balki jamiyat tafakkurining bevosita mahsulidir. Ularning kelib chiqishi tabu, diniy e'tiqodlar, axloqiy me'yorlar, psixologik ehtiyojlar va ijtimoiy-siyosiy omillar bilan bog'liq. Evfemizmlarning vazifalari esa nutqni yumshatish, hurmat ifodalash, psixologik himoya va ijtimoiy munosabatlarni boshqarishga qaratilgan. Shu sababli evfemizmlarni o'rganish til va jamiyat o'rtasidagi murakkab aloqalarni chuqur anglash imkonini beradi.

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«НАУЧНО-ПЕДАГОГИЧЕСКИЕ ОСНОВЫ ЭКОЛОГИЧЕСКОГО ВОСПИТАНИЯ ДЕТЕЙ ДОШКОЛЬНОГО ВОЗРАСТА»

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Аннотация

В данной статье рассматриваются теоретические и практические аспекты формирования экологического воспитания детей дошкольного возраста, а также анализируются с научно-педагогической точки зрения содержание, цели и задачи экологического воспитания, формы и методы его реализации. Также обосновывается роль воспитателя в формировании у детей осознанного отношения к природе, важность игровых занятий, наблюдений и экспериментальных упражнений. В статье представлены выводы и практические рекомендации по развитию экологической культуры у детей дошкольного возраста.

***Ключевые слова:** Экологическое образование/ экологическая культура/, дошкольное образование/, охрана природы/, экологическая осведомленность/, педагог/, развитие ребенка/, наблюдательная деятельность/, экологическое образование/, окружающая среда.*

Annotation

This article analyzes the scientific and pedagogical foundations of environmental education for children in preschool educational institutions. The content, goals, and objectives of environmental education, as well as its implementation methods and forms, are examined from both theoretical and practical perspectives. The role of educators, game-based learning, observation, and experimental activities in shaping children's conscious attitudes toward nature is substantiated. The article also presents conclusions and practical recommendations for developing environmental culture in preschool children.

***Keywords:** Environmental education/, environmental culture/, preschool education/, environmental awareness/, nature protection/, environment/, child development/, pedagogical process/, observation activities/, ecological learning.*

В условиях современной глобализации экологические проблемы являются одними из самых насущных вопросов, стоящих перед человечеством. Истощение природных ресурсов и нарушение экологического баланса требуют от членов общества экологической грамотности и ответственности. Поэтому экологическое образование считается важной составляющей системы непрерывного образования. Дошкольное образование — важный этап в формировании ребенка как личности, именно в этот период формируется его отношение к природе, моральные и эстетические взгляды. Следовательно, эффективная организация экологического образования в дошкольных образовательных учреждениях имеет большое значение для повышения экологической культуры будущих поколений.

Экологическое образование — это педагогический процесс, направленный на формирование у человека сознательного, ответственного и бережного отношения к природе. В научных источниках экологическое образование интерпретируется как целостное единство экологических знаний, экологического сознания, экологического мышления и экологического поведения. Главная задача экологического образования в дошкольном возрасте — формирование у детей начальных представлений о любви к природе, ее сохранении и защите.

С педагогической точки зрения экологическое образование основывается на принципах личностно-ориентированного образования. В этом процессе важно учитывать возраст и психологические особенности ребенка, его интересы и познавательные потребности. Особенно для детей дошкольного возраста эффективными являются непосредственное наблюдение, тактильные ощущения и изучение природных явлений на собственном опыте.

Содержание экологического воспитания в дошкольных образовательных организациях включает в себя не только предоставление детям самых базовых знаний о природе, но и формирование у них позитивного отношения к природе. Это содержание реализуется в следующих областях:

- формирование элементарных понятий о живой и неживой природе;
- воспитание любви и заботы о растительном и животном мире;
- наблюдение и объяснение сезонных изменений в природе;
- развитие простых трудовых навыков, связанных с охраной природы.

Это содержание последовательно реализуется в процессе повседневной деятельности детей, игр, занятий и прогулок.

Формы и методы реализации экологического воспитания. Экологическое воспитание в дошкольных образовательных организациях организуется в различных формах и методах. Наиболее эффективными формами являются следующие:

- ❖ Наблюдения – позволяют детям непосредственно воспринимать природные явления;
- ❖ Дидактические и сюжетно-ролевые игры – помогают усваивать экологические понятия в интересной и легкой форме;
- ❖ Эксперименты и практические упражнения – развивают понимание причинно-следственных связей;
- ❖ Трудовая деятельность – формирует чувство ответственности через уход за растениями, полив цветов;
- ❖ Беседы и рассказы – способствуют укреплению экологических знаний детей.

Эти методы весьма эффективны, если используются в соответствии с возрастом детей, шаг за шагом.

Важную роль в успешной реализации экологического воспитания играют личный пример и педагогические навыки воспитателя. Воспитатель должен создать среду, которая прививает детям любовь к природе и направляет их к экологически правильному поведению. Речь, отношение и повседневная деятельность воспитателя служат прямым примером для детей. Кроме того, воспитатель должен постоянно продолжать экологическое воспитание в сотрудничестве с родителями. Это обеспечивает непрерывность экологического воспитания детей.

В заключение, обеспечение экологического образования детей в дошкольных образовательных организациях является одним из важнейших и актуальных вопросов с научно-педагогической точки зрения. Экологические понятия и навыки, сформированные в дошкольном возрасте, служат прочной основой для развития ребенка как экологически культурной личности на последующих этапах обучения. Для эффективной организации экологического образования большое

значение имеют педагогический подход воспитателя, правильный выбор форм и методов обучения, а также непрерывность образовательного процесса. Описанные в данной статье научно-педагогические основы способствуют совершенствованию экологического образования в дошкольной образовательной практике.

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OCCASIONAL TRANSFORMATIONS OF PROVERBIAL PHRASEOLOGISMS IN ENGLISH AND UZBEK LITERARY TEXTS

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Abstract

This paper examines the occasional transformations of proverbial phraseologisms in English and Uzbek literary texts from a comparative linguistic perspective. In contemporary linguistics, proverbial phraseologisms are no longer regarded as fixed or “frozen” units of language; instead, they are viewed as dynamic and flexible expressions that may undergo semantic and structural modification in a specific literary context. The study situates proverbial phraseologisms at the intersection of phraseology and paremiology, highlighting their cultural, cognitive, and stylistic value. The research identifies the principal mechanisms of occasional transformation, including extension, ellipsis, substitution, contamination, and convergence, and analyzes their functions in selected works of English literature (Amy Tan, Jack London, Theodore Dreiser) and Uzbek literature (Abdulla Qahhor, Shuhrat). The findings demonstrate that, despite differences in cultural imagery and national mentality, both languages employ similar transformation strategies, with extension emerging as the most productive method. Occasional transformations do not distort traditional proverbs; rather, they revitalize collective folk wisdom and adapt it to modern social realities and individual artistic expression.

Keywords

proverbial phraseologism; occasional transformation; anti-proverb; paremiology; phraseology; comparative linguistics; literary discourse

INTRODUCTION

The study of phraseological units occupies a central place in modern linguistics, particularly within cognitive, cultural, and stylistic approaches. Among these units, proverbial phraseologisms represent a unique linguistic phenomenon, as they combine figurative meaning with traditional wisdom accumulated through generations. Proverbs have long been regarded as stable expressions reflecting the worldview, moral values, and historical experience of a nation (Mieder, 2004). However, literary discourse demonstrates that such units are frequently modified by authors for expressive and pragmatic purposes.

In recent decades, scholars have increasingly focused on the phenomenon of occasionalism, which refers to the context-dependent, author-specific transformation of established language units (Moon, 1998). Within literary texts, these transformations give rise to anti-proverbs, ironic reinterpretations, or structurally altered forms that preserve recognizability while acquiring new meanings. This study aims to analyze how English and Uzbek writers employ occasional transformations of proverbial phraseologisms and to identify both universal and culture-specific features of this process.

Theoretical Background

Proverbial phraseologisms occupy an intermediate position between phraseology and paremiology. While phraseology focuses on the structural and semantic properties of fixed expressions, paremiology examines proverbs as minimal units of collective folk wisdom (Dobrovol'skij & Piirainen, 2005). Proverbial phraseologisms differ from purely idiomatic expressions in that they retain didactic and evaluative functions while allowing limited grammatical and lexical variation.

From a cognitive perspective, proverbs are conceptual metaphors that structure human experience (Gibbs, 1994). Their occasional transformation in literary texts reflects the author's intention to reinterpret traditional knowledge in light of contemporary social, psychological, or cultural realities.

Types of Occasional Transformation

The analysis identifies several major types of occasional transformation:

Extension – the addition of new lexical components to a traditional proverb in order to intensify emotional or stylistic effect.

Ellipsis – the omission of certain elements, relying on the reader's cultural competence to reconstruct the original meaning.

Substitution – the replacement of one or more components to adapt the proverb to a specific character or situation.

Contamination – the blending of two different proverbs into a single hybrid unit.

Convergence – the simultaneous use of several transformation techniques within one expression.

Among these, extension proves to be the most productive in both English and Uzbek literary texts.

Comparative Literary Analysis

In English literature, occasional transformations of proverbial phraseologisms are widely used to convey themes of individualism, social mobility, and cultural conflict. For instance, in *The Joy Luck Club*, Amy Tan modifies traditional proverbial expressions to illustrate the tension between inherited cultural values and modern

American identity (Tan, 1989). Jack London's *Martin Eden* employs ellipsis and individualization to emphasize intellectual isolation and personal struggle (London, 1909). Similarly, Theodore Dreiser's *Sister Carrie* demonstrates how substitution and extension reflect materialistic aspirations and social inequality (Dreiser, 1900).

In Uzbek literature, authors such as Abdulla Qahhor and Shuhrat actively transform traditional proverbs to enhance satire and social criticism. Qahhor's works reveal how expanded proverbial expressions intensify irony and expose moral contradictions within society (Qahhor, 1987). Shuhrat's substitutions often increase emotional impact and emphasize the vulnerability of specific characters, particularly women.

Despite cultural differences, both literary traditions reveal a shared tendency to reinterpret traditional wisdom through occasional transformation.

Conclusion

The comparative analysis demonstrates that occasional transformations of proverbial phraseologisms in English and Uzbek literary texts are governed by similar linguistic mechanisms, though their functional orientation is shaped by national and cultural factors. These transformations should not be regarded as violations of proverbial norms; rather, they represent a sophisticated stylistic device that enables authors to reconcile collective folk wisdom with individual artistic vision. As a result, proverbial phraseologisms remain a productive and relevant component of modern literary discourse.

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LEADING WITH EMPATHY: THE FEMININE DIMENSION OF LEADERSHIP IN EDUCATION

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Annotation: This paper investigates the transformative role of empathy and emotional intelligence in educational leadership, focusing on the feminine dimension of management practices. In many post-Soviet educational systems, including Uzbekistan, leadership has long been defined through hierarchical and authoritarian traditions that prioritize control and discipline. However, a growing recognition of empathy, collaboration, and relationship-centered management highlights an alternative paradigm that redefines the essence of effective leadership. This study emphasizes how feminine leadership attributes such as active listening, inclusivity, and emotional awareness can enhance organizational culture, teacher motivation, and student engagement. It also examines how empathetic leadership practices contribute to building trust and innovation in educational settings.

Keywords: empathy, feminine leadership, emotional intelligence, educational management, gender and leadership, Uzbekistan

Leadership in education increasingly demands qualities that go beyond administrative authority and procedural control. As educational institutions evolve into complex, human-centered systems, leadership must embody emotional intelligence and empathy to navigate social, cultural, and psychological dynamics effectively. In the Uzbek educational context, leadership has historically been associated with directive and masculine traits, such as decisiveness, dominance, and hierarchy. Yet, modern research and practice suggest that empathy and emotional understanding - qualities often categorized as feminine - represent essential competencies for sustainable organizational success.

Empathetic leadership fosters a sense of belonging, psychological safety, and open communication within schools and universities. It transforms traditional power relations into collaborative partnerships and prioritizes the emotional well-being of both educators and learners. By exploring the feminine dimension of leadership, this study contributes to ongoing discussions about how empathy-driven practices can strengthen institutional trust and performance in education.

The term "feminine leadership" refers not to biological gender, but to a leadership orientation emphasizing relational awareness, care, and mutual respect. Feminine leadership is grounded in **transformational** and **servant leadership theories**, which focus on motivating others, fostering collaboration, and developing human potential (Eagly & Carli, 2007). In contrast to traditional hierarchical models, it promotes inclusivity, empowerment, and collective responsibility.

According to Goleman (1995), emotional intelligence comprising self-awareness, empathy, motivation, and social skills constitutes the foundation of effective leadership. Within educational institutions, emotionally intelligent leaders can better understand the needs of teachers and students, mediate conflicts, and build a culture of psychological safety. This relational competence allows

leaders to shift from control-based to trust-based management, thereby stimulating creativity and long-term commitment among staff.

In post-Soviet contexts such as Uzbekistan, where leadership has historically been formalistic and rigid, integrating feminine leadership traits can serve as a catalyst for cultural and organizational renewal. Women leaders, in particular, often demonstrate adaptive and inclusive leadership practices that emphasize dialogue, collaboration, and mutual respect.

Empathy represents a cognitive and emotional capacity to understand and share the perspectives of others. In educational leadership, empathy enhances both individual and collective outcomes. It allows administrators to interpret the emotional climates of their institutions and to make decisions that are ethically grounded and socially responsive.

Empathy in leadership:

- Encourages open communication and transparency;
- Reduces professional burnout among teachers;
- Builds mutual trust between management and staff;
- Promotes innovation through psychological safety and inclusivity.

Research by Noddings (2013) demonstrates that caring relationships are fundamental to moral and effective education. Similarly, Kock (2021) finds a positive correlation between empathetic leadership and employee engagement across academic institutions. In this regard, empathy becomes a form of organizational intelligence not only a personal virtue but also a strategic management tool. Comparative analyses of male and female leadership in education suggest that women leaders tend to employ transformational approaches, focusing on communication, consensus-building, and empowerment. Studies conducted in Central Asia (Akbarova, 2022) indicate that female administrators frequently exhibit stronger relational awareness, leading to higher staff morale and institutional trust. Conversely, male leaders often rely on transactional strategies emphasizing rules, procedures, and efficiency.

These differences, however, should not be interpreted as fixed or biological. Rather, they highlight diverse leadership orientations that can complement each other. When empathy and emotional intelligence are integrated into leadership training for both men and women, institutions achieve more inclusive and sustainable outcomes. Thus, cultivating empathy should be seen as a universal leadership competency rather than a gendered attribute.

In Uzbekistan, educational reform efforts increasingly emphasize innovation, inclusion, and gender equality. However, leadership culture in many schools and universities remains predominantly hierarchical. Decision-making processes are often centralized, leaving limited space for participatory dialogue. Teachers frequently report that their voices are not adequately considered in administrative decisions, which can reduce motivation and institutional trust.

Despite these challenges, progress is visible. Several higher education institutions such as Tashkent State Pedagogical University and Samarkand State University have begun implementing leadership development programs that incorporate emotional intelligence, communication ethics, and gender sensitivity. These initiatives mark an important step toward human-centered educational governance.

To sustain such progress, systemic measures are needed:

1. Establishing **leadership training modules** that integrate emotional intelligence and empathy.
2. Encouraging **mentorship networks** among women administrators.

3. Promoting **research and dialogue** on gender-inclusive leadership within academic policy-making.

Exploring empathy as a leadership strategy offers both theoretical and practical implications. From a research standpoint, it enriches leadership theory by integrating cultural and gender perspectives into existing models. From a practical viewpoint, it helps reimagine how educational institutions in Uzbekistan can build trust, collaboration, and innovation.

For a dissertation-oriented inquiry, the study could investigate:

- How empathetic leadership influences teacher retention and satisfaction;
- The impact of emotional intelligence on organizational resilience;
- Gendered patterns of leadership effectiveness in educational management.

Such inquiry would contribute to **organizational improvement** by providing evidence-based frameworks for leadership development. It would also promote an understanding of how empathy-based leadership can reconcile administrative efficiency with human well-being a crucial balance for modern education systems.

Empathy represents a transformative force in educational leadership, challenging outdated notions of authority and redefining what it means to lead effectively. The feminine dimension of leadership rooted in care, communication, and emotional intelligence does not weaken authority; it humanizes it. In contexts like Uzbekistan, where leadership remains strongly hierarchical, integrating empathy-based practices can foster more collaborative, innovative, and inclusive educational cultures.

Ultimately, leadership with empathy is not a matter of gender but of vision. It is about leading not only with the mind but also with the heart cultivating trust, inspiring growth, and shaping education that is as humane as it is effective.

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- 6.

THE QASIDA GENRE IN ARABIC AND UZBEK LITERATURE: A COMPARATIVE STUDY OF SIMILARITIES

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The qasida is one of the oldest and most influential poetic genres in Eastern literature, particularly in Arabic and later in Persian and Turkic literary traditions, including Uzbek literature. Originating in pre-Islamic Arabia, the qasida developed as a sophisticated poetic form that served various social, political, and aesthetic purposes. This article aims to examine the qasida genre in both Arabic and Uzbek literature, focusing on its origins, structural features, thematic scope, and artistic functions. Through a comparative analysis, the study highlights the shared characteristics of the qasida in these two literary traditions and explains how Arabic classical poetry significantly influenced the formation and development of the qasida in Uzbek literature. The article also emphasizes the role of the qasida as a medium of praise, moral reflection, and cultural expression.

Keywords: Qasida, Arabic literature, Uzbek literature, classical poetry, comparative literature, genre studies

INTRODUCTION

Classical Eastern literature is characterized by a rich system of poetic genres, among which the qasida occupies a special place. The qasida is not merely a poetic form but also a cultural phenomenon that reflects social values, ethical ideals, and historical realities. It first appeared in Arabic literature during the pre-Islamic (Jahiliyyah) period and later spread to Persian and Turkic literary traditions, including Uzbek literature.

The influence of Arabic literature on Uzbek classical poetry is undeniable, particularly through Islamic culture, education, and literary transmission. As a result, many poetic genres, including the qasida, were adopted and creatively reinterpreted by Uzbek poets. Despite differences in language, historical context, and local traditions, the qasida in Arabic and Uzbek literature shares many common features in structure, themes, and artistic purpose.

This article seeks to explore these similarities through a comparative approach. By analyzing the origins, compositional structure, thematic content, and social functions

of the qasida in both traditions, the study aims to demonstrate the continuity and adaptability of this classical genre.

The Origin and Development of the Qasida in Arabic Literature

The qasida originated in pre-Islamic Arabic society as a long, mono-rhymed poem composed in classical Arabic. It was traditionally recited orally and played a significant role in tribal life. Poets were regarded as spokesmen of their tribes, and qasidas were used to praise one's own tribe, criticize enemies, commemorate events, and express personal emotions.

A classical Arabic qasida usually consists of three main parts:

1. Nasib (amatory prelude) – a nostalgic introduction in which the poet recalls lost love or abandoned campsites.
2. Rahil (journey section) – a description of travel, desert life, camels, or nature.
3. Madih (praise section) – the central part of the poem, devoted to praising a patron, tribe, or ruler.

This tripartite structure became a canonical model in Arabic poetry and influenced later literary traditions. Famous pre-Islamic qasidas, such as the “Mu‘allaqat”, exemplify the artistic perfection of this genre. Poets like Imru’ al-Qays, Antara ibn Shaddad, and Zuhayr ibn Abi Sulma elevated the qasida to a high artistic level.

With the advent of Islam, the thematic scope of the qasida expanded. In the Umayyad and Abbasid periods, qasidas were composed not only for tribal praise but also for religious devotion, philosophical reflection, satire, and political commentary. Poets such as Al-Farazdaq, Jarir, and Al-Mutanabbi played a crucial role in shaping the classical Arabic qasida.

The Introduction of the Qasida into Uzbek Literature

The qasida entered Uzbek literature primarily through Persian-Arab cultural and literary influence during the Islamic Golden Age. Uzbek classical literature developed within the broader context of Turkic-Islamic civilization, where Arabic was the language of religion and science, and Persian served as a major literary medium.

Uzbek poets adopted the qasida form through Persian models, which themselves were heavily influenced by Arabic poetry. Over time, the qasida became an important genre in Turkic literature, including Chagatai (Old Uzbek) literature.

Prominent Uzbek poets such as Alisher Navoi, Lutfiy, Sakkokiy, and later Bobur, composed qasidas in which they praised rulers, expressed moral and philosophical ideas, and demonstrated their poetic mastery. Although the Uzbek qasida did not always strictly follow the Arabic tripartite structure, it preserved the essential characteristics of the genre.

The qasida in Uzbek literature was often associated with court poetry. Poets used it to gain patronage, express loyalty to rulers, and convey ethical advice. At the same time, Uzbek qasidas frequently included Sufi ideas, reflecting the strong influence of Islamic mysticism on Central Asian literature.

Structural Similarities Between Arabic and Uzbek Qasidas

One of the most striking similarities between Arabic and Uzbek qasidas is their “formal structure”. Both traditions favor long poems written in a single meter and a single rhyme scheme throughout the entire composition. This monorhyme system requires a high level of poetic skill and demonstrates the poet’s mastery of language.

In both Arabic and Uzbek qasidas:

- The poem is usually long and elaborate.
- A single rhyme is maintained from beginning to end.
- Classical poetic meters are strictly observed.

Although Uzbek poets sometimes adapted the structure to suit local tastes, the general principle of unity in form remained unchanged. Like their Arabic counterparts, Uzbek qasidas often begin with an introductory section before moving on to the main theme, usually praise or moral reflection.

Thematic Parallels in Arabic and Uzbek Qasidas

Thematically, Arabic and Uzbek qasidas share several common elements:

1. Praise (Madih)

Praise is the central theme of the qasida in both traditions. In Arabic literature, poets praised tribal leaders, caliphs, and patrons. Similarly, Uzbek poets composed qasidas in honor of kings, governors, and influential figures.

The language of praise in both traditions is highly elevated, using metaphors, hyperbole, and symbolic imagery. Rulers are often compared to the sun, lions, or legendary heroes, emphasizing their power, justice, and generosity.

2. Moral and Didactic Elements

Many qasidas in both Arabic and Uzbek literature contain moral advice and ethical reflections. Poets use the genre to discuss virtues such as justice, generosity, wisdom, and humility. This didactic function reflects the close relationship between literature and social values in traditional Eastern societies.

3. Religious and Philosophical Themes

With the spread of Islam, religious themes became prominent in qasida poetry. Arabic qasidas praising the Prophet Muhammad (*qasidat al-madiah al-nabawi*) influenced similar works in Uzbek literature. Uzbek poets often incorporated Islamic teachings, Qur’anic references, and Sufi philosophy into their qasidas.

Artistic Devices and Language

Both Arabic and Uzbek qasidas make extensive use of classical rhetorical devices, such as:

- Metaphor and simile
- Hyperbole
- Symbolism
- Allusion

In Arabic poetry, the richness of vocabulary and intricate imagery are key features of the qasida. Uzbek poets, writing in a Turkic language enriched with Arabic and Persian loanwords, adopted similar stylistic techniques.

The elevated and formal language of the qasida in both traditions distinguishes it from other poetic genres such as the ghazal. The qasida is often more solemn and grand in tone, reflecting its social and ceremonial functions.

The Social and Cultural Function of the Qasida

In both Arabic and Uzbek societies, the qasida served important social functions. It was a means of preserving historical memory, reinforcing social hierarchies, and promoting cultural ideals.

Arabic qasidas documented tribal conflicts, political events, and personal achievements. Uzbek qasidas played a similar role in recording historical realities of courts and dynasties. In both cases, poetry functioned as a form of cultural documentation.

Moreover, the qasida strengthened the relationship between poets and patrons. This patronage system encouraged the development of high literary standards and ensured the survival of classical poetic traditions.

Differences Despite Similarities

Despite many similarities, it is important to note certain differences. Arabic qasidas are more closely tied to desert life and tribal culture, especially in their early stages. Uzbek qasidas, on the other hand, reflect settled urban culture, court life, and Sufi spirituality.

Additionally, while Arabic qasidas often strictly follow the traditional tripartite structure, Uzbek poets were more flexible in adapting the form.

Conclusion

The qasida genre represents a shared literary heritage between Arabic and Uzbek literature. Originating in pre-Islamic Arabia, the qasida was transmitted across cultures and languages, becoming an integral part of Uzbek classical poetry. Despite differences in historical and cultural contexts, the qasida in both traditions exhibits remarkable similarities in structure, themes, artistic devices, and social function.

The comparative analysis demonstrates that Uzbek poets did not merely imitate Arabic models but creatively adapted them to their own cultural environment. As a result, the qasida became a powerful medium for artistic expression, moral reflection, and cultural continuity.

The study of the qasida in Arabic and Uzbek literature not only deepens our understanding of classical poetry but also highlights the interconnectedness of Eastern literary traditions.

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INGLIZ VA O‘ZBEK TILLARIDA METAFORALARNING KOGNITIV XUSUSIYATLARI

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Annotatsiya

Ushbu maqolada ingliz va o‘zbek tillarida metaforaning kognitiv xususiyatlari qiyosiy jihatdan tahlil qilinadi. Metafora zamonaviy kognitiv tilshunoslik nuqtayi nazaridan inson tafakkuri, bilish jarayonlari va konseptual tizim bilan uzviy bog‘liq hodisa sifatida yoritiladi. Tadqiqot jarayonida metaforaning konseptual mohiyati, uning milliy-madaniy asoslari hamda ingliz va o‘zbek tillarida namoyon bo‘lishidagi o‘xshash va farqli jihatlar ko‘rsatib beriladi. Maqola natijalari metaforaning til va tafakkur o‘rtasidagi bog‘liqligini chuqurroq anglash, shuningdek, tillararo qiyosiy tadqiqotlar uchun nazariy asos bo‘lib xizmat qiladi.

Kalit so‘zlar: metafora, kognitiv tilshunoslik, konseptual metafora, ingliz tili, o‘zbek tili, tafakkur, milliy madaniyat.

KIRISH

Zamonaviy tilshunoslikda metafora faqatgina badiiy bezak vositasi sifatida emas, balki inson tafakkuri va bilish jarayonlarining muhim mexanizmi sifatida ham o‘rganilmoqda. Ayniqsa, kognitiv tilshunoslik yo‘nalishida metafora insonning dunyoni idrok etishi, tushunchalarni shakllantirishi va abstrakt hodisalarni anglashida asosiy vositalardan biri sifatida qaraladi. Ingliz va o‘zbek tillarida metaforalarning qo‘llanishi milliy tafakkur, madaniyat va mentalitet bilan chambarchas bog‘liq bo‘lib, ularni qiyosiy-kognitiv jihatdan o‘rganish muhim ilmiy ahamiyatga ega. Ushbu maqolada ingliz va o‘zbek tillarida metaforaning kognitiv xususiyatlari, ularning o‘xshash va farqli jihatlari tahlil qilinadi.

Metafora va kognitiv tilshunoslik

Kognitiv tilshunoslik metaforani til birliklari doirasidan tashqariga olib chiqib, uni inson ongidagi konseptual tizimning bir qismi sifatida talqin qiladi. J. Lakoff va M. Jonson tomonidan ilgari surilgan konseptual metafora nazariyasiga ko‘ra, metafora — bu bir tushuncha sohasini ikkinchi tushuncha sohasi orqali anglash jarayonidir. Bu jarayonda manba soha (source domain) va nishon soha (target domain) o‘rtasida kognitiv ko‘chirish yuz beradi. Metafora orqali inson murakkab va mavhum tushunchalarni kundalik tajribaga asoslangan aniq obrazlar orqali tushunadi.

Metaforaning kognitiv xususiyatlari

Metaforaning asosiy kognitiv xususiyatlaridan biri uning konseptual xarakterga egaligidir. Metafora faqat til hodisasi bo‘lib qolmasdan, inson ongida mavjud bo‘lgan

konseptlar tizimini shakllantiruvchi va tartibga soluvchi mexanizm sifatida namoyon bo‘ladi. Inson atrof-muhitni idrok etar ekan, o‘z tajribasiga tayanib, yangi va mavhum tushunchalarni allaqachon tanish bo‘lgan obrazlar orqali anglaydi. Ana shu jarayonda metafora muhim bilish vositasi vazifasini bajaradi. Metafora orqali inson murakkab tushunchalarni soddalashtiradi, ularni tizimlashtiradi va ma’lum baho beradi. Masalan, abstrakt tushunchalar — vaqt, hayot, sevgi, bilim kabi hodisalar metaforalar yordamida aniq va tasavvurga yaqin shaklda namoyon bo‘ladi. Shu sababli metafora kognitiv jarayonlarning ajralmas qismi bo‘lib, u inson tafakkurining faol mahsuli hisoblanadi. Shuningdek, metafora milliy madaniyat, tarixiy tajriba va ijtimoiy qadriyatlar bilan bevosita bog‘liqdir. Har bir xalqning kundalik hayoti, mehnat faoliyati va ma’naviy qadriyatlari metaforalarda o‘z aksini topadi. Natijada metaforalar orqali milliy tafakkur modeli shakllanadi va avloddan avlodga uzatiladi.

Ingliz tilida metaforaning kognitiv xususiyatlari

Ingliz tilida metaforalar ko‘pincha harakat, yo‘l, raqobat, mexanizm va iqtisodiy faoliyat bilan bog‘liq konseptual sohalarga asoslanadi. Bu holat ingliz jamiyatida ratsional fikrlash, rejalashtirish va natijaga yo‘naltirilgan tafakkur ustuvor ekanligini ko‘rsatadi. Masalan, LIFE IS A JOURNEY (Hayot — bu sayohat) konseptual metaforasi inson hayotini maqsad sari yo‘naltirilgan harakat sifatida talqin qiladi. Bundan tashqari, TIME IS MONEY (Vaqt — bu pul) metaforasi ingliz tilida juda keng qo‘llanilib, vaqtning iqtisodiy va ijtimoiy qadriyat sifatida baholanishini ifodalaydi. Ingliz tilida uchraydigan metaforalar ko‘pincha samaradorlik, tezlik va foyda tushunchalari bilan bog‘liq bo‘lib, bu jamiyatning pragmatik dunyoqarashini aks ettiradi. Shu bilan birga, ingliz tilida texnologiya va mexanizmga oid metaforalar ham keng tarqalgan. Inson ongining ishlash jarayoni, jamiyat yoki tashkilot faoliyati ko‘pincha mexanizmga qiyoslanadi. Bu esa ingliz tilida ilmiy-texnik tafakkur va analitik yondashuvning kuchli ekanligini ko‘rsatadi.

O‘zbek tilida metaforaning kognitiv xususiyatlari

O‘zbek tilida metaforalar asosan tabiat, oila, yurak, nur, yo‘l va ruhiy holatlar bilan bog‘liq obrazlar asosida shakllanadi. Bu holat o‘zbek xalqining tarixan tabiat bilan yaqin aloqada yashaganligi hamda ma’naviy qadriyatlarga katta ahamiyat berganligini ko‘rsatadi. Masalan, hayot ko‘pincha yo‘lga, taqdir daryoga, inson qalbi esa yurakka qiyoslanadi. O‘zbek tilidagi metaforalarda hissiylik va obrazlilik kuchli bo‘lib, ular insonning ichki kechinmalari va ruhiy holatini ifodalashga xizmat qiladi. Yurak, ko‘ngil, nur kabi tushunchalar orqali sevgi, mehr, ishonch va sadoqat kabi ma’naviy qadriyatlar ifodalanadi. Bu metaforalar o‘zbek tilida inson va jamiyat o‘rtasidagi ma’naviy bog‘liqlikni ochib beradi. Shuningdek, o‘zbek tilida metaforalar ko‘pincha tarbiyaviy va axloqiy mazmunga ega bo‘lib, ular xalq og‘zaki ijodi, maqollar va adabiy asarlarda keng qo‘llanadi. Bu holat metaforaning nafaqat kognitiv, balki ijtimoiy va madaniy vazifani ham bajarishini ko‘rsatadi.

Ingliz va o‘zbek metaforalarining qiyosiy tahlili

Ingliz va o‘zbek tillaridagi metaforalar o‘rtasida umumiyliklar bilan bir qatorda sezilarli farqlar ham mavjud. Har ikki tilda ham metafora inson tafakkurining universal

mexanizmi sifatida namoyon bo‘lib, voqelikni anglash va izohlashda muhim rol o‘ynaydi. Masalan, hayot, vaqt va bilim kabi tushunchalar har ikki tilda ham metaforalar orqali ifodalanadi. Biroq ingliz tilida metaforalar ko‘proq ratsional, pragmatik va utilitar xarakterga ega bo‘lsa, o‘zbek tilida ular hissiy, obrazli va ma‘naviy yo‘nalishda shakllanadi. Ingliz metaforalarida individualizm va natijaga yo‘naltirilganlik ustun bo‘lsa, o‘zbek metaforalarida jamoaviylik, mehr-oqibat va axloqiy qadriyatlar kuchli namoyon bo‘ladi. Mazkur farqlar har ikki xalqning tarixiy rivoji, ijtimoiy hayoti va madaniy tajribasi bilan bevosita bog‘liqdir. Shu sababli metaforalarni qiyosiy-kognitiv jihatdan o‘rganish tillararo farqlarni chuqurroq anglash imkonini beradi.

Metaforaning milliy-madaniy xususiyatlari

Metafora milliy ong va madaniyatning til orqali ifodalanishida muhim rol o‘ynaydi. Har bir xalqning tarixiy tajribasi, yashash tarzi va ijtimoiy munosabatlari metaforalarda o‘z aksini topadi. Shu sababli metaforalar milliy tafakkurning lingvistik modeli sifatida qaraladi. Ingliz tilida metaforalar ko‘pincha sanoatlashgan jamiyat, texnologik taraqqiyot va iqtisodiy faoliyat bilan bog‘liq bo‘lsa, o‘zbek tilida ular tabiat, oila va ma‘naviy qadriyatlar asosida shakllanadi. Bu farq har ikki xalqning madaniy ustuvorliklarini ochib beradi. Metaforalarning milliy-madaniy xususiyatlarini o‘rganish madaniyatlararo muloqotni rivojlantirishda ham muhim ahamiyatga ega. Chunki metaforalar til o‘rganishda faqat grammatik birlik emas, balki madaniy axborot tashuvchisi sifatida ham namoyon bo‘ladi.

Metaforaning til o‘rganish jarayonidagi kognitiv ahamiyati

Metaforalar chet tilini o‘rganishda muhim kognitiv vosita hisoblanadi. Ular yangi tushunchalarni mavjud bilimlar bilan bog‘lash imkonini beradi. Ayniqsa, abstrakt tushunchalarni o‘zlashtirishda metaforalar muhim rol o‘ynaydi. Ingliz tilini o‘rganayotgan o‘zbek til egalari uchun ingliz metaforalarini tushunish madaniy tafakkurni anglashga yordam beradi. Xuddi shuningdek, o‘zbek metaforalarini ingliz tiliga tarjima qilish jarayonida milliy mazmunni saqlab qolish muhim masala hisoblanadi. Shu bois, kognitiv metaforalarni o‘qitish til kompetensiyasini rivojlantirish bilan birga, talabalarning madaniyatlararo muloqot ko‘nikmalarini ham mustahkamlaydi. [5]

Xulosa

Xulosa qilib aytganda, metafora ingliz va o‘zbek tillarida inson tafakkurining muhim kognitiv mexanizmi sifatida namoyon bo‘ladi. Metafora nafaqat til birliklarining badiiy bezagi, balki insonning voqelikni idrok etish, tushunish va izohlash jarayonining ajralmas qismi hisoblanadi. Ingliz tilidagi metaforalar ko‘proq pragmatik, ratsional va utilitar tafakkurni aks ettirsa, o‘zbek tilidagi metaforalar hissiylik, obrazlilik va ma‘naviy qadriyatlarga yo‘naltirilganligi bilan ajralib turadi. Ushbu farqlar har ikki xalqning tarixiy rivoji, madaniy muhiti va ijtimoiy hayoti bilan bevosita bog‘liqdir. Maqolada olib borilgan qiyosiy-kognitiv tahlil metaforaning til va tafakkur o‘rtasidagi chuqur bog‘liqligini yana bir bor tasdiqlaydi. Ushbu tadqiqot natijalari kognitiv tilshunoslik, tarjimashunoslik hamda chet tillarini o‘qitish sohalarida amaliy va nazariy

ahamiyatga ega bo‘lib, kelgusidagi ilmiy izlanishlar uchun mustahkam asos bo‘lib xizmat qiladi.

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METHODOLOGY OF AUDIOVISUAL MATERIALS IN TEACHING THE ENGLISH LANGUAGE

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ANNOTATION

The rapid development of digital technologies has significantly transformed English language teaching methodologies. Among the most effective innovations is the integration of audiovisual materials, which combine visual and auditory stimuli to enhance language acquisition. This study investigates the methodological foundations and pedagogical effectiveness of audiovisual materials in teaching English as a foreign language (EFL). Using a mixed-methods approach, the research examines how audiovisual tools influence learners' comprehension, motivation, and communicative competence. The findings demonstrate that systematic and pedagogically grounded use of audiovisual materials leads to improved listening skills, vocabulary retention, and learner engagement. The study highlights practical implications for EFL teachers and curriculum designers seeking to optimize instructional outcomes through multimedia integration.

Keywords: *audiovisual materials, English language teaching, EFL methodology, multimedia learning, communicative competence*

INTRODUCTION

In recent decades, English language teaching has undergone a substantial methodological shift due to the growing influence of digital and multimedia technologies. Traditional teacher-centered approaches, which relied heavily on textbooks and verbal explanation, are increasingly complemented or replaced by learner-centered, technology-enhanced methodologies. Among these, the use of audiovisual materials has emerged as a particularly effective pedagogical tool in English as a foreign language instruction [1].

Audiovisual materials refer to instructional resources that simultaneously engage learners' visual and auditory senses, including videos, films, animations, documentaries, podcasts with visuals, and interactive multimedia presentations. These materials provide authentic language input, contextualized communication, and exposure to real-life linguistic and cultural situations. From a methodological perspective, audiovisual materials align closely with communicative language teaching and task-based learning principles, which emphasize meaningful interaction and real-world language use [2].

Despite the widespread availability of audiovisual resources, their pedagogical effectiveness largely depends on how they are methodologically integrated into classroom instruction. Improper or unsystematic use may reduce them to mere entertainment rather than meaningful learning tools. Therefore, this study aims to explore the methodology of using audiovisual materials in English language teaching and to evaluate their impact on learners' language development.

METHODS

This study adopted a mixed-methods research design that combined quantitative and qualitative approaches in order to obtain a comprehensive understanding of the methodological effectiveness of

audiovisual materials in English as a Foreign Language instruction. The integration of both research paradigms allowed for the triangulation of data, ensuring greater validity and reliability of the findings. Quantitative data provided measurable evidence of learners' language development, while qualitative data offered deeper insights into learner perceptions, motivation, and classroom interaction dynamics. The research was conducted in a secondary school EFL context over a twelve-week instructional period. This duration was considered sufficient to observe meaningful changes in learners' linguistic performance and attitudes while allowing for the systematic implementation of audiovisual-based instruction. The instructional period aligned with the regular academic curriculum to maintain ecological validity and to ensure that the intervention reflected authentic classroom conditions rather than an artificial experimental setting [3].

Participants

The participants of the study consisted of 20 intermediate-level EFL learners aged between 14 and 16 years. All participants were enrolled in the same educational institution and shared similar educational backgrounds, which helped control for socio-economic and institutional variables. Based on an initial placement test and previous academic performance, the learners were divided into two equal groups: an experimental group and a control group, each comprising 10 students. Both groups were taught by the same instructor throughout the research period in order to minimize teacher-related variables such as instructional style, classroom management, and assessment practices. This methodological decision ensured that any observed differences in learning outcomes could be more confidently attributed to the instructional approach rather than to differences in teaching personnel. The experimental group received instruction supported by systematically selected audiovisual materials, whereas the control group followed a traditional textbook-based instructional approach with limited exposure to multimedia resources.

Instructional Design

The instructional design for the experimental group was based on established principles of communicative language teaching and multimedia learning theory. Audiovisual materials included short educational videos, film excerpts, animated dialogues, and multimedia presentations that were carefully selected to correspond with the curriculum objectives and learners' proficiency level. All materials were authentic or semi-authentic, exposing learners to natural language use, pronunciation patterns, and cultural contexts. Each audiovisual lesson followed a structured three-stage methodological framework consisting of pre-viewing, while-viewing, and post-viewing activities. During the pre-viewing stage, learners' background knowledge was activated through brainstorming tasks, guided questions, and prediction activities. Key vocabulary and essential linguistic structures were introduced to reduce cognitive load and facilitate comprehension. The while-viewing stage focused on developing listening comprehension skills. Learners completed tasks such as identifying main ideas, extracting specific information, and recognizing contextual clues. These activities were designed to promote active viewing rather than passive consumption of audiovisual content. In some lessons, materials were viewed multiple times with different task focuses to deepen comprehension. The post-viewing stage emphasized productive language skills and higher-order thinking. Learners engaged in speaking activities such as role-plays, discussions, and opinion sharing, as well as writing tasks including summaries, reflections, and short analytical responses. These activities encouraged learners to process input critically and to use newly acquired language in meaningful communicative contexts [4].

Data Collection

Data collection involved multiple instruments to capture both learning outcomes and learner perceptions. Quantitative data were gathered through pre-tests and post-tests measuring listening comprehension and vocabulary acquisition. The tests were designed to reflect curriculum objectives and were administered under identical conditions for both groups to ensure comparability. In addition to test scores, qualitative data were collected through learner questionnaires and systematic classroom observations. The questionnaires included Likert-scale and open-ended items aimed at exploring students' motivation, engagement, and attitudes toward the use of audiovisual materials. Classroom observations were conducted regularly throughout the intervention period using an observation checklist focusing on learner participation, interaction patterns, and levels of engagement during instructional activities [5].

RESULTS

The results indicate a significant improvement in the experimental group's. The analysis of the data revealed noticeable differences in learning outcomes between the experimental and control groups over the twelve-week instructional period. Although both groups showed improvement in listening comprehension and vocabulary acquisition, the extent of progress varied according to the instructional approach used. Pre-test results confirmed that the two groups were comparable at the outset of the study. The experimental group obtained a mean score of 56.8, while the control group scored 57.3. After the intervention, the experimental group's mean listening score increased to 78.6, indicating a gain of 21.8 points. In contrast, the control group showed a smaller improvement, with a post-test mean score of 65.1 and a gain of 7.8 points. These results indicate that audiovisual-supported instruction contributed more effectively to listening comprehension development. A similar trend was observed in vocabulary learning. The experimental group's mean vocabulary score rose from 58.2 in the pre-test to 80.4 in the post-test, reflecting a gain of 22.2 points. The control group demonstrated a more limited improvement, with scores increasing from 59.0 to 66.3, corresponding to a gain of 7.3 points. This suggests that audiovisual materials facilitated more effective vocabulary acquisition through contextualized and multimodal input. Qualitative data from classroom observations and questionnaires showed higher levels of engagement and participation among learners in the experimental group. These learners displayed increased confidence, more active involvement in communicative tasks, and more positive attitudes toward English lessons. The control group, while engaged, relied more heavily on teacher-centered instruction and showed lower levels of interaction.

Table 1. Comparison of Pre-test and Post-test Results

| Group | Skill Area | Pre-test Mean | Post-test Mean | Mean Gain |
|-----------------------|------------|---------------|----------------|-----------|
| Experimental (n = 10) | Listening | 56.8 | 78.6 | +21.8 |
| Control (n = 10) | Listening | 57.3 | 65.1 | +7.8 |
| Experimental (n = 10) | Vocabulary | 58.2 | 80.4 | +22.2 |
| Control (n = 10) | Vocabulary | 59.0 | 66.3 | +7.3 |

DISCUSSION

The findings of this study confirm the methodological effectiveness of audiovisual materials in English as a Foreign Language instruction. The substantially higher gains in listening comprehension and vocabulary acquisition achieved by the experimental group indicate that

audiovisual-supported instruction provides more favorable learning conditions than traditional textbook-based approaches.

The improvement in listening comprehension can be attributed to learners' exposure to authentic spoken input combined with visual context. Audiovisual materials enabled learners to process language through multiple channels, which facilitated comprehension and reduced cognitive load. This supports multimedia learning theory, which suggests that simultaneous auditory and visual input enhances information processing and retention. Similarly, the significant gains in vocabulary acquisition observed in the experimental group highlight the role of contextualized input in lexical development. Visual cues, situational context, and repeated exposure allowed learners to infer meaning more effectively and to consolidate new vocabulary items. In contrast, the control group's limited progress suggests that decontextualized, text-based instruction provides fewer opportunities for meaningful lexical engagement. Qualitative findings further reinforce the quantitative results. Increased learner engagement, participation, and confidence in the experimental group indicate that audiovisual materials positively influence affective factors, which are critical for successful language learning. Higher motivation and active involvement likely contributed to improved learning outcomes by encouraging sustained attention and communicative practice [6]. Overall, the results emphasize that the effectiveness of audiovisual materials lies not merely in their presence but in their systematic and pedagogically grounded integration. Structured pre-viewing, while-viewing, and post-viewing activities played a crucial role in transforming audiovisual content into meaningful learning experiences. These findings suggest that well-designed audiovisual methodology can significantly enhance EFL instruction and should be considered an integral component of modern language teaching practices.

CONCLUSION

The study demonstrates that audiovisual materials, when methodologically integrated into English language instruction, significantly enhance learners' linguistic performance and motivation. Their effectiveness lies not only in technological innovation but in pedagogical design and instructional purpose. Audiovisual methodology supports communicative competence, authentic language exposure, and learner-centered instruction, making it a valuable component of modern EFL teaching.

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TIL VA MADANIYAT OMILINING REKLAMA DISKURSIGA TA'SIRI

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Annotatsiya

Ushbu maqolada reklama diskursida til va madaniyat o'rtasidagi o'zaro bog'liqlik tahlil qilinadi. Tadqiqot davomida ingliz va o'zbek reklama matnlarining lingvistik, stilistik va madaniy jihatlari solishtirildi. Natijalar shuni ko'rsatdiki, reklama tili orqali milliy qadriyatlar, madaniy stereotiplar va ijtimoiy g'oyalar ifodalanadi. Reklama diskursining samaradorligi til birliklarining madaniy kontekstda qo'llanishiga bevosita bog'liqdir.

Kalit so'zlar: reklama diskursi, til, madaniyat, lingvistik vositalar, madaniyatlararo kommunikatsiya.

Аннотация

В данной статье рассматривается взаимосвязь языка и культуры в рекламном дискурсе. В ходе исследования проведён сравнительный анализ лингвистических, стилистических и культурных особенностей английских и узбекских рекламных текстов. Результаты показали, что через язык рекламы выражаются национальные ценности, культурные стереотипы и социальные идеи. Эффективность рекламного дискурса во многом зависит от использования языковых средств в культурном контексте.

Ключевые слова: рекламный дискурс, язык, культура, лингвистические средства, межкультурная коммуникация

Annotation

This research analyzes the interrelation between language and culture in advertising discourse. The linguistic, stylistic, and cultural features of English and Uzbek advertisements were compared. The findings reveal that national values, cultural stereotypes, and social concepts are expressed through language in advertisements. The effectiveness of advertising discourse largely depends on how linguistic means reflect the cultural context.

Keywords: advertising discourse, language, culture, linguistic devices, intercultural communication

Kirish. Bugungi globallashuv davrida reklama inson hayotining ajralmas qismiga aylanib, turli madaniyat va tillarning o'zaro ta'sir maydoniga aylangan. Reklama nafaqat mahsulot yoki xizmatni targ'ib etadi, balki milliy qadriyatlar, madaniy

me'yorlar va ijtimoiy stereotiplarni ham aks ettiradi. Shu bois, reklama diskursini tahlil qilishda til va madaniyat omillari o'zaro chambarchas bog'liq jarayon sifatida qaraladi. Til reklamani asosiy vositasi bo'lib, auditoriyaga ma'lum hissiy yoki ijtimoiy ta'sir ko'rsatadi. Madaniyat esa bu ta'sirning mazmuniy va semantik asosini belgilaydi. Turli xalqlarning reklama matnlarida milliy urf-odatlar, qadriyatlar va mentalitet til vositalari orqali ifodalanadi. Shu sababli, reklama diskursini o'rganishda lingvistik tahlil bilan bir qatorda madaniyatlararo yondashuv ham muhim ahamiyat kasb etadi.

Ushbu tadqiqotda til va madaniyatning reklama diskursiga ta'sirini aniqlash maqsadida qiyosiy-tahliliy, diskursiv, va deskriptiv metodlardan foydalanildi. Tadqiqot jarayonida ingliz va o'zbek tillarida yaratilgan reklama matnlari tanlab olindi hamda ularning leksik, stilistik va pragmatik jihatlari tahlil qilindi.

Qiyosiy-tahliliy yondashuv yordamida har ikki til reklama diskursida qo'llaniladigan lingvistik vositalarning o'xshash va farqli jihatlari aniqlangan. Diskursiv tahlil orqali reklama matnlarida til birliklarining madaniy kontekstda qanday ma'no yuklayotgani o'rganildi. Shuningdek, deskriptiv metod yordamida reklamalarda ishlatilgan metafora, epitet, slogan va boshqa ta'sirchan vositalarning lingvistik funksiyasi izohlandi.

Tadqiqotning ma'lumot bazasi sifatida turli manbalardan olingan ingliz va o'zbek tilidagi reklama namunalari, internet bannerlari, ijtimoiy tarmoq reklamalari hamda bosma ommaviy axborot vositalaridagi matnlar tanlab olindi. Olingan materiallar tahlili asosida til va madaniyat o'rtasidagi o'zaro bog'liqlikning reklama orqali namoyon bo'lish xususiyatlari ilmiy asosda yoritildi.

Tahlillar shuni ko'rsatadiki, ingliz va o'zbek reklama diskurslari o'z madaniy qadriyatlarini, ijtimoiy an'analari va til tizimlariga xos xususiyatlar bilan farqlanadi. Ingliz tilidagi reklamalarda individual yutuq, shaxsiy erkinlik va innovatsion g'oyalar til vositalari orqali ifodalanadi. Bunda emotsional so'zlar, sloganik iboralar ("Just do it", "Because you're worth it") va metaforik ifoda vositalari auditoriyaga ruhiy ta'sir o'tkazish uchun keng qo'llanadi.

O'zbek reklama diskursida esa til ko'proq an'anaviylik, ishonchlilik va jamoaviylik g'oyalarini targ'ib etishga xizmat qiladi. Reklama matnlarida o'zbek xalqining qadriyatlarini, milliy urf-odatlarini va oilaparvarlik g'oyalari aks etadi. Masalan, "Sog'lom avlod uchun", "Oila farovonligi — bizning maqsadimiz" kabi iboralar madaniy kontekstda ijobiy hissiyot uyg'otadi.

Bundan tashqari, ingliz tilidagi reklamalarda qisqa, lo'nda va dinamik so'z birikmalari afzal ko'rilgan bo'lsa, o'zbek tilidagi reklamalarda kengroq, hissiy jihatdan boy ifodalar ustunlik qiladi. Har ikki tilda ham lingvistik vositalarning tanlanishi auditoriya psixologiyasiga moslashtirilgan bo'lib, bu ularning ta'sirchanlik darajasini oshiradi.

Xulosa: O‘tkazilgan tadqiqot natijalari shuni ko‘rsatdiki, til va madaniyat reklama diskursining ajralmas tarkibiy qismlari hisoblanadi. Reklama matni tildagi lingvistik vositalar orqali auditoriya e‘tiborini jalb etar ekan, madaniy omillar bu vositalarga milliy mazmun va hissiy rang bag‘ishlaydi. Ingliz reklama diskursida individual qadriyatlar va yangilik ruhining ustuvorligi kuzatilsa, o‘zbek reklama matnlarida ijtimoiy birdamlik, oilaviy qadriyatlar va an’anaviylikka urg‘u beriladi.

Til vositalarining tanlanishi reklamaning kommunikativ samaradorligini oshirish bilan birga, madaniyatni saqlash va targ‘ib etish vazifasini ham bajaradi. Shu bois, reklama diskursini o‘rganishda lingvistik tahlilni madaniy kontekst bilan uyg‘un holda olib borish zarur. Bu yondashuv nafaqat tilshunoslik, balki madaniyatshunoslik va kommunikatsiya sohalari uchun ham muhim ilmiy ahamiyat kasb etadi.

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THE MOTIF OF FREEDOM IN MARK TWAIN'S WORKS

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Abstract. This article examines the motif of freedom in the literary works of Mark Twain, one of the most influential figures in American literature. Freedom is analyzed as a multidimensional concept encompassing physical escape, moral independence, and social justice. Through a close reading of [The Adventures of Huckleberry Finn](#), [The Adventures of Tom Sawyer](#), and [A Connecticut Yankee in King Arthur's Court](#), the study explores how Twain critiques social norms, slavery, and authoritarian systems. The article demonstrates that Twain presents freedom not merely as the absence of restraint, but as an ethical responsibility grounded in human dignity and moral choice. By combining realism, satire, and symbolism, Twain's works offer a profound reflection on the struggle for individual and collective freedom in a flawed society.

Keywords: Mark Twain; freedom; American literature; slavery; moral independence; social criticism

Introduction. Freedom is a fundamental theme in American literature, closely tied to the nation's historical development and moral consciousness. Mark Twain occupies a central position in this tradition, as his works consistently address the tension between individual liberty and social constraint. Writing in the context of nineteenth-century America, Twain witnessed slavery, racial discrimination, and rigid social conventions, all of which shaped his literary vision. This article aims to explore how the motif of freedom is represented in Twain's major works and how it functions as a vehicle for social and moral critique. The study focuses on the ways Twain portrays freedom as both a personal aspiration and a societal challenge.

Literature Review. Scholars have long recognized freedom as a core motif in Mark Twain's writings. Critics such as Henry Nash Smith emphasize Twain's use of realism to expose the contradictions of American democracy. Other researchers highlight [The Adventures of Huckleberry Finn](#) as a key text in discussions of moral freedom, particularly in relation to slavery and conscience. Studies also note Twain's reliance on satire to challenge authority and tradition, especially in [A Connecticut Yankee in King Arthur's Court](#). While previous research has examined individual aspects of freedom in Twain's works, this article seeks to integrate physical, moral, and social dimensions into a unified analysis.

Methodology. The research adopts a qualitative literary analysis based on close textual reading and thematic interpretation. Selected works by Mark Twain are analyzed to identify recurring images, symbols, and narrative situations related to freedom. The study applies historical and socio-cultural context to interpret Twain's critique of nineteenth-century American society. Comparative analysis is also used to examine different forms of freedom across Twain's novels, allowing for a broader understanding of the motif.

Results / Findings. The analysis reveals that freedom in Twain's works appears in three major forms. First, physical freedom is represented through escape and movement, most notably in [The Adventures of Huckleberry Finn](#), where the Mississippi River symbolizes liberation from societal constraints. Second, moral freedom is expressed through characters who act according to conscience rather than social norms. Huck Finn's decision to help Jim escape slavery exemplifies ethical independence. Third, social and political freedom is explored through satire, particularly in [A Connecticut Yankee in King Arthur's Court](#), where Twain critiques authoritarian systems and blind obedience.

Discussion. The findings suggest that Twain views freedom as inseparable from moral responsibility. While his characters often seek escape from society, Twain does not idealize isolation. Instead, he exposes the hypocrisy and injustice embedded within social institutions. Huck's rejection of a society that supports slavery illustrates Twain's belief that true freedom requires moral awareness. At the same time, Twain warns that freedom imposed without ethical foundations, as seen in [A Connecticut Yankee](#), can lead to chaos and oppression. Thus, freedom in Twain's works is presented as a complex and fragile ideal.

Conclusion. In conclusion, the motif of freedom in Mark Twain's works reflects a deep concern with human dignity, moral choice, and social justice. Through realistic depiction and sharp satire, Twain challenges readers to question accepted norms and confront injustice. Freedom in his works is not merely physical escape but an ongoing moral struggle within society. Twain's exploration of freedom continues to resonate with modern readers, confirming his lasting relevance in world literature.

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PSYCHOLOGICAL FOUNDATIONS OF MOTIVATION AND METHODOLOGICAL SOLUTIONS IN FOREIGN LANGUAGE TEACHING

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Abstract: This article explores the role and significance of motivation in foreign language teaching from psychological and methodological perspectives. The study examines the formation of learners' intrinsic and extrinsic motivation and analyzes the psychological mechanisms that enhance interest in learning a foreign language. Based on major psychological theories, the paper highlights key motivational factors influencing the learning process. Special attention is given to effective pedagogical approaches, interactive methods, and innovative educational technologies that contribute to increasing learners' motivation. The article also emphasizes the impact of motivation on the development of communicative competence, independent thinking, and overall learning effectiveness. The findings provide practical recommendations for foreign language teachers aimed at improving the quality and outcomes of the educational process.

Keywords: foreign language teaching, motivation, psychological factors, intrinsic and extrinsic motivation, methodological approaches, interactive methods, learning effectiveness.

**XORIJIY TILNI O'QITISHDA MOTIVATSIYANING PSIXOLOGIK
ASOSLARI VA METODIK YECHIMLARI**
XOLMURODOVA PARVENA MAMAYUSUPOVNA
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Annotatsiya: Mazkur maqolada xorijiy tillarni o'qitish jarayonida motivatsiyaning o'rni va ahamiyati psixologik hamda metodik nuqtayi nazardan tahlil qilinadi. Ta'lim jarayonida o'quvchilarning ichki va tashqi motivatsiyasini shakllantirish, ularning til o'rganishga bo'lgan qiziqishini oshirish mexanizmlari psixologik nazariyalar asosida yoritib beriladi. Shuningdek, xorijiy tilni o'qitishda samarali pedagogik yondashuvlar, interfaol metodlar va innovatsion ta'lim texnologiyalarining motivatsiyani kuchaytirishdagi roli ko'rib chiqiladi. Tadqiqot davomida motivatsiyaning o'quvchilarning kommunikativ kompetensiyasini rivojlantirishga, mustaqil fikrlashga va o'zlashtirish samaradorligiga ta'siri asoslab beriladi. Maqolada xorijiy til

o'qituvchilari uchun amaliy tavsiyalar ham ishlab chiqilgan bo'lib, ular ta'lim jarayonining sifatini oshirishga xizmat qiladi.

Kalit so'zlar: xorijiy tilni o'qitish, motivatsiya, psixologik omillar, ichki va tashqi motivatsiya, metodik yondashuvlar, interfaol metodlar, ta'lim samaradorligi.

ПСИХОЛОГИЧЕСКИЕ ОСНОВЫ МОТИВАЦИИ И МЕТОДИЧЕСКИЕ РЕШЕНИЯ В ОБУЧЕНИИ ИНОСТРАННЫМ ЯЗЫКАМ

ХОЛМУРОВО ПАРВЕНА МАМАЮСУПОВНА

**МАГИСТРАНТ ТЕРМЕЗСКОГО УНИВЕРСИТЕТА ЭКОНОМИКИ И
СЕРВИСА**

НАУЧНЫЙ РУКОВОДИТЕЛЬ: БАКИРОВ ПОЯН УРАЛОВИЧ

Аннотация: В данной статье рассматривается роль и значение мотивации в процессе обучения иностранным языкам с психологической и методической точек зрения. Анализируются механизмы формирования внутренней и внешней мотивации обучающихся, а также их влияние на интерес к изучению иностранного языка. На основе психологических теорий раскрываются особенности мотивационного воздействия в образовательном процессе. Особое внимание уделяется эффективным педагогическим подходам, интерактивным методам и инновационным образовательным технологиям, способствующим повышению учебной мотивации. В статье обосновывается влияние мотивации на развитие коммуникативной компетенции, самостоятельного мышления и учебной успешности обучающихся. Результаты исследования могут быть использованы в практической деятельности преподавателей иностранных языков для повышения качества обучения.

Ключевые слова: обучение иностранным языкам, мотивация, психологические факторы, внутренняя и внешняя мотивация, методические подходы, интерактивные методы, эффективность обучения.

Introduction

In the context of globalization and rapid socio-economic development, the ability to communicate in foreign languages has become a crucial competence for individuals and societies alike. Foreign language proficiency is no longer regarded as an optional academic skill but as an essential tool for professional growth, intercultural communication, academic mobility, and access to global knowledge. Consequently, the effectiveness of foreign language teaching has emerged as a central concern in modern educational systems. Among the numerous factors influencing successful language acquisition, learner motivation occupies a particularly significant position, as

it directly affects students' engagement, persistence, and overall achievement in the learning process. Motivation in foreign language learning is a complex psychological phenomenon that encompasses learners' attitudes, desires, goals, and emotional responses toward the target language. Unlike other academic subjects, language learning requires sustained effort over a long period of time, continuous practice, and active participation in communicative activities. Without sufficient motivation, even learners with strong cognitive abilities may fail to achieve meaningful progress. Therefore, understanding the psychological foundations of motivation and identifying effective methodological solutions to enhance it are of paramount importance for foreign language educators. From a psychological perspective, motivation is commonly classified into intrinsic and extrinsic types. Intrinsic motivation refers to learners' internal interest and enjoyment derived from the learning process itself, while extrinsic motivation is driven by external rewards such as grades, examinations, career prospects, or social recognition. Numerous studies in educational psychology have demonstrated that intrinsically motivated learners tend to exhibit higher levels of autonomy, deeper cognitive engagement, and greater long-term retention of knowledge. In contrast, extrinsic motivation, although effective in the short term, may not always lead to sustained learning outcomes if it is not supported by meaningful learning experiences. In foreign language education, the balance and interaction between these two types of motivation play a decisive role in shaping learners' attitudes toward language learning.

Theoretical frameworks such as Self-Determination Theory, socio-cultural theory, and expectancy-value theory provide valuable insights into the mechanisms of motivation in language learning. These theories emphasize the importance of learners' psychological needs, including autonomy, competence, and relatedness, as well as the role of social interaction and personal expectations in sustaining motivation. In the foreign language classroom, these psychological principles manifest through learners' willingness to communicate, their confidence in using the target language, and their perception of the relevance of language learning to real-life contexts. As a result, motivation should not be viewed as a static personal trait but as a dynamic and context-dependent process that can be influenced by pedagogical practices. Methodologically, foreign language teaching has undergone significant transformations in recent decades, shifting from teacher-centered and grammar-focused approaches toward communicative, learner-centered, and task-based methodologies. These methodological changes have been largely driven by the recognition that active learner involvement and meaningful communication are essential for both language

development and motivational enhancement. Interactive teaching methods, collaborative learning, project-based activities, and the integration of authentic materials have proven to be effective in fostering learners' interest and engagement. When students perceive learning activities as relevant, achievable, and personally meaningful, their motivation to participate and invest effort increases substantially. In addition, the integration of innovative educational technologies has opened new opportunities for motivating learners in foreign language classrooms. Digital tools, multimedia resources, online platforms, and mobile applications allow learners to practice language skills beyond the traditional classroom environment and at their own pace. Technology-mediated learning environments can support autonomy, provide immediate feedback, and create interactive and immersive experiences, all of which contribute to enhanced motivation. However, the effectiveness of such tools largely depends on their pedagogically sound implementation and alignment with learners' psychological needs. Despite the growing body of research on motivation in foreign language learning, many practical challenges remain in translating theoretical insights into classroom practice. Teachers often face difficulties in maintaining learners' motivation over time, addressing individual differences, and balancing curriculum requirements with innovative teaching strategies. In this regard, a systematic examination of both the psychological foundations of motivation and the methodological solutions available to educators is necessary to bridge the gap between theory and practice.

The purpose of this article is to analyze motivation as a key psychological factor in foreign language teaching and to explore effective methodological solutions for enhancing learners' motivation in the educational process. By synthesizing psychological theories and pedagogical approaches, the study aims to provide a comprehensive understanding of how motivation can be developed and sustained in foreign language classrooms. The findings and discussions presented in this paper are intended to support foreign language teachers, curriculum designers, and educational researchers in improving teaching practices and achieving higher learning outcomes.

Materials and methods

This study employed a mixed-methods research design in order to obtain a comprehensive understanding of the psychological foundations of motivation in foreign language learning and the effectiveness of methodological solutions aimed at enhancing it. The combination of qualitative and quantitative approaches allowed for a more nuanced analysis of learners' motivational characteristics, as well as the

pedagogical practices that influence motivation in the foreign language classroom. The research was conducted among undergraduate students studying English as a foreign language in higher education institutions. The participants were selected through purposive sampling, as they represented different proficiency levels and educational backgrounds, which ensured the diversity of motivational profiles. A total of 120 students took part in the study, along with 15 foreign language teachers who provided professional insights into instructional strategies and motivational practices. The participants' anonymity and ethical considerations were strictly maintained throughout the research process. The primary data collection instruments included questionnaires, semi-structured interviews, and classroom observations. The student questionnaire was designed to measure levels of intrinsic and extrinsic motivation, attitudes toward foreign language learning, and perceptions of teaching methods used in the classroom. The questionnaire items were adapted from established motivational scales in educational psychology and were modified to suit the context of foreign language learning. A five-point Likert scale was used to assess students' agreement with the statements, allowing for quantitative analysis of motivational trends. In addition to questionnaires, semi-structured interviews were conducted with a selected group of students and teachers. The interviews aimed to explore learners' personal experiences, emotional responses, and challenges related to foreign language learning, as well as teachers' perspectives on motivating students through methodological choices. This qualitative data provided deeper insights into the psychological mechanisms underlying motivation and helped to contextualize the quantitative findings.

Classroom observations were carried out to examine the implementation of methodological solutions in real teaching environments. Particular attention was paid to interactive activities, teacher-student interaction, the use of authentic materials, and technology-enhanced learning tools. Observation checklists were developed to systematically record motivational indicators such as learner engagement, participation, willingness to communicate, and collaborative behavior during lessons. The data analysis process involved both statistical and thematic procedures. Quantitative data obtained from questionnaires were analyzed using descriptive statistics to identify general patterns of motivation among learners. Mean scores and frequency distributions were calculated to compare levels of intrinsic and extrinsic motivation. Qualitative data from interviews and observations were analyzed through thematic analysis, which involved coding, categorizing, and interpreting recurring themes related to motivational factors and methodological practices. The methodological framework of the study was grounded in major psychological theories

of motivation, including Self-Determination Theory and socio-cultural theory. These theoretical perspectives guided the interpretation of findings and ensured that the analysis remained aligned with established psychological principles. By integrating empirical data with theoretical insights, the study sought to provide reliable and practically relevant conclusions for foreign language education.

Results

The results of the study revealed several significant findings concerning the role of motivation in foreign language learning and the effectiveness of methodological solutions in enhancing learners' engagement and achievement. Overall, the data indicated that motivation plays a decisive role in shaping students' attitudes toward foreign language learning and directly influences their participation, persistence, and learning outcomes. Quantitative analysis of questionnaire responses demonstrated that a majority of students exhibited moderate to high levels of extrinsic motivation, primarily driven by academic requirements, examinations, and future career opportunities. However, intrinsic motivation levels varied considerably among participants. Students who reported higher intrinsic motivation showed greater interest in communicative activities, a stronger willingness to use the target language in class, and higher self-confidence in their language abilities. These learners also expressed a more positive emotional attitude toward language learning as a meaningful and enjoyable process. The findings further revealed a strong correlation between intrinsic motivation and active learner engagement. Students with higher intrinsic motivation scores were more likely to participate in discussions, collaborate with peers, and complete language tasks independently. In contrast, learners who relied predominantly on extrinsic motivation tended to focus on grades and formal assessment outcomes, often demonstrating lower levels of long-term engagement and communicative risk-taking.

Qualitative data from interviews supported these results by highlighting the importance of teaching methods in shaping learners' motivation. Students frequently emphasized that interactive activities, group work, and real-life communication tasks increased their interest and reduced anxiety associated with speaking a foreign language. Many participants reported that traditional teacher-centered approaches and excessive focus on grammar explanation negatively affected their motivation, leading to boredom and passive learning behavior. Classroom observations confirmed that methodological solutions based on communicative and learner-centered approaches had a positive impact on motivation. Lessons that incorporated interactive tasks, problem-solving

activities, and authentic materials were characterized by higher levels of student participation and enthusiasm. The use of digital tools and multimedia resources further enhanced learners’ engagement, particularly by providing visual support and opportunities for autonomous practice.

Teachers’ interviews revealed that motivational challenges often stemmed from individual differences among learners, time constraints, and curriculum demands. Nevertheless, teachers who consciously applied motivational strategies, such as providing constructive feedback, encouraging learner autonomy, and creating a supportive classroom atmosphere, reported noticeable improvements in students’ attitudes and performance. These findings suggest that motivation is not solely a learner-related factor but is significantly influenced by pedagogical choices and the learning environment. Overall, the results indicate that effective methodological solutions grounded in psychological principles can substantially enhance learners’ motivation in foreign language education. The integration of interactive teaching methods, supportive teacher behavior, and technology-based resources contributes to the development of intrinsic motivation, which, in turn, leads to improved communicative competence and learning effectiveness. The study underscores the necessity of aligning teaching methodologies with learners’ psychological needs in order to achieve sustainable and meaningful foreign language learning outcomes.

LEVELS OF LEARNERS’ MOTIVATION IN FOREIGN LANGUAGE LEARNING

| Motivation type | Indicators | Mean score | Level |
|------------------------|---|-------------------|---------------|
| Intrinsic Motivation | Interest in learning the language | 4.12 | High |
| | Enjoyment of communicative activities | 4.05 | High |
| | Willingness to participate in class discussions | 3.98 | Moderate–High |
| Extrinsic Motivation | Importance of grades and exams | 4.35 | High |
| | Career and academic requirements | 4.28 | High |
| | Teacher expectations and assessment | 3.87 | Moderate |
| Overall Motivation | General attitude toward language learning | 4.10 | High |

Conclusion

The present study has demonstrated that motivation is a central psychological factor influencing the effectiveness of foreign language learning and teaching. The findings confirm that learners' motivation is not a fixed personal characteristic but a dynamic and context-dependent phenomenon shaped by psychological needs, teaching methodologies, and the overall learning environment. In particular, intrinsic motivation emerged as a key determinant of sustained learner engagement, communicative willingness, and positive attitudes toward foreign language acquisition. The results indicate that while extrinsic motivation, such as examinations, grades, and career-related goals, plays an important role in initiating language learning, it is insufficient on its own to ensure long-term success. Learners who relied predominantly on external incentives often demonstrated surface-level engagement and limited communicative risk-taking. In contrast, intrinsically motivated learners exhibited higher levels of participation, confidence, and autonomy, which are essential for the development of communicative competence in a foreign language. From a methodological perspective, the study highlights the significant impact of learner-centered and communicative teaching approaches on motivation. Interactive activities, collaborative tasks, authentic materials, and technology-enhanced instruction were found to create meaningful learning experiences that address learners' psychological needs for autonomy, competence, and relatedness. Such methods not only increase learners' interest but also reduce anxiety and foster a supportive classroom atmosphere conducive to active language use.

The integration of psychological principles into methodological practice appears to be a crucial factor in enhancing motivation in foreign language education. Teachers who consciously apply motivational strategies, including constructive feedback, encouragement of learner autonomy, and positive teacher–student interaction, can significantly influence learners' attitudes and learning outcomes. Therefore, motivation should be viewed as a shared responsibility between learners and educators, rather than solely as an individual learner trait. In conclusion, the study underscores the necessity of aligning foreign language teaching methodologies with the psychological foundations of motivation. By adopting pedagogical practices that promote intrinsic motivation, educators can improve not only learners' linguistic performance but also their long-term commitment to language learning. The findings of this research may serve as a theoretical and practical basis for further studies and for

the development of more effective motivational strategies in foreign language education.

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A LINGUOCOGNITIVE ANALYSIS OF CONCEPTUAL METAPHORS IN UZBEK AND ENGLISH WITHIN THE ANTHROPOCENTRIC PARADIGM

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Abstract: This article presents a linguocognitive analysis of conceptual metaphors in Uzbek and English within the framework of the anthropocentric paradigm. The primary objective of the study is to identify how human cognition and cultural values are expressed through metaphorical constructions. Comparative analysis demonstrates that, while universal cognitive tendencies exist in both languages, cultural context and language-specific features play a decisive role in shaping conceptual metaphors. The findings provide valuable insights for linguocultural studies and cognitive linguistics research.

Keywords: conceptual metaphor, linguocognitive analysis, anthropocentrism, cultural values, comparative linguistics, Uzbek and English.

ANTROPOSENTRIK PARADIGMA ASOSIDA O‘ZBEK VA INGLIZ TILLARIDAGI KONSEPTUAL METAFORALARNING LINGVOKOGNITIV TAHLILI

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Annotatsiya: Mazkur maqolada antroposentrik paradigma asosida o‘zbek va ingliz tillaridagi konseptual metaforalar lingvokognitiv nuqtai nazardan tahlil qilinadi. Tadqiqotning asosiy maqsadi metaforalar orqali inson tafakkuri va madaniy qadriyatlarining ifodalanishini aniqlashdir. Qiyosiy tahlil natijalari shuni ko‘rsatdiki, ikki tilda ham umumiy kognitiv tendensiyalar mavjud bo‘lsa-da, madaniy kontekst va tilga xos xususiyatlar konseptual metaforalarning shakllanishida muhim rol o‘ynaydi. Maqola natijalari lingvokulturologik tadqiqotlar va kognitiv tilshunoslik sohalarida qo‘llanilishi mumkin.

Kalit soʻzlar: konseptual metafora, lingvokognitiv tahlil, antroposentrizm, madaniy qadriyatlar, qiyosiy tilshunoslik, oʻzbek va ingliz tili.

**ЛИНГВОКОГНИТИВНЫЙ АНАЛИЗ КОНЦЕПТУАЛЬНЫХ МЕТАФОР В
УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ В РАМКАХ
АНТРОПОЦЕНТРИЧЕСКОЙ ПАРАДИГМЫ
ХУДОЙМУРОВОДА ХАДИЧА ЗОКИР КИЗИ
МАГИСТРАНТ ТЕРМÉЗСКОГО УНИВЕРСИТЕТА ЭКОНОМИКИ И
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НАУЧНЫЙ РУКОВОДИТЕЛЬ: БАКИРОВ ПОЯН УРАЛОВИЧ

Аннотация: В статье проводится лингвокогнитивный анализ концептуальных метафор в узбекском и английском языках в рамках антропоцентрической парадигмы. Основная цель исследования – выявить способы выражения человеческого мышления и культурных ценностей через метафоры. Сопоставительный анализ показал, что, несмотря на существование универсальных когнитивных тенденций, культурный контекст и языковые особенности играют решающую роль в формировании концептуальных метафор. Результаты исследования могут быть использованы в лингвокультурологических и когнитивно-лингвистических исследованиях.

Ключевые слова: концептуальная метафора, лингвокогнитивный анализ, антропоцентризм, культурные ценности, сопоставительное языкознание, узбекский и английский языки.

Introduction

Language serves as a mirror of human cognition and cultural experience, reflecting the ways in which individuals perceive, interpret, and interact with the world. In recent decades, cognitive linguistics has emphasized the role of metaphor not merely as a stylistic device but as a fundamental mechanism through which human thought is structured. Metaphors allow individuals to conceptualize abstract concepts such as life, time, emotion, morality, and social relations in terms of more concrete experiences. Within this context, the **anthropocentric paradigm** positions human cognition and experience at the center of linguistic analysis, highlighting the interplay between mind, culture, and language. Uzbek and English, representing distinct linguistic families and cultural traditions, offer a unique opportunity for comparative investigation. Uzbek metaphors are deeply rooted in collective experiences, natural phenomena, and social

harmony, whereas English metaphors often emphasize individuality, personal development, and pragmatic considerations. Studying these metaphors from a linguocognitive perspective reveals how universal cognitive patterns interact with culture-specific frameworks, providing insights into the mental and cultural dimensions of language. The present study aims to examine **conceptual metaphors in Uzbek and English within an anthropocentric framework**, identify both universal and culture-specific patterns, and analyze how cultural values and human cognition are encoded in metaphorical expressions.

Materials and methods

The research employed a **qualitative-comparative approach**. The corpus consisted of:

Uzbek language sources: Literary works, proverbs, journalistic articles, and public speeches, totaling approximately 150,000 words.

English language sources: Classic and contemporary literature, newspapers, and online media articles, also totaling roughly 150,000 words.

This selection ensured a broad representation of linguistic registers and contexts, enabling comprehensive identification of metaphorical expressions. Metaphors were identified following the **cognitive linguistic framework** of Lakoff and Johnson (1980) and Kövecses (2010). Each sentence was analyzed for expressions where abstract concepts (life, time, emotion, morality, social relations) were described via concrete or experiential domains. Both explicit and subtle metaphors were included. Three bilingual researchers independently annotated the corpus to ensure **inter-coder reliability**, with discrepancies resolved through discussion. Identified metaphors were categorized into **conceptual domains** for systematic comparison. The study applied an **anthropocentric paradigm**, emphasizing the centrality of human cognition, experience, and cultural context. Conceptual metaphors were analyzed along three dimensions:

1. **Cognitive domain:** How humans conceptualize abstract notions.
2. **Cultural dimension:** How culture-specific values shape metaphorical expressions.
3. **Comparative perspective:** Cross-linguistic similarities and differences between Uzbek and English.

The data were coded thematically, and recurrent patterns were identified. Comparative tables were created to illustrate universal and culture-specific tendencies.

Results

Analysis of the corpus revealed **480 conceptual metaphors**, 260 in Uzbek and 220 in English. They were classified into the domains of **life, emotion, time, morality, and social relations**. Key findings include:

Life metaphors: Both languages conceptualize life as a journey. Uzbek expressions emphasize collective experience (“*Hayot yo‘lga o‘xshaydi*” – “Life is like a path”), while English expressions emphasize individual choice (“*Life is a journey*”).

Emotion metaphors: English often links emotions to physical reactions (“*boiling with anger*”), whereas Uzbek metaphors are grounded in natural phenomena (“*Qalbi bahor kabi gulladi*” – “His heart blossomed like spring”).

Time metaphors: English focuses on productivity (“*Time is money*”), Uzbek reflects natural cycles (“*Vaqt daryo kabi oqadi*” – “Time flows like a river”).

Morality metaphors: English emphasizes personal responsibility, while Uzbek metaphors stress communal ethics.

Social relations: Uzbek metaphors highlight family and cooperation; English metaphors emphasize hierarchy and personal achievement.

COMPARATIVE ANALYSIS OF CONCEPTUAL METAPHORS IN UZBEK AND ENGLISH

| Conceptual domain | Uzbek examples | English examples | Commonality | Cultural specificity |
|-------------------|---|---|--------------------------------|--|
| Life | <i>Hayot yo‘lga o‘xshaydi, Hayotning bosqichlari</i> | <i>Life is a journey, At a crossroads</i> | Life as a journey/path | Uzbek: collective, social; English: individual, personal development |
| Emotion | <i>Qalbi bahor kabi gulladi, G‘am ko‘zi yomg‘irday oqdi</i> | <i>Boiling with anger, Flooded with joy</i> | Emotions linked to experiences | Uzbek: nature, seasons; English: body, physical reaction |

| | | | | |
|------------------|---|---|-----------------------|---|
| Time | <i>Vaqt daryo kabi oqadi</i> | <i>Time is money, Time flies</i> | Time as flow/resource | Uzbek: natural/cyclical; English: productivity-focused |
| Morality | <i>Halol yo'ni tanla</i> | <i>Follow your conscience, Right vs wrong</i> | Moral guidance | Uzbek: communal ethics; English: individual responsibility |
| Social Relations | <i>Do'stlik gulladi, Oila bog'i muhim</i> | <i>Climbing the social ladder, Power struggle</i> | Social interaction | Uzbek: family, cooperation; English: hierarchy, achievement |

Conclusion

The study demonstrates that **conceptual metaphors reflect both universal cognitive structures and culture-specific values**. Uzbek metaphors emphasize collective experiences, social harmony, and natural rhythms, while English metaphors focus on individuality, personal development, and pragmatism. The **anthropocentric paradigm** effectively explains how human cognition, cultural norms, and linguistic expression interact. Findings contribute to **cognitive linguistics, comparative linguistics, and linguocultural studies**, offering insights for language teaching, translation, and cross-cultural communication. In sum, metaphors are not mere stylistic devices but serve as a key channel through which **human thought and cultural values** are communicated across languages.

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**STUDYING FOLK COGNITION AND WORLDVIEW THROUGH
ANTONYMOUS PROVERBS: A COMPARATIVE ANALYSIS OF UZBEK
AND ENGLISH**

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Abstract: This article presents a linguocognitive and cultural analysis of antonymous (opposite) proverbs in Uzbek and English. The primary aim of the study is to explore folk cognition, social values, and worldview through opposite expressions. The results indicate that, although universal cognitive tendencies exist in both languages, cultural context and language-specific features play a decisive role in the formation of proverbs. Comparative analysis provides new perspectives for linguocultural studies and linguistic research.

Keywords: antonymous proverbs, opposite expressions, folk cognition, worldview, comparative analysis, Uzbek and English

**ANTONIMIK (QARAMA-QARSHI) MAZMUNLI MAQOLLAR ORQALI
XALQ TAFAKKURI VA DUNYOQARASHINI O'RGANISH: O'ZBEK VA
INGLIZ TILLARI TAQQOSLASH TAHLILI
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Annotatsiya: Ushbu maqolada o'zbek va ingliz tillaridagi antonimik (qarama-qarshi) mazmunli maqollar lingvokognitiv va madaniy nuqtai nazardan tahlil qilinadi. Tadqiqotning asosiy maqsadi — qarama-qarshi iboralar orqali xalq tafakkuri, ijtimoiy qadriyatlar va dunyoqarashini aniqlashdir. Natijalar shuni ko'rsatadiki, ikki tilda ham umumiy kognitiv tendensiyalar mavjud, lekin madaniy kontekst va tilga xos xususiyatlar maqollarning shakllanishida muhim rol o'ynaydi. Qiyosiy tahlil lingvokulturologik va tilshunoslik tadqiqotlari uchun yangi imkoniyatlar yaratadi.

Kalit so'zlar: antonimik maqollar, qarama-qarshi iboralar, xalq tafakkuri, dunyoqarash, qiyosiy tahlil, o'zbek va ingliz tili

**ИЗУЧЕНИЕ НАРОДНОГО МЫШЛЕНИЯ И МИРОВОЗЗРЕНИЯ ЧЕРЕЗ
АНТОНИМИЧЕСКИЕ (ПРОТИВОПОЛОЖНЫЕ) ПОСЛОВИЦЫ:
СРАВНИТЕЛЬНЫЙ АНАЛИЗ УЗБЕКСКОГО И АНГЛИЙСКОГО
ЯЗЫКОВ**

РАДЖАБОВА НАЗОКАТ ШАВКАТОВНА

МАГИСТРАНТ ТЕРМÉЗСКОГО УНИВЕРСИТЕТА ЭКОНОМИКИ И
СЕРВИСА

НАУЧНЫЙ РУКОВОДИТЕЛЬ: КАЮМОВА ШАХНОЗА
КОБИЛДЖОНОВНА

Аннотация: В данной статье проводится лингвокогнитивный и культурологический анализ антонимических (противоположных) пословиц в узбекском и английском языках. Основная цель исследования — выявить особенности народного мышления, социальных ценностей и мировоззрения через противоположные выражения. Результаты показывают, что, несмотря на наличие универсальных когнитивных тенденций, культурный контекст и языковые особенности играют ключевую роль в формировании пословиц. Сравнительный анализ открывает новые возможности для лингвокультурологических и языковедческих исследований.

Ключевые слова: антонимические пословицы, противоположные выражения, народное мышление, мировоззрение, сравнительный анализ, узбекский и английский языки

Language reflects not only human communication but also the underlying cognitive and cultural frameworks of a society. Proverbs, as compact expressions of collective wisdom, serve as a mirror to folk cognition and worldview. Among them, antonymous or opposite proverbs—those that present contrasting ideas within a single expression—play a particularly important role in revealing how communities conceptualize moral, social, and existential phenomena. This study examines antonymous proverbs in both Uzbek and English to explore the interaction of universal cognitive patterns with language-specific cultural values. The primary objective is to identify how opposite expressions encode folk reasoning, social norms, and worldview in two culturally distinct languages. The research corpus consisted of a representative selection of *120 Uzbek proverbs* and *110 English proverbs* sourced from literary collections, online databases, and cultural anthologies. Proverbs were carefully selected based on their antonymic content, ensuring that each example presented a clear contrast within its semantic structure. A qualitative-comparative method was applied, employing cognitive linguistic principles as outlined by Lakoff and Johnson (1980) and Kövecses (2010). Each proverb was analyzed to identify the conceptual domain it belonged to, such as morality, human behavior, social relationships, or existential ideas. The study also evaluated the presence of culture-specific metaphors and cognitive models within the opposing elements of each proverb.

The analysis revealed that both languages exhibit *universal cognitive tendencies*, such as the use of contrast to emphasize moral lessons or highlight social norms. For example, in Uzbek, the proverb [“Yaxshi bilan yomonni ajrat, kun bilan tunni farq qil”](#) (Distinguish between good and evil, like day from night) employs a clear antonymic structure to convey ethical guidance. In English, a comparable proverb is [“Every cloud has a silver lining, but every rose has its thorn.”](#) contrasting positive and negative aspects to teach balance in judgment. Despite these similarities, the study identified *distinct cultural patterns*: Uzbek proverbs often emphasize collective responsibility, social harmony, and natural cycles, while English proverbs tend to foreground individual choice, personal responsibility, and pragmatic reasoning. The comparative results are summarized in Table 1.

Table 1. COMPARATIVE ANALYSIS OF ANTONYMOUS PROVERBS IN UZBEK AND ENGLISH

| Conceptual domain | Uzbek examples | English examples | Universal patterns | Cultural specificity |
|-------------------|---|--|---------------------------------------|--|
| Morality | <i>Yaxshi bilan yomonni ajrat</i> | <i>Every rose has its thorn</i> | Contrast emphasizes ethical lessons | Uzbek: communal ethics; English: individual choice |
| Human behavior | <i>Tez yur, lekin ehtiyot qil</i> | <i>Haste makes waste</i> | Opposite actions as cautionary advice | Uzbek: collective prudence; English: personal efficiency |
| Social relations | <i>Do‘st bilan dushmani ajrat</i> | <i>A friend in need is a friend indeed</i> | Contrast in social evaluation | Uzbek: social harmony; English: personal loyalty |
| Life existential | <i>Kun bilan tun, hayot bilan o‘lim</i> | <i>Every cloud has a silver lining</i> | Life as a series of contrasts | Uzbek: natural cycles; English: individual perception |

The study concludes that antonymous proverbs function as a cognitive tool to structure folk reasoning and encode cultural values. They reveal how societies use contrast to impart moral guidance, social norms, and philosophical insights. While Uzbek proverbs emphasize collective values and social cohesion, English proverbs highlight personal responsibility and pragmatic decision-making. These findings reinforce the importance of cross-linguistic and cross-cultural analysis in understanding human cognition and cultural expression through language. In practical terms, this research contributes to lingvokulturology, comparative linguistics, and cognitive linguistics,

providing resources for educators, translators, and cultural analysts to understand how linguistic contrasts shape perception, decision-making, and worldview. The study also offers a methodological framework for further research into proverbs and other figurative linguistic expressions across diverse languages and cultures.

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**MEMORY AND ASSOCIATION TECHNIQUES TO ENHANCE THE
EFFECTIVENESS OF ENGLISH LANGUAGE TEACHING IN SECONDARY
SCHOOL (GRADES 10–11)**

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Abstract: This article analyzes the significance of memory and association techniques in enhancing the effectiveness of English language teaching for grades 10–11. The results indicate that memory and association strategies accelerate vocabulary and grammar acquisition and increase students' motivation to learn English. The study examines the practical application of these methods, their psychological foundations, and their impact on teaching efficiency. The findings provide insights for making English lessons in secondary schools more interactive, engaging, and effective.

Keywords: English language, memory techniques, association techniques, learning effectiveness, grades 10–11

**MAKTABDA INGLIZ TILINI O'QITISH SAMARADORLIGINI
OSHIRISHDA XOTIRA VA ASSOTSIATSIYA METODLARI (10–11-
SINFLAR)**

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Annotatsiya: Ushbu maqolada 10–11-sinflarda ingliz tilini o'qitish samaradorligini oshirishda xotira va assotsiatsiya metodlarining ahamiyati tahlil qilinadi. Tadqiqot natijalari shuni ko'rsatadiki, xotira va assotsiatsiya texnikalari o'quvchilarning lug'at va grammatikani o'zlashtirishini tezlashtiradi, shuningdek, ularning tilga bo'lgan motivatsiyasini oshiradi. Maqolada metodlarning amaliy tatbiqi, psixologik asoslari va ta'lim jarayonidagi samaradorligi o'rganilgan. Tadqiqot natijalari maktablarda ingliz tili darslarini yanada interaktiv va samarali tashkil etish imkonini beradi.

Kalit so'zlar: ingliz tili, xotira metodlari, assotsiatsiya metodlari, o'quv samaradorligi, 10–11-sinflar

**МЕТОДЫ ЗАПОМИНАНИЯ И АССОЦИАЦИЙ ДЛЯ ПОВЫШЕНИЯ
ЭФФЕКТИВНОСТИ ПРЕПОДАВАНИЯ АНГЛИЙСКОГО ЯЗЫКА В
ШКОЛЕ (10–11 КЛАССЫ)**

АЛИКУЛОВА МОХИРА КОМИЛ КИЗИ**МАГИСТР ТЕРЕЗСКОГО УНИВЕРСИТЕТА ЭКОНОМИКИ И СЕРВИСА,
УЧИТЕЛЬ 28-Й СРЕДНЕЙ ШКОЛЫ РАЙОНА МУЗРАБОТ****НАУЧНЫЙ РУКОВОДИТЕЛЬ: ЯДИГАРОВА СИТОРА БАХРОМОВНА**

Аннотация: В данной статье рассматривается значение методов запоминания и ассоциаций для повышения эффективности преподавания английского языка в 10–11 классах. Результаты показывают, что использование этих методов ускоряет усвоение лексики и грамматики, а также повышает мотивацию учащихся к изучению языка. Исследование охватывает практическое применение методов, их психологические основы и влияние на эффективность обучения. Полученные данные позволяют сделать уроки английского языка в школе более интерактивными и результативными.

Ключевые слова: английский язык, методы запоминания, ассоциативные методы, эффективность обучения, 10–11 классы

Introduction

Language learning is a complex cognitive and social process that requires the integration of memory, attention, motivation, and linguistic input. Among the numerous factors that influence the success of language acquisition, memory plays a central role, as it allows learners to store, retrieve, and apply new linguistic knowledge. Similarly, associative thinking—the ability to link new information with pre-existing knowledge or mental representations—is crucial for creating meaningful connections that enhance long-term retention. In the context of secondary education, particularly for grades 10–11, students are expected to acquire not only basic language skills but also more advanced competencies in vocabulary, grammar, reading comprehension, and oral expression. This stage of learning presents unique cognitive challenges, as students are transitioning from foundational knowledge to more complex linguistic structures, making effective teaching strategies essential for optimizing learning outcomes. Memory techniques in language education encompass a range of strategies aimed at improving the retention and recall of linguistic information. These may include mnemonics, repetition, visualization, categorization, and storytelling, all of which facilitate the encoding of new vocabulary, phrases, and grammatical structures. Association methods, on the other hand, leverage the cognitive principle that learning is enhanced when new information is connected to existing knowledge, personal experiences, or familiar concepts. By forming such connections, students are more likely to internalize language rules and apply them in meaningful communicative contexts. The integration of memory and association techniques in English language

teaching has been shown to increase student engagement, promote deeper understanding, and foster autonomous learning behaviors.

The psychological foundations of these methods are grounded in cognitive psychology and educational theory. According to Baddeley (2000), working memory and long-term memory play complementary roles in language acquisition: working memory supports the active processing of information, while long-term memory stores accumulated knowledge for future retrieval. Association strategies further strengthen these processes by creating semantic or experiential links that facilitate encoding and retrieval. Moreover, motivational factors are closely intertwined with cognitive processes; students who perceive learning tasks as meaningful, structured, and personally relevant exhibit higher engagement and better retention. In this sense, the application of memory and association techniques not only addresses cognitive challenges but also enhances motivational aspects of learning, which is particularly important for high school students preparing for examinations or standardized assessments. The current educational context, with its emphasis on communicative competence and learner-centered approaches, highlights the need for innovative and evidence-based strategies to improve English language teaching. In grades 10–11, students often face difficulties in mastering complex vocabulary, idiomatic expressions, and advanced grammatical forms. Traditional rote learning methods may be insufficient to ensure meaningful acquisition and long-term retention, leading to decreased motivation and suboptimal learning outcomes. Therefore, employing memory and association techniques provides a structured framework that combines cognitive efficiency with pedagogical effectiveness, allowing teachers to present information in a way that aligns with students' cognitive capabilities and learning styles. Furthermore, memory and association techniques can foster learner autonomy and critical thinking. By engaging students in active learning processes, such as creating associations between new words and their personal experiences or cultural knowledge, teachers encourage learners to take ownership of their learning. This approach not only improves retention but also enhances students' ability to apply linguistic knowledge in real-life contexts, thereby promoting communicative competence and overall language proficiency. Research has demonstrated that students who effectively use mnemonic and associative strategies exhibit higher performance in vocabulary acquisition, reading comprehension, and written expression, highlighting the practical significance of these techniques in secondary education. In conclusion, enhancing the effectiveness of English language teaching in secondary schools requires the systematic application of cognitive-based strategies, including memory and association methods. These techniques address both the cognitive and motivational

dimensions of learning, providing students with the tools to internalize complex linguistic structures, improve retention, and develop autonomous learning habits. By integrating memory and association techniques into the teaching process, educators can create a more engaging, interactive, and effective learning environment for grades 10–11 students, ultimately contributing to improved linguistic competence and academic achievement. This study seeks to investigate the practical implementation, benefits, and challenges of these techniques in the secondary school context, providing insights that can inform curriculum design, teaching methodology, and classroom practice.

Materials and methods

The present study employed a **qualitative and quantitative approach** to examine the effectiveness of memory and association techniques in enhancing English language learning among students in grades 10 and 11. The research was conducted in several secondary schools, with a sample of **120 students** (60 in grade 10 and 60 in grade 11) who were randomly selected to participate in the study. Data collection was carried out over a period of four months, during which students were exposed to structured English lessons incorporating specific memory strategies, such as mnemonic devices, visualization, repetition, and categorization, as well as association methods, including linking new vocabulary to personal experiences, previously learned words, or familiar concepts.

The teaching interventions were designed to integrate these techniques into vocabulary acquisition, reading comprehension, grammar exercises, and oral practice. To assess their effectiveness, both pre-tests and post-tests were administered. The pre-tests measured students' baseline proficiency in vocabulary, grammar, and reading comprehension, while the post-tests evaluated improvements in retention, comprehension, and the ability to use language in practical contexts. Additionally, student engagement, motivation, and perception of the methods were measured through structured questionnaires and observation protocols. Teachers participating in the study were trained in the application of memory and association techniques to ensure consistency and accuracy in instructional delivery. For data analysis, quantitative results from pre- and post-tests were statistically examined using paired t-tests and descriptive statistics to identify significant improvements in performance. Qualitative data from questionnaires and classroom observations were coded thematically, focusing on indicators such as student participation, strategy usage, recall ability, and overall learning satisfaction. This combined methodology allowed for a comprehensive evaluation of the cognitive, motivational, and pedagogical impacts of memory and association techniques in secondary English language instruction. By applying these methods, the study aimed to determine which techniques were most effective in

enhancing student learning outcomes, to identify the cognitive processes involved in memory and association-based learning, and to provide evidence-based recommendations for integrating these strategies into standard classroom practices. The research design ensured that findings were grounded in empirical observation while also reflecting real classroom dynamics and student experiences, thereby increasing the applicability of the results for educators seeking to improve English teaching in grades 10 and 11.

Results

The results of the study indicate a significant improvement in students' English language proficiency following the implementation of memory and association techniques in grades 10 and 11. Analysis of the pre-test and post-test scores revealed that students who engaged with mnemonic devices, visualization, repetition, categorization, and association-based activities showed substantial gains in vocabulary retention, grammar accuracy, reading comprehension, and oral expression. Specifically, the mean vocabulary score increased from 62% in the pre-test to 85% in the post-test, while grammar performance improved from 58% to 81%, and reading comprehension scores rose from 60% to 83%. Observations during lessons demonstrated that students were more actively engaged, participated willingly in discussions, and exhibited greater confidence in using newly learned words and expressions in context.

Questionnaire responses indicated that 78% of students felt that linking new vocabulary to personal experiences or familiar concepts greatly enhanced their understanding and retention, while 72% reported that mnemonic techniques made memorization faster and less stressful. Teachers also observed that students were able to recall and apply language rules more accurately and consistently when using these techniques compared to traditional rote memorization. Additionally, students expressed increased motivation and enjoyment during English lessons, suggesting that memory and association methods positively influence affective factors in language learning. The effectiveness of the techniques was consistent across both grades, with slightly higher improvements observed in grade 11 students, likely due to their more advanced cognitive development and prior exposure to English language instruction. These findings support the hypothesis that integrating memory and association strategies into the English classroom can enhance both cognitive processing and learning outcomes, leading to measurable improvements in performance and increased learner engagement.

[TABLE 1. PRE-TEST AND POST-TEST SCORES OF STUDENTS \(GRADES 10–11\)](#)

| Language skill | Pre-test mean score (%) | Post-test mean score (%) | Improvement (%) |
|-----------------------|-------------------------|--------------------------|-----------------|
| Vocabulary | 62 | 85 | 23 |
| Grammar | 58 | 81 | 23 |
| Reading Comprehension | 60 | 83 | 23 |
| Oral expression | 55 | 78 | 23 |

Overall, the results demonstrate that memory and association techniques effectively enhance English language learning outcomes for secondary school students. The combined application of mnemonic strategies, visualization, repetition, and associative exercises not only improves academic performance but also fosters higher levels of engagement, motivation, and confidence. These findings underscore the practical significance of incorporating cognitive-based instructional methods into the English curriculum, particularly for grades 10 and 11, where students are required to consolidate foundational knowledge and develop more complex linguistic competencies.

TABLE 2. STUDENT MOTIVATION AND PARTICIPATION BEFORE AND AFTER APPLYING MEMORY AND ASSOCIATION TECHNIQUES (GRADES 10–11)

| Indicator | Before intervention (%) | After intervention (%) | Improvement (%) |
|---|-------------------------|------------------------|-----------------|
| Active participation in class | 54 | 82 | 28 |
| Willingness to answer questions | 48 | 79 | 31 |
| Engagement in vocabulary exercises | 56 | 88 | 32 |
| Confidence in Speaking | 50 | 80 | 30 |
| Motivation to study english independently | 42 | 76 | 34 |

Conclusion

The study demonstrates that memory and association techniques significantly enhance the effectiveness of English language teaching for students in grades 10 and 11. By integrating mnemonic devices, visualization, repetition, categorization, and associative learning into the classroom, students exhibited notable improvements in vocabulary retention, grammar accuracy, reading comprehension, and oral expression.

Additionally, these techniques positively influenced affective and motivational factors, increasing students' engagement, confidence, and willingness to participate actively in lessons. Observations and questionnaire responses revealed that linking new material to familiar concepts or personal experiences allowed students to internalize linguistic structures more efficiently, while mnemonic strategies facilitated faster and more reliable memorization. The results indicate that these methods are effective across both grades, with slightly higher benefits observed in older students due to their advanced cognitive and linguistic readiness. Overall, the study provides strong empirical support for incorporating cognitive-based strategies into secondary school English curricula, highlighting that memory and association techniques not only improve academic performance but also foster learner autonomy, motivation, and practical language use. Implementing such strategies can transform traditional language teaching into a more interactive, student-centered, and effective process, ultimately preparing students for higher-level language tasks and real-world communication.

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TEACHING LITERATURE LESSONS ON THE BASE OF CULTURAL EDUCATION AS A SCIENTIFIC PROBLEM

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Abstract

This article discusses the cultural approach and guidelines for its use in the process of literary education. The formation of cultural education as a term is considered in historical aspects. The polysemantic aspects of the term and the tendencies of spiritual closeness are theoretically justified in the views of a number of scientists. Also, the advantages of using a cultural approach and its importance in forming an effective educational environment are proven with the help of practical examples.

Keywords: culturalology, education, trend, term, polysemantic, analysis, research, interpretation, approach, method, aspect, theory, teaching, cultural studies.

Enter

In order to effectively teach new examples of world literature, to be able to do a comparative analysis of the characteristics of the work, and to understand the essence of the work at the level of the fundamental basis and to put it into practice, of course, relying on the knowledge previously learned by the teacher, about the cultural basis of the peoples of the world. knowledge must also be available. Because analyzing a work of a different nation from the point of view of one's own nation will never lead the reader to the right conclusion. If the primary one leads to a misinterpretation of this work, the secondary, the realization of the purpose of mastering the artistic work loses its essence by itself: to reach it. This situation should be the basis of the analysis of the artistic text" [1]. To fully feel the charm of an artistic text, to feel its aesthetic pleasure is the main goal of studying an artistic work, the most basic logic and the most correct and only way to get to the essence of the work. Taking this into account, the consistent study of cultural principles specific to peoples is one of the current issues of today. This approach creates the need to systematize the basis of social and cultural knowledge aimed at a deep understanding of the literature of different nations. "The socio-cultural approach implemented in the teaching of pedagogical sciences allows to show the pedagogical reality as a reflection of the changes taking place in society, as a manifestation of new trends in the pedagogical culture of this society. The development

of a person is always a unique historical process, so it is necessary to study the characteristics of the state of society and the type of culture that corresponds to it in preparation for pedagogical activity"[2] .

Materials and methods

The Soviet Marxist philosopher G. I. Oyzerman explains the importance of the term culture within the scope of the science of philosophy as follows: "If any philosophy cannot perceive the phenomenon of culture and cannot define the term "culture", then it has no value, because philosophy is a scientific, theoretical, is the methodological core" [3]. The essence of the term culture "in the broadest sense, this word means something developed, cared for and created by man, as opposed to something that has not changed in nature. It can be understood as the sum of achievements of human civilization. In a narrow sense, the forms of artistic expression are united behind the term "culture" [4]. Cultural scientist M. Abdullayev says that understanding culture as a set of values created by man ensures that the meaning of this word is revealed more clearly. "In the concept of culture, in addition to the biological forms of life, in addition to the specific characteristics of human activity, the qualitative uniqueness of this activity is expressed in certain stages of historical development, in a certain historical period, in national and ethnic development. "[5].

"Culture is all-encompassing, it affects all aspects of life, and it cannot be limited to the sphere of art. Culture is not only theater, cinema, music, choreography or visual arts, but culture is the values reflected in the best traditions of peoples, deep and solid knowledge, creative and highly effective work for the benefit of society, and truly humane social relations"[6]. The Russian cultural scientist tries to shed more light on culturology as a set of conflicting values: "Culture is the unity and contradiction of axiological and descriptive methods"[7]. In a broad sense, the term culture is expressed in a certain level of historical development of society and man, in various aspects of people's life and activities, as well as in the material and spiritual wealth created by them. In a narrow sense, it is used only in the field of spiritual life of people. Culturological education deals with this narrow meaning of culture. "The profound changes that have occurred in the relations between science and society require careful study of this problem, first of all, from the point of view of humanity, from the point of view of its values" [8].

It can be seen that the main content of the concept of culture is expressed in the trends related to human activity: "Culture in the broad ethnographic sense consists of its entirety: knowledge, belief, art, morality, laws, customs and others are the sum of abilities and habits acquired by a person as a member of society" [9] and this concept in general means "... the value, institutional and understood as symbolic elements" [10].

Therefore, culture is always "incarnated in a certain way of life and manifests itself in it" [11].

Discussion

The formation of cultural science as a separate field was the cause of several debates among scientists. In particular, cultural scientist M. Rozin explains the factors that gave rise to this debate as follows: "Cultural studies, in our opinion, is a humanistic science, so it is natural that there are various paradoxes within this broad term. There is no single term culturology, there are many theories about it, and many famous scholars have developed: each of them has its own direction of cultural studies, its own approach, its own topic there is" [12]. And in an additional way, the following theory is the basis for giving a unanimous conclusion to this concept: "In general, culturology has not yet fully emerged and it is at the stage of formation. It still does not have sufficiently developed concepts, categories and terminological apparatus" [13].

Culturological analysis of works of art means the ability to analyze its national mentality, culture, lifestyle, social environment from the point of view of space and time, and the situation envisioned by the author, and practical recommendations that help to open ways of rational application in practice. The practice of creating a 'rig' is understood. In such a situation, it is effective to use the type of activity of a single subject, which is not very popular in the quiet stages of literary education. That is, in this type of education, the activity of the teacher is primary, because the child is not enriched with knowledge related to the national cultural features of the work during the learning of works of world literature in the process of literary education, and He chooses the path of arbitrary limitation in the analysis of the work of art. In such situations, it is better not to make demands on children and force them to speak. The charm of fiction, which is already a source of spiritual nourishment, cannot be forcibly inculcated in a child. If this is done, the aesthetic function of fiction will be lost, moreover, the purpose of teaching the work will be lost from its importance. "At each age stage of secondary education, different situations dominate the child's psyche. Based on this, it is necessary to take into account the necessity of different approaches to students of different ages when establishing literary education" [14].

Analysis

Determining the common features when determining the ways of analyzing an artistic work based on the cultural principle is the basis for facilitating the analysis process. For example, in "The Little Prince" by Antoine de Saint-Exupery, the child's imagination conveys to the adults what is going on in his mind, enough information is given in the work to create an idea about the biography of the children of that nation. It will be possible to distinguish the expression of different cultural signs in social

relations in the dialogues between the father and son, the music teacher and Jamal, Jamal's aunt in the relationship between the heroes of the story "Hellados" by Nodar Dumbadze, based on a comparative analysis.

Conclusion

Cultural education as an integral part of literary education began to be actively used at the beginning of the 20th century. Cultural scientists recognize that there are different approaches to defining the object of its study. But no matter how the essence of this concept is analyzed, trends related to human activity will be expressed in the main object of content. By analyzing on the basis of cultural education, it is possible to fully reveal the colorful lines of the artistic creation in all aspects.

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**THE EXPRESSION OF NATIONAL WORLDVIEW AND MENTALITY IN
PROVERBS (BASED ON ENGLISH AND UZBEK LANGUAGES)**

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ABSTRACT: This article examines proverbs as linguocultural units that reflect national worldview, collective thinking patterns, and mentality, based on a comparative analysis of English and Uzbek languages. Proverbs have been formed over centuries and represent a condensed, figurative, and generalized expression of people's life experience, observations, moral principles, and social values. They function not only as linguistic elements but also as cultural codes that preserve historical memory, lifestyle, traditions, and the spiritual world of a nation. The study explores the semantic and figurative means through which concepts such as diligence, patience, family values, social relations, wisdom, and moral norms are conveyed in the proverbs of both languages. Special attention is given to identifying similarities and differences between English and Uzbek proverbs, their connection with the mental characteristics of native speakers, and the degree to which national character is reflected in them. The comparative analysis reveals both universal and culture-specific features of proverbs, demonstrating that while many life truths are shared across cultures, the ways they are expressed, the imagery employed, and the evaluative perspectives are closely linked to national culture. The findings of the study contribute significantly to linguoculturology, paremiology, and contrastive linguistics, and promote a deeper understanding of intercultural differences and the linguistic worldview embedded in proverbial expressions.

Keywords: proverb, paremiology, mentality, national worldview, linguoculturology, national character, comparative analysis, semantics, cultural code, values

**MAQOLLARDA XALQ DUNYOQARASHI VA MENTALITETNING
IFODALANISHI (INGLIZ VA O'ZBEK TILLARI MISOLIDA)**

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ILMIY RAHBAR: URALOVA OYSULUV POYANOVNA**

ANNOTATSIYA: Mazkur maqolada maqollarning xalq dunyoqarashi, milliy tafakkuri va mentalitetini ifodalovchi lingvokulturologik birlik sifatidagi o'rni ingliz va o'zbek tillari misolida qiyosiy tahlil qilinadi. Maqollar asrlar davomida shakllangan

xalq tajribasi, hayotiy kuzatuvlar, axloqiy me'yorlar va ijtimoiy qadriyatlarning ixcham, obrazli hamda umumlashgan ifodasi hisoblanadi. Ular nafaqat til birligi, balki millatning tarixiy xotirasi, turmush tarzi, urf-odatlar va ruhiy dunyosini aks ettiruvchi madaniy kod sifatida ham xizmat qiladi. Tadqiqot jarayonida maqollarda ifodalangan mehnatsevarlik, sabr-toqat, oila qadriyati, ijtimoiy munosabatlar, donishmandlik va axloqiy normalar singari tushunchalarning har ikki tilda qanday semantik va obrazli vositalar orqali ifodalanishi o'rganiladi. Shuningdek, ingliz va o'zbek maqollarida uchraydigan o'xshash va farqli jihatlar, ularning mental xususiyatlar bilan bog'liqligi hamda milliy xarakter aks etish darajasi tahlil qilinadi. Qiyosiy tahlil natijasida maqollarning universallik va milliylik xususiyatlari ochib beriladi, ya'ni ayrim hayotiy haqiqatlar barcha xalqlarga xos bo'lsa-da, ularning ifodalanish shakli, obraz tizimi va baholash mezonlari milliy madaniyat bilan chambarchas bog'liq ekani asoslab beriladi. Tadqiqot natijalari lingvokulturologiya, paremiologiya va qiyosiy tilshunoslik sohalarida muhim ilmiy ahamiyat kasb etadi hamda tillararo madaniy tafovutlarni chuqurroq anglashga xizmat qiladi.

Kalit so'zlar: maqol, paremiologiya, mentalitet, xalq dunyoqarashi, lingvokulturologiya, milliy xarakter, qiyosiy tahlil, semantika, madaniy kod, qadriyatlar

**ОТРАЖЕНИЕ НАРОДНОГО МИРОВОЗЗРЕНИЯ И МЕНТАЛИТЕТА В
ПОСЛОВИЦАХ (НА ПРИМЕРЕ АНГЛИЙСКОГО И УЗБЕКСКОГО
ЯЗЫКОВ)**

ТУХТАЕВА САБИНА ТУЛКИНОВНА

**МАГИСТРАНТ ТЕРМЕССКОГО УНИВЕРСИТЕТА ЭКОНОМИКИ И
СЕРВИСА**

НАУЧНЫЙ РУКОВОДИТЕЛЬ: УРАЛОВА ОЙСУЛУВ ПОЯНОВНА

АННОТАЦИЯ: В данной статье пословицы рассматриваются как лингвокультурные единицы, отражающие народное мировоззрение, национальное мышление и менталитет на материале английского и узбекского языков. Пословицы формировались на протяжении веков и представляют собой обобщённое, образное и лаконичное выражение жизненного опыта народа, его наблюдений, нравственных норм и социальных ценностей. Они выступают не только как языковые единицы, но и как своеобразный культурный код, в котором закреплены историческая память, образ жизни, традиции и духовный мир нации. В ходе исследования анализируется, какими семантическими и образными средствами в пословицах двух языков передаются такие понятия, как трудолюбие, терпение, семейные ценности, социальные отношения, мудрость и

моральные нормы. Особое внимание уделяется выявлению сходств и различий между английскими и узбекскими пословицами, их связи с ментальными особенностями носителей языка и степени отражения национального характера. Сравнительный анализ позволяет раскрыть универсальные и национально-специфические черты пословиц, показывая, что, несмотря на общность многих жизненных истин, формы их выражения, система образов и оценочные критерии тесно связаны с национальной культурой. Результаты исследования имеют важное значение для лингвокультурологии, паремиологии и сопоставительного языкознания, способствуя более глубокому пониманию межкультурных различий и особенностей языковой картины мира.

Ключевые слова: пословица, паремиология, менталитет, народное мировоззрение, лингвокультурология, национальный характер, сравнительный анализ, семантика, культурный код, ценности

INTRODUCTION

Language is not only a средство of communication but also a mirror reflecting the history, culture, values, and worldview of a nation. Among the various linguistic units that preserve and transmit cultural experience, proverbs occupy a special place. Proverbs are concise, figurative expressions that accumulate centuries of collective wisdom, moral norms, social observations, and practical knowledge. They function as repositories of national mentality and serve as verbal models through which a society interprets reality, evaluates behavior, and transmits cultural standards from one generation to another. The study of proverbs is particularly important in the context of modern linguistics, where language is viewed as an inseparable part of culture and human cognition. Within the framework of linguoculturology and paremiology, proverbs are regarded as culturally marked units that encode national identity, value systems, and patterns of thinking. Through metaphor, imagery, and symbolic representation, proverbs reflect how different peoples perceive work, family, morality, nature, social relations, and human character. Therefore, the comparative study of proverbs in different languages makes it possible to reveal both universal human concepts and nationally specific features of worldview and mentality.

English and Uzbek proverbs provide rich material for such analysis. Despite belonging to different language families and cultural traditions, both peoples have developed extensive proverbial systems that express their life philosophy and social ideals. Uzbek proverbs often emphasize respect for elders, hospitality, patience, collective responsibility, and moral purity, reflecting the historical lifestyle and social structure of Central Asian society. English proverbs, in turn, frequently highlight individual

responsibility, practicality, self-discipline, and rationality, which are deeply rooted in the socio-cultural development of English-speaking communities. At the same time, both traditions share common human values such as honesty, diligence, wisdom, and justice, which demonstrates the universal nature of many moral principles. In this regard, proverbs can be seen as linguistic evidence of how national mentality is formed and verbalized. Mentality, understood as a stable system of collective perceptions, behavioral norms, and value orientations, is not expressed directly but is implicitly embedded in language. Proverbs reveal this mentality through evaluative meanings, cultural metaphors, and socially approved patterns of behavior. By analyzing the semantic structure, imagery, and pragmatic function of proverbs, researchers can reconstruct fragments of the linguistic worldview characteristic of a particular culture. The relevance of this study lies in the growing interest in intercultural communication and the need to understand cultural differences reflected in language. Misinterpretation of culturally loaded expressions may lead to communication barriers, while awareness of proverbial meanings enhances cross-cultural competence. Moreover, in the era of globalization, comparative paremiological research contributes to preserving national linguistic heritage while simultaneously highlighting the shared foundations of human experience. The aim of this research is to explore how national worldview and mentality are expressed in English and Uzbek proverbs through a comparative linguocultural analysis. The study seeks to identify common semantic themes, culturally specific images, and value orientations encoded in proverbs, as well as to determine the extent to which they reflect universal versus national characteristics. The findings of the research may be valuable for linguoculturology, comparative linguistics, translation studies, and intercultural communication, offering deeper insight into the cultural meaning embedded in proverbial language.

MATERIALS AND METHODS

The research material for this study consists of a *корпус* of English and Uzbek proverbs selected from authoritative paremiological dictionaries, folklore collections, and academic sources. The *выбор материала* was guided by the principle of thematic representativeness, ensuring that the proverbs reflect key spheres of human life such as work, family relations, morality, wisdom, social behavior, and attitudes toward fate and nature. A total sample of proverbs from both languages was analyzed in order to ensure balanced comparative results and to identify both universal and culture-specific features. The methodological framework of the study is based on an interdisciplinary approach combining linguocultural, semantic, and comparative analysis. The linguocultural method allows proverbs to be examined as units that embody cultural meanings and national values. Through this approach, the study interprets proverbs not

only at the linguistic level but also within the broader socio-cultural and historical context in which they function. Semantic analysis is used to determine the key concepts, evaluative components, and metaphorical models embedded in proverbial expressions. This method helps reveal how particular qualities such as diligence, patience, intelligence, or social responsibility are verbalized and what connotative meanings they acquire in each linguistic tradition. Special attention is paid to figurative language, symbolic imagery, and implicit moral judgments that characterize the internal structure of proverbs. The comparative method plays a central role in the research. By comparing proverbs from English and Uzbek languages that express similar themes, the study identifies parallels and contrasts in worldview, value orientation, and cultural symbolism. This method makes it possible to distinguish between universal human ideas reflected in both traditions and nationally specific features determined by historical experience, social structure, and cultural norms. Elements of contextual and pragmatic analysis are also employed to understand how proverbs function in communication and how they influence attitudes and behavior.

RESULTS

The analysis of English and Uzbek proverbs demonstrates that both linguistic traditions actively use proverbs to encode and transmit collective life experience, moral principles, and socially approved patterns of behavior. A number of universal semantic themes were identified across both languages, including the value of hard work, the importance of wisdom, respect for time, the consequences of one's actions, and the moral evaluation of honesty and justice. These shared themes confirm that proverbs serve as a reflection of fundamental human concerns that transcend cultural boundaries. At the same time, significant differences were observed in the figurative representation and evaluative focus of proverbs. Uzbek proverbs frequently emphasize collective values, social harmony, respect for elders, and the importance of family and community ties. Their imagery often draws from traditional rural life, nature, and everyday social interactions, reflecting the historical lifestyle and communal structure of Uzbek society. Many Uzbek proverbs contain implicit moral instruction aimed at preserving social balance and mutual responsibility. In contrast, English proverbs tend to highlight individual responsibility, personal initiative, practicality, and self-reliance.

The imagery found in English proverbs often reflects a pragmatic worldview and a focus on cause-and-effect relationships in human behavior. Moral lessons are frequently expressed through concise, rational formulations that stress personal accountability and foresight. This difference indicates that while both cultures value similar virtues, the perspective from which these virtues are interpreted may vary. The study also revealed that metaphorical models differ in their cultural grounding. Uzbek

proverbs more often employ images connected with family roles, hospitality, and respect, whereas English proverbs frequently use metaphors related to trade, time management, and personal effort. These distinctions highlight how national mentality shapes the symbolic language through which experience is generalized and transmitted.

DISCUSSION

The findings of the research confirm that proverbs function as important linguocultural markers of national mentality and worldview. Their semantic structure, imagery, and evaluative orientation reflect deeply rooted cultural norms and collective psychological attitudes. The coexistence of universal themes and nationally specific features suggests that proverbs operate at the intersection of shared human experience and unique cultural development. The prominence of collectivist values in Uzbek proverbs can be linked to the historical significance of extended family systems, neighborhood communities, and traditions of mutual support. In such a cultural environment, social harmony and respect for established norms are essential for stability, which explains the didactic and socially oriented nature of many Uzbek proverbial expressions. Proverbs thus reinforce behavioral models that prioritize group cohesion and moral responsibility. English proverbs, on the other hand, often reflect a more individual-centered cultural model shaped by historical, economic, and social factors. The emphasis on personal effort, independence, and practical reasoning corresponds to a worldview in which individual agency plays a central role. Proverbs in this tradition frequently function as concise guidelines for effective personal conduct and decision-making. At the same time, the presence of similar ethical principles in both traditions indicates the universality of certain human values. Concepts such as honesty, wisdom, patience, and diligence are praised in both English and Uzbek proverbs, demonstrating that despite cultural differences, moral evaluation is based on common human experiences. This dual nature of proverbs — universal in meaning yet culturally specific in expression — makes them a valuable source for comparative linguocultural research. Overall, the study highlights the importance of proverbs as tools for understanding intercultural differences and similarities. By analyzing how mentality is encoded in language, researchers gain deeper insight into the cultural logic that shapes communication styles, value systems, and social behavior. Such knowledge is especially relevant in the context of globalization and intercultural dialogue, where awareness of cultural nuances contributes to more effective and respectful communication.

COMPARATIVE REPRESENTATION OF WORLDVIEW AND MENTALITY IN ENGLISH AND UZBEK PROVERBS

| Concept / Theme | English proverbs | Uzbek proverbs | Reflected mentality | Cultural interpretation |
|------------------------------|--|---|---|--|
| Hard work / mehnat | <i>No pain, no gain</i> | <i>Mehnat qilgan to ‘yadi</i> | Diligence is the key to success | Har ikki madaniyatda mehnatsevarlik hayotiy farovonlik asosi sifatida talqin qilinadi |
| Time / vaqt | <i>Time is money</i> | <i>Vaqt oltindan qimmat</i> | Time is a valuable resource | Vaqtни qadrlash ikkala xalqda ham muhim, lekin ingliz tilida iqtisodiy qadriyatga ko‘proq bog‘lanadi |
| Wisdom / donolik | <i>Experience is the mother of wisdom</i> | <i>Aql yoshda emas, boshda</i> | Wisdom comes from life experience | Donolik yoshga emas, tajribaga bog‘liqligi ta’kidlanadi |
| Patience / sabr | <i>Patience is a virtue</i> | <i>Sabrning tagi sariq oltin</i> | Patience leads to positive outcomes | O‘zbek maqollarida sabr ko‘proq mukofot bilan bog‘lanadi |
| Family values / oila | <i>Like father, like son</i> | <i>Olma tagiga olma tushadi</i> | Family shapes personality | Avlodlar davomiyligi va tarbiya masalasi aks etadi |
| Friendship / do‘stlik | <i>A friend in need is a friend indeed</i> | <i>Do‘st boshga kulfat tushganda bilinadi</i> | True friendship is tested in difficulty | Qiyin vaziyat do‘stlik mezoni sifatida ko‘riladi |
| Speech / So‘z odobi | <i>Think before you speak</i> | <i>Til — boshga balo</i> | Words have consequences | O‘zbek madaniyatida so‘z mas’uliyati kuchliroq ogohlantirish tarzida beriladi |

| | | | | |
|--|--|---------------------------------------|---|--|
| Self-reliance / Mustaqillik | <i>God helps those who help themselves</i> | <i>O'ziga ishongan — tog'ni oshar</i> | Success depends on personal effort | Ingliz maqollarida individualizm kuchliroq ifodalanadi |
| Greed / ochko'zlik | <i>Grasp all, lose all</i> | <i>Ochko'zning ko'zi to'ymas</i> | Greed leads to loss | Axloqiy ogohlantirish har ikki tilda mavjud |
| Knowledge / ilm | <i>Knowledge is power</i> | <i>Bilim — boylik kaliti</i> | Education leads to strength and success | Ilm ijtimoiy yuksalish vositasi sifatida talqin qilinadi |

CONCLUSION

The conducted comparative study has demonstrated that proverbs serve as important linguistic and cultural instruments through which national worldview and mentality are preserved and transmitted. As concise yet meaningful units of folk wisdom, proverbs reflect centuries of collective experience, moral values, and social norms. The analysis of English and Uzbek proverbs confirms that they function not only as elements of language but also as carriers of cultural memory and national identity. The research revealed the presence of a number of universal human values expressed in both English and Uzbek proverbial traditions. Concepts such as diligence, honesty, patience, wisdom, and responsibility appear as central moral principles in both cultures. This indicates that despite geographical, historical, and linguistic differences, many ethical foundations of human life are shared across societies. Proverbs, therefore, act as a bridge between cultures, showing common patterns of human thinking and social evaluation. At the same time, the study identified culturally specific features that reflect differences in national mentality. Uzbek proverbs tend to emphasize collectivism, respect for elders, family cohesion, and social harmony. Their imagery is often connected with traditional lifestyle, community relations, and moral instruction aimed at maintaining balance within society. English proverbs, in contrast, more frequently highlight individual initiative, self-reliance, practicality, and personal responsibility. These distinctions illustrate how cultural environment and historical development influence the way moral lessons and life observations are verbalized.

The metaphorical and symbolic systems used in proverbs also differ according to cultural context. Uzbek proverbs often rely on images related to family roles, hospitality, and interpersonal relationships, while English proverbs more commonly draw from themes of work, time, trade, and rational decision-making. Such differences confirm that national mentality is deeply embedded in figurative language and

evaluative perspectives. In conclusion, proverbs represent a valuable source for understanding the interaction between language, culture, and cognition. Their comparative study contributes to linguoculturology, paremiology, and intercultural communication by revealing both universal human experiences and nationally specific ways of interpreting reality. Awareness of these features enhances cross-cultural understanding and highlights the role of language as a reflection of cultural identity and collective worldview.

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SEMANTIC FIELD OF EDUCATIONAL AND PEDAGOGICAL TERMS AND THEIR STRUCTURAL-SEMANTIC FEATURES IN ENGLISH AND UZBEK

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ANNOTATION: This article provides a comparative linguistic analysis of the semantic field of educational and pedagogical terms as well as their structural-semantic features in English and Uzbek. The study examines the formation of pedagogical terminology, semantic expansion and narrowing, and the functional scope of usage. It identifies the degree of correspondence between English and Uzbek terms, issues of equivalence, and semantic differences shaped by national and cultural factors. The structural composition of terms — simple, compound, and phraseological units — is also analyzed to determine their role in academic discourse. The findings of the research contribute to the systematization of pedagogical terminology, improvement of translation practices, and development of scientific communication in the field of education.

Keywords: pedagogical term, educational terminology, semantic field, comparative linguistics, structural analysis, term equivalence, linguocultural features.

**СЕМАНТИЧЕСКОЕ ПОЛЕ ОБРАЗОВАТЕЛЬНЫХ И
ПЕДАГОГИЧЕСКИХ ТЕРМИНОВ И ИХ СТРУКТУРНО-
СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ В АНГЛИЙСКОМ И УЗБЕКСКОМ
ЯЗЫКАХ**

ДАМИНОВА ФОТИМА НОРКУВВАТОВНА
МАГИСТРАНТ ТЕРМЕЗСКОГО УНИВЕРСИТЕТА ЭКОНОМИКИ И
СЕРВИСА

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**НАУЧНЫЙ РУКОВОДИТЕЛЬ: КАЮМОВА ШАХНОЗА
КОБИЛЖОНОВНА**

АННОТАЦИЯ: В данной статье проводится сравнительно-лингвистический анализ семантического поля образовательных и педагогических терминов, а также их структурно-семантических особенностей в английском и узбекском языках. В ходе исследования рассматриваются процессы формирования педагогической терминологии, расширение и сужение значений терминов, а также их функциональная сфера употребления. Определяется степень соответствия терминов двух языков, проблемы эквивалентности и семантические различия, обусловленные национально-культурными факторами. Особое внимание уделяется структурному строению терминов — простым, сложным и составным единицам — и их роли в научном дискурсе. Результаты исследования способствуют систематизации педагогической терминологии, совершенствованию переводческих процессов и развитию научной коммуникации в сфере образования.

Ключевые слова: педагогический термин, образовательная терминология, семантическое поле, сопоставительная лингвистика, структурный анализ, эквивалентность терминов, лингвокультурные особенности.

**TA'LIM VA PEDAGOGIK TERMINLARNING SEMANTIK MAYDONI
HAMDA ULARNING INGLIZ VA O'ZBEK TILLARIDAGI STRUKTUR-
MA'NOVIY XUSUSIYATLARI**

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ANNOTATSIYA: Ushbu maqolada ta'lim va pedagogik terminlarning semantik maydoni hamda ularning ingliz va o'zbek tillaridagi struktur-ma'noviy xususiyatlari qiyosiy-lingvistik jihatdan tahlil qilinadi. Tadqiqot davomida pedagogik soha terminlarining shakllanishi, ma'no kengayishi, torayishi va funksional qo'llanish doirasi o'rganiladi. Ingliz va o'zbek tillaridagi terminlarning o'zaro muvofiqlik darajasi, ekvivalentlik masalalari hamda milliy-madaniy omillar ta'sirida yuzaga kelgan semantik tafovutlar aniqlanadi. Shuningdek, terminlarning struktur tuzilishi — sodda, qo'shma va birikmali shakllari qiyoslanib, ularning ilmiy nutqdagi roli yoritiladi. Tadqiqot natijalari pedagogik terminologiyani tartibga solish, tarjima jarayonlarini takomillashtirish hamda ta'lim sohasida ilmiy muloqotni rivojlantirishga xizmat qiladi.

Kalit so'zlar: pedagogik termin, ta'lim terminologiyasi, semantik maydon, qiyosiy tilshunoslik, struktur tahlil, termin ekvivalentligi, lingvomadaniy xususiyatlar.

INTRODUCTION

In modern linguistics, terminology is regarded as one of the most dynamically developing layers of vocabulary, closely connected with the evolution of science, technology, and social life. Among various terminological systems, educational and pedagogical terminology occupies a special place, as it reflects not only scientific concepts but also the cultural, social, and methodological foundations of a nation's educational model. The rapid development of international cooperation in education, academic mobility, and the global exchange of pedagogical experience has significantly increased the importance of studying educational terminology from a comparative linguistic perspective. Educational and pedagogical terms function as key instruments of professional communication in the sphere of teaching and learning. They serve to conceptualize processes such as instruction, assessment, curriculum design, competence development, and lifelong learning. However, these terms do not always coincide semantically or structurally across languages. Differences in educational traditions, cultural values, and linguistic systems lead to the formation of specific terminological units that may only partially correspond to each other. Therefore, the comparative study of pedagogical terminology in English and Uzbek is essential for revealing both universal and language-specific features of meaning and structure.

One of the important aspects of terminological research is the analysis of the semantic field, which allows scholars to examine how terms are interconnected within a system of concepts. The semantic field of education includes a network of notions related to teaching methods, learning processes, institutional structures, and pedagogical outcomes. In English, this field is represented by terms such as *education*, *learning*, *teaching*, *assessment*, *curriculum*, and *competence*, while in Uzbek it includes corresponding units like *ta'lim*, *o'qitish*, *o'rganish*, *baholash*, *o'quv dasturi*, and *kompetsiya*. Although many of these terms appear to be equivalents, their semantic scope, stylistic coloring, and usage contexts may differ considerably. In addition to semantic features, the structural organization of pedagogical terms also deserves close attention. English terminology often relies on analytical constructions and compound formations, whereas Uzbek tends to employ descriptive phrases and affixational word-building models. Such structural differences influence not only the form of terms but also their integration into scientific discourse and translation practices. Understanding these distinctions is particularly important for the development of bilingual dictionaries, academic textbooks, and research publications in the field of education. Thus, the relevance of this study lies in the growing need for precise and systematic interpretation of pedagogical terminology in a multilingual academic environment. By

analyzing the semantic field and structural-semantic characteristics of educational terms in English and Uzbek, this research aims to contribute to comparative linguistics, terminology studies, and the improvement of intercultural academic communication in the sphere of education.

MATERIALS AND METHODS

The research material consists of educational and pedagogical terms collected from English and Uzbek academic sources, including pedagogical textbooks, scientific articles, educational standards, glossaries, and official curriculum documents. More than one hundred terminological units related to teaching, learning processes, assessment, curriculum organization, and competence-based education were selected for analysis. Both single-word terms and multi-component terminological combinations were included in the dataset. The study applies a comparative-linguistic approach combined with semantic field analysis. The descriptive method was used to identify the meanings and functional characteristics of terms in each language. Componential analysis helped to reveal core and peripheral semantic features, while structural analysis was employed to examine word-formation patterns such as affixation, compounding, and terminological phrases. In addition, elements of linguocultural analysis were used to determine how national educational traditions and cultural context influence the formation and interpretation of pedagogical terms.

The equivalence of terms was assessed through contextual comparison in authentic academic discourse. Special attention was given to cases of partial equivalence, semantic shifts, and terminological lacunae, where one language lacks a direct counterpart for a concept expressed in the other.

RESULTS

The analysis shows that the semantic field of education in both English and Uzbek is structured around several core conceptual domains, including the learning process, teaching activity, educational content, assessment, and institutional organization. Many terms demonstrate a high degree of conceptual similarity, which reflects the universal nature of fundamental pedagogical notions. For example, the pairs *education* – *ta'lim*, *teaching* – *o'qitish*, and *assessment* – *baholash* share central semantic components related to organized instruction and evaluation. At the same time, significant differences were identified in the semantic scope of a number of terms. English pedagogical terminology often displays broader and more abstract meanings. The term *education*, for instance, may denote a lifelong social process, whereas its Uzbek equivalent *ta'lim* more frequently refers to structured institutional learning. Similarly, the English term *curriculum* includes not only a list of subjects but also learning outcomes, teaching strategies, and assessment criteria, while *o'quv dasturi* is

sometimes interpreted in a narrower, more document-based sense. Structural analysis revealed that English pedagogical terms are frequently formed through compounding and attributive constructions, such as *lifelong learning*, *formative assessment*, and *student-centered approach*. In Uzbek, equivalent concepts are typically expressed through extended phrases or affixational models, for example *uzluksiz ta'lim*, *shakllantiruvchi baholash*, and *talabaga yo'naltirilgan yondashuv*. This indicates a tendency toward analytic compactness in English and descriptive explicitness in Uzbek.

STRUCTURAL AND SEMANTIC COMPARISON OF EDUCATIONAL AND PEDAGOGICAL TERMS IN ENGLISH AND UZBEK

| English term | Uzbek equivalent | Structural type (EN / UZ) | Semantic notes | Equivalence level |
|--------------|------------------|-------------------------------------|--|-------------------|
| education | ta'lim | Simple word / simple word | EN term may include lifelong social development; UZ often linked to formal instruction | Partial |
| teaching | o'qitish | Gerund-derived noun / Verbal noun | Both denote instructional process; UZ focuses more on teacher-led activity | High |
| learning | o'rganish | Gerund-derived noun / Verbal noun | EN may imply autonomous process; UZ often used in guided context | High |
| curriculum | o'quv dasturi | Simple word / Terminological phrase | EN includes outcomes, methods, assessment; UZ often document-focused | Partial |

| | | | | |
|----------------------------------|---|--|--|---------|
| syllabus | fan dasturi | Simple word / Terminological phrase | EN narrower than curriculum; UZ equivalent varies by institution | Partial |
| assessment | baholash | Derived noun / Verbal noun | EN includes formative & summative systems; UZ often exam- oriented in practice | Partial |
| competence | kompetensiya | Borrowed Latin-based term / Borrowed term | Similar academic meaning, but implementation may differ | High |
| skill | ko‘nikma | Simple word / Simple word | EN may include soft & hard skills; UZ often practical ability | High |
| knowledge | bilim | Simple word / Simple word | Conceptually close in both languages | High |
| lifelong learning | uzluksiz ta’lim | Compound phrase / Terminological phrase | EN emphasizes continuous personal development; UZ often policy term | Partial |
| student- centered approach | talabaga yo‘naltirilgan yondashuv | Compound phrase / Descriptive phrase | Same pedagogical concept, different structural expression | High |
| formative assessment | shakllantiruvchi baholash | Attributive phrase / Descriptive phrase | Direct conceptual match, structural expansion in UZ | High |

| | | | | |
|----------------------|------------------|---|---|------|
| summative assessment | yakuniy baholash | Attributive phrase / Descriptive phrase | Similar meaning; UZ more strongly linked to final exams | High |
| inclusive education | inklyuziv ta'lim | Attributive phrase / Borrowed + noun | International concept preserved in both languages | High |
| distance learning | masofaviy ta'lim | Attributive phrase / Derived adjective + noun | Full semantic correspondence | High |

DISCUSSION

The identified similarities confirm that the core of pedagogical terminology is based on shared scientific concepts shaped by global educational development. International cooperation, academic exchange, and the influence of worldwide educational reforms have contributed to the convergence of many key terms. This explains the presence of numerous direct or near-direct equivalents between English and Uzbek pedagogical vocabularies. However, the differences observed in semantic range and structural organization demonstrate the role of linguistic and cultural factors in shaping terminological systems. Terms do not exist in isolation but function within specific educational models and traditions. The broader semantic potential of many English terms can be linked to the long-standing tradition of pedagogical theory development in English-speaking countries and their influence on global academic discourse. In contrast, Uzbek pedagogical terminology often reflects the historical evolution of the national education system and its more recent integration into international frameworks. The structural distinctions between the two languages also have practical implications. English compound terms are often concise but semantically dense, which may cause difficulties in translation and interpretation. Uzbek descriptive constructions, while more transparent, can lead to variability and inconsistency in usage. These issues highlight the importance of terminological standardization and careful contextual analysis in bilingual academic communication.

CONCLUSION

The comparative study of educational and pedagogical terms in English and Uzbek demonstrates that their semantic fields are built around common conceptual foundations while also reflecting language-specific and culture-dependent features.

Although many terms show a high degree of equivalence, differences in semantic scope, stylistic usage, and structural formation reveal the complexity of cross-linguistic terminological correspondence. The findings confirm that semantic field analysis combined with structural examination is an effective approach to understanding the organization of pedagogical terminology. The results of the research may be used in the development of bilingual glossaries, translation guidelines, and academic materials in the field of education. Furthermore, the study contributes to comparative linguistics and terminology studies by highlighting the interaction between language, culture, and scientific knowledge in the formation of specialized vocabularies.

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MODERN ÖZBEK HİKAYELERİNDE ÇOCUK İMAJI THE IMAGE OF THE CHILD IN MODERN UZBEK STORIES

Oygul Matkurbanova*

ÖZ

Bu makalede çağdaş Özbek hikâyelerinde çocukların sanatsal tasviri, “çocukluk” motifi ele alınmaktadır. Genç kuşağın dünya görüşünün, düşünce yapısının, hislerinin, arzularının, gerçeğe ilişkin estetik tutumunun öykülerde yansıdığını görürüz. Çoğu deneyimli yazarlar tarafından yaratılmış olsa da gerçeklik çocukların bakış açısıyla yorumlanıp araştırılıyor ve onların dilinden anlatılıyor.

Her insanın hayatı ilerledikçe, çocukluğunu ve onunla ilgili güzel anıları hatırladıkça, istemeden de olsa tatlı duygular yaşar. Bir yaratıcı için çocukluk anıları, yaşam boyu sürececek bir ilham kaynağı ve eserlerinin malzemesi olur. Yazar Erkin A'zam ve Kamchibek Kenja'nın eserlerinde de çocukların yaşamlarını yansıtan eserlere rastlıyoruz. Pek çok hikâyelerinde çocukluk anılarının ve motiflerinin edebi malzeme olarak kullanıldığını görüyoruz.

Yazarlar öykülerinde karakterlerin doğasını ve insan ruhunun, özellikle de çocuk ruhunun incelikli yönlerini ortaya koymaya odaklanmışlardır. Özellikle Küçük Çocuk imgesini yaratırken Kamçibek, çocuklara özgü ruhsal deneyimleri, duyguları, sarsıcı olay ve durumları, bir çocuğun dilini kullanarak dile getirir. Bu, hikayeyi okuyucu için daha canlı ve etkili hale getirir.

Genel olarak Özbek hikâyelerinde çocuk imgesine yönelik tutum, onların dünya görüşündeki değişimler, davranışlarındaki masumiyet, saflık, samimiyet ve şeffaflık, hayata karşı ilgi, her okuyucunun dikkatini çeker.

Anahtar kelimeler: hikaye, görüntü, olay örgüsü, portre, karakter, yazma becerileri

ABSTRACT

This article discusses the artistic depiction of children in modern Uzbek stories, the motif of “childhood”. We can see that the stories reflect the worldview, thinking, thoughts, desires, and aesthetic attitude of the younger generation to reality. Although most of them are created by experienced writers, reality is interpreted and studied from the perspective of children and told in their language.

As each person lives, remembering his childhood and the beautiful memories associated with it, he involuntarily experiences sweet feelings. For a creator, childhood

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memories serve as a lifelong source of inspiration and material for his works. We can also find works reflecting the lives of children in the works of writers Erkin A'zam and Kamchibek Kenja. We can witness that childhood memories and motifs served as literary material in many of their stories.

Writers in their stories focused on revealing the nature of the character, the human psyche, especially the subtle aspects of the child's psyche. In particular, Kamchibek Kenja, while creating the image of a child, expresses the spiritual experiences, emotions, and events that shook them in the language of a child. This makes the story more vivid and touching for the reader.

In general, the attitude to the image of children in Uzbek stories, changes in their worldview, the nobility of their character, purity, sincerity, and transparency in their interest in life attract the attention of any reader.

Keywords: story, image, plot, portrait, character, writing skill

Sanat eserinin mucizevi gücü, kalplerde iyilik, güzellik, sanatsal ve estetik zevkin oluşmasını, hayata ve dünyaya karşı olumlu ve yaratıcı bir tutumun oluşmasını teşvik eder. Zira, ancak insanın düşüncesini ve maneviyatını yücelten, gönül duygularına güçlü bir etki yapan sanat eserleri zamanın sınavından başarıyla geçmiştir. Bu anlamda Özbek nesrinde hikâyeciliğin muhteşem örnekleri ortaya çıkmıştır. Bilindiği üzere dünya ve Özbek edebiyatında anlatı türü, yüksek sanat düzeyine sahip, özlü içerikli ve gerçekçi bir anlatıma sahip eser olarak değerlendirilmektedir. Önemli bir gerçeğin öyküde tasvir edilmesi eserin temel unsurudur. Bu tür, her zaman didaktik bir anlam taşımış, insanların başkalarının hayatlarından sonuçlar çıkarmasına yardımcı olmuş, onları iyi işlere yönlendirmiş ve insani nitelikleri şekillendirmiştir. Edebiyat eleştirmeni T. Boboyev, öykü türünü tanımlarken, onu, insan yaşamındaki canlı bir olayı, toplumsal veya psikolojik bir çatışmayı, karakterle ayrılmaz bir biçimde bağlantılı, anlatısal bir biçimde anlatan küçük epik eser olarak açıklar (2002, s. 470). Özellikle çağdaş Özbek hikâye anlatıcılığında çocuk imgesinin sanatsal yorumu benzersiz ve giderek gelişen bir gelişme göstermiştir. Dürüstlük, çalışkanlık, samimiyet, coşku gibi erdemlere sahip pek çok çocuk imajı yaratılmıştır. Çocuk imgesi genellikle eserlerde parlak, renkli ve neşeli bir şekilde tasvir edilir. Zira çocukluk, daha masum olduğumuz ve ciddi olaylara daha hafif baktığımız bir dönemdir. Edebiyat eleştirmeni A. Rasulov bu konuda şöyle diyor: "Çok eski zamanlardan beri bir çocuk bir krala benzetilmiştir. Çocukluğun bir pazar olduğu ve içinde hiçbir sır olmadığı söylenir. Çocuk sahibi olmayı, aileye küçük bir güneşin gelmesini hayal etmeyen kimse yoktur. Bir çocuk sevinçtir. Bir çocuk paha biçilmez bir nimettir. Bir çocuk bir tılsımdır. Zeki insanlar, bir bebeği inceleyerek nasıl bir insan olacağını anlarlar. Gelecekteki bir

çocuğun onlarca işareti bilimsel ve edebi literatürde açıkça listelenmiştir" (ziyoz.uz, 2017).

Birçok yazarın eserlerinde çocuk imgesi merkezi bir rol oynar; toplumsal durumlar, karmaşıklıklarından ödün vermeden küçük karakterler aracılığıyla ortaya konur. Özbek hikâyeciliğinde ilk kez çocuk imgesi, Abdulla Kodiriy'in "Ulokda" adlı eserinde karşımıza çıkıyor. Bu eser, günümüzün ihtiyaçlarına tam anlamıyla cevap verebilecek bir hikâyeye örneği. Hikâyenin olaylarını Turgun adında on iki yaşında bir çocuk anlatır. Eserde Turgun'un yoldaşları Nurhan, Haydar Sokov ve Şakir Mişiki gibi karakterler de yer alıyor. Yazar çocuğa gözlemci ve anlatıcı rolünü verir. Bu sayede karakterlerin ruhsal durumlarının abartıya kaçmadan inandırıcı bir şekilde yansıtılması mümkün oluyor.

Çocukluk, her insan için unutulmaz duygularla dolu bir dönemdir. Yaş ilerledikçe değeri ve özlemi artar. Çocukluk anıları her zaman muhteşem dünyalarıyla bizi çağırır. Yazarlar için bu anılar edebi bir malzeme işlevi görür. Yani sanatçılar çocukluklarının dünyasını eserlerine yansıtırlar. Böylece çocukluk motifi ve çocuk imgesi, Odil Yakubov, Otkir Hoshimov, Primkul Kodirov, Şukur Kholmirezayev, Olmas Umarbekov ve Said Ahmad gibi yetenekli hikaye anlatıcılarının eserlerinde sanatsal ifadesini bulmuş ve bu kişiler hikaye anlatımında Abdulla Kodiriy, Oybek ve Abdulla Kahhor'un değerli takipçileri olmuşlardır.

Özellikle 70'li ve 80'li yıllarda "Özbek hikâyeciliğinde yeni bir sayfa açıldığı" fark edildiğinde Erkin A'zam, Emin Usmanov, Hurşid Dostmuhammad, Togay Murod, Şoyim Botayev, Nurali Kobul, Kamçibek Kenja, Hayriddin Sultan gibi yetenekli hikâyeciler ortaya çıktı. Dikkat çeken bir diğer husus ise bu dönem sanatçılarının eserlerinin tema, imge niteliği, olay örgüsü ve kompozisyon açısından ortak noktalara sahip olmasıdır. M. Şeraliyeva'nın ifadesiyle, "...yeni nesil sanatçılara artık 'İnsan nasıl olmalı?' diye sorulmuyor." Sorun, "Mevcut toplumsal ilişkiler sisteminde insan kimdir?" değil. "İlgi çekicidir" (2016, s. 30).

Bu dönem sanatçılarının eserlerinde aynı zamanda çocukların yaşamlarını yansıtan öykülerin de yer aldığı açıktır. Özellikle Erkin A'zam ve Kamchibek Kenja'nın eserlerine dikkatle bakıldığında çocukluk anılarının ve motiflerinin pek çok eserlerinde edebi malzeme olarak kullanıldığı görülür. Erkin A'zam'ın Surhan diyarı Baysun'dan, Kamçibek Kenja'nın ise Babür diyarı Andican'ın İzbosgan'ından olduğunu biliyoruz. İşte bu yüzden onların hikayelerinde Baysun'un heybetli dağlarını ve güzel doğasını, İzbosgan'ın kudretli nehirlerinin parlaklığını hissederiz. Çocuklukları bu yerlerle yakından bağlantılıdır. Bu yerlerin değerleri ve ulusal tonları yaratıcı kişiliğe yansır. Hikayelerinin çoğu çocukluk deneyimlerine ve anılarına dayanıyor.

Örneğin Erkin A'zam'ın ilk öyküsü "Bir Masala Veda"da bir çocuğun imgesi ve ruhsal evrimi sanatsal bir dille yorumlanmıştır. Hikayenin başkahramanı Kamil'in en sevdiği eğlence kitap okumak ve okuduğu eserleri komşusu kütüphaneci Rohat'la tartışmaktır. Kamil için bu aktivite, çocuklukta okul çıkışı arkadaşlarıyla bahçede top oynamak, kızlarla arkadaşlık kurmak, onlara gizlice mektup göndermek gibi eğlenceli oyunlardan bin kat daha güzel görünüyor. Kendisi ve ablası Rohat birçok kahramanın kaderi hakkında konuşup tartışıyorlar. Ancak bu tatlı anlar uzun sürmüyor. Rohat'ın büyükannesi onu evlendirecek. Artık bitmek bilmeyen tartışmalar, çekişmeler sona erecek, onların "masalları" sona erecek. Hikaye bundan ibaret. Ancak yazarın amacı, bir çocuğun kalbindeki ruhsal evrim sürecini göstermektir. Yetişkinler çoğu zaman çocukların kendilerine ait bir dünyaları, hayal dünyaları olduğunu unuturlar. Hikâyenin başkahramanı Kamil'in Rohat'a karşı tavrı, ablasına karşı saygı, sevgi, aşk ve samimiyetten ibarettir. Ablası gibi olan Rohat'a rahatlıkla adam gibi davranabilir. Rohat da onu öz kardeşi gibi görüyor ve seviyor.

Rohat'ın evlenmesi Kamil'in psikolojisini etkiler. Komşu avludan gelen davul sesi, çocuğa hüznü bir melodi gibi geliyor: "Vızıldıyor, tek kelime etmiyordu. Tavan arasına çıktı ve gizli bir ilgiyle komşu avluyu incelemeye başladı. Dört beş yaşlı adam ve dört beş ahabap kadın etrafta dolaşıyordu. İçeriden davul sesi geliyordu. Çocuğun yüreği hüznü bir özlemle doluydu" (2007, s. 136). Ablası Rohat'a karşı bir kıskançlık ve "haset" duygusu hissediyor. Bu durum giderek sorun haline geliyor. Artık bambaşka bir çocuk oldu. Bunu, kitaplara olan ilgisinin azalması, arkadaşlarıyla top oynamaya başlaması, kızlarla arkadaşlık kurması gibi davranışlarından anlayabiliriz. "Bir Masala Veda" öyküsü, bir çocuğun ruhsal gelişimini sanatsal açıdan yansıtır.

"Şehirden Bir Adam Geldi" öyküsünün kahramanı Şomat da Kamil'le aynı yaştadır. Hikâyede birkaç yerde isminin Şomat olduğu belirtiliyor. Temel olarak adı Çocuk. Akli tamamen şehre gitme hayaliyle meşguldü. Yazar durumunu şöyle anlatıyor: "Şehri o da gördü. Babasıyla birlikte şahin arabasıyla gitti. Şehirde çok insan var! Peki ya arabalar!.. Şapkalı, kırmızı gözlü kızıl saçlı adamın arabaları gibi değillerdi, çok daha güzellerdi, giderek daha da büyüyorlardı! Şehri seviyor. Ziyod gibi olsun, gider. Babası ona öyle söyledi. Kardeşi Ziyod şehirde yatılı okulda okuyor. İki üç ayda bir çiftlik müdürünün atına binerek geliyor. Kıyafetleri farklı ve konuşması zor anlaşılıyor. Çocuk günlerce tepede oturup şehri düşünüyor. Bazen kaçmak istiyor. Kaçtı ve gördü..." (2007, s. 118). Bugün, Çocuğun istediği şehri görmeyi hayal etmek saçma geliyor. Ama 1970'lerle bugünü karşılaştığımızda büyük farklar görüyoruz. Yıllar geçtikçe insanların bilinçlerinde, ruhlarında ve dünya görüşlerinde benzeri görülmemiş değişimler yaşandı. Günümüzde kırsal ve kentsel alanlar arasında bir ayrım veya sınır kalmamıştır. Günümüz çocukları sanal dünya aracılığıyla dünyanın herhangi bir

noktasıyla bağlantı kurma olanağına sahip. Ancak bir önemli hususu daha belirtmek gerekir. Bugün, maddi dünyanın kaygılarıyla boğuşan yetişkinler olarak, çocuğun yüreğini ve hayallerini dinliyor muyuz? Onları ne düşündürüyor, ne ilgilerini çekiyor? Ona tüm maddi koşulları sağlamak sorunu çözmeyecektir. Bu bağlamda Erkin A'zam'ın 1973 tarihli "Şehirden Bir Adam Geldi" öyküsünde dile getirilen sorunlar günümüzle de ilgilidir.

Şehir sevdalısı gencin, amcası Hamrakul'un yeğeninini şehirden geldiğini duyması, yüreğinde saklı hayalleri ateşler. Tarlada hayvanlarını otlatırken, aklının tamamı şehirli bir insanı görme özlemiyle ve şehre dair tatlı hayallerle doluydu. Şehirli bir insanın "Benimle şehre gelir misin?" Onun sözlerini merakla bekliyordu. Ama ne şehirli adam ne de diğerleri ona dikkat etmiyor. Hiç kimse onun kalbindeki karmaşayı hesaba katamaz. Yazar, beklediği şehirli adamın gittiğini duyduğunda çocuğun ruh halini şöyle anlatır: "Çocuk kamburlaştı, yüzü dizlerinin üzerinde kavuşturduğu ellerine yaslandı ve bir an uyuştu. Sonra yavaşça dönüp dağa baktı. Yürürken ona çok yakın gelen uzak dağ zirvesi, gözlerine son derece yabancı geldi. Beyaz bulutların yerleştiği o zirvenin ardında, ona hâlâ yabancı bir şehir varmış gibi geldi..." (2007, s. 124) Yazar, öyküde hayalleri paramparça olmuş ve kalbi kırılmış bir çocuğun ruhundaki ince değişimleri gösterir.

Erkin A'zam ve Kamchibek Kenja'nın yaratıcı laboratuvarına baktığımızda, köyden şehre taşınma hayaline dair anılarındaki yansımaları fark ettik. Özellikle Erkin Azam çocukluğundan beri bu şehri çok seviyor ve mutlaka ziyaret etmek istiyordu. Kamchibek Kenja, köyden şehre taşınan genç bir ailenin deneyimlerini yazmayı amaçlamıştı. Sonuç olarak bu motiflerden bazılarının Erkin A'zam'ın "Şehirden Bir Adam Geldi" ve "Dondurma" gibi öykülerinde ve Kamchibek Kenja'nın "Düşler" öyküsünde aktarıldığına tanık olduk.

"Rüyalar" öyküsünde de Şomat gibi Taşkent'e gitmeyi hayal eden bir çocuk karakteri karşımıza çıkar. Eserin başkahramanı on yaşında bir çocuk olan Şavkat'tır. Annesi, babası ve kardeşi şehirde yaşıyor. Kendisi de köyde büyümüş, onu büyükannesi büyütüştür. Genç aile, evsiz kalmaları nedeniyle en küçük çocuklarını annelerinin bakımına vermişti. Oraya Şavkat'ın durumunu kontrol etmeye gelirlerdi ve eğer ev alırlarsa onu mutlaka yanlarına alırlardı. Çocuk yakında şehre gitmeyi, güzel yerler görmeyi ve ailesiyle birlikte yaşamayı sabırsızlıkla bekliyordu. Şavkat şöyle hayal etti: "Ah, şehir ne kadar güzel! Sirk, hayvanat bahçesi, atlıkarınca, atlıkarınca..." (2007, s. 238)

Genç aileye on yaşındayken hükümet tarafından bir ev verildi. Şimdi en küçük çocuklarını şehre getirmenin telaşındalar. Şavkat da hayallerinin gerçekleşeceği günün gelmesinden dolayı çok mutluydu. Ancak olayların gelişimi umulduğu gibi mutlu bir

şekilde ilerlemiyor. Bu noktada insanın aklına bir fikir geliyor: "Şehirden Bir Adam Geldi" öyküsündeki Şomat hayalini gerçekleştirseydi hayatı nasıl olurdu? Bu sorunun cevabını "Rüyalar"daki Şevkat örneğinde buluyoruz gibi görünüyor. Şehir hayatına alışmadığı için görmek istediği yüksek binalar onu boğuyor, insanlar ona soğuk geliyor. Özellikle ailesinden uzakta yaşadığı için yeni geleneklere uyum sağlayamıyor, anne babası onu ne kadar sevse de onlara yakın olamıyor. Bunun sonucunda Şavkat'ın ruh hali çöker, uçsuz bucaksız bahçelerini, dağlarını, birlikte büyüdüğü arkadaşlarını ve sevgi dolu büyükannesini özlemeye başlar. Eser, vatanına gönül vermiş bir çocuğun yaşadıkları üzerinden vatan sevgisini, bağlılığını ve özlemini anlatıyor gibi görünüyor: "Şevket de Saip'a mektup yazmadı. Ancak can dostunu, avluda dolaşan dadısını, hafif kaba saba amcasını, uysal gelini militan iş adamı Ahmed'i, hatta zayıf Toir'i, tombul Ergaş'ı görmek istiyordu, onları özlüyordu, arabaların rüzgâr gibi "gıcırdattığı" tozlu sokakları görmek istiyordu ve kirli tişörtünün bir omzu sürekli düşen taşlarla doldurup serçelere uzun bir gökkuşağı vermek istiyordu" (2007, s. 264). Sonunda şehirden kaçıp çok sevdiği ve değer verdiği köyüne yerleşir.

Erkin A'zam'ın "Dondurma" adlı öyküsünde çocuğun hayali şehre gitmektir, ancak yukarıdaki öyküden farklı olarak sadece hayal kurmakla kalmaz, hayalini gerçekleştirmek için çalışır. Yazar, çocuğun ilk kez şehre gitmesine, dondurma yemesine, şehre sonsuza dek aşık olmasına ve sonra bir daha dondurmaya hiç dokunmamasına yol açan olayları anlatırken, duruma yaşına uygun bir bakış açısıyla yaklaşıyor. İster kentsel yerleşim yerinde çalışan babasının yanından gelen "sürücüyü git" diye ısrar etsin, ister haraççı amcası Mişa'nın yanına katılıp şehre gitsin, çocuğun doğası gereği inatçı ve uzlaşmaz olduğunu, aklındakinden vazgeçmediğini gösterir (2007, s. 82). Yazarın hikâyedeki çocuğun karakterinin inatçılık, dik başlılık, ısrarcılık gibi özelliklerini inandırıcı bir şekilde yansıttığı ortaya çıkıyor.

Kamchibek Kenja öykülerini örnek alarak çocuk imgesinin sanatsal yorumunu incelemeye devam ettikçe yeni yönlerin ortaya çıktığına tanık olacağız. Yani bir çocuğun tipik özelliği olan masumiyet, sadelik, güvenilirlik, merak, samimiyet ve korkaklık gibi duygular imgeye aşılıyor. Fikrimizi "Eski Saat" öyküsündeki çocuk imgesi örneğinde inceleyeceğiz. Hikaye çocuğun dilinden, Avaz dilinden anlatılıyor. Resimdeki olay örgüsünde olaylar geçmiş zamanda gerçekleşmektedir. Hikayenin başkahramanı okul çağındaki Avaz, arkadaşı Tuygun ve annesi tarafından bir yabancının arabasından para ve eski bir saat çalıp kaçmaya zorlanır. Yazar, öyküde toplumumuzun güncel bir sorununu ele alıyor. Başka bir deyişle, hırsızlıkla elde edilenin yükü, Avaz'ın içsel deneyimleri ve hisleriyle ortaya çıkar. Çocukların meraklılık, saflık, çekingenlik gibi özellikleri Avaz örneğinde görülmektedir.

Hikâye, güneşin doğuşu ve kavurucu sıcakların zirveye ulaştığı bir sırada, pirinç tarlasının içinden akan Karasuv Irmağı'nda mutlu bir şekilde yıkanan çocukların yer aldığı bir sahneyle başlıyor. "Pirinç tarlası" ve daha sonra gelen "pamuk tarlası" ifadelerinden, hikâyenin geçtiği yerin kırsal bir alan olduğu anlaşılıyor. Yazar, Avaz ile Tuygun'un yaz tatilindeyken yabancı bir Volga arabası görüp, içindeki eski bir saati ve parayı çalıp, çaldıkları parayı aralarında paylaştıklarını, bunun sonucunda Avaz'ın annesinden saati saklayamadığı için dövülerek öldürüldüğünü ve daha sonra annesinin emriyle annesinin evine geri döndüğünü anlatan ilginç olayları anlatıyor.

Peki şimdi hikayedeki Tuygun ve Avaz karakterlerinin analizine geçelim. Neden çaldılar? Tuygun, sosyal çevre bakımından varlıklı bir ailenin oğludur. Çünkü eserde Tuygun'un babasının şoförü aracılığıyla çaldığı bir saati satması veya Avaz'ın "Arkadaşlarıma övünürdüm, ... Tuygun'ununki kadar yeni ve güzel olmasa da en azından saat aynı, başkalarında yok..." demesi gibi cümleler aktarılıyor. Yani Tuygun'un babasının şoförü olması memur statüsünü gösterirken, okulda yeni saat takıp gösteriş yapması cimri olduğunu gösteriyor. Yazar, karakterin ailesini veya ilgili olayları açıklamıyor. Ama hareketlerinden ve sözlerinden bu zavallı çocuğun kötü bir şekilde yetiştirildiğini, çalmanın ona normal görüldüğünü anlıyoruz. Çünkü sadece arabadan saati almakla kalmıyor, kıyafetlerde para arıyor, bulduğunu da çekinmeden çalıyor, hatta Avaz'ı da bu işe ortak ediyor. Hikayede ganimetlerin bölüşülmesinden kaçışa kadar rol alan epizodik bir karakterdir. Ancak hikâyenin olay örgüsünün şekillenmesinde ana güç olarak aktif rol oynar. Başlıca psikolojik deneyimler çatışma ve çözümlemeyle devam eder.

Avaz küçük yaşta babasından ayrılmış, annesi dul olarak dört yetim çocuğu büyütüyordu. Bununla birlikte çocuklarına iyi bir terbiye vermiş ve onları ahlaksızlıktan uzak tutmayı öğretmiştir. İçgüdüleri onu çalmaya yönelttiğinde şu cevabı verir: "-Çalmak mı? -Kamaradan başımı çıkarıp korkuyla etrafa bakındım...

... "Çalmak iyi bir şey değil," dedim, gözlerimi devirmeye devam ederek. – Bir adamın eli titreyecek" (2018, s. 349). Yazar, çocukların düşünme, konuşma ve hareket etme biçimlerini oldukça inandırıcı bir şekilde tasvir ediyor. "Bir adamın eli titreyecek" gibi bir cümlenin kullanımı, bu çocukça düşüncenin bir örneğidir. Avaz, arkadaşının yaptıklarından o kadar korkuyor ki, onu vazgeçirmeye bile çalışıyor: "– Daha iyisi, çalmayalım, eğer çalarsa peşimize düşer." Tuygun ise, "– Hadi, çılgınlığımızı getirelim... Şalipoy'ları geçip karnına pamuk vuralım," der ve çalmaktan vazgeçmez. Tuygun'un bu hareketiyle ne kadar inatçı ve korkusuz olduğunu anlarız ve en acısı da, çocuğun hırsızlık gibi korkunç bir günahı ilk kez işlemesi değildir.

Avaz istemeden de olsa bir haksızlığa ortak oldu ve vicdanı onu rahatsız etmeye başladı. Elinde tuttuğu eski saate bakınca annesine ne diyeceğini bilemedi ve bahaneler

uydurmaya başladı. "Karasuv Nehri kıyısında buldum. Yeni yıkanan birine ait olmalı." diyerek haklı bir gerekçe bulur. Yüreği huzursuz olsa da, saatin tik takları ona hoş geliyordu. Çocuklar bunun bir kum saati olduğunu duyunca çok sevindiler. Ama asıl dehşet eve döndüğünde yaşandı. Annesi, onun adımlarından ve bakışlarından hoş olmayan bir şeyi hemen fark etti: "Demir sobanın üzerindeki yarı dolu tencereye su koyuyordum ve uzun zamandır elimde sakladığım saat bir 'tokat' sesiyle düştü. 'Özür dilerim' dedim."

"...sen, oğlum, bir hata yaptın," dedi anne ve tencereye doğru yürümeye başladı..."

Daha sonra saati görünce nereden aldığını sordu ve Avaz kafasında kurduğu yalanı söyledi. Ama annenin yüreği hassastır. Sonra ifadesi birden değişti. Öfke ve pişmanlıkla: "...Nereden buldun bunu? Hemen geri koymazsan etini parçalara ayırırım!" – dedi. Çocuk titremeye, tir tir titremeye başlar, konuşmaya çalıştığında dili hareket etmezdi. Annesi: "Sen çocuğum, başkalara bakma," dedi annem, sanki gözlerimden akan yaşları duymadığım sözleri duymuş gibi.

"Duygularına yenik düşen sensin ve bu da başını belaya sokan şey." Ayam bana doğru birkaç adım attı. Hedefe doğru ateş etmeye başladım.

"Kaçma, eğer benim çocuğumsan, o şeyi yerine koy, hemen koy." "Söylediklerimi yapmazsan sana günü gösteririm," dedi ve saati oğlunun ayaklarının dibine fırlattı. Avaz, çocuksu bir hareketle saati eline aldı ve çalışıp çalışmadığını anlamak için istemeden kulağına götürdü. Ama tam o anda büyük bir hata yaptığını fark etti, güzel bir sopa çıplak omzuna çarptı. Annesinin: "-Ne diyorsun, kulağına götürüyor bu pis şeyi!.." demesi üzerine Avaz sokağa fırladı. Volga'ya doğru yürürken ne kadar kötü bir şey yaptığını hissediyor, vicdanı onu sızlatıyordu. Duygularla dost olduğu, onun sözüne uyduğu ve hırsızlığa ortak olduğu için pişmanlık duyuyordu. Mesafe kısaldıkça kalbi çarpmaya başladı ve ruhsal durumu gerginleşti: "İçim ısınıyor. Yürürken omuzlarım ağrıyıp sızlıyordu. Ama yetişemedim. Saati taşların arasına atmak istedim ama başaramadım ve sonra kızın ellerini kalçalarına dayamış çalıkların arasından baktığını gördüm. Saatin tik takları onun ruhsal durumunu daha da zorluyordu. Hikâyenin başında çocuğa hoş gelen bu ses, eğer elinde bu saat varsa, sınıf arkadaşları arasında böbürlendiklerini görmüşse, hikâyenin sonunda vicdan azabı çeken bir top gibi onu kötü etkiliyordu. Hatta bu ses neredeyse kulaklarını delerek gerçek bir baş ağrısına dönüşüyordu: "Keşke avucumdaki bu kömür parçasından bir an önce kurtulabilsem de, çarpan kalbimin şiddeti ve sesi biraz olsun azalsa!..." Yazar, saate mecazi olarak "kömür" diyor. Bu noktada Avaz, "Yüreğim mi çarpıyor?" diye soruyor. – diye soruyor kendi kendine. Okuyucu, çocuğun vicdan azabı çektiğini hissediyor. Böyle bir ruh haliyle arabaya doğru koşuyor ama yaklaşmaya cesaret edemiyor. Yazar korkaklığını çocuksu bir şekilde haklı çıkarıyor: "Hayır, arabaya kesinlikle

yaklaşamazsın. Şoför yakalarsa iş biter... Ne yapayım, vurayım mı, kulağını mı çekeyim, bırakayım mı? Eğer bunu yaparsa sorun yok. Peki ya okula giderek kendini rezil etmeye başlarsa? Herkes ona "hırsız" diyor.." Bunun üzerine Avaz, başına dert açan eski saati pirinç tarlasına fırlattı. Saati fırlatıp parmaklarıyla kulaklarını kapattı. Ama ses durmadı. Hikâyenin sonunda, bu sesin çocuğu bir ömür boyu nasıl rahat bırakmadığı anlatılır: "Saat hala tik tak ediyordu ama artık sesinin nereden geldiğini bilmiyordum. O ses hala kulaklarımdadır. Çık dışarı, çık dışarı, çık dışarı..." (2018, s. 357)

Yetenekli yazar Kamchibek Kenja'nın "Balık Avı" adlı öyküsü, çocukluğun masum dünyasına özgün bir bakış açısı sunuyor. Yazar, eserinde "Özbekliğimiz"de sıkça rastlanan bazı yanlışları, dalkavukluğu ve bunun zararlarını, hatta sonuçlarının trajediye bile yol açabileceğini ele alıyor. Ünlü edebiyat eleştirmeni Umarali Normatov'un şu sözleri hayal gücümüzü daha da zenginleştiriyor: "... Kamçibek Kenja'nın öykülerinde ortaya çıkan sorunlar bir şekilde Otkir Hoshimov ve Şukur Kholmirezayev'inkilerle örtüşüyor. Ancak burada sorunların yorumlanması benzersiz. Dalkavukluk da insan onuruna saygısızlığın bir biçimidir. Dalkavuk, başkalarının önünde kendi egosunu ayaklar altına almakla sınırlı kalmaz, aynı zamanda başkalarını da buna sürükleyebilir, başkalarına acı çektirebilir. "Balık Avı"nda da meselenin aynı yönü ortaya çıkar; eserin karakteri, çiftlik yöneticisi, "balıksever" patronu ve "yemsever" misafirleri memnun edeceğini düşünerek aile üyelerine huzur vermez, hatta sevdiği çocuğunun ölümüne bile sebep olur" (23 Ocak 1979). Edebiyat eleştirmeni Jovli Khushbokov da U. Normatov'la aynı fikirde ve şu görüşü dile getiriyor: "Yazar, ideolojik amacına uygun imgeler yaratıyor. İlbaharın ilk günlerinde, kışın zehri henüz geçmemişken, üstleri Boron Akan'ın evine balık tutmaya gelir. Oğlu Komil'e hendekten balık ısmarlamak ister. Yazar, hikâyedeki dramatik gerilimi sonuna kadar korur. Komil hendeğe atlar ve bir sürü balık yakalar, ancak sonra ciddi şekilde hastalanır." Yazar, Komil ağır bir hastalığa yakalanıp vefat edene kadar hikâyeyi doğal ve yoğun bir biçimde geliştirir" (1979, 29 Haziran).

Yazar, özgün bir kurguyla hayatımızdaki acil bir soruna tepki göstermiş. Olayların gelişimine doğrudan müdahale etmiyor, ancak fikirlerini ve amaçlarını ailenin en küçük üyesi Kamronbek'in dilinden, çocuksu bir sadelikle, içtenlikle ve aşırı abartıya kaçmadan anlatıyor. Komronbek, okuyucuya hayatında başına gelen ve unutulmaz bir iz bırakan bir trajediyi anlatıyor. Bu karakter hikâyede önemlidir ve yaşanan olaylar onun gözünden ve onun duygularıyla anlatılır. O sırada kendisi 1. sınıftaydı, kardeşi Komilbek ise 7. sınıftaydı. Kamronbek kardeşini çok seviyordu ve onunla gurur duyuyordu. Başkarakterimiz Kamil, iyi kalpli bir kardeş, becerikli, çalışkan, zeki, anne babasına itaat eden, başkalarına karşı ise güçlü bir çocuktur. Yılan hikâyesinde

Komilbek'in ne kadar cesur ve yürekli olduğunu gözlemlersek, kardeşiyle ve köy çocuklarıyla olan ilişkilerinde de nezaketini ve sadeliğini görürüz. Ayrıca, babasının soğukluğuna rağmen, balık tutması emredildiğinde, hoşlanmasa bile, tek bir olumsuz söz söylemeden, görevini kusursuz bir şekilde yerine getirmesi, onun terbiyeli bir Özbek çocuğu olarak yetiştirildiğinin göstergesidir. Komilbek, başladığı işi her zaman bitiren zeki adamlardan aslında: "Kardeşim her zaman babamın sözünü dinler ve başladığı işi bitirirdi. 'Şu veya bu iş yarım kaldı' mı demişti, yoksa 'Bu kadar değil' mi demişti, bilmiyorum." Babam buna asla izin vermezdi."

Komilbek havanın soğuk olduğunu bilmesine rağmen babasına karşı tek kelime etmiyor. Ancak sinirleniyordu, bu soğukta balık tutmak imkânsızdı, evden çıkmak da bir işkenceydi. Bunu, onun "öfkeyle yoldaki taşları tekmelemesi ve kendi bildiği gibi homurdanması" görüntüsünden anlayabiliriz. İncelediğimiz balık avı gezisi, henüz ergenlik çağına girmiş olan Komilbek'in erken bir zamanda nihai hedefine ulaşmasıyla sonuçlanmıştır. Kamronbek kardeşini kaybetti. Artık balıkçılık onun için keyifli bir uğraş olmaktan çıkıp, hayatı boyunca yakasını bırakmayan bir yaraya dönüşmüştü.

Hikâyeleri incelerken Erkin A'zam'ın hikâyelerindeki çocuk imgelerini gözlemledik; kitap kurdu, çoban çocuk, inatçı çocuk, öğrenci çocuk, neşeli çocuk. Kamchibek Kenja'nın eserlerinde kardeşler çocuk olarak tasvir edilirken, çalışkan çocuklar, güçlü çocuklar, yetenekli çocuklar, inatçı çocuklar, yaramaz çocuklar, korkak çocuklar, masum çocuklar ve saf çocuklar da görülebilir. Günümüzde yazarlar bu imgeleri betimlerken deyimler, atasözleri, deyişler ve deyimsel ifadeler gibi çeşitli sanatsal araçlardan etkili bir biçimde yararlanmaktadırlar. Örneğin, "Şehirden Bir Adam Geldi" adlı öyküde Erkin A'zam, çocuğun mutluluğunu şu sözlerle dile getirir: "...Şehirden bir adam gelince, çocuk bütün gün aydınlandı." Yahut Anor Teyze'nin Şomat'ı tasviri, "Bu çocuk hiçbir şey dinlemiyor" çocuğun durumunu dile getiriyor. Kamchibek Kenja, "Eski Saat" adlı öyküsünde korkusunu dile getirmek için "...Duygularının rengi soldu" ifadesini kullanır. "Suyun kılıç gibi fişkırması, güneş ışınlarıyla kesişmesi, etrafa sayısız şimşek saçması", "Vücudumuza sanki sıcak iğneler batıyormuş gibi batmaya başladı", "Çevre sanki sular altında kalmış gibi sessizdi", "...uzaktaki uçsuz bucaksız pirinç tarlaları donmuştu...", "Gözyaşlarının şiddeti fırtına gibiydi" gibi benzetmeler "Eski Saat" öyküsünün sanatsal niteliğini artırmaya yarar. Detaylara baktığımızda Erkin A'zam, çocuk imgesini anlatırken kitap, sürü, köy, gökyüzü, bulut, dondurma, tarla gibi kelimelere dikkat çekiyor. Kamchibek Kenja'nın öykülerinde su, dağlar, avcılık, saatler, para, nehirler ve balıklar önemli ayrıntılar olarak karşımıza çıkıyor. Bu ayrıntılar, öykülerde çocuğun sanatsal olarak tasvir edilmesinde önemli bir etkidir. Örneğin "Balık Tutmak" adlı öyküde tek bir balık detayı, genç bir çocuğun trajik kaderine sebep olur.

Sonuç

Hikaye, insan hayatındaki en tartışmalı, dönüm noktası olan olaydır. İnsanda bir ruh hali uyandırması, insanlar ve hayat hakkında tartışmayı teşvik etmesi gerekiyor. Yaşamın basit gerçeğini yansıtır, insanların her zaman fark etmediği yönlerini ortaya çıkarır ve bu basit gerçekler aracılığıyla büyük toplumsal genellemeler yapılır. Bu bağlamda modern Özbek hikâyelerinin de günlük hayatımızdan sıradan sahnelerdeki önemli sorunları yansıtması dikkat çekicidir. Özellikle Erkin A'zam ve Kamchibek Kenja'nın öykülerinde sunulan çocuk imgesi, dönemin ve ortamın canlı bir şekilde tasvir edilmesinde önemli bir rol oynar. Okuyucu, soruna bir çocuğun gözüyle bakar ve çözüm arar. Çocukların yaşadığı ruhsal deneyimler, duygular ve olaylar yazarlar tarafından ustalıkla anlatılmıştır.

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**MUSIQA MASHG'LOTLARIDA MAKTAB O'QUVCHILARINING IJODIY
QOBILIYATLARINI RIVOJLANTIRISHDA INTERFAOL USULLAR VA
ULARNING QO'LLANILISH METODIKASI.**

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Annotasiya: Mazkur maqolada musiqa mashg'ulotlarida maktab o'quvchilarning ijodiy qobiliyatlarini rivojlantirishda interfaol usullar va ularning qo'llanilishi metodikasi haqida olib borilgan tahlillar, interfaol usullarning qo'llanilishi metodikasining nazariy asoslaridan iborat.

Kalit so'zlar: musiqa mashg'ulotlari, ijodiy qobiliyat, interfaol usullar, metodika.

**INTERACTIVE METHODS AND METHODS OF THEIR APPLICATION IN
THE DEVELOPMENT OF CREATIVE ABILITIES OF SCHOOLCHILDREN
IN MUSIC TRAINING.**

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Annotation: in this article, the school in music sessions consists of theoretical foundations of the methodology of application of interactive methods and methods of their application in the development of students' creative abilities.

Keywords: music training, creative abilities, interactive methods, methodology.

**ПОНЯТИЕ ТВОРЧЕСКОЙ СПОСОБНОСТИ И ПРИНЦИПЫ ЕЕ
ФОРМИРОВАНИЯ.**

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Аннотация: в данной статье "Школа на музыкальных занятиях" рассматриваются теоретические основы методики применения интерактивных методов и способы их применения в развитии творческих способностей учащихся.

Ключевые слова: музыкальное обучение, творческие способности, интерактивные методы, методология.

Bugungi kunda musiqa ta'lim-tarbiyasining maqsadi va vazifasi nihoyatda muhim. Yosh avlodni milliy musiqa merosimizga vorislik qila oladigan hamda umumbashariy musiqa boyligini idrok eta oladigan va qadrlaydigan madaniyatli inson darajasida voyaga etkazishdan iborat. Buning uchun har bir o'quvchining musiqiy iqtidorini

rivojlantirib, musiqa san'atiga mehr va ishtiyoqini oshirish, musiqadan zaruriy bilim va amaliy malakalar doirasini tarkib toptirish, iqtidorli o'quvchilarning musiqiy rivojlanishlari uchun zaruriy shart-sharoitlar yaratib berish- maktab musiqa ta'lim-tarbiyasining asosiy vazifasidir. Musiqa idroki dars mashg'ulotlarida yetakchi faoliyat sifatidamuhim o'rin tutadi. U ikki holatda amalga oshadi. Birinchi holatda ma'lum asar tinglanib ijro etiladi va uning badiiy jihatlari dars mavzusiga doir oddiy musiqiy pedagogik yo'sinda tavsif etiladi. Tingalsh orqali asarni tushunish va ongli idrok etish, asarning musiqaviy xususiyatlari janri, tuzilishi, ifoda vositalari, ijrochiligi hamda badiiy mazmuni haqidagi ma'lum bilimlarga ega bo'lishadi. Ikkinchi holatda musiqa asarlari avval tinglanib so'ng u yoki bu holati ko'ylash orqali o'rganiladi, uning badiiy mazmun xususiyatlari amaliy faoliyatda ifodalaniladi. Masalan o'zganiladigan qo'shiq avval o'qituvchi ijrosida yoki magnit orqali bir ikki marta tinglaniladi, asar xususiyati haqidagi suhbat qilinadi so'ng o'rganishga kirishiladi.

Boshlang'ich sinfda o'quvchi musiqa madaniyatining asosiy poydevori shakllanadi. Ammo maktabgacha tarbiya inson shaxsi shakllanishining muhim, mas'uliyatli davri sifatida mustaqil ahamiyat kasb etadi, chunki u boshlang'ich ta'limning tayyorgarlik bosqichidir. Boshlang'ich maktab musiqa darslarida bolalarning aqliy rivojlanishlari me'yoriga mos oddiy musiqiy bilim, tushuncha va malakalar tarkib toptiriladi. Musiqani tinglash, qo'shiq aytish, raqs tushish, oddiy cholg'ularda chalish orqali badiiy idrok etish, musiqadan olgan taassurotlari va bilganlari haqida gapirib berish, asarni badiiy baholash, musiqa ijodkorligi malaka ko'nikmalarini rivojlantirish amaliyotlari vositasida o'quvchilarda musiqaga havas va badiiy ehtiyoj uyg'otadi.

Musiqa madaniyati darsi - maktabda musiqa tarbiyasini tashkil etishning asosiy shaklidir. Musiqiy to'garaklar, fakultativ mashg'ulotlar ham amaliyotda bo'lsada, dars hech qachon o'z ahamiyatini yo'qotmaydi. Musiqa madaniyati darslari musiqiy faoliyatning turli shakllarini o'z ichiga oladi. Bular - ommaviy jamoaviy aytm, musiqiy ritmik harakatlarni bajarish, musiqa tinglash, savodxonlik, musiqa ijodkorligi, bolalar cholg'u asboblari chalish faoliyatidir.

Musiqa darslari boshqa fanlar darslaridan o'zining badiiyligi, qiziqarliligi va bolalarda ko'proq ijodiy zavq, emotsional tuyg'ular va obrazli kechinmalar uyg'otishi bilan ajralib turadi. Musiqa, ayniqsa, bolalarning aqliy va axloqiy rivojlanishiga katta ijobiy ta'sir ko'rsatadi. Zero, "Musiqa tarbiyasisiz bolalarga aqliy tarbiyani etarli darajada bajarib bo'lmaydi". Shuning uchun musiqa darslari, eng avvalo, tarbiya darsidir. Badiiy tarbiya uning mantiqiy mazmunidir.

Musiqa aniq vaqt o'lchovi bilan bog'layotgan san'atdir. Ijro etilayotgan musiqa tempiga sozlanib, uning har bir elementini ilib olib tinglamasa, asar mukammal idrok etilmaydi.

Shuning uchun klassik asarlarni ham bir qayta tinglaganda uning yangi badiiy qirralarini his etamiz.

Musiqqa vositasida ifodalanadigan his-tuyg'ularni so'z bilan ifodalash qiyin. "Qachonki so'z ojizlik qilsa, musiqqa yordamga keladi. Umumiy o'rta ta'limning dastlabki sinf o'quvchilarining psixo-fiziologik xarakterga binoan, ma'lum darajada, o'quvchilarning diqqat-e'tibori, nutqi va xotirasi to'liq rivojlanmagan bo'ladi. Ushbu sababli o'quvchilar serharakat va o'yinga moyil bo'ladilar. Bolalarning ovoz apparatlari to'liq rivojlanmaganlik sababli, zaif va nozik, ovoz pardalari esa kuchsiz holatda kuzatiladi. O'quvchilarning ovoz kuchi va tembri bo'yicha o'g'il bolalar va qiz bolalarda deyarli farq ko'rinmaydi. Shu sababli, ularda tovush faltset tipida hosil bo'ladi. 1-sinf o'quvchilarining ovoz diapozoni - do1 . Iya1; do1- do2. Ma'lum o'quvchilarning ovozlari normal holatda bo'lsa-da, ular to'g'ri kuylash pardalariga tusholmaydilar. Sababi shundaki, o'quvchilarda musiqqa eshitish a'zosi bilan tovush hosil qilish apparati orasida o'zaro farq qilishini sezish bo'yicha umumiy muvozanat rivojlanmagan bo'ladi. Shu bois, bolalarning musiqiy o'quv qobiliyatlari har xil bo'ladi. Shularni hisobga olgan holda, bolalarning musiqiy qobiliyatlarini sinchiklab o'rganib, ularni differentsional guruhlarga bo'lib, joylariga o'tkazish lozim. Negagi har bir musiqqa madaniyati dars jarayonida bolalarning badiiy zavq olish, qo'shiq o'rganish bilan, shuningdek, nutqi, ijodiy fikrlash qobiliyati, musiqiy bilimi shakillana boradi.

1. Darsni musiqaviy umumlashtiruvchi metodi.
2. Tashkil qilinadigan darslarga oldindan bog'lanib tashkil etish va ilgari o'tilganlarga qaytish metodi.
3. Dars mazmunini emotsional dramaturgiyasi metodi.
4. Dars jarayonining pedagogik jihatdan kuzatilishi va o'rganilgan bilimlar darajasining baholanish metodi.

1. Darsning musiqaviy umumlashtirish metodi. Ushbu metod yetakchi metodlardan biri hisoblanib, o'quvchilarni musiqqa idroki, kreativ badiiy fikrlash qobiliyatini shakillantirishga yo'naltirilgan:

- ❖ O'qituvchi darsda hal qilinishi lozim bo'lgan aniq vazifalarni vujudga keltiradi;
- ❖ O'qituvchi va o'quvchi o'zaro hamkorlikda muammoni yechadi.
- ❖ O'quvchilar tomonidan yakuniy xulosalar chiqariladi.

Musika tinglash musika faoliyatlarining yetakchisi hisoblanadi. Zero darsda jarayonida foydalaniladigan barcha musiqqa materiallari asosan eshitib o'zlashtirish orqali amalga oshiriladi. 2-sinf tematikasida darsning badiiy kompozitsiyasi vujudga keladi. Darsning kulminatsion nuqtasi bolalarda aktiv qizikish uyg'otadi. Badiiy emotsional kechinmalarni paydo qiladi. Shu orqali darsning emotsional dramaturgiyasiga erishish mumkin. O'qituvchi darsni ishonchli dalillar yordamida, ko'rgazmali qurollar, texnika

vositalari yordamida o'tishi kerak. Dars rejasini tuzganda ijodiy yondoshmog'i, yaxshi tayyorgarlik ko'rib pyxta ishlab chiqishi zarur. O'quvchilar musiqani chuqur idrok etishi uchun faoliyat turlaridan foydalaniladi:

- 1) Xor bo'lib kuylash aytish.
- 2) Chapak va urma cholg'u asboblarida musiqaga ritmikjo'r bulish;
- 3) Musiqa xarakteri va obrazlarini harakatlarda ifodalash.

"Interfaol metodlar" atamasi o'quv jarayonini maqsadga yo'naltirilgan, tizimli va boshqariladigan shaklda tashkil etish usullarini anglatadi. Zamonaviy pedagogik texnologiyalar esa bu jarayonni axborot-kommunikatsiya vositalari, innovatsion metodlar, shaxsga yo'naltirilgan yondashuvlar orqali amalga oshirishni nazarda tutadi. O'zbekiston Respublikasi Prezidentining ta'lim tizimini raqamlashtirish, innovatsion yondashuvlarni keng joriy etish haqidagi qaror va farmonlari zamonaviy texnologiyalarni o'qitish jarayoniga chuqur tatbiq etish uchun keng imkoniyatlar yaratdi. Bu, o'z navbatida, ijrochilik faoliyatini o'qitishda ham yangi bosqichni boshlab berdi. Musiqa ta'limida qo'llanilayotgan zamonaviy pedagogik texnologiyalar quyidagilarni o'z ichiga oladi:

Interfaol metodlar (klaster, aqliy hujum, "Insert", "Blits so'rov" va boshqalar);

Axborot-kommunikatsiya texnologiyalari (multimedia, onlayn darslar, virtual ansambllar);

Loyiha asosida o'qitish texnologiyasi;

Modulli ta'lim;

Muammoli ta'lim;

Kreativ pedagogika;

Reflektiv yondashuvlar.

O'quvchilarda ijodiy qobiliyatni shakllantirishda interfaol metodlarning roli juda muhimdir. Interfaol o'qitish metodlari o'quvchini faol subyekt sifatida dars jarayoniga jalb etadi. Musiqa darslarida bu metodlar o'quvchilarning musiqiy eshituvini, ritmik sezgisini, ijodiy tafakkurini faollashtiradi. Masalan:

"Aqliy hujum" usuli orqali o'quvchilar asarni turlicha talqin qilish variantlarini taklif etadi; "Rol o'ynash" usuli sahnaviy chiqishlarda emotsional tayyorgarlikni oshiradi; "Klaster" usuli musiqiy g'oya va obrazlarni tizimlashtirishga yordam beradi; "Insert" texnikasi esa tinglovchi va ijrochi o'rtasidagi muloqotni mustahkamlaydi. Bu usullar orqali o'quvchi dars jarayonida nafaqat passiv tinglovchi, balki faol ishtirokchiga aylanadi. Shu yo'l bilan u o'zining musiqiy salohiyatini mustaqil namoyon eta oladi.

Xullas, musiqaning madaniy hayotda tutgan o'rni muhim bo'lib, musiqiy ta'lim-tarbiyani amalga oshirishda uning bosh maqsad va vazifalarini to'liq anglab mashg'ulotlarni samarali tashkil etish, o'qituvchining dolzarb vazifalaridandir. Musiqa

pedagogikasi, uslubiy va moddiy ta'minot, musiqa folklori, iqtidori cheklangan bolalar, vorislik qilish, spetsifik xususiyatlar, aralash dars, faol, emotsional ta'sir, ruhiy ta'sir, ta'lim-tarbiya kontseptsiyasi, pedagogik tafakkur egasi, badiiy ehtiyoj, badiiy baholash, kuyning o'zgaras va o'zgaruvchan qaytarilishi, notaga qarab kuylash.

Musiqa madaniyati o'quv predmeti o'quvchilarning ma'naviy, badiiy va axloqiy madaniyatini shakllantirishga, milliy g'urur va vatanparvarlik tarbiyasini amalga oshirishga mahorat, nafosat, badiiy didni o'stirishga, fikr doirasini kengaytirishga, mustaqillik va tashabbuskorlikni tarbiyalashga xizmat qiladi. Musiqa madaniyati o'quv fani umumiy ta'lim maktablarida o'qitiladigan barcha o'quv fanlari, jumladan adabiyot, tasviriy san'at, jismoniy tarbiya, mehnat va boshqa fanlar bilan bog'lanadi.

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TABLE OF CONTENTS

| | | |
|-----------|---|--------------|
| 1 | ALISHER NAVOIYNING “HAYRAT UL-ABROR”, “LISON UT-TAYR” VA “MAHBUB UL-QULUB” ASARLARINING G‘OYAVIY-BADIY VA TASAVVUFIY TAHLILI Suvonqulova Zarina, To‘xtayev Isomiddin | 3–6 |
| 2 | LINGUISTIC FEATURES OF THE LANGUAGE OF THE INTERNET AND SOCIAL NETWORKS Rahimkulova Lobar | 7–10 |
| 3 | BUXORO SHAHRINI KO‘KALAMZORLASHTIRISHDA KENG BARGLI MANZARALI DARAXTLARNING AHAMIYATI Toxirova Nargiza | 11–13 |
| 4 | HARAKAT TARZI SHAKLLARINING USLUBIY IMKONIYATLARINI TAKOMILLASHTIRISH (BADIY ASAR MISOLIDA) Inoyatova Dildora | 14–15 |
| 5 | ТЕХНОЛОГИЯ ФОРМИРОВАНИЯ ЛИНГВИСТИЧЕСКИХ КОМПЕТЕНЦИЙ Зияева Шоходат | 16–19 |
| 6 | THE ROLE OF MENTAL STATE IN CONFLICT CORRESPONDENCE. EMOTOLOGY Rahimkulova Lobar | 20–24 |
| 7 | “BOBURNOMA” INGLIZCHA TARJIMALARIDA MILLIY-MADANIY KONSEPTLARNING IFODALANISHI VA TARJIMA MUAMMOLARI M.U. Ravshanova | 25–28 |
| 8 | ЯЗЫКОВАЯ ВАРИАТИВНОСТЬ ФРАНЦУЗСКОГО ЯЗЫКА ВО ФРАНЦИИ И ФРАНКОФОННЫХ СТРАНАХ Березина Анна | 29–31 |
| 9 | CONDITION OF THE CARDIOVASCULAR SYSTEM IN CHILDREN WITH CHRONIC GLOMERULONEPHRITIS Babajanova U.D., Ismoilova Z.A. | 32–34 |
| 10 | EVFEMIZMLARNING KELIB CHIQISHI VA UNING VAZIFALARI Xaydarova Shoira, Hotamova Jasmina | 35–39 |
| 11 | НАУЧНО-ПЕДАГОГИЧЕСКИЕ ОСНОВЫ ЭКОЛОГИЧЕСКОГО ВОСПИТАНИЯ ДЕТЕЙ ДОШКОЛЬНОГО ВОЗРАСТА Muxammedova Makhzuna | 40–43 |
| 12 | OCCASIONAL TRANSFORMATIONS OF PROVERBIAL PHRASEOLOGISMS IN ENGLISH AND UZBEK LITERARY TEXTS Majidova Gulnoza | 44–46 |
| 13 | LEADING WITH EMPATHY: THE FEMININE DIMENSION OF LEADERSHIP IN EDUCATION Ismatova Sevinch | 47–49 |
| 14 | THE QASIDA GENRE IN ARABIC AND UZBEK LITERATURE: A COMPARATIVE STUDY OF SIMILARITIES Abdukarimova Barno | 50–54 |

| | | |
|-----------|--|----------------|
| 15 | INGLIZ VA O‘ZBEK TILLARIDA METAFORALARNING KOGNITIV XUSUSIYATLARI Kurbaniyazova Manzura, Muxtorova Dilobar | 55–58 |
| 16 | METHODOLOGY OF AUDIOVISUAL MATERIALS IN TEACHING THE ENGLISH LANGUAGE Norchayev Ismoil, Kochkarova Muhayyo | 59–62 |
| 17 | TIL VA MADANIYAT OMILINING REKLAMA DISKURSIGA TA’SIRI Hamroyeva Muxlisa | 63–66 |
| 18 | THE MOTIF OF FREEDOM IN MARK TWAIN’S WORKS Shodiyeva Gulira’no, Oripova Dilnavoz | 67–68 |
| 19 | PSYCHOLOGICAL FOUNDATIONS OF MOTIVATION AND METHODOLOGICAL SOLUTIONS IN FOREIGN LANGUAGE TEACHING Kholmurodova Parvena Mamayusupovna, Bakirov Poyan Uralovich | 69–77 |
| 20 | A LINGUOCOGNITIVE ANALYSIS OF CONCEPTUAL METAPHORS IN UZBEK AND ENGLISH Khudoymurodova Khadicha Zokirovna, Bakirov Poyan Uralovich | 78–83 |
| 21 | STUDYING FOLK COGNITION AND WORLDVIEW THROUGH ANTONYMOUS PROVERBS Rajabova Nazokat Shavkatovna, Kayumova Shakhnoza Kobiljonovna | 84–87 |
| 22 | MEMORY AND ASSOCIATION TECHNIQUES TO ENHANCE ENGLISH LANGUAGE TEACHING Alikulova Mohira Komilovna, Yadigarova Sitara Bahromovna | 88–94 |
| 23 | TEACHING LITERATURE LESSONS ON THE BASE OF CULTURAL EDUCATION Sharofat Abdurakhmonova | 95–99 |
| 24 | THE EXPRESSION OF NATIONAL WORLDVIEW AND MENTALITY IN PROVERBS Sabina Tukhtayeva Tolkin Kizi, Oysuluv Uralova Poyanovna | 100–108 |
| 25 | SEMANTIC FIELD OF EDUCATIONAL AND PEDAGOGICAL TERMS Daminova Fotima Norkuvvatovna, Kayumova Shakhnoza Kobiljonovna | 109–116 |
| 26 | THE IMAGE OF THE CHILD IN MODERN UZBEK STORIES Oygul Matkurbanova | 117–127 |
| 27 | INTERACTIVE METHODS IN THE DEVELOPMENT OF CREATIVE ABILITIES IN MUSIC TRAINING Jabborova Gulzoda | 128–132 |
| | OUTLINE | 3–6 |