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KASBIY KOMPETENSIYANI OSHIRISHDA SUN'IY INTELLEKT TEXNOLOGIYALARINING AHAMIYATI

Zarifa Qilichova

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Annotatsiya

Mazkur tezisda sun'iy intellekt texnologiyalarining kasbiy kompetensiyani rivojlantirishdagi ahamiyati tahlil qilinadi. Zamonaviy ta'lim tizimida sun'iy intellekt vositalari o'qituvchilarning kasbiy mahoratini oshirish, mustaqil ta'lim faoliyatini qo'llab-quvvatlash hamda ta'lim samaradorligini ta'minlashning muhim omillaridan biri sifatida qaralmoqda. Tadqiqot natijalari sun'iy intellekt texnologiyalaridan oqilona foydalanish mutaxassislarining raqamli, metodik va refleksiv kompetensiyalarini rivojlantirishga xizmat qilishini ko'rsatadi.

Kalit so'zlar: sun'iy intellekt, kasbiy kompetensiya, raqamli kompetensiya, professional rivojlanish, o'qituvchi kompetensiyasi, innovatsion texnologiyalar.

Bugungi kunda raqamli texnologiyalarning jadal rivojlanishi ta'lim tizimida yangi imkoniyatlarni yuzaga keltirmoqda. Ayniqsa, sun'iy intellekt (SI) texnologiyalari ta'lim jarayonini tashkil etish, o'quv materiallarini yaratish, baholash va kasbiy rivojlanishni qo'llab-quvvatlashda muhim vositaga aylanib bormoqda. Shu sababli sun'iy intellektidan samarali foydalanish zamonaviy mutaxassisning kasbiy kompetensiyasini oshirishning muhim omillaridan biri sifatida e'tirof etilmoqda.

Kasbiy kompetensiya tushunchasi ilk bor McClelland tomonidan ilmiy muomalaga kiritilgan bo'lib, olim an'anaviy bilimlarni baholash usullari insonning haqiqiy kasbiy muvaffaqiyatini to'liq aks ettirmasligini ta'kidlagan. Unga ko'ra, "an'anaviy akademik testlar ish faoliyati samaradorligini yetarli darajada bashorat qila olmaydi" (McClelland, 1973). Mazkur qarash kasbiy faoliyatda amaliy kompetensiyalarni rivojlantirish muhim ekanligini ko'rsatadi.

Boyatzis (2008) kompetensiyani samarali faoliyatni ta'minlaydigan bilim, ko'nikma va qobiliyatlar majmui sifatida izohlaydi. Zamonaviy sharoitda ushbu kompetensiyalar tarkibiga raqamli savodxonlik va sun'iy intellekt texnologiyalaridan foydalanish ko'nikmalari ham kiradi.

Sun'iy intellekt texnologiyalari o'qituvchilarning kasbiy rivojlanishida bir qator afzalliklarga ega. Avvalo, ular o'quv materiallarini tayyorlash jarayonini yengillashtiradi, vaqtni tejaydi va darslarni individuallashtirish imkonini beradi. Tadqiqotlar shuni ko'rsatadiki, SI vositalari dars rejalari, test topshiriqlari, vizual materiallar va interaktiv mashqlarni yaratishda samarali yordam beradi. Shuningdek,

ular o'quvchilarning ehtiyojlariga moslashtirilgan ta'lim muhitini tashkil etishga xizmat qiladi.

Schön (1983) reflektiv amaliyotni kasbiy rivojlanishning muhim omili sifatida baholaydi. Sun'iy intellekt vositalari pedagoglarga o'z faoliyatini tahlil qilish, dars jarayonidagi kamchiliklarni aniqlash va ularni bartaraf etish bo'yicha tavsiyalar olish imkonini beradi. Bu esa reflektiv kompetensiyaning rivojlanishiga xizmat qiladi.

Ta'lim jarayonida SI vositalaridan foydalanish o'qituvchilarning metodik kompetensiyasini ham rivojlantiradi. Xususan, generativ sun'iy intellekt platformalari dars ishlanmalari, baholash mezonlari va o'quv topshiriqlarini ishlab chiqishda samarali yordam ko'rsatadi. O'qituvchilar sun'iy intellekt yordamida o'quv materiallarini tezkor tayyorlash va ta'lim mazmunini individuallashtirish imkoniyatiga ega bo'ladilar.

So'nggi tadqiqotlar SI vositalari o'qituvchilarning ish yuklamasini kamaytirishi, ijodkorligini oshirishi va darslarni yanada qiziqarli tashkil etishga yordam berishini ko'rsatmoqda. Shu bilan birga, SI texnologiyalaridan foydalanishda akademik halollik, ma'lumotlar xavfsizligi va etik me'yorlarga rioya qilish muhim hisoblanadi. UNESCO (2023) generativ sun'iy intellektdan mas'uliyatli va etik foydalanish ta'lim sifatini oshirishning asosiy shartlaridan biri ekanligini ta'kidlaydi.

Xulosa qilib aytganda, sun'iy intellekt texnologiyalari kasbiy kompetensiyani rivojlantirishning samarali vositasi bo'lib, ular mutaxassislarning raqamli, metodik va reflektiv kompetensiyalarini takomillashtirishga xizmat qiladi. Ayniqsa, o'qituvchilarning uzluksiz kasbiy rivojlanishini ta'minlashda SI vositalarining imkoniyatlaridan samarali foydalanish ta'lim sifatini oshirishning muhim omillaridan biri hisoblanadi.

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THE DIDACTIC POTENTIAL FOR DEVELOPING THE TEXT-CREATION COMPETENCE OF FUTURE PRIMARY SCHOOL TEACHERS.

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Abstract: This article analyzes the didactic potential of developing the text-production competence of pre-service primary school teachers. It examines the concept, structural components, and modern pedagogical approaches that support the formation of text-production competence. The study also highlights methodological opportunities and effective didactic tools for improving future teachers' text-production skills as an essential component of their professional training.

Keywords: Didactic potential, text-production competence, pre-service primary school teachers, primary education, professional competence, communicative competence, pedagogical technologies, methodological approach, creative thinking, quality of education.

In the context of globalization and digital transformation, the demands placed on the education system are steadily increasing. Modern society requires the preparation of teachers who possess not only profound theoretical knowledge but also the competencies to think independently, communicate effectively, analyze information, and express ideas in a coherent and meaningful manner. From this perspective, the development of text-production competence among prospective primary school teachers constitutes an essential component of their professional preparation.

Today, digital technologies, are widely used in education system, schools are being equipped with high-tech educational facilities and opportunities for academic mobility are expanding significantly.

Primary school teachers play a pivotal role in fostering learners' oral and written literacy. Therefore, they themselves must be capable of producing coherent, meaningful, grammatically accurate, and stylistically appropriate texts across various genres and communicative contexts. Text-production competence represents one of the key professional competencies that reflects a teacher's communicative culture, critical and creative thinking, information-processing skills, and ability to organize effective communication within the educational process.

Within higher education institutions, the development of this competence among prospective teachers requires the integration of interactive teaching methods, a competency-based approach, practical learning activities, project-based learning, and

the effective use of digital educational technologies. Such an approach contributes to preparing future teachers not only as proficient writers but also as competent educational professionals who can communicate their ideas clearly, logically, and persuasively while successfully carrying out contemporary pedagogical practice.

To educate students as individuals who meet the demands of the modern era, it is first necessary to shape teachers accordingly. A well-developed and competent teacher personality is capable of nurturing a well-rounded generation.

The didactic potential for developing the text-production competence of prospective primary school teachers refers to the educational opportunities created through the content, methods, instructional tools, organizational forms, and pedagogical technologies employed in the teaching and learning process to foster learners' ability to produce high-quality texts. In this context, didactic potential encompasses not only the transmission of theoretical knowledge but also the organization of practical learning experiences that contribute to the development of prospective teachers' professional competencies.

Prospective primary school teachers play a pivotal role in teaching pupils reading and writing, fostering their oral and written literacy, and organizing learning activities involving different text genres. Therefore, they must be capable of planning the content of a text, constructing its logical structure, adhering to grammatical and stylistic conventions, and expressing ideas clearly, coherently, and effectively. These abilities constitute the core components of text-production competence.

The didactic potential for developing text-production competence is manifested through several key dimensions:

A competency-based approach integrates theoretical knowledge with practical application, enabling prospective teachers to transfer acquired knowledge into authentic professional contexts.

Interactive teaching methods, such as brainstorming, clustering, debates, case studies, and project-based learning, foster students' independent, critical, and creative thinking while enhancing their writing abilities.

Practical writing tasks, including essays, narratives, descriptive texts, explanatory texts, reflective writing, and lesson plans, contribute to the gradual development and refinement of text-production skills.

The goal of text creation tasks is to enable students to write fluent, interesting, original and creative texts.

Digital educational technologies and artificial intelligence-based platforms expand opportunities for planning, drafting, editing, analyzing, and revising written texts, thereby improving the quality of written communication.

Reflection and peer assessment encourage students to critically evaluate their own and others' written work, promoting continuous improvement in writing performance and professional self-development.

The effectiveness of this didactic potential depends on the coherence among curriculum content, teaching methods, assessment strategies, and the educational environment. When text-production activities are systematically integrated into teacher education programs, prospective teachers develop not only a high level of written communication competence but also critical thinking, communicative competence, creativity, and professional reflection. These competencies significantly enhance their ability to cultivate pupils' literacy and communication skills in future pedagogical practice.

The didactic potential for developing the text-production competence of prospective primary school teachers is realized through the effective integration of contemporary pedagogical technologies, competency-based education, practical learning experiences, and digital tools. This integrated approach contributes to preparing future teachers as competent educational professionals who are capable of meeting the demands of modern education through effective communication, advanced writing skills, and a high level of professional competence.

Text-production competence is defined as an individual's ability to express ideas in oral or written form in a logical, coherent, grammatically accurate, and stylistically appropriate manner according to a specific communicative context. For prospective primary school teachers, this competence constitutes an integral component of professional competence, as it plays a crucial role in organizing effective pedagogical communication, developing instructional materials, preparing methodological guidelines, and fostering pupils' speech and literacy development.

The content of text-production competence consists of several interrelated components. The first component is **linguistic competence**, which involves knowledge of the phonetic, lexical, grammatical, and stylistic norms of the language and the ability to apply them appropriately. The second component is **communicative competence**, which refers to the ability to construct texts according to their purpose, target audience, and communicative context while expressing ideas clearly, coherently, and effectively. The third component is **cognitive competence**, which encompasses the ability to search for, analyze, synthesize, critically evaluate information, and generate new knowledge and meaning. The fourth component is **creative competence**, which includes the ability to generate original ideas, construct texts creatively, and express thoughts freely across various genres. The fifth component is **reflective competence**, which involves evaluating, editing, revising, and improving one's own written texts through critical reflection.

The development of this competence becomes more effective when it is grounded in contemporary pedagogical approaches. In particular, the ***competency-based approach*** integrates theoretical knowledge with practical application, enabling students to develop text-production skills in authentic professional contexts. The ***learner-centered approach*** supports creative learning by taking into account students' individual abilities, interests, and educational needs. The ***activity-based approach*** emphasizes the organization of text-production through practical assignments, project-based learning, and problem-solving activities.

Furthermore, the ***constructivist approach*** promotes students' active construction of knowledge by connecting new learning with their prior experiences. The ***collaborative learning approach*** enhances communicative and reflective competencies through group work, peer interaction, collaborative text production, and peer assessment. In recent years, ***digital pedagogy*** and ***artificial intelligence (AI)-based technologies*** have become effective means of developing text-production competence. Digital learning platforms, online writing tools, and AI-powered applications provide students with expanded opportunities to plan, draft, edit, analyze, revise, and improve the quality of their written texts by identifying grammatical and stylistic inaccuracies and offering constructive feedback.

Text-production competence is a complex professional competence that is formed through the integrated development of linguistic, communicative, cognitive, creative, and reflective components. Its effective development requires the combined application of competency-based, learner-centered, activity-based, constructivist, and digital pedagogical approaches, thereby enhancing the professional preparation of prospective primary school teachers and equipping them with the competencies necessary to meet the demands of contemporary education.

The development of text-production skills in the professional training of prospective teachers is regarded as one of the priority directions of contemporary education. A teacher's professional activity is closely connected with the ability to present educational content in a clear and logical manner, prepare instructional documents, develop lesson plans, formulate methodological recommendations, design assessment materials, and produce academic and methodological texts. Therefore, the systematic development of text-production skills in higher education institutions is an essential condition for forming the professional competence of prospective teachers.

The methodological opportunities for developing these skills are primarily manifested in organizing the educational process on the basis of a competency-based approach. In this process, students learn to integrate theoretical knowledge with practical activity and to produce texts appropriate for various communicative situations. The systematic

inclusion of practical assignments such as essays, annotations, abstracts, reviews, lesson plans, methodological recommendations, project documentation, and reflective writing contributes to the development of written communication culture, logical thinking, and professional writing competence.

Effective didactic tools include printed and digital learning resources, methodological manuals, model texts, graphic organizers, multimedia presentations, electronic learning platforms, and digital writing editors. In addition, artificial intelligence–based tools are increasingly playing an important role in developing text-production competence. They support students by assisting in text planning, identifying grammatical and stylistic errors, editing texts, organizing ideas logically, and providing individualized feedback. However, the use of such tools must be guided by the principles of academic integrity, critical thinking, and independent creative activity.

Furthermore, the methodological potential for developing text-production skills is expanded through formative assessment, reflection, and portfolio-based learning. The continuous analysis of students' written work, peer assessment, and constructive feedback from instructors contribute to the consistent improvement of writing quality. Electronic portfolios enable students to collect their written works, monitor their developmental progress, and assess their professional achievements.

In conclusion, the didactic potential for developing text-creation competence among future primary school teachers is of significant importance in contemporary teacher education. It highlights the essential role of well-structured pedagogical conditions in enabling students to produce coherent, logically organized, and stylistically appropriate texts. The analysis underscores the content and structural components of text-creation competence and examines contemporary pedagogical approaches that facilitate its development, including competency-based, learner-centered, interactive, and technology-enhanced methodologies.

Furthermore, the study substantiates the methodological opportunities and effective didactic tools that support the systematic development of text-creation skills within teacher education programs. The findings demonstrate that the integrated application of modern pedagogical strategies substantially enhances prospective teachers' written communication competence, critical thinking abilities, and overall professional readiness. Ultimately, strengthening text-creation competence represents a key factor in improving the quality of teacher education and ensuring effective pedagogical practice in primary education.

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MA'NAVYIY-MA'RIFIY TADBIRLAR ASOSIDA MAKTABGACHA YOSHDAGI BOLALARDA MILLIY O'ZLIKNI ANGLASH VA MADANIY KOMPETENSIYALARNI RIVOJLANTIRISH

Gulxayo Samandarova Abdukarim qizi - Maktabgacha ta'lim tashkilotlari direktor va mutaxassislarini qayta tayyorlash va ularning malakasini oshirish instituti "Ijro intizomi" bo'limi boshlig'i

Annotatsiya: Mazkur maqolada maktabgacha yoshdagi bolalarda milliy o'zlikni anglash va madaniy kompetensiyalarni rivojlantirishda ma'naviy-ma'rifiy tadbirlarning pedagogik ahamiyati hamda innovatsion imkoniyatlari ilmiy-nazariy va amaliy jihatdan tahlil qilingan. Tadqiqotda ma'naviy-ma'rifiy tadbirlarning bolalarda milliy qadriyatlarga hurmat, Vatanga sadoqat, ona tiliga mehr, milliy urf-odat va an'analarga ijobiy munosabatni shakllantirishdagi o'rni yoritilgan. Shuningdek, interfaol pedagogik metodlar, didaktik va milliy o'yinlar, xalq og'zaki ijodi, teatrlashtirilgan faoliyat, loyiha metodi hamda axborot-kommunikatsiya texnologiyalaridan foydalanish orqali bolalarning madaniy kompetensiyalarini rivojlantirish imkoniyatlari asoslab berilgan. Tadqiqot natijalari maktabgacha ta'lim tashkilotlarida ma'naviy-ma'rifiy faoliyatni zamonaviy pedagogik yondashuvlar asosida tashkil etish bolalarning milliy o'zligini anglash darajasini oshirish, ijtimoiy-madaniy moslashuvini kuchaytirish hamda ma'naviy-axloqiy kamolotini ta'minlashda muhim omil ekanligini ko'rsatadi. Tadqiqot yakunida maktabgacha ta'lim amaliyotida milliy o'zlikni anglash va madaniy kompetensiyalarni rivojlantirish samaradorligini oshirishga qaratilgan ilmiy-amaliy tavsiyalar ishlab chiqilgan.

Kalit so'zlar: maktabgacha ta'lim, ma'naviy-ma'rifiy tadbirlar, milliy o'zlikni anglash, madaniy kompetensiya, milliy qadriyatlar, ma'naviy tarbiya, innovatsion pedagogika, interfaol metodlar, xalq og'zaki ijodi, milliy o'yinlar, loyiha metodi, axborot-kommunikatsiya texnologiyalari, madaniy meros, vatanparvarlik, ijtimoiy kompetensiya.

Kirish.

Bugungi globallashuv, raqamli texnologiyalarning jadal rivojlanishi hamda madaniyatlararo integratsiya jarayonlari sharoitida yosh avlodning milliy o'zligini anglashini shakllantirish, ularda milliy qadriyatlar va umuminsoniy g'oyalarga sodiqlikni rivojlantirish zamonaviy ta'lim tizimining ustuvor vazifalaridan biri hisoblanadi. Har qanday xalqning taraqqiyoti, milliy o'ziga xosligini saqlab qolishi va boy madaniy merosini kelajak avlodlarga yetkazishi, avvalo, ta'lim va tarbiya

tizimining samaradorligiga bog'liq. Shu nuqtai nazardan, maktabgacha yoshdagi bolalarda milliy o'zlikni anglash va madaniy kompetensiyalarni shakllantirish nafaqat pedagogik, balki ijtimoiy, madaniy va ma'naviy ahamiyatga ega bo'lgan dolzarb ilmiy muammolardan biri sanaladi.

Maktabgacha yosh davri bolaning shaxs sifatida shakllanishidagi eng muhim bosqich bo'lib, aynan shu davrda uning dunyoqarashi, axloqiy qarashlari, estetik didi, ijtimoiy munosabatlari va madaniy tasavvurlari shakllana boshlaydi. Psixologik-pedagogik tadqiqotlar shuni ko'rsatadiki, bolaning 3–7 yosh oralig'ida olgan bilimlari, egallagan ijtimoiy tajribasi va ma'naviy qadriyatlari uning keyingi ta'lim bosqichlari hamda shaxsiy rivojlanishida mustahkam poydevor vazifasini bajaradi. Shu sababli maktabgacha ta'lim tashkilotlarida bolalarni milliy qadriyatlar ruhida tarbiyalash, ularda milliy o'zlikni anglash hissini rivojlantirish va madaniy kompetensiyalarni shakllantirishga alohida e'tibor qaratilishi zarur.

Milliy o'zlikni anglash – bu shaxsning o'z millatiga mansubligini his etishi, xalqining tarixi, tili, urf-odatlari, an'analari, madaniy merosi va milliy qadriyatlariga ongli munosabat bildirishidir. Ushbu jarayon bolaning o'z xalqiga nisbatan faxr, hurmat va mas'uliyat tuyg'ularini rivojlantiradi, milliy va umuminsoniy qadriyatlar uyg'unligini anglashiga xizmat qiladi. Maktabgacha yoshdagi bolalarda milliy o'zlikni anglashni shakllantirish ertaklar, xalq og'zaki ijodi, milliy o'yinlar, urf-odatlar, bayramlar, musiqa, raqs, milliy hunarmandchilik namunalari va ma'naviy-ma'rifiy tadbirlar orqali amalga oshirilganda yanada samarali natijalar beradi.

Madaniy kompetensiya esa shaxsning o'z milliy madaniyatini bilishi, unga hurmat bilan munosabatda bo'lishi, boshqa madaniyat vakillari bilan samarali muloqot qila olishi hamda ijtimoiy-madaniy muhitda faol ishtirok etish qobiliyatini ifodalaydi. Zamonaviy ta'lim konsepsiyasida kompetensiyaviy yondashuv alohida o'rin tutadi. Ushbu yondashuv bolalarda faqat nazariy bilimlarni emas, balki ularni amaliy faoliyatda qo'llash, mustaqil fikrlash, muammolarni hal qilish, muloqot qilish va ijtimoiy moslashuv ko'nikmalarini rivojlantirishni nazarda tutadi. Shu bois maktabgacha ta'lim tashkilotlarida ma'naviy-ma'rifiy tadbirlarni kompetensiyaviy yondashuv asosida tashkil etish dolzarb ahamiyat kasb etadi.

Ma'naviy-ma'rifiy tadbirlar bolalarda milliy qadriyatlar, Vatanga muhabbat, ajdodlar merosiga hurmat, ona tiliga ehtirom, insonparvarlik, bag'rikenglik va fuqarolik mas'uliyatini rivojlantirishga xizmat qiluvchi samarali pedagogik vositalardan biridir. Bunday tadbirlar milliy bayramlar, teatrlashtirilgan sahna ko'rinishlari, ijodiy tanlovlar, xalq o'yinlari, kitobxonlik tadbirlari, musiqiy-badiiy kechalar, ekskursiyalar va turli loyihalar shaklida tashkil etiladi. Ularning mazmunini zamonaviy pedagogik texnologiyalar bilan boyitish esa bolalarning ta'lim jarayonidagi faolligini oshirish,

bilimlarni ongli ravishda o'zlashtirish va madaniy kompetensiyalarni rivojlantirishga xizmat qiladi.

So'nggi yillarda maktabgacha ta'lim tizimida innovatsion pedagogik texnologiyalarni joriy etish orqali ma'naviy-ma'rifiy faoliyatning samaradorligini oshirishga alohida e'tibor berilmoqda. Interfaol metodlar, loyiha asosida ta'lim, axborot-kommunikatsiya texnologiyalari, multimedia vositalari, didaktik o'yinlar, STEAM elementlari va raqamli ta'lim resurslaridan foydalanish bolalarda qiziqish uyg'otadi, ularning ijodiy va tanqidiy fikrlash qobiliyatini rivojlantiradi hamda milliy madaniyatni chuqurroq anglash imkonini beradi. Shu bilan birga, oila, maktabgacha ta'lim tashkiloti va mahalla o'rtasidagi hamkorlikning mustahkam yo'lga qo'yilishi ma'naviy-ma'rifiy tadbirlarning uzviyligi va samaradorligini ta'minlaydi.

Mavzuning dolzarbligi shundan iboratki, maktabgacha yoshdagi bolalarda milliy o'zlikni anglash va madaniy kompetensiyalarni rivojlantirish bo'yicha ilmiy tadqiqotlar mavjud bo'lishiga qaramay, ushbu jarayonda ma'naviy-ma'rifiy tadbirlarning pedagogik imkoniyatlari, ularni innovatsion yondashuvlar asosida tashkil etish mexanizmlari hamda kompetensiyaviy ta'lim bilan integratsiyalash masalalari yetarli darajada kompleks tadqiq etilmagan. Zamonaviy ta'lim islohotlari sharoitida ushbu masalani ilmiy asosda o'rganish va amaliy tavsiyalar ishlab chiqish zarurati mazkur tadqiqotning ilmiy va amaliy ahamiyatini belgilaydi.

Mazkur tadqiqotning maqsadi maktabgacha yoshdagi bolalarda milliy o'zlikni anglash va madaniy kompetensiyalarni rivojlantirishda ma'naviy-ma'rifiy tadbirlarning pedagogik imkoniyatlarini nazariy jihatdan asoslash, ularning samaradorligini tahlil qilish hamda maktabgacha ta'lim amaliyotiga joriy etish bo'yicha ilmiy-amaliy tavsiyalar ishlab chiqishdan iborat. Tadqiqot davomida milliy o'zlikni anglash va madaniy kompetensiya tushunchalarining ilmiy mazmuni tahlil qilinadi, ma'naviy-ma'rifiy tadbirlarning tarbiyaviy imkoniyatlari baholanadi, innovatsion pedagogik texnologiyalarning ushbu jarayondagi o'rni yoritiladi hamda maktabgacha ta'lim tashkilotlari faoliyatini takomillashtirishga qaratilgan amaliy tavsiyalar ishlab chiqiladi.

Asosiy qism.

Maktabgacha yoshdagi bolalarda milliy o'zlikni anglash va madaniy kompetensiyalarni rivojlantirish zamonaviy ta'lim tizimining ustuvor yo'nalishlaridan biri bo'lib, ushbu jarayon shaxsning ma'naviy-axloqiy kamoloti, ijtimoiy faolligi va milliy qadriyatlarga sodiqligini shakllantirishda muhim ahamiyat kasb etadi. Maktabgacha yosh bolaning psixik, intellektual va ijtimoiy rivojlanishi eng jadal kechadigan davr hisoblanadi. Aynan shu bosqichda bola o'z atrofidagi ijtimoiy-madaniy muhitni faol idrok etadi, kattalar va tengdoshlari bilan muloqot orqali milliy

qadriyatlar, urf-odatlar va axloqiy me'yorlarni o'zlashtiradi. Shu bois maktabgacha ta'lim tashkilotlarida ma'naviy-ma'rifiy tadbirlarni maqsadli va tizimli tashkil etish bolalarda milliy o'zlikni anglashning mustahkam poydevorini yaratadi.

Milliy o'zlikni anglash shaxsning o'z millatiga mansubligini chuqur his etishi, ona tili, milliy tarix, madaniyat, urf-odat va an'analarga ongli munosabat bildirishini ifodalaydi. Ushbu sifat bolaning kelajakdagi fuqarolik pozitsiyasi, vatanparvarligi va ma'naviy dunyoqarashining shakllanishiga bevosita ta'sir ko'rsatadi. Maktabgacha yoshdagi bolalarda milliy o'zlikni anglash, avvalo, oilada boshlanib, maktabgacha ta'lim tashkilotida pedagogik jihatdan takomillashtiriladi. Tarbiyachining maqsadli faoliyati, o'quv-tarbiyaviy muhitning milliy qadriyatlarga yo'naltirilganligi va ma'naviy-ma'rifiy tadbirlarning mazmuni ushbu jarayonning samaradorligini belgilovchi asosiy omillar hisoblanadi.

Madaniy kompetensiya esa bolaning milliy va umuminsoniy qadriyatlarni anglash, madaniy muhitda to'g'ri muloqot qilish, estetik didni namoyon etish, ijtimoiy qoidalarga rioya qilish hamda o'z xalqining madaniy merosiga hurmat bilan munosabatda bo'lish qobiliyatini ifodalaydi. Zamonaviy kompetensiyaviy yondashuvga ko'ra, maktabgacha ta'lim faqat bilim berish bilan cheklanib qolmasdan, balki bolalarda kundalik hayotda zarur bo'ladigan ijtimoiy, kommunikativ va madaniy kompetensiyalarni rivojlantirishni ham nazarda tutadi. Shu sababli ma'naviy-ma'rifiy tadbirlar bolalarning madaniy kompetensiyalarini rivojlantirishning samarali vositasi sifatida e'tirof etiladi.

Ma'naviy-ma'rifiy tadbirlar mazmunan milliy qadriyatlarni targ'ib etishga qaratilgan bo'lib, ular milliy bayramlar, xalq sayillari, teatrlashtirilgan tomoshalar, badiiy kechalar, kitobxonlik tadbirlari, xalq og'zaki ijodi namunalari, milliy o'yinlar, hunarmandchilik ko'rgazmalari va ijodiy tanlovlarni o'z ichiga oladi. Ushbu tadbirlar davomida bolalar kuzatish, ishtirok etish, ijod qilish va muloqot orqali milliy madaniyatning turli elementlarini amaliy ravishda o'zlashtiradi. Masalan, Navro'z bayramiga bag'ishlangan tadbirlar orqali bolalar milliy taomlar, urf-odatlar, xalq o'yinlari, milliy kuy-qo'shiqlar va qadimiy an'analalar bilan tanishadi. Bunday tajribalar ularning milliy o'zlikni anglash darajasini oshirish bilan birga, madaniy xulq-atvor me'yorlarini ham shakllantiradi.

Milliy o'zlikni anglashni rivojlantirishda xalq og'zaki ijodining o'rni alohida ahamiyatga ega. Ertaklar, afsonalar, maqollar, topishmoqlar va rivoyatlar bolalarda ezgulik, halollik, mehnatsevarlik, jasorat, kattalarga hurmat va kichiklarga g'amxo'rlik kabi milliy fazilatlarni tarbiyalaydi. Tarbiyachi ushbu materiallardan foydalanishda ularni bolalarning yosh xususiyatlariga mos ravishda tanlashi, muhokama qilish, sahnalashtirish va rolli o'yinlar bilan boyitishi lozim. Natijada bolalar ertak

qahramonlari faoliyatini tahlil qilish orqali ijobiy xulq-atvor namunalarini o'zlashtiradi hamda milliy qadriyatlarning mazmunini chuqurroq anglaydi.

Madaniy kompetensiyalarni rivojlantirishda milliy o'yinlar ham samarali pedagogik vosita hisoblanadi. "Oq terakmi, ko'k terak", "Besh tosh", "Arqon tortish", "Chillak" kabi milliy o'yinlar bolalarda jismoniy faollik bilan bir qatorda jamoada ishlash, hamkorlik qilish, o'zaro hurmat, adolat va mas'uliyat hissini rivojlantiradi. O'yin jarayonida bolalar xalq an'analari bilan tanishadi, milliy qadriyatlarga oid tushunchalarni tabiiy ravishda o'zlashtiradi va ijtimoiy tajriba orttiradi.

Zamonaviy pedagogik yondashuvlar ma'naviy-ma'rifiy tadbirlarni innovatsion texnologiyalar asosida tashkil etishni taqozo etadi. Interfaol metodlar, loyiha metodi, "Aqliy hujum", "Klaster", "Rolli o'yin", "FSMU", "BBB" kabi metodlardan foydalanish bolalarni ta'lim jarayonining faol ishtirokchisiga aylantiradi. Masalan, "Mening Vatanim", "Milliy qadriyatlar haftaligi", "Hunarmandlar olami" kabi loyihalarda bolalar ota-onalari bilan birgalikda milliy buyumlar, oilaviy qadriyatlar va xalq an'analari haqida ma'lumot to'playdi, ko'rgazmalar tashkil etadi hamda o'z ijodiy ishlari bilan ishtirok etadi. Ushbu faoliyat bolalarda izlanish, kuzatish, taqdimot qilish va muloqot ko'nikmalarini rivojlantirish bilan birga, ularning madaniy kompetensiyalarini mustahkamlaydi.

Axborot-kommunikatsiya texnologiyalaridan foydalanish ham ma'naviy-ma'rifiy tadbirlarning samaradorligini oshiradi. Multimedia taqdimotlari, interaktiv doskalar, elektron ertaklar, animatsion filmlar, virtual muzey va tarixiy obidalarga sayohatlar bolalarda milliy madaniyatga nisbatan qiziqishni kuchaytiradi. Ayniqsa, tarixiy shaxslar, milliy qahramonlar, xalq amaliy san'ati namunalari va madaniy meros obyektlarini zamonaviy vizual vositalar orqali namoyish etish bolalarning tasavvurini kengaytiradi hamda ularning bilimlarni mustahkam o'zlashtirishiga yordam beradi.

Ma'naviy-ma'rifiy tadbirlarning samaradorligi ta'lim tashkiloti, oila va mahalla hamkorligiga ham bevosita bog'liq. Ota-onalarning tarbiyaviy jarayondagi faol ishtiroki, oilada milliy urf-odatlarining davom ettirilishi, mahalla faollari, san'atkorlar, yozuvchilar va hunarmandlarning ma'naviy-ma'rifiy tadbirlarga jalb qilinishi bolalarning milliy o'zlikni anglashini kuchaytiradi. Bunday hamkorlik bolaga bir xil tarbiyaviy ta'sirning uzluksizligini ta'minlaydi hamda milliy qadriyatlarni hayotiy tajriba orqali o'zlashtirish imkonini yaratadi.

Tadqiqot natijalarini tahlil qilish shuni ko'rsatadiki, ma'naviy-ma'rifiy tadbirlarni innovatsion pedagogik texnologiyalar asosida tashkil etish bolalarda milliy o'zlikni anglash, madaniy kompetensiyalar, kommunikativ qobiliyatlar, ijodkorlik va ijtimoiy faollikning rivojlanishiga ijobiy ta'sir ko'rsatadi. Bunday tadbirlarda muntazam ishtirok etgan bolalarda milliy ramzlar, urf-odatlar va an'analarga haqidagi bilimlar

kengayadi, ona tiliga hurmat kuchayadi, jamoada ishlash va o'z fikrini erkin ifodalash ko'nikmalari shakllanadi. Shuningdek, ularda bag'rikenglik, insonparvarlik, Vatanga muhabbat va fuqarolik mas'uliyati kabi fazilatlar rivojlanadi.

Demak, ma'naviy-ma'rifiy tadbirlar maktabgacha yoshdagi bolalarda milliy o'zlikni anglash va madaniy kompetensiyalarni rivojlantirishning eng samarali pedagogik vositalaridan biri hisoblanadi. Ularni zamonaviy innovatsion pedagogik texnologiyalar bilan uyg'unlashtirish ta'lim-tarbiya jarayonining sifatini oshiradi, bolalarning shaxsiy rivojlanishini jadallashtiradi hamda milliy va umuminsoniy qadriyatlarni uyg'un ravishda o'zlashtirishiga xizmat qiladi. Shu bois maktabgacha ta'lim tashkilotlarida ma'naviy-ma'rifiy faoliyatni kompetensiyaviy yondashuv asosida takomillashtirish, innovatsion metodlarni keng joriy etish va oila-bog'cha-mahalla hamkorligini mustahkamlash istiqboldagi ilmiy va amaliy faoliyatning muhim yo'nalishlaridan biri bo'lib qoladi.

Xulosa.

Mazkur tadqiqot natijalari shuni ko'rsatdiki, maktabgacha yoshdagi bolalarda milliy o'zlikni anglash va madaniy kompetensiyalarni rivojlantirish uzluksiz ta'lim tizimining muhim tarkibiy qismi bo'lib, shaxsning ma'naviy-axloqiy kamoloti, fuqarolik pozitsiyasi hamda milliy qadriyatlarga sodiqligini shakllantirishda alohida ahamiyat kasb etadi. Ayniqsa, maktabgacha yosh davrida bolalarning psixologik va ijtimoiy rivojlanish xususiyatlarini hisobga olgan holda tashkil etilgan ma'naviy-ma'rifiy tadbirlar ularda milliy madaniyatga hurmat, Vatanga muhabbat, ona tiliga e'tibor va ajdodlar merosiga qiziqishni shakllantirishning samarali vositasi ekanligi aniqlandi.

Tadqiqot davomida ma'naviy-ma'rifiy tadbirlarni innovatsion pedagogik texnologiyalar asosida tashkil etish bolalarning ta'lim jarayonidagi faolligini sezilarli darajada oshirishi, ularning milliy o'zlikni anglash darajasi hamda madaniy kompetensiyalarini rivojlantirishga ijobiy ta'sir ko'rsatishi asoslab berildi. Interfaol metodlar, loyiha faoliyati, didaktik va milliy o'yinlar, teatrlashtirilgan mashg'ulotlar, xalq og'zaki ijodi namunalari, axborot-kommunikatsiya texnologiyalari va multimedia vositalaridan foydalanish bolalarda mustaqil fikrlash, ijodiy yondashuv, muloqot madaniyati hamda ijtimoiy hamkorlik ko'nikmalarini rivojlantirish bilan bir qatorda, milliy qadriyatlarni amaliy faoliyat orqali ongli ravishda o'zlashtirish imkonini yaratadi.

Shuningdek, tadqiqot natijalari maktabgacha ta'lim tashkiloti, oila va mahalla o'rtasidagi hamkorlikning izchil yo'lga qo'yilishi ma'naviy-ma'rifiy tarbiya samaradorligini oshirishning muhim omili ekanligini ko'rsatdi. Ota-onalar, tarbiyachilar va mahalla vakillarining hamkorlikda tashkil etgan milliy bayramlar,

madaniy tadbirlar, ijodiy loyihalar va tarbiyaviy uchrashuvlar bolalarda milliy o'zlikni anglash, madaniy xulq-atvor me'yorlariga rioya qilish, milliy va umuminsoniy qadriyatlarga hurmat bilan munosabatda bo'lish kabi sifatlarning shakllanishiga xizmat qiladi.

Tahlillar asosida quyidagi ilmiy-amaliy tavsiyalarni ilgari surish mumkin: maktabgacha ta'lim tashkilotlarida ma'naviy-ma'rifiy tadbirlarni kompetensiyaviy yondashuv asosida rejalashtirish va amalga oshirish; milliy madaniyatni o'rgatishga xizmat qiluvchi innovatsion pedagogik texnologiyalar va raqamli ta'lim resurslaridan foydalanishni kengaytirish; tarbiyachilarning ma'naviy-ma'rifiy faoliyatni tashkil etish bo'yicha kasbiy kompetensiyalarini muntazam oshirib borish; xalq og'zaki ijodi, milliy o'yinlar, teatr, musiqa va xalq amaliy san'ati elementlarini ta'lim-tarbiya jarayoniga tizimli ravishda integratsiya qilish; oila va mahalla bilan hamkorlikni mustahkamlash orqali uzluksiz tarbiyaviy muhitni yaratish.

Xulosa qilib aytganda, ma'naviy-ma'rifiy tadbirlar maktabgacha yoshdagi bolalarda milliy o'zlikni anglash va madaniy kompetensiyalarni rivojlantirishning samarali pedagogik vositasi hisoblanadi. Ularni innovatsion pedagogik texnologiyalar bilan uyg'unlashtirish bolalarning milliy qadriyatlarni ongli ravishda o'zlashtirishiga, ijtimoiy-madaniy kompetensiyalarining rivojlanishiga, ijodiy va kommunikativ salohiyatining yuksalishiga hamda barkamol shaxs sifatida kamol topishiga xizmat qiladi. Mazkur tadqiqot natijalari maktabgacha ta'lim amaliyotini takomillashtirish, ma'naviy-ma'rifiy faoliyat mazmunini boyitish va milliy qadriyatlarga asoslangan innovatsion pedagogik yondashuvlarni keng joriy etish uchun ilmiy-metodik asos bo'lib xizmat qiladi.

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THE ISSUE OF FORMING VIEWS ON LIFE IN THE WORKS OF EASTERN SCIENTISTS

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Abstract. The article provides an analysis of the views of Eastern scholars on the formation of views on life in their works. According to it, the encyclopedic scholars of the East analyzed their views on life's purpose, life imagination, and knowledge about life. At the same time, opinions are put forward regarding the development of behavior and human qualities in people.

Keywords: personality, behavior, self-awareness, self-esteem, self-control, honesty, fairness, self-control, integrity, humility, grace, steadfastness, caution, generosity, kindness, fairness in leadership.

ВОПРОС ФОРМИРОВАНИЯ ВЗГЛЯДОВ НА ЖИЗНЬ В РАБОТАХ ВОСТОЧНЫХ УЧЕНЫХ

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Аннотация. В статье представлен анализ взглядов восточных ученых на формирование взглядов на жизнь в их трудах. В соответствии с ним представлен анализ взглядов ученых-энциклопедистов Востока на жизненную цель, жизненное воображение, знания о жизни. В то же время выдвигаются идеи о развитии поведения и человеческих качеств у людей.

Ключевые слова: личность, поведение, самосознание, самооценка, самоконтроль, честность, справедливость, сдержанность, совесть, скромность, доброта, твердость, осторожность, щедрость, доброжелательность, справедливость в руководстве.

Eastern encyclopedic scholars provide a number of opinions regarding education and upbringing, as well as the perfection of the individual. In particular, the works of scholars such as Abu Nasr al-Farabi, Abu Rayhan Biruni, Yusuf Khash Hajib, Abdurrahman Jami, and Jaloliddin Davoni provide a detailed account of the mechanisms that ensure the perfection of the individual. In particular, the environment, the community of people, and interpersonal relationships act as the main factors in the development of an individual. From this perspective, an individual's satisfaction with

life is determined by their unique place in the life of society and the development of processes such as self-awareness, self-esteem, and self-control. It should be noted that all of us know that the encyclopedic scholars of the East believe that personal perfection is not a spontaneous process, but a complementary one.

It is well known that a person cannot achieve perfection alone. He believes that he needs contact with others, their support, or relationships.

Al-Farabi says that this can be achieved through the correct organization of education and upbringing. This is because purposeful education and upbringing develops a person both mentally and morally; specifically, a person maintains a correct attitude toward the laws and norms of human nature and society, and adheres to the rules of social order.

Therefore, Farabi considers the main task of education to be the upbringing of a mature person who can meet the requirements of society and serve this society [1].

According to Biruni, morality should be the most important quality of a person. This quality does not develop all at once. It is formed in the process of mutual communication between people, the social environment, and the development of society.

Morality, he says, manifests and is formed as a result of the struggle between good and evil. Good and evil are used as criteria for determining human behavior.

He includes good qualities such as correctness, justice, self-control, honesty, modesty, grace, steadfastness, caution, generosity, kindness, and fairness in leadership.

Bad vices include envy, greed, unhealthy competition, self-interest, careerism, and so on.

Consequently, Biruni divides all moral qualities in a person's spiritual image into two types: good and evil. These moral concepts, in accordance with the development of thought created by humanity, are one of the important aspects of moral perfection [2].

Ibn Sina also analyzes the important moral aspects of human perfection and provides a definition for each of them. For example, he shows justice as the main criterion of spiritual life. Through patience, courage, and wisdom, a person achieves justice, restrains themselves from bad vices, strengthens goodness, and receives true spiritual pleasure, the scholar says. Positive moral qualities in a person include generosity, endurance, modesty, love, moderation, intelligence, caution, persistence, loyalty, modesty, efficiency, and others.

It introduces contentment and moderation into a person's emotional power, patience and intelligence into the power of anger, wisdom into caution, loyalty, shyness, performance, compassion, and sincerity into the power of difference.

The scientist considers contentment to be one of the emotional qualities and says that if a person refrains from greed and adheres to moderation, he will overcome the manifestation of greed in himself, and a person should consciously use their capabilities to overcome bad vices.

Ibn Sina also included in the list of high moral qualities the friendship and cooperation of people with one another. Because every person living in a society with people strives to live in friendship with them.

According to Ibn Sina, no matter how intellectually and physically mature a person is, if their knowledge and strength do not correspond to moral norms, such a person cannot be considered a true member of society and cannot benefit it. Ibn Sina considered people who live not only for themselves but also for the common good of the people to be well-mannered.

Yusuf Khash Hajib divided the rulers of the country and the rulers of the people into two categories: the first is the beks who pursue a just policy, and the second is the wise scholars. Because if politicians rule the country, scientists will provide educational guidance.

The scientist compares knowledge to enlightenment, a peerless gem, and says that it elevates a person and helps them learn the secrets of the world. He emphasizes that humanity has achieved everything thanks to knowledge. But no one can steal this wealth, and he describes knowledge and wisdom as a sacred friend, a loving relative, clothing, and food.

Yusuf Khash Hajib considers another and most important aspect of human perfection to be its moral perfection. From the content of "Kutadgu Bilig," it is noted that it is a work of advice, instruction, education, morality and etiquette, intelligence and wisdom. The thinker illuminates his moral views, that is, social relations, moral relations between all strata of society, based on practice. These principles of moral behavior, requirements, and tasks are expressed through the mutual debates of the characters throughout the entire century. It describes the mutual relations, morals, and behavioral requirements of all social groups representing all classes and categories. It distinguishes the qualities, habits, skills, and abilities inherent in various professions.

Kaykovus first says that it is better for a person to be without a friend than without a friend. The more friends a person has, the more their faults are kept secret and their virtues increase. Kaykovus emphasizes that it is possible to have friends who are loyal, not mercenary, not envious, intelligent, knowledgeable, and kind people who can be a sympathetic support in difficulties. Also, the ability to distinguish between a friend and an enemy advised not to show weakness in front of the enemy, to beware of a strong enemy and a treacherous snitch, a friend who reveals secrets. He emphasizes that each

person possesses the following qualities. These are not to fight with someone who is stronger than you, not to sit in public with an envious person, not to argue with an ignorant person, not to be friends with a hypocrite and hypocrite, not to deal with a liar, not to have a conversation with a miser, not to sit in one place with an enemy, not to tell people a secret, if someone tells your fault, try to eliminate this fault, not to praise or criticize someone excessively, to help a person in need, to be forgiving, to be kind to the young, not to entrust a task to two people, that is, life recommendations [4].

Omar Khayyam, like Al-Farabi and Ibn Sina, believed that virtues in human behavior are formed gradually. He emphasizes that if a person does not possess any positive moral qualities, they must strive to create them within themselves, and they must rid themselves of bad vices through their own will.

According to Omar Khayyam, behavior arises in two ways: through habit and through the process of thinking.

The goal of education, as Omar Khayyam emphasized, "should consist of forming a person possessing sound thought, a keen mind, and a sharp intellect." "Only a deep mind," the scholar noted, "can achieve inspiration capable of satisfying a perfect heart and, with its help, create a high intellectual bliss." But this alone is not enough; a person must possess high morality and love their loved ones.

Omar Khayyam's excessive demands on himself and people were reflected in the rules he developed regarding the necessity of educating a person from childhood and throughout their entire life. According to Omar Khayyam, a person who combines both intellect and actions in the sciences and determination in striving to do good to all people is a perfect person in all practical and theoretical qualities.

The highest qualities inherent in a perfect person in Navoi's imagination include creativity, ability, and love for science. Because he wanted a happy life. According to Navoi, a wise person with rational abilities believes in their strength, power, and intellect. Therefore, while highlighting the significance of science, Navoi describes science as a light that illuminates darkness, a lamp, a sun that illuminates the path of life, a factor that shows the true face of people.

In Alisher Navoi's works, the methods and means of raising a perfect person are also expressed. In Navoi's works, it is recommended to engage in child-rearing in the family and school, using the model method. Upbringing and education should be carried out by parents and teachers.

Alisher Navoi's views are that a perfect person is an intellectual, moral, creative person striving for knowledge and enlightenment, a knowledgeable, intelligent and wise person, a sincere, humane, generous, patient, just, kind, humble, healthy and physically strong, courageous and brave person.

He attaches great importance to the upbringing of the child and their formation as an individual, characterizing the child as the "lamp of the house" and the one who brings happiness and prosperity to the family.

It is evident from the above that a person's development is determined by their intellectual and moral development. Therefore, our scholars list the main criteria for perfection. These include education and upbringing, the family microenvironment, interpersonal relationships, self-awareness, self-esteem, and the acceptance of norms and requirements developed by society.

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UZLUKSIZ KASBIY RIVOJLANISHNI RAQAMLI ZANJIRGA BIRLASHTIRUVCHI INTEGRATSIYA ARXITEKTURASI

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**Maktabgacha ta'lim tashkilotlari direktor va mutaxassislarini qayta tayyorlash
va ularning malakasini oshirish instituti**

KIRISH

Mavzuning dolzarbligi. Mavzuning dolzarbligi. O'zbekiston Respublikasida ta'lim tizimini raqamlashtirish davlat siyosatining ustuvor yo'nalishlaridan biri sifatida belgilangan. Prezidentining 2020-yil 5-oktyabrdagi PF-6079-son "“Raqamli O'zbekiston-2030” strategiyasini tasdiqlash to'g'risida”gi Farmoni [2] hamda Vazirlar Mahkamasining 2024-yil 20-dekabrdagi 867-son "Maktabgacha va maktab ta'limi xodimlarining uzluksiz kasbiy rivojlantirish tizimini takomillashtirish to'g'risida”gi Qarori [3] maktabgacha ta'lim tashkilotlari (MTT) mutaxassislarini malakasini oshirish tizimini tubdan yangilashni nazarda tutadi. Bugungi kunda mazkur sohada bir nechta milliy axborot tizimlari parallel faoliyat yuritmoqda: bbit.uz platformasi MTTlarning kundalik boshqaruvini, ECO (KPI+LMS) tizimi esa malaka oshirish institutlarining o'quv jarayoni va samaradorlik baholashni raqamlashtiradi. Biroq ushbu tizimlar o'rtasida ma'lumotlar almashinuvining yo'qligi jarayonlarning uzilishiga, ma'lumotlarning takroriy kiritilishiga va boshqaruv samaradorligining pasayishiga olib kelmoqda [4].

Yevropa Komissiyasining Yangi Yevropa o'zaro muvofiqlik [5] tizimlararo integratsiyani to'rt darajada (huquqiy, tashkiliy, semantik va texnik) tahlil qilishni taklif etadi. UNESCO hisobotlarida [6] tarqoq tizimlar muammosi "ma'lumotlar orollari" atamasi bilan ifodalanadi. OECD [7] esa muvaffaqiyatli raqamli ekotizimlarning umumiy belgisi sifatida "bir marta kiritish ko'p marta foydalanish" tamoyilini ajratib ko'rsatadi.

Tadqiqotning maqsadi MTT mutaxassislarining uzluksiz kasbiy rivojlanish jarayonini raqamli zanjirga birlashtiruvchi bbit.uz va ECO platformalari o'rtasidagi integratsiya arxitekturasini ilmiy asoslash, uning ma'lumotlar oqimi modelini tavsiflash hamda tashkiliy-pedagogik samaradorligini tahlil qilishdan iborat.

Tadqiqot vazifalari:

mavjud axborot tizimlarining funksional imkoniyatlarini tahlil qilish;
tizimlararo integratsiyaning konseptual tamoyillarini ishlab chiqish;

ma'lumotlar oqimi arxitekturasini modellashtirish;
integratsiyalashgan modelning samaradorlik mezonlarini aniqlash.

Tadqiqot obyekti - MTT mutaxassislarining uzluksiz kasbiy rivojlanish jarayoni.

Tadqiqot predmeti - bbit.uz va ECO platformalari o'rtasidagi integratsiya munosabatlari.

Ilmiy yangilik.

MTT mutaxassislarining kasbiy rivojlanish jarayonini yagona raqamli zanjirga birlashtiruvchi uch tamoyilli (once-only, single source of truth, avtomatik mantiq) integratsiya modeli ishlab chiqilgan;

bbit.uz va ECO platformalari o'rtasidagi API asosidagi ma'lumotlar oqimi arxitekturasini taklif etilgan;

malaka oshirish jarayonining holat paneli va avtomatik sertifikatlashtirish mexanizmi asoslangan.

Amaliy ahamiyati. Ishlab chiqilgan model MTT rahbarlariga xodimlarning malaka oshirish holatini real vaqt rejimida kuzatish, muddatlarni avtomatik nazorat qilish va elektron sertifikatlashtirish orqali qog'oz ish yuritishni qisqartirish imkonini beradi.

ASOSIY QISM

1. Mavjud axborot tizimlarining funksional tahlili: bbit.uz ("Bolalar bog'chasi") platformasi MTTlarning tashkiliy pasporti, xodimlar hisobi, shtat jadvali, tarbiyalanuvchilar kontingenti, qabul, davomat va taomnoma jarayonlarini yuritadi. Tizimda har bir xodimning to'liq raqamli profili (mehnat tarixi, ta'tillar, sertifikatlar, malaka oshirish ma'lumotlari) shakllantirilgan.

ECO tizimi (edu.mtmoi.uz) ikki o'zaro bog'liq quyi tizimni birlashtiradi: KPI quyi tizimi xodimlar samaradorligini SMART mezonlar asosida baholaydi, LMS quyi tizimi esa o'quv jarayonining to'liq siklini o'quv reja, guruhlar, dars jadvali, davomat, baholash va elektron sertifikatlashni boshqaradi [8].

Integratsiyasiz muhitda malaka oshirish jarayoni uchta uzilish nuqtasiga ega:

Yo'naltirish bosqichida: ma'lumotlar qog'oz xat, telefon yoki jadval orqali uzatiladi, imlo xatolari va kechikishlar yuz beradi;

O'qish davomida: MTT rahbari xodimning davomati va o'zlashtirishini ko'ra olmaydi;

Yakunlash bosqichida: sertifikat qog'oz shaklda beriladi, haqiqiylikni tekshirish qiyin [4].

Taklif etilayotgan uzluksiz kasbiy rivojlanishning raqamli zanjirni shakllantirishga xizmat qiluvchi uchta fundamental tamoyilga asoslanadi. Ushbu tamoyillar zamonaviy axborot tizimlari integratsiyasi, elektron hukumat va raqamli transformatsiya sohalarida tan olingan ilmiy-metodologik yondashuvlarni aks ettiradi.

Ma'lumotlarning yagona kiritilishi tamoyili: ushbu tamoyil Yevropa Ittifoqining Once-Only Principle konsepsiyasiga asoslanadi [7]. Unga ko'ra, fuqaro yoki xodim haqidagi ma'lumot davlat axborot tizimlariga faqat bir marta kiritilishi va boshqa barcha tizimlar tomonidan avtomatik ravishda qayta foydalanilishi lozim. Taklif etilayotgan modelda xodim haqidagi ma'lumot faqat bbit.uz tizimida yuritiladi, ECO tizimi esa uni PINFL (JShShIR) asosidagi yagona identifikatsiya orqali avtomatik oladi. Bu ma'lumotlarning ortiqcha yuklanishi, takroriy kiritish va unga bog'liq xatoliklarni bartaraf etadi [5]. Ushbu tamoyil uzluksiz kasbiy rivojlanish zanjirining boshlang'ich bo'g'ini sifatida ma'lumotlarning ishonchliligi va yaxlitligini ta'minlaydi.

Yagona ishonchli manba tamoyili: zamonaviy ma'lumotlar arxitekturasining asosiy tamoyillaridan biri bo'lgan SSOT [5] ma'lum bir ma'lumot turi faqat bitta tizimda ya'ni uning yaratilish va tasdiqlanish manbasida shakllantirilishi va boshqa barcha tizimlar ushbu manbaga murojaat qilishi lozimligini nazarda tutadi. Modelda malaka oshirish holati ("Jarayonda", "Tugatilgan", "Chetlashtirilgan") faqat ECO tizimida, ya'ni o'quv jarayoni haqiqatda kechayotgan joyda shakllanadi va bbit.uz tizimiga faqat o'qish uchun (read-only) rejimida uzatiladi. Bu ma'lumotlarning manipulyatsiyasi (data manipulation) va qalbakilashtirilishiga (falsification) yo'l qo'ymaydi hamda raqamli zanjirning har bir bo'g'inida holatning haqqoniyligi (authenticity) va auditga yaroqliligini (auditability) kafolatlaydi [6].

Ma'lumotlarga asoslangan avtomatik qaror qabul qilish tamoyili: ushbu tamoyil sun'iy intellekt va ma'lumotlar analitikasining boshqaruv jarayonlariga integratsiyasiga asoslanadi [7]. Inson omili sabab yuzaga keladigan subyektiv qarorlar, kechikishlar va xatoliklarni bartaraf etish maqsadida, qat'iy belgilangan mezonlar va algoritmlar asosida tizim o'zi qaror qabul qiladi. Modelda quyidagi avtomatik funksiyalar amalga oshiriladi:

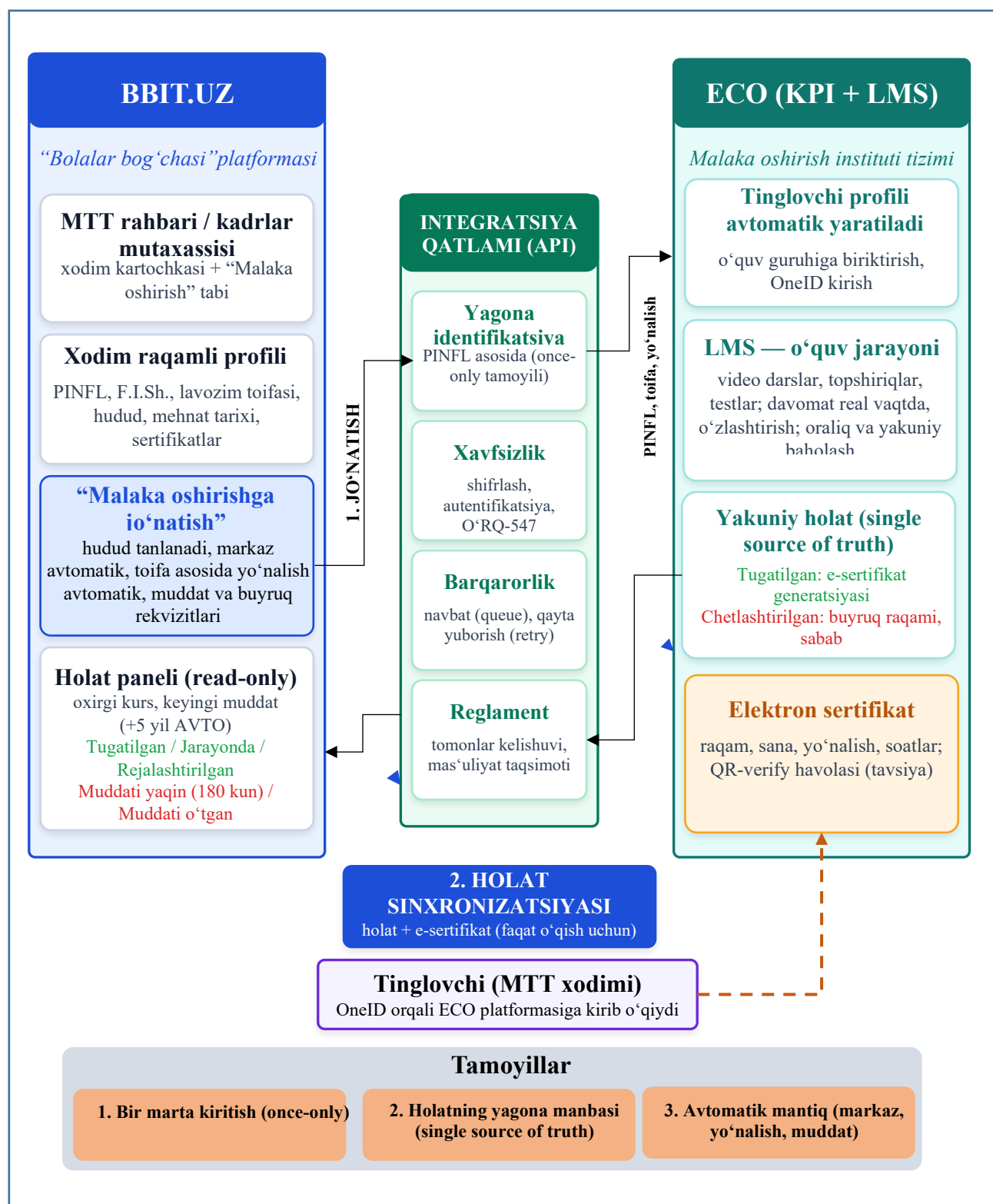
Hududiy moslashtirish: hudud tanlangach, tegishli pedagogik mahorat markazi avtomatik belgilanadi;

Yo'nalish aniqlash: xodimning ish toifasi (direktor, tarbiyachi, psixolog, defektolog, logoped, musiqa rahbari va boshqalar) asosida o'quv yo'nalishi avtomatik aniqlanadi;

Davriylik hisobi: keyingi malaka oshirish muddati normativ hujjatlarga [3] muvofiq oxirgi tugatilgan kurs sanasiga 5 yil qo'shilishi orqali avtomatik hisoblanadi.

Ushbu tamoyil uzluksiz kasbiy rivojlanishning siklik modelida har bir bosqichdan keyingi bosqichga mantiqiy va vaqtli o'tishni avtomatlashtiradi hamda boshqaruv qarorlarining tezkorligi va obyektivligini oshiradi.

Ma'lumotlar oqimi arxitekturasini integratsiya API qatlami orqali amalga oshiriladi (1-rasm).



1-rasm. BBIT.UZ - eco integratsiya modelining arxitekturası

Uzluksiz kasbiy rivojlanishning raqamli zanjiri to‘liq sikl sifatida quyidagi bosqichlardan iborat:

Yo'naltirish bosqichi - zanjirning boshlanishi. MTT rahbari bbit.uz tizimida xodim kartochkasining "Malaka oshirish" bo'limini ochadi. Uch ko'rsatkichli panel (oxirgi malaka oshirish sanasi, keyingi muddat va joriy holat) xodimning malaka holatini ko'rsatib turadi. "Malaka oshirishga jo'natish" funksiyasi orqali hudud tanlanadi, markaz va yo'nalish avtomatik to'ldiriladi, o'qish muddati va jo'natish buyrug'i rekvizitlari kiritiladi.

Ma'lumotlar uzatish - zanjirning tutashuv nuqtasi. Tasdiqlangan zahoti xodimning identifikatsiya ma'lumotlari (PINFL, F.I.Sh., toifasi, yo'nalishi, muddati, buyruq rekvizitlari) API orqali ECO tizimiga uzatiladi. Xavfsizlikni ta'minlash uchun ma'lumotlar shifrlanadi, autentifikatsiya amalga oshiriladi. Texnik uzilishlarda navbat (queue) va qayta yuborish (retry) mexanizmlari ishlaydi [3]. Aynan shu nuqta ikki tizim o'rtasidagi ko'prik bo'lib, raqamli zanjirning uzluksizligini ta'minlaydi.

O'qish bosqichi - zanjirning asosiy bo'g'ini. ECO tomonida tinglovchi profili avtomatik yaratiladi va tegishli o'quv guruhiga birlashtiriladi. Tinglovchi OneID orqali platformaga kirib, o'quv jarayonini boshlaydi. O'qish davomida uning davomati, topshiriqlari va test natijalari real vaqt rejimida qayd etiladi.

Yakunlash bosqichi - zanjirning yopilishi va yangi bosqichga o'tish. Kurs yakunlangach, ma'lumot teskari yo'nalishda harakatlanadi: ECO yakuniy holatni ("Tugatilgan" yoki "Chetlashtirilgan") va elektron sertifikat rekvizitlarini bbit.uz tizimiga qaytaradi. Muvaffaqiyatli yakunlangan holatda xodim kartochkasida "Tugatilgan" belgisi va sertifikatni ochish imkoniyati paydo bo'ladi. Shu bilan birga, avtomatik mantiq tamoyiliga ko'ra, keyingi malaka oshirish muddati (5 yil) avtomatik hisoblanadi va yangi sikl boshlanadi. Chetlashtirilgan holatda esa chetlashtirish buyrug'ining raqami, sanasi va sababi avtomatik aks etadi.

Shu tariqa, raqamli zanjir uzluksiz kasbiy rivojlanishning har bir bosqichini yo'naltirish, o'qitish, sertifikatlashtirish va keyingi siklni rejalashtirish yagona tizimli bog'liqlikda birlashtiradi.

Taklif etilgan integratsiya arxitekturasini uzluksiz kasbiy rivojlanishni raqamli zanjirga birlashtirish orqali quyidagi pedagogik va boshqaruv samaralarini beradi:

Rahbar har bir xodimning malaka holatini istalgan paytda ko'ra oladi, muddati yaqinlashganlarni oldindan rejalashtiradi, muddati o'tganlarni darhol aniqlaydi. Bu uzluksiz kasbiy rivojlanish kontseptsiyasining amaliy ta'minotidir [5]. Raqamli zanjir CPD ning siklik modelini avtomatlashtirib, har bir bosqichning mantiqiy davomiyligini ta'minlaydi.

Holat ma'lumotlari faqat o'quv jarayoni kechayotgan tizimdan kelgani bois, "qog'ozda o'qigan", "sertifikatni keyin olgan" kabi salbiy amaliyotlarga texnik jihatdan o'rin

qolmaydi. Raqamli zanjirning har bir bo'g'ini audit qilinishi mumkin bo'lgan iz qoldiradi.

Jamlangan ma'lumotlar hududlar, toifalar va yillar kesimida malaka oshirish qamrovi, tugatish ulushi va chetlashish sabablari tahlil qilinib, malaka oshirish siyosatini dalillarga asoslangan holda takomillashtirish imkonini beradi. Raqamli zanjir ma'lumotlarning to'liq va tizimli to'planishini ta'minlab, data-driven management (ma'lumotlarga asoslangan boshqaruv) uchun metodologik asos yaratadi.

Har qanday integratsiya loyihasi singari, model muayyan xatarlarni o'zida mujassam etadi va ularni oldindan ko'ra bilish raqamli zanjir barqarorligining shartidir: Ma'lumotlar xavfsizligi xatari: O'zbekiston Respublikasining "Shaxsga doir ma'lumotlar to'g'risida"gi Qonuni [8] talablari, ma'lumotlarni shifrlash, autentifikatsiya va milliy serverlarda saqlash orqali bartaraf etiladi.

Texnik barqarorlik xatari: Navbat mexanizmi va qayta yuborish siyosati orqali hal etiladi. Zanjirning bir bo'g'inidagi uzilish butun tizimni to'xtatmasligi uchun zaxiralash mexanizmlari ishlab chiqilgan.

Tashkiliy xatar: Ma'lumot almashinuvi reglamenti va tomonlarning rasmiy kelishuvi bilan oldini olinadi.

Inson omili xatari: Foydalanuvchilar uchun amaliy o'quv modullari va yo'riqnomalar tayyorlash orqali kamaytiriladi.

XULOSA

Olib borilgan tadqiqot "Uzluksiz kasbiy rivojlanishni raqamli zanjirga birlashtiruvchi integratsiya arxitekturasini" konsepsiyasi doirasida quyidagi asosiy xulosalarga olib keladi:

MTT mutaxassislarining uzluksiz kasbiy rivojlanish jarayonini raqamlashtirish samaradorligi alohida tizimlarning mukammalligi bilan emas, balki ular o'rtasidagi integratsiyaning yetukligi bilan o'lchanadi. Tarqoq tizimlar sharoitida raqamlashtirish "qog'oz jarayonning elektron nusxasi" bo'lib qolish xavfiga ega [5, 6]. Raqamli zanjir modeli esa jarayonning har bir bosqichini tizimli bog'liqlikda birlashtiradi.

bbit.uz va ECO platformalari o'rtasidagi taklif etilgan integratsiya modeli "bir marta kiritish", "holatning yagona manbasi" va "avtomatik mantiq" tamoyillariga tayangan holda malaka oshirishning to'liq hayotiy siklini yo'naltirish, o'qitish va sertifikatlashtirishni yagona raqamli zanjirga birlashtiradi. Ushbu zanjir CPD kontsepsiyasining siklik tabiatini avtomatlashtirgan holda, har bir bosqichdan keyingi bosqichga mantiqiy o'tishni ta'minlaydi.

Integratsiya faqat texnik qulaylik emas, balki boshqaruv madaniyatini o'zgartiruvchi omil: u malaka oshirishni boshqariladigan uzluksiz jarayonga aylantiradi, shaffoflik va adolatni institutsional kafolatlaydi hamda strategik tahlil uchun ma'lumotlar bazasini

yaratadi. Raqamli zanjir boshqaruv qarorlarining tezkorligi va asoslilikini oshirib, ma'lumotlarga asoslangan boshqaruv (data-driven management) uchun metodologik asos bo'lib xizmat qiladi.

Amaliy tavsiyalar:

Tizimlararo ma'lumot almashinuvi reglamentini me'yoriy hujjat darajasida rasmiylashtirish;

Elektron sertifikatlar QR-kod asosidagi ochiq tekshirish mexanizmini joriy etish [4]; Integratsiya samaradorligini o'lchovchi ko'rsatkichlar tizimini (sinxronizatsiya vaqti, xatoliklar ulushi, foydalanuvchilar qoniqishi) yaratish;

MTT rahbarlari uchun integratsiyalashgan tizimda ishlash bo'yicha qisqa amaliy modullar tayyorlash;

To'plangan tajribani ta'limning boshqa bosqichlaridagi axborot tizimlariga bosqichma-bosqich kengaytirish.

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COGNITIVE METAPHORS OF EFFECTIVENESS IN S.R. COVEY'S AND J. CLEAR'S MOTIVATIONAL DISCOURSE: A LINGUOPRAGMATIC PERSPECTIVE

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Abstract. The present thesis examines the mechanisms of actualisation of the *effectiveness* concept through cognitive metaphors and linguopragmatic devices in modern English motivational discourse on the material of S.R. Covey's and J. Clear's works. In the course of the study, nine cognitive-metaphorical models expressing strategic effectiveness have been identified in the two-author corpus, and their illocutionary distribution and persuasive functions have been described. The results show that the effectiveness concept is actualised through spatial, organic, economic and directional domains.

Keywords: motivational discourse, effectiveness concept, cognitive metaphor, linguopragmatics, illocutionary act, S.R. Covey, J. Clear.

Introduction. The rapid expansion of self-help and productivity literature in the late twentieth and early twenty-first centuries has turned motivational discourse into a distinctive object of linguopragmatic and cognitive-linguistic study. Within this discourse, the concept of *effectiveness* occupies a central position, since motivational texts are aimed at reshaping the reader's behavioural trajectory, decision-making and value orientation. The works of S.R. Covey and J. Clear stand out as canonical and operational sources of the genre, respectively, and offer a rich empirical ground for the analysis of cognitive metaphorical models and persuasive linguistic devices.

Although motivational discourse has been considered in a number of recent studies from the perspective of conceptual metaphor theory and speech act taxonomy, the concept of effectiveness has not received systematic linguopragmatic description in comparative-cognitive terms. The present paper attempts to fill this gap by combining conceptual metaphor analysis in the sense of Lakoff and Johnson (1980) with Searle's (1976) illocutionary taxonomy and Palmer's (2001) modality typology, while relying on Safarov's (2008) pragmalinguistic methodology as an integrating framework.

The relevance of the study is determined by the growing academic interest in the linguistic architecture of persuasive genres and by the need to describe how abstract

axiological concepts, such as effectiveness, are constructed and communicated through cognitive metaphors and speech acts. The aim of the thesis is to identify the principal cognitive-metaphorical models of the *effectiveness* concept in the motivational discourse of Covey and Clear and to describe the linguopragmatic mechanisms that support its persuasive functioning.

Methods. The empirical corpus of the study consists of two volumes of modern English motivational literature: Covey's *The 7 Habits of Highly Effective People* (25th anniversary edition, 2013) and Clear's *Atomic Habits* (2018). From the corpus, 118 discourse fragments were excerpted in which the concept of effectiveness is actualised through metaphorical or persuasive linguistic construction. Fragments in which the concept was analysed in earlier research on the same works were excluded from the sampling in order to preserve the empirical independence of the present study.

The methodology combines four analytical procedures. First, cognitive metaphor identification was carried out on the basis of the Metaphor Identification Procedure, as developed by the Pragglejaz Group (2007) and refined by Steen et al. (2010), which enabled the reconstruction of source and target domains. Second, speech act classification was performed in accordance with Searle's (1976) taxonomy, distinguishing representative, directive, commissive, expressive and declarative acts. Third, modality was analysed within Palmer's (2001) three-way typology of epistemic, deontic and dynamic modality. Fourth, the axiological colouring of the concept was assessed contextually. Statistical-descriptive observation was used to summarise the distribution of the identified models.

Results. The analysis of the corpus has produced three groups of results.

First, cognitive-metaphorical models. Nine principal models of the *effectiveness* concept have been identified: (i) *effectiveness is an inner space of choice*; (ii) *effectiveness is sharpening the instrument*; (iii) *effectiveness is understanding before being understood*; (iv) *effectiveness is compound interest*; (v) *effectiveness is trajectory, not result*; (vi) *effectiveness is an invisible hand* (environment); (vii) *effectiveness is system over goal*; (viii) *effectiveness is a one-per-cent margin*; (ix) *effectiveness is a vote for a future self* (identity signal, without reference to the identity-formation examples analysed in earlier research on the same author).

Covey's construction "*Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom*" [Covey, 2013, p. 68] activates the metaphorical model *effectiveness is an inner space of choice* and constructs the reader as a cognitive agent situated in a psychologically expandable interval. Covey's sentence "*Seek first to understand, then to be understood*" [Covey, 2013, p. 239] activates the interpersonal model *effectiveness is*

understanding before being understood, while the aphorism “*Sharpen the saw*” [Covey, 2013, p. 288] metaphorically represents the renewal principle as the maintenance of a personal instrument.

Clear’s construction “*You do not rise to the level of your goals. You fall to the level of your systems*” [Clear, 2018, p. 27] manifests the model *effectiveness is system over goal* and shifts the conceptual weight from the visible end-point to the invisible structure that supports it. Clear’s sentence “*Environment is the invisible hand that shapes human behavior*” [Clear, 2018, p. 82] activates the model *effectiveness is an invisible hand*, in which the surrounding physical and social environment functions as an unnoticed causal agent. The formulation “*Habits are the compound interest of self-improvement*” [Clear, 2018, p. 15] manifests the economic-cumulative model *effectiveness is compound interest* and frames small daily actions as investments that yield delayed but exponential returns.

Second, illocutionary distribution. Of the 118 discourse fragments, directive acts constitute 34 per cent (mainly imperatives such as “*Seek first to understand*”, “*Sharpen the saw*”, “*Focus on systems*”); representative acts constitute 30 per cent (assertions describing regularities of behaviour and environment); commissive acts constitute 16 per cent (self-projecting formulations such as “*we choose our response*” or “*we cast a vote*”); expressive acts constitute 12 per cent; and declarative-axiological acts constitute 8 per cent. This distribution confirms the operational-strategic pragmatic orientation of the corpus.

Third, modality profile. Deontic modality is expressed in 41 per cent of the fragments (verbs *should, must, ought to, have to*); dynamic modality in 33 per cent (*can, will, be able to*); epistemic modality in 18 per cent (*may, might, seem to*); and axiologically neutral modality in 8 per cent. Deontic and dynamic modalities predominate and jointly construct the reader as a capable and obliged agent, which aligns with the persuasive orientation of the effectiveness concept.

Discussion. The results allow three theoretical conclusions to be drawn. First, the concept of effectiveness in the corpus is not reducible to a single metaphor but is distributed across nine cognitive models that combine spatial, organic, economic and directional source domains. Such multi-domain distribution is consistent with the position of Lakoff and Johnson (1980) that abstract concepts are typically structured through overlapping metaphorical clusters rather than through isolated projections.

Second, the persuasive influence of the corpus is achieved not primarily by directive commands but by the coordination of three linguopragmatic layers, namely cognitive metaphor, speech act and modality. Covey’s inner-space model, for example, would remain a static assertion if it were not supported by the deontic construction “*we choose*

our response” and by the directive continuation “seek first to understand”. Clear’s systems model would remain descriptive without the directive-strategic call to redesign the surrounding environment.

Third, the analysis suggests that the concept of effectiveness in contemporary English motivational discourse is constructed at the intersection of the individual choice-agency paradigm and the systemic-environmental paradigm. Covey’s texts foreground the first, while Clear’s texts foreground the second. Their combined analysis offers a fuller picture of how a genre-defining axiological concept is linguistically assembled. The results also open a comparative perspective. The nine identified models can serve as a controlled tertium comparationis for the cross-linguistic study of effectiveness-equivalent concepts in other cultures, and for testing whether the operational-strategic pragmatic profile is a genre-invariant or a culture-specific feature of English self-improvement discourse.

Conclusion. The thesis has identified nine cognitive-metaphorical models of the effectiveness concept in the motivational discourse of S.R. Covey and J. Clear and described the illocutionary and modality mechanisms that support its persuasive functioning. The integration of conceptual metaphor theory, speech act taxonomy and modality typology has proved a productive methodological framework for the linguopragmatic analysis of motivational texts, and can be extended to other authors and genres.

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**Кластерно-ротационная модель дуального образования: сетевое
распределение стажировок между малыми и средними предприятиями как
инструмент преодоления кадрового дефицита**

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Аннотация

Классические модели дуального образования, апробированные в Германии, Швейцарии и на Тайване, исходят из устойчивого партнёрства «одно учебное заведение — одно крупное предприятие». Для экономик с преобладанием малых и средних предприятий (МСП) такая схема плохо масштабируется: единичное МСП редко способно обеспечить учащемуся полный цикл профессиональных задач и стабильную нагрузку на весь период обучения. В статье предлагается и теоретически обосновывается кластерно-ротационная модель дуального образования (Cluster Rotation Dual Education, CRDE), при которой обучающийся в течение учебного цикла последовательно проходит короткие стажировки (6–8 недель) на 3–4 предприятиях одного производственного кластера под единым методическим сопровождением координационного хаба и с использованием алгоритма цифрового подбора мест стажировки. Представлен дизайн пилотной апробации модели (сравнение экспериментальной и контрольной групп, N = 350), предложены гипотезы о связи широты профессионального охвата, адаптивности и удовлетворённости платформой подбора с намерением остаться в отрасли. Приводимые количественные показатели носят иллюстративный характер и предназначены для демонстрации логики применения модели и аппарата структурного моделирования, а не являются результатами уже проведённого эмпирического исследования. Обсуждаются условия применимости модели, ограничения и направления дальнейшей эмпирической проверки.

Ключевые слова: дуальное образование, малые и средние предприятия, ротация стажировок, кластерная модель, цифровой подбор, намерение остаться в отрасли

1. Введение

Актуальность обращения к теме дуального образования не вызывает сомнений: сближение теоретической подготовки с реальными производственными задачами остаётся одним из немногих подтверждённых способов сократить разрыв между квалификацией выпускников и требованиями рынка труда. Вместе с тем практически все описанные в литературе модели — немецкая, швейцарская, тайваньская программа DSVTP — построены вокруг фигуры крупного

предприятия, обладающего ресурсами для приёма стажёра на весь цикл обучения, назначения постоянного наставника и организации полного набора рабочих задач.

Для стран и регионов, где основа экономики — малые и средние предприятия с численностью персонала до 50 человек, эта предпосылка не выполняется. Отдельное МСП обычно располагает узким набором операций, ограниченным числом мест и не может гарантировать учащемуся полноценную ротацию по всем этапам производственного цикла. Следствием становится либо отказ от дуальной формы в пользу традиционной аудиторной подготовки, либо формальное партнёрство, не обеспечивающее реальной широты компетенций.

1.1. Нерешённые вопросы

В рассмотренных исследованиях удовлетворённость стажировкой и намерение остаться на выбранной работе измеряются относительно единственного предприятия-партнёра. Однако для рынка труда, где типична частая смена работодателя внутри одной отрасли, более информативным показателем является не «намерение остаться в этой же компании», а «намерение остаться в этой же отрасли». Также остаётся неисследованным вопрос о том, как влияет на профессиональную адаптивность учащегося не глубина погружения в одно предприятие, а широта охвата нескольких предприятий со схожим профилем.

Цель статьи — предложить организационно-педагогическую модель дуального образования, адаптированную к среде МСП, и сформулировать проверяемые гипотезы о её эффективности в сравнении с традиционной одно-предприятийной моделью.

2. Обзор литературы

Обзор существующих работ показывает устойчивую связь между удовлетворённостью производственной практикой и намерением остаться в профессии, а также значимую роль вовлечённости учащегося и общей удовлетворённости программой как медиаторов этой связи. Одновременно отмечается, что структура партнёрства «школа — предприятие» рассматривается почти исключительно как двусторонняя, без учёта сетевых и кластерных форм организации практики.

Отдельное направление исследований посвящено социальному партнёрству и распределению ответственности между государством, работодателями и образовательными организациями. В этих работах подчёркивается, что расширение круга участников партнёрства усложняет координацию, но

потенциально повышает устойчивость системы к колебаниям спроса отдельного предприятия на рабочую силу. Вопрос о том, каким образом технологически организовать такую координацию — распределение учащихся между несколькими малыми партнёрами, синхронизацию расписаний, передачу методических материалов между площадками — в литературе освещён фрагментарно и преимущественно на уровне отдельных кейсов, без формализованной модели и без эмпирической проверки через аппарат структурного моделирования.

Настоящая работа опирается на два методологических ориентира из смежных исследований: во-первых, на многофакторную структуру удовлетворённости (учебная составляющая, практическая составляющая, самововлечённость, общая удовлетворённость), во-вторых, на использование намерения остаться как итоговой зависимой переменной. Отличие предлагаемого подхода — замена одно-предприятийной практики на кластерно-ротационную и переопределение итоговой переменной как отраслевого, а не фирменного намерения остаться.

3. Материалы и методы

3.1. Дизайн исследования и модель CRDE

Кластерно-ротационная модель строится на трёх элементах. Первый — производственный кластер: группа из 3–4 МСП одной отрасли (например, приборостроение, лёгкая промышленность, ИТ-аутсорсинг), совместно покрывающих полный технологический цикл. Второй — координационный хаб на базе учебного заведения или отраслевой палаты, который закрепляет за учащимся индивидуальный ротационный график, единые критерии оценки и сквозного наставника-методиста. Третий — платформа цифрового подбора, сопоставляющая профиль компетенций учащегося и доступные места стажировки по лёгкому алгоритму ранжирования (взвешенная сумма совпадений по навыкам, доступности по времени и предпочтениям предприятия).

Для проверки модели предлагается квазиэкспериментальный дизайн с параллельными группами. Экспериментальная группа проходит обучение по модели CRDE (ротация по кластеру из 3–4 предприятий длительностью 6–8 недель каждая). Контрольная группа проходит стажировку по традиционной схеме — одно предприятие на весь период. Обе группы обучаются по идентичной теоретической программе; различие затрагивает только организацию практической составляющей.

3.2. Выборка

Планируемая выборка — учащиеся учреждений среднего профессионального образования технического профиля в возрасте 17–21 года, всего 350 человек: 180 в экспериментальной группе и 170 в контрольной. Формирование групп предполагается методом случайного распределения внутри параллельных учебных потоков одного и того же образовательного учреждения, что позволяет контролировать эффект отбора по успеваемости и социально-экономическому статусу.

3.3. Инструментарий и анализ данных

Для измерения латентных конструкторов предлагается использовать четыре шкалы: удовлетворённость теоретическим обучением (ТО), широта практического охвата (ШПО) — новая шкала, специально разработанная для оценки кластерной ротации, удовлетворённость платформой подбора (УПП) и общая удовлетворённость программой (ОУП). Итоговая зависимая переменная — намерение остаться в отрасли (НОО), операционализированная тремя пунктами по аналогии с ранее применявшимися измерениями намерения остаться, но переформулированными с уровня «эта компания» на уровень «эта отрасль».

Обработку данных предполагается провести методом структурного моделирования (SEM): подтверждающий факторный анализ для проверки надёжности шкал (композитная надёжность, средняя извлечённая дисперсия), затем анализ структурной модели для оценки путей коэффициентов между ТО, ШПО, УПП, ОУП и НОО. Дополнительно предполагается сравнение экспериментальной и контрольной групп по среднему уровню профессиональной адаптивности методом двухвыборочного *t*-критерия Стьюдента.

Формулируются следующие гипотезы:

Н1. Широта практического охвата положительно связана с общей удовлетворённостью программой.

Н2. Удовлетворённость платформой подбора положительно связана с общей удовлетворённостью программой.

Н3. Общая удовлетворённость программой положительно связана с намерением остаться в отрасли.

Н4. Уровень профессиональной адаптивности в экспериментальной группе (CRDE) выше, чем в контрольной группе (одно предприятие).

3.4. Этические аспекты

Предполагаемое исследование строится на принципах добровольного участия, информированного согласия учащихся и их законных представителей (для лиц младше 18 лет), а также анонимизации данных при статистической обработке. Разработка и апробация модели не предполагает вмешательства в учебный план сверх согласованной с учебным заведением организации практики.

4. Результаты (иллюстративный сценарий)

Ниже приведён иллюстративный сценарий результатов, который демонстрирует, какого рода зависимости ожидаются при применении описанного дизайна, и не является отчётом о фактически собранных данных.

Таблица 1. Иллюстративные средние показатели удовлетворённости по группам (шкала 1–4)

Показатель	Контрольная группа (1 предприятие)	Экспериментальная группа (CRDE)
Удовлетворённость теоретическим обучением	2.95	2.97
Широта практического охвата	2.41	3.32
Удовлетворённость платформой подбора	—	3.08
Общая удовлетворённость программой	2.78	3.15
Намерение остаться в отрасли	2.63	3.21

Таблица 2. Иллюстративные путевые коэффициенты структурной модели

Связь	Коэффициент	Уровень значимости
Широта охвата → Общая удовлетворённость	0.34	$p < 0.01$
Удовл. платформой подбора → Общая удовлетворённость	0.27	$p < 0.01$

Связь	Коэффициент	Уровень значимости
Теоретическое обучение → Общая удовлетворённость	0.19	$p < 0.05$
Общая удовлетворённость → Намерение остаться в отрасли	0.46	$p < 0.001$
Широта охвата → Намерение остаться в отрасли (прямая связь)	0.15	$p < 0.05$

В приведённом сценарии наибольший вклад в намерение остаться в отрасли вносит общая удовлетворённость программой, что согласуется с логикой ранее описанных моделей: удовлетворённость выступает медиатором между частными удовлетворённостями и итоговым намерением. Отличие ожидаемого результата CRDE-модели — заметный прямой вклад широты практического охвата, отсутствующий в традиционной одно-предпринимательской схеме по определению, поскольку в ней сама переменная «широта охвата» практически не варьируется.

5. Обсуждение

Кластерно-ротационная модель предлагает не замену, а адаптацию классического дуального подхода к условиям, где отдельное предприятие не может выступать самостоятельным и достаточным партнёром. Ключевое методологическое отличие от рассмотренных ранее моделей — перенос единицы анализа удовлетворённости с пары «учащийся — предприятие» на тройку «учащийся — кластер предприятий — координационный хаб», а также замена показателя «намерение остаться на этом рабочем месте» на показатель «намерение остаться в отрасли», более устойчивый к неизбежной ротации учащегося между работодателями на старте карьеры.

Практическая реализуемость модели зависит от трёх условий. Во-первых, необходима географическая и логистическая близость предприятий кластера, иначе издержки перемещения учащихся нивелируют выгоды ротации. Во-вторых, требуется единый методический стандарт оценки в разных точках практики, чтобы результаты стажировок были сопоставимы. В-третьих, алгоритм цифрового подбора должен учитывать не только компетентностный профиль учащегося, но и производственный цикл предприятий кластера, чтобы избежать одновременной перегрузки одного из партнёров заявками.

Ограничение предлагаемой конструкции в том, что она рассчитана на кластеры с достаточной отраслевой плотностью МСП; для удалённых или монопрофильных территорий с одним доминирующим работодателем модель теряет смысл, и традиционная одно-предприятийная схема остаётся более уместной. Кроме того, увеличение числа мест практики повышает организационную нагрузку на координационный хаб, что требует отдельной оценки экономической целесообразности внедрения по сравнению с ожидаемым эффектом на удержание кадров в отрасли.

6. Заключение

В статье предложена кластерно-ротационная модель дуального образования как ответ на структурное ограничение классических моделей — их зависимость от наличия крупного предприятия-партнёра. Модель опирается на три элемента: производственный кластер малых и средних предприятий, координационный методический хаб и платформу цифрового подбора мест ротации. Сформулированы проверяемые гипотезы и предложен дизайн квазиэксперимента для их эмпирической проверки методом структурного моделирования; переопределена итоговая зависимая переменная — с намерения остаться в конкретной компании на намерение остаться в отрасли.

Дальнейшие исследования должны быть направлены на полевую апробацию модели на реальной выборке, уточнение психометрических характеристик шкалы широты практического охвата, а также на оценку экономических издержек координации кластера в сравнении с выигрышем в удержании молодых специалистов в отрасли.

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Note: приведённый список литературы носит иллюстративный характер и оформлен для демонстрации структуры статьи; для реальной публикации требуется замена на верифицированные источники.

ИСЛАМСКИЕ РЕЛИГИОЗНЫЕ В ХУДОЖЕСТВЕННОМ МИРЕ ЛЬВА ТОЛСТОГО

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Аннотация

Статья посвящена анализу исламских и религиозных терминов в художественном мире повести Л. Н. Толстого «Хаджи-Мурат». Рассматривается роль религиозной лексики в создании национального колорита и в раскрытии духовного мира персонажей.

Особое внимание уделяется использованию исламских понятий, связанных с верой, нравственными ценностями и повседневной жизнью горцев, а также их смысловой нагрузке в контексте авторской позиции. Делается вывод, что обращение Толстого к исламской терминологии отражает его стремление к объективному изображению культуры и духовных основ мусульманского мира.

Ключевые слова: религиозная лексика, поэтика повести «Хаджи-Мурат», вера и долг, духовный выбор героя, имам Шамиль, шариат, хадж, намаз.

Annotatsiya

Maqola L. N. Tolstoy qalamiga mansub “Hoji Murod” qissasining badiiy olamida islomiy va diniy terminlarning tahliliga bag‘ishlangan. Diniy leksikaning milliy koloritni yaratishdagi hamda qahramonlarning ma’naviy dunyosini ochib berishdagi o‘rni ko‘rib chiqiladi. Bor e’tibor asarda imon, axloqiy qadriyatlar va tog‘liklar kundalik hayoti bilan bog‘liq islomiy tushunchalarning qo‘llanilishi hamda ularning muallif pozitsiyasi kontekstidagi ma’no yukiga qaratiladi. Xulosa qilib aytganda, Tolstoyning islomiy terminologiyaga murojaat qilishi musulmon olamining madaniy va ma’naviy asoslarini xolisan tasvirlashga bo‘lgan intilishini aks ettiradi.

Kalit so‘zlar: diniy leksika, qissaning poetikasi “Hoji Murod”, imon va burch, qahramonning ma’naviy tanlovi, imom Shomil, shariat, haj, namoz.

Abstract

The article is devoted to the analysis of Islamic and religious terms in the artistic world of Leo Tolstoy's novella *Hadji Murat*. The study examines the role of religious vocabulary in creating national color and revealing the spiritual world of the characters. Particular attention is paid to the use of Islamic concepts related to faith, moral values, and the everyday life of the mountaineers, as well as to their semantic significance in the context of the author's perspective. It is concluded that Tolstoy's appeal to Islamic terminology reflects his aspiration for an objective portrayal of the culture and spiritual foundations of the Muslim world.

Keywords: religious vocabulary, poetics of the novella *Hadji Murad*, faith and duty, the hero's spiritual choice, Imam Shamil, Sharia, Haj, prayer (namaz)

Лев Николаевич Толстой (1828–1910) – выдающийся русский писатель, философ и общественный мыслитель, один из крупнейших представителей мировой литературы XIX века. Его творчество охватывает широкий спектр тем: от социальных и морально-этических проблем до анализа духовного опыта человека. В поздний период жизни Толстой особенно интересовался вопросами веры, нравственности и духовного развития личности, что отражено как в его религиозно-философских трактатах, так и в художественных произведениях. Толстой интересовался религией не только с точки зрения православного христианства, но и с позиции универсальных духовных ценностей. Его привлекала возможность понять внутреннюю логику разных верований и нравственных систем. В частности, он изучал ислам и культуру Кавказа, поскольку Кавказская война XIX века и жизнь горцев представляли для него пример напряженного взаимодействия человека, общества и власти. Толстой стремился передать внутренний мир людей «другой» культуры с уважением и без стереотипов.

В литературе Льва Толстого религиозная терминология играет ключевую роль, отражая не только культурные и исторические реалии, но и внутренний духовный мир автора и его героев. Для Толстого религия никогда не была просто внешним фоном; она была средством осмысления человеческой жизни, нравственных ориентиров и морального долга. Интерес писателя к разным вероисповеданиям проявился уже в ранних его размышлениях о жизни и смерти, о смысле существования, а позднее — в его философско-религиозных трактатах, где он активно исследовал природу веры и духовного совершенствования человека.

Толстой проявлял уважение к другим религиям, включая ислам. Он стремился понять внутренние принципы и ценности других народов, изучал их

обряды и моральные нормы, что было частью его более широкой этической и философской программы. Например, во время поездки на Кавказ в 1850-х годах, когда он служил в армии и наблюдал жизнь горцев, Толстой изучал их культурные и религиозные традиции, стараясь проникнуть в их духовный мир. Эти наблюдения позволили ему глубже осмыслить вопросы справедливости, человеческой свободы и долга перед обществом и Богом. Другим примером интереса Толстого к религии является его поздняя духовная практика. После кризиса веры в 1870–1880-е годы он посвятил себя изучению Библии, нравственных учений и философии религии, одновременно обращая внимание на общие духовные ценности других вероисповеданий. В письмах и дневниках того времени он рассуждал о значении молитвы, духовной дисциплины, морального закона и принципов жизни, которые в разных культурах выражаются через религиозную лексику и практики.

Русский философ и религиозный мыслитель В. С. Соловьев также писал о Толстом как о «универсальном моралисте, который видит религию не через принадлежность к конфессии, а через ценности, которые она привносит в жизнь человека». Соловьев подчеркивал, что писатель интересовался духовными практиками разных народов и пытался понять их с точки зрения нравственного опыта, а не внешнего ритуала. Современные литературоведы, например Е. В. Иконникова, также отмечают, что «*Хаджи-Мурат*» — это произведение, в котором религиозная терминология, исламская практика и культурные реалии не просто создают колорит, но выполняют этическую функцию, раскрывая внутренние конфликты героев, их моральный выбор и верность духовным ценностям.

В последние годы учёные всё чаще обращаются к религиозно-философской стороне творчества Толстого как самостоятельному предмету исследования, а не только литературному феномену. Анализируются не только христианские мотивы, но и элементы мировых религиозных традиций в его работах и духовных поисках. Например, в 2025 году вышло исследование, где анализируются коранские и исламские отзвуки в духовной картине мира Толстого, что свидетельствует о расширении межкультурного религиоведческого подхода к его творчеству.

Термин *шариат* в художественном мире повести функционирует как образ нравственного закона. Для героев он обозначает не только религиозное право, но и систему моральных обязательств, определяющих понятия чести, долга и ответственности. Через обращение к шариату Толстой показывает, что поступки

персонажей подчинены строгому внутреннему кодексу, который формирует их духовный выбор и определяет границы допустимого поведения.

Образ *хаджа* в поэтике Толстого приобретает символическое значение духовного пути. Само слово *хаджи* в имени главного героя указывает на его особый статус — человека, прошедшего путь духовного очищения. Таким образом, хадж в художественном контексте становится знаком внутренней зрелости, нравственного авторитета и близости к религиозному идеалу.

Особое место занимает фигура *имама Шамиля*, которая в тексте выступает не только как исторический персонаж, но и как символ духовной и политической власти. Через этот образ Толстой соединяет религиозное и социальное начало: имам представлен как носитель веры, закона и коллективного долга. В поэтике повести он воплощает высший авторитет, перед которым герой испытывает сложный внутренний конфликт между личной свободой и религиозно-нравственным обязательством.

Повесть Л. Н. Толстого «*Хаджи-Мурат*» с момента публикации привлекла внимание писателей, критиков и периодической печати прежде всего своей необычной тематикой, художественной сдержанностью и философской глубиной. Произведение было опубликовано уже после смерти автора, в 1912 году, и сразу было воспринято как одно из наиболее зрелых и трагических произведений позднего Толстого.

Современники и последующие писатели отмечали, что «*Хаджи-Мурат*» отличается особой художественной лаконичностью и точностью. В отличие от масштабных романов Толстого, повесть поражала сжатостью формы и внутренней напряжённостью. Критики подчеркивали, что в этом произведении Толстой отказался от прямого морализаторства и дал читателю возможность самостоятельно осмыслить трагедию героя, оказавшегося между двумя враждующими силами. Именно эта сдержанность и объективность привлекала внимание литературного сообщества.

Прежде всего Толстой обращался к чтению и анализу религиозных текстов. Он внимательно изучал переводы Корана, сборники изречений пророка Мухаммеда, труды восточных и западных мыслителей об исламе. Его интерес носил не догматический, а этико-философский характер: Толстого привлекали идеи нравственного самосовершенствования, подчинения человека высшему моральному закону, простоты веры и отрицания насилия. В своих дневниках и письмах он неоднократно подчёркивал, что в исламе его интересует прежде всего нравственная суть, а не обрядовая сторона.

Вторым важным методом стало непосредственное наблюдение и личный опыт общения. Толстой с юности был знаком с мусульманской культурой Кавказа и Поволжья, а во время службы на Кавказе он имел возможность общаться с мусульманами, наблюдать их образ жизни, религиозные практики и отношение к вере. Этот живой опыт позволил ему воспринимать ислам не абстрактно, а как реальную духовную систему, укоренённую в повседневной жизни людей.

Существенную роль сыграла и переписка Толстого с мусульманскими мыслителями и религиозными деятелями. Известны его письма татарским и кавказским мусульманам, в которых он выражал уважение к исламу и подчёркивал близость его нравственных принципов собственному религиозному учению. Через эпистолярное общение Толстой углублял своё понимание ислама как живой веры, а не как «чужой» религии.

Исламская лексика у Толстого также выполняет культурологическую функцию. Через неё писатель создаёт национальный колорит, избегая стереотипных характеристик и поверхностного описания. Термины вводятся в текст органично, как часть живой речи персонажей, что позволяет читателю воспринимать мусульманский мир изнутри, а не со стороны. Это свидетельствует о глубоком уважении Толстого к вере и культуре.

Толстой впервые столкнулся с культурой Востока в период службы на Кавказе в 1850–1860-х годах. Здесь он наблюдал жизнь горцев, их обычаи, религиозные практики и воинские традиции. Эти наблюдения оставили глубокий след в его мировоззрении и художественной системе: Толстой восхищался стойкостью и чувством чести кавказских народов, их внутренней свободой, духовной дисциплиной и приверженностью моральным законам, что он позднее отразил в повести *«Хаджи-Мурат»*.

Повесть написана в 1896–1904 годах. Впервые опубликована в 1912 году в издании «Посмертные художественные произведения Л.Н. Толстого».

Интерес к Востоку у Толстого проявлялся и через чтение и изучение исламских текстов, восточной литературы и философии. Он стремился понять нравственную основу религии, систему ценностей, способы внутреннего самоограничения и духовного совершенствования. Восточная культура служила для него не столько объектом «историко-этнографического» исследования, сколько зеркалом для осмысления нравственных и философских проблем, общих для всех людей.

Кроме того, Восток вдохновлял Толстого на поэтическое и художественное воплощение. В *«Хаджи-Мурате»* он показывает кавказский мир с уважением и вниманием к деталям — обычаи, исламскую лексику, нравственные ориентиры

героев. Восток в его произведениях становится пространством, где проявляется универсальный духовный конфликт: личная свобода и долг перед сообществом, вера и моральный выбор, человеческая честь и историческая необходимость.

История Хаджи-Мурата, присущие силу жизни и нестигаемость, вспоминаются при взгляде на цветок репейника, в полном цвету раздавленный людьми посреди вспаханного поля.

В заключение, которого принадлежат произведения Льва Толстого “Хаджи-Мурат”, “Сколько земли нужно человеку”, “Ильяс”, говорит о том, что писатель глубоко разбирается в религии ислама, пользуется большим уважением.

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PRAGMATIC FEATURES OF PRESUPPOSITION IN ENGLISH AND UZBEK: A COMPARATIVE ANALYSIS

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Abstract: This article examines the pragmatic features of presupposition in English and Uzbek from a comparative perspective. Presupposition is considered one of the fundamental pragmatic mechanisms through which speakers communicate implicit information while assuming shared background knowledge with their interlocutors. The study explores the linguistic means used to express presupposition in both languages and identifies their similarities and differences. The analysis demonstrates that despite typological distinctions between English and Uzbek, presupposition performs comparable communicative functions in both languages by facilitating discourse coherence, reducing informational redundancy, and strengthening communicative efficiency. The findings contribute to comparative pragmatics and provide useful insights for discourse analysis, translation studies, and intercultural communication.

Keywords: presupposition, pragmatics, comparative linguistics, English, Uzbek, discourse,

Introduction

Modern linguistic research has increasingly shifted its attention from the formal structure of language to the investigation of meaning in actual communication. Rather than focusing exclusively on grammatical or lexical systems, contemporary linguistics emphasizes how language users construct, interpret, and negotiate meaning within particular communicative situations. As a result, pragmatics has become one of the central branches of linguistic science because it investigates the relationship between linguistic expressions, speakers, hearers, and communicative context.

Among various pragmatic phenomena, presupposition occupies a particularly significant position. It refers to information that a speaker assumes to be already known, accepted, or shared by the interlocutor before an utterance is produced. Unlike explicit propositions, presupposed information remains in the background of communication and often passes unnoticed, although it substantially influences the interpretation of discourse. Consequently, successful communication depends not only on what is directly stated but also on what is implicitly assumed.

The concept of presupposition has attracted considerable scholarly attention since the works of Frege, Strawson, Karttunen, Stalnaker, Levinson, and Yule. Their studies demonstrate that presupposition cannot be adequately explained solely by grammatical structure because it involves semantic interpretation, contextual knowledge, pragmatic inference, and discourse organization. Recent developments in comparative pragmatics have further emphasized that presupposition should be investigated across different languages to identify universal communicative principles as well as language-specific characteristics.

English and Uzbek provide an interesting basis for comparative analysis because they belong to different language families and represent different typological systems. English is predominantly an analytic language whose grammatical relations are largely expressed through word order and function words, whereas Uzbek is an agglutinative language characterized by rich inflectional morphology and relatively flexible sentence structure. These typological differences influence the linguistic realization of presupposition but do not necessarily alter its communicative functions.

In English, presupposition is frequently triggered by definite descriptions, factive verbs, lexical items such as *stop* or *continue*, cleft constructions, and interrogative sentences. In Uzbek, similar pragmatic meanings are often expressed through possessive suffixes, lexical predicates, contextual reference, and specific morphological markers. Although the grammatical mechanisms differ, both languages enable speakers to transmit background information efficiently while minimizing unnecessary repetition.

The comparative investigation of presupposition has practical significance beyond theoretical linguistics. It contributes to discourse analysis, translation studies, intercultural communication, language teaching, and forensic linguistics by explaining how implicit meanings are constructed and interpreted in different communicative environments. Understanding these mechanisms is particularly important in multilingual communication where differences in presuppositional structures may lead to misunderstanding or inaccurate interpretation.

The purpose of this article is to examine the pragmatic features of presupposition in English and Uzbek through comparative analysis. Special attention is devoted to identifying the principal linguistic mechanisms that trigger presupposition and explaining their communicative functions within natural discourse. The study also aims to demonstrate that despite considerable typological differences between the two languages, presupposition operates according to common pragmatic principles that reflect universal characteristics of human communication.

The Pragmatic Nature of Presupposition

Presupposition is one of the central concepts in contemporary pragmatics because it explains how speakers communicate more information than is explicitly expressed. During communication, speakers often assume that certain facts are already known or accepted by the listener. These assumptions form the background of an utterance and enable interlocutors to interpret the intended meaning efficiently without requiring every piece of information to be stated directly. Consequently, presupposition contributes to both communicative economy and discourse coherence.

Unlike semantic meaning, which is encoded directly in linguistic expressions, presupposed information depends on the interaction between language, context, and shared knowledge. The interpretation of an utterance therefore requires not only grammatical competence but also pragmatic competence. Hearers continuously combine linguistic signals with contextual information in order to reconstruct assumptions that remain implicit throughout communication.

Scholars have proposed different approaches to the study of presupposition. The semantic approach primarily investigates the truth conditions of presupposed propositions, whereas the pragmatic approach emphasizes speakers' communicative intentions and the common ground shared by interlocutors. Contemporary linguistic research generally recognizes that neither perspective alone sufficiently explains the complexity of presupposition. Instead, presupposition should be viewed as a dynamic phenomenon emerging from the interaction between linguistic structure and communicative context.

An important characteristic of presupposition is its relative stability under negation. In many cases, the background assumption remains unchanged even when the main proposition is negated. Consider the following English example:
John has stopped smoking.

The sentence presupposes that John used to smoke. When the sentence is negated:

John has not stopped smoking.

the same background assumption remains valid because the speaker still assumes that John smoked previously. This property distinguishes presupposition from ordinary entailment and demonstrates its unique pragmatic status.

A similar phenomenon can be observed in Uzbek:

Ali chekishni to'xtatdi.

The sentence presupposes that Ali ilgari chekar edi.

Its negative counterpart,

Ali chekishni to'xtatmadi, preserves exactly the same background assumption. The persistence of implicit information under negation illustrates that presupposition is largely independent of the truth value of the explicit proposition.

Another essential feature of presupposition is its dependence on shared knowledge. Communication becomes successful only when both interlocutors recognize the same contextual assumptions. For instance, the English sentence

The manager has arrived.

presupposes that the participants already know which manager is being referred to. Likewise, the Uzbek sentence

Direktor keldi functions effectively only if both speaker and listener can identify the intended referent through their shared communicative experience. Without such common ground, interpretation becomes incomplete or ambiguous.

Presupposition also contributes significantly to discourse cohesion. Rather than introducing every participant or event repeatedly, speakers rely on previously established assumptions that connect individual sentences into a coherent discourse. This mechanism enables communication to proceed smoothly while reducing unnecessary repetition. Consequently, presupposition serves not only as a pragmatic phenomenon but also as an important discourse-organizing strategy.

From a comparative perspective, English and Uzbek reveal considerable similarities despite their structural differences. English primarily realizes presupposition through articles, lexical triggers, auxiliary constructions, and syntactic patterns, whereas Uzbek frequently depends on possessive suffixes, case markers, verbal morphology, and contextual interpretation. Nevertheless, both languages employ presupposition to achieve identical communicative objectives: introducing new information while maintaining continuity with previously established knowledge.

These observations indicate that presupposition represents a universal pragmatic mechanism rather than a language-specific grammatical phenomenon. Although the linguistic resources differ across languages, speakers consistently employ presupposition to facilitate interpretation, strengthen discourse coherence, and minimize communicative effort. Therefore, comparative investigation of presupposition contributes not only to pragmatics but also to discourse analysis, cognitive linguistics, translation studies, and intercultural communication.

Comparative Pragmatic Features of Presupposition in English and Uzbek

Although English and Uzbek belong to different language families, both languages demonstrate remarkably similar pragmatic principles in the realization of presupposition. Their differences are primarily structural, whereas their communicative functions remain largely equivalent. The comparative analysis reveals

several major dimensions through which presupposition operates in both linguistic systems.

The first common feature concerns the establishment of shared background knowledge. Speakers in both languages assume that certain information is already accessible to the listener before introducing new propositions. This assumption reduces informational redundancy and increases communicative efficiency. For example:

English: *Mary's brother graduated yesterday.*

Presupposition: Mary has a brother.

Uzbek: *Maryamning akasi kecha universitetni bitirdi.*

Presupposition: Maryamning akasi bor.

In both cases, the existence of the brother is treated as previously known information rather than newly introduced content.

A second similarity involves the role of lexical triggers. Certain verbs automatically activate background assumptions regardless of sentence polarity.

English: *She realized that the report was incorrect.*

Presupposition: The report was incorrect.

Uzbek: *U hisobot noto'g'ri ekanligini angladi.*

Presupposition: Hisobot noto'g'ri edi.

These examples illustrate that cognitive predicates introduce information whose truth is presupposed by the speaker.

Another important similarity concerns structural presupposition. Interrogative constructions frequently presuppose the existence of an event rather than questioning whether the event occurred.

English: *Where did you park the car?*

Presupposition: You parked the car.

Uzbek: *Mashinani qayerga qo'ydingiz?*

Presupposition: Mashina qo'yilgan.

Both questions request additional information while assuming the occurrence of the event itself.

Despite these similarities, English and Uzbek differ in the grammatical resources through which presupposition is expressed. English relies extensively on definite articles (*the*), auxiliary verbs, and fixed syntactic patterns. Uzbek, lacking an article system, compensates through contextual reference, possessive morphology, and flexible discourse organization. Consequently, English often encodes presupposition more explicitly, whereas Uzbek relies more heavily on pragmatic inference.

The comparative analysis therefore suggests that typological differences influence the linguistic realization of presupposition but not its communicative

purpose. In both languages, presupposition functions as an essential mechanism for organizing discourse, facilitating interpretation, and maintaining coherence between speakers and listeners.

CONCLUSION

Presupposition is one of the most important pragmatic mechanisms that enables speakers to communicate implicit information efficiently while maintaining discourse coherence. The comparative analysis conducted in this study demonstrates that English and Uzbek, despite belonging to different typological language families, employ presupposition in remarkably similar ways to establish shared background knowledge between interlocutors. The principal differences lie in the linguistic resources through which presupposition is expressed rather than in its communicative function.

The study reveals that English primarily realizes presupposition through definite descriptions, lexical triggers, factive predicates, and syntactic constructions, whereas Uzbek frequently relies on possessive morphology, verbal forms, contextual reference, and discourse organization. Nevertheless, both languages use presupposition to reduce informational redundancy, strengthen textual cohesion, and facilitate the interpretation of implicit meanings in communication.

The findings also confirm that successful interpretation of presupposed information depends not only on grammatical competence but also on pragmatic knowledge and contextual awareness. Speakers and hearers continuously rely on shared assumptions to construct coherent discourse, making presupposition an essential component of effective communication. Consequently, the comparative investigation of presupposition contributes to a better understanding of discourse organization, intercultural communication, translation studies, and comparative pragmatics.

In conclusion, presupposition should be regarded as a universal pragmatic phenomenon whose realization varies according to the structural characteristics of individual languages. Future research may extend this comparative perspective by incorporating larger corpora, additional language pairs, and computational approaches to the automatic identification of presupposition in natural discourse.

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**DEVELOPING THE CINEMATIC THINKING OF FUTURE TEACHERS
THROUGH THE INTEGRATION OF ACTIVITIES IN MOTHER
LANGUAGE TEACHING METHODOLOGY LESSONS**

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Abstract

This analytical article examines the pedagogical possibilities of forming and developing a sanogenic (oriented to maintaining mental and emotional health) mindset in future teachers of the native language and literature. A methodological model and pedagogical conditions for the development of sanogenic thinking based on the integration of activities (listening, speaking, reading and writing, and intellectual-reflexive activities) in teaching the subject "Methodology of teaching the native language" in higher educational institutions have been developed. The article was prepared in accordance with the requirements of the international standard IMRAD (Introduction, Methods, Results, Discussion), in which the legislative documents of the Republic of Uzbekistan in the field of education and the theoretical and practical views of domestic and foreign scientists in this area are comprehensively analyzed.

Keywords: *Native language teaching methodology, sanogenic thinking, integration of activities, reflection-oriented education, emotional intelligence, pathogenic thinking, pedagogical opportunities, integrative methodology.*

INTRODUCTION . The modern educational paradigm requires teachers not only to have deep academic knowledge and professional competencies, but also to have a high level of mental stability, emotional intelligence, and a culture of flexible thinking. The acceleration of the flow of information, psychological stress in the educational environment, and the inherent complexity of pedagogical activity require future

teachers to develop skills in managing their emotional state and avoiding destructive thinking patterns.

psychological and pedagogical sciences, the concept of "sanogenous thinking" (Latin sano - healing, health and Greek phronesis - thinking) refers to a person's thinking activity aimed at understanding his own inner experiences, overcoming negative emotions such as psychological tension, anxiety, guilt and despair. On the contrary, "pathogenic thinking" causes logical errors that lead to emotional distress and depression. A future native language teacher is a subject in the pedagogical process who not only teaches speech and linguistic rules, but also enters into socio-psychological dialogue with students, shaping their spiritual and emotional world. Therefore, the insufficient formation of a culture of sanogenous thinking in a future teacher can lead to rapid emotional burnout in his future professional activities and a decrease in the quality of education.

of the native language and literature, due to its socio-humanitarian nature, has unlimited pedagogical opportunities for the development of sanogeneous thinking in students. Language is not just a means of communication, but also the main means of thinking, self-awareness and psychological reflection of the world. In the subject of "Methodology of teaching the native language", by integrating various types of speech and pedagogical activities (listening, speaking, reading, writing and reflective-problematic educational activities), it is possible to form internal dialogue, emotional control and positive thinking skills in students.

Regulatory and legal framework of the Republic of Uzbekistan

The issue of comprehensive development of specialists in higher pedagogical education, improving their psychophysical health and pedagogical skills is one of the priority areas of state policy of the Republic of Uzbekistan:

- 1. Law of the Republic of Uzbekistan "On Education" (September 23, 2020, No. O'RQ-637): Article 3 of the Law establishes as one of the main principles in the field of education "the humanistic nature of education and upbringing", as well as the protection of the life and health of learners, the creation of a suitable environment for their personal and spiritual development.
- 2. "Development Strategy of New Uzbekistan for 2022–2026", approved by the Decree of the President of the Republic of Uzbekistan No. PF-60 dated January 28, 2022: This document sets the task of improving the quality of education in the higher education system, modernizing personnel training methods, and introducing advanced pedagogical technologies into the educational process.
- 3. Decree of the President of the Republic of Uzbekistan No. PF-158 dated September 11, 2023 (Strategy "Uzbekistan - 2030"): Direction 1 of the Strategy

establishes the creation of appropriate conditions for each person to realize their potential, increasing the coverage of higher education, and directing the educational process towards the personal and psychological development of the student.

- 4. Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 1059 dated December 31, 2019 ("On Approval of the Concept of Continuous Spiritual Education"): The Concept identifies the formation of self-control, psychological stability, emotional intelligence, and critical-reflective thinking in learners as the main principles.

These regulatory and legal documents create a solid legal basis for conducting pedagogical and methodological research to radically improve the psychological and methodological preparation of future native language teachers and to sanogenize their thinking activities.

LITERATURE REVIEW

of healthy thinking and activities is being studied in various aspects in modern pedagogy and psychology. As part of the literature review, theoretical and empirical sources on the topic were analyzed in three main clusters:

- The theory and psychological and pedagogical essence of sanogenic thinking;
- Integration of activities in education and its didactic possibilities;
- Person-centered and reflexive approaches in the methodology of teaching the mother tongue and literature.

The concept of sanogenic thinking was first introduced into scientific circulation and systematized by psychologist and educator YM Orlov [1]. According to the author, sanogenic thinking is a thinking activity aimed at reducing a person's emotional tension, understanding their own actions and feelings, and positively resolving internal and external conflicts. Pathogenic thinking, on the other hand, reinforces negative psychological states such as irritability, resentment, doubt, and constant self-blame [1]. The issue of developing sanogenic thinking in pedagogical psychology has been studied in detail in the works of AO Prokhorov and VI Morozuk [2, 3]. VI Morozuk emphasizes that the formation of sanogenic thinking in future teachers is carried out through the development of their reflexive and emotional-volitional self-management competencies [3]. SN Morozov showed that sanogenic thinking is manifested as a synthesis of reflection and emotional intelligence in ensuring the mental stability of students in their educational activities [4].

from Uzbekistan and the CIS countries, special attention is paid to the issues of professional and personal development of future teachers, the formation of emotional intelligence and reflexive culture. In particular, EG'. Goziyev and NS Safayev studied the thinking and reflexive activity of educational subjects from a psychological

perspective [5, 6]. NS Safayev emphasizes that the development of professional and personal self-awareness in students ensures their mental stability in their future pedagogical activities [6].

the integration of activities and integrative educational technologies play an important role [7, 8]. Combining different types of activities (for example, cognitive, communicative and reflexive) within the framework of integrative education serves to develop the complex thinking of learners. Research conducted in Uzbekistan in the field of native language teaching methodology and language didactics (AG'. Gulyomov, BR Adizov, HO Ne'matov, SH.A. Yusupova) has put forward the need to direct native language lessons to developing the thinking of pupils and students and forming communicative competence [9, 10, 11].

BR Adizov justified the need to organize native language teaching in primary and secondary education on the basis of problematic and developmental models of education [10], while S.A. Yusupova showed the role of interactive and integrative approaches in improving the methodological training of future native language teachers [11].

In recent years, extensive research has been conducted in foreign educational practice (D. Goleman, R. Boyatzis, J. Kabat-Zinn) on the sanogenization of students' mental health and thinking in the pedagogical process through the concepts of emotional intelligence and "mindfulness" [12, 13]. D. Goleman noted that the teacher's emotional intelligence and sanogenization determine the general emotional climate in the classroom [12].

In the works of G.B. Shoumarov and M.G. Davletshin on pedagogical psychology, valuable ideas were expressed about the psychological compatibility between the teacher and the student in the educational process and the sanogenic aspects of the culture of communication [14, 15].

However, the analysis of the existing literature shows that in the field of native language teaching methodology, a clear methodological model and pedagogical possibilities for developing syllabic thinking in students through the integration of direct activities (reading, writing, speaking, listening comprehension, text analysis, and pedagogical reflection) have not been sufficiently comprehensively studied. This study aims to fill this scientific gap .

METHODOLOGY

This study is based on person-centered, active, reflexive and integrative approaches in higher education pedagogy and linguistic didactics. The hypothesis of the study is that: If the types of activities (verbal, methodological, reflexive and emotional-evaluative)

in the "Mother Language Teaching Methodology" lessons are organized on the basis of an integrated methodological model and system of tasks, the indicators of healthy thinking (emotional stability, reflexivity, self-awareness, constructive thinking) in future teachers will increase to a statistically significant level.

The following methods were used to achieve the goals and objectives of the study:

- Theoretical methods: Analysis, comparison, generalization of pedagogical, psychological and linguistic literature, modeling of models and concepts.
- Empirical methods: Pedagogical observation, questionnaires, tests, analysis of students' written and reflective work, pedagogical experiment (identifying, formative, and verifying stages).
- Diagnostic methods: questionnaire "Diagnostics of the level of sane thinking" by YM Orlov and VI Morozuk and methodology "Determining the level of reflexivity" by AV Karpov.
- Mathematical and statistical methods: Student's t-test and mathematical percentage analysis to assess the reliability of the results of the experimental and control groups.

RESULTS

At the beginning of the experiment, EG and NG students were diagnosed with the level of sanogenic thinking and reflexivity indicators. The results were divided into three levels based on the questionnaires of YM Orlov and VI Morozuk: High (Sanogenic), Medium (Mixed/Adaptive), and Low (Pathogenic).

It was found that a significant proportion of students (40-44%) in both groups had elements of pathogenic thinking (fear of defeat, unjustified self-blame, excessive exposure to pedagogical errors, anxiety).

To assess the graphical and quantitative reliability of the difference between the experimental and control groups, the Student's t-test formula was used:

$$t = (\bar{X}_1 - \bar{X}_2) / \sqrt{((S_1^2 / n_1) + (S_2^2 / n_2))}$$

Calculations showed that, after the experiment, the average values obtained were $t_{\text{calculated}} = 4.12$. With $df = n_1 + n_2 - 2 = 138$ and $p < 0.001$ for the degree of freedom, the table value is $t_{\text{table}} = 3.37$. Since $t_{\text{calculated}} > t_{\text{table}}$ ($4.12 > 3.37$), the effectiveness of developing healthy thinking in students through the integration of activities was statistically fully proven.

DISCUSSION

The results of the study showed that incorporating activities and reflective tasks into lessons on the methodology of teaching the mother tongue, rather than limiting them to theoretical rules and exercises, will make a fundamental difference in the mental and professional preparation of future teachers.

The essence of the research results is explained by the following pedagogical and psychological factors:

Emotional-intellectual nature of the native language: Text analysis and essays conducted through language enabled students to rationally understand their internal negative experiences (“I can’t study well”, “I’m afraid to make a mistake in front of students”) and transform them into objective pedagogical experience. These results are consistent with the theoretical views of YM Orlov [1] and VI Morozuk [3] on sanogenous thinking.

Synergistic effect of integration of activities: When speech activities (reading, writing, speaking, listening) are combined with reflective and imitative activities, students learn to analyze the lesson process simultaneously from the perspective of a methodologist, a psychologist, and a subject. This practically confirmed the conclusions of MN Beryulava [7] and BR Adizov [10] about integration and developmental education in education.

Implementation of the requirements of the educational legislation of Uzbekistan: the principles of humanizing education and preserving the mental health of students and future teachers, set forth in the Law "On Education" and the "Uzbekistan - 2030" strategy, have found practical expression through this methodological model.

CONCLUSION

on the development of sanogenic thinking in students based on the integration of activities in the subject of native language teaching methodology allows us to draw the following conclusions:

- Sanogenic thinking is an integral component of the professional and personal stability, emotional intelligence, and methodological skills of a future native language teacher.
- The discipline of native language teaching methodology, due to its socio-humanitarian and linguodidactic nature, has sufficient and rich pedagogical resources for the development of sanogenous thinking.
- The methodological model, based on the integration of discursive, methodological, imitative, and reflective activities, significantly reduces pathogenic thinking patterns in students and statistically significantly increases the level of sanogenic (constructive, psychologically stable) thinking ($t_{\text{calculation}} = 4.12 > t_{\text{table}} = 3.37$).

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LINGUOPOETIC AND LINGUOCULTURAL STUDY OF ERKIN AZAM'S PROSE WORKS

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Abstract: This research paper is dedicated to a comprehensive, multi-dimensional linguopoetic and linguocultural exploration of the prose works of Erkin Azam, one of the most prominent and structurally innovative figures in contemporary Uzbek literature. The primary focus of the study centers on the structural, aesthetic, and cognitive functions of national mental-cultural codes, phraseological paradigms, dialectal variations, and conceptual metaphors that define the author's idiosyncratic literary style. By conducting a meticulous textual analysis of his seminal works, including *The Noise* (*Shovqin*), *Guli-guli*, *The Late Man* (*Kechikkan odam*), and *Anor*, this paper evaluates how the author utilizes intricate linguistic matrices to mirror the shift in the socio-cultural consciousness of the late 20th and early 21st-century Uzbek society. The research successfully demonstrates that Erkin Azam's prose serves as an intellectual linguistic repository, decoding the modern transformations of the Uzbek national identity, ethical paradigms, and linguistic worldview.

Keywords: Linguopoetics, Linguoculturology, Erkin Azam, Modern Uzbek Prose, National Identity, Textual Stylistics, Phraseological Units, Dialectisms, Conceptual Metaphor, Socio-Cultural Codes.

INTRODUCTION. 1.1. Context and Anthropocentric Paradigm in Modern Linguistics

In the contemporary linguistic paradigm, the shift toward anthropocentric and cultural dimensions has fundamentally redefined the methodologies of literary text analysis. A literary text is no longer viewed merely as a static structural organization of lexical items or a linear realization of syntactic rules; instead, it is recognized as a dynamic, evolving cognitive-semiotic system that reflects both the subjective worldview of the individual creator and the collective ontological consciousness of a nation. This academic evolution has given rise to interdisciplinary fields such as linguopoetics and linguoculturology, which aim to bridge the gap between structural linguistics, cultural anthropology, and literary criticism.

Linguopoetics examines how language units are aesthetically charged within a specific narrative context to produce an emotional and artistic impact on the reader [10, p. 45].

Concurrently, linguoculturology investigates the symbiotic relationship between language and culture, decoding how national archetypes, mental values, and socio-historical realities are preserved and transmitted through specific linguistic markers [5, p. 12]. Within modern Uzbek literature, the prose of Erkin Azam stands as a uniquely fertile ground for this integrated approach. His works provide a dense, highly specialized linguistic matrix that reflects the sociolinguistic shifts, philosophical dilemmas, and cultural transitions experienced by the Uzbek people during the late Soviet and post-independence eras [4, p. 112].

1.2. The Literary Figure of Erkin Azam and the Research Gap

Erkin Azam (Erkin Axmadovich Azamov) has established himself as an intellectual heavyweight in modern Uzbek prose. His literary legacy, spanning several decades, includes widely acclaimed novels, novellas, short stories, and screenplays such as *Shovqin* (The Noise), *Guli-guli*, *Hech qayerlik odam* (The Man from Nowhere), *Anor* (The Pomegranate), and *Chantrimon ushshog'i*. Azam's writing style is instantly recognizable by its complex syntactic layering, profound psychological depth, sharp socio-political irony, and an unyielding commitment to preserving the organic, lived vernacular of the Uzbek nation [7, p. 89].

While literary critics have extensively discussed the thematic configurations, moral dilemmas, and character developments in Azam's stories, a comprehensive, systematic linguistic analysis remains noticeably absent. Most existing studies approach his work through the traditional lens of pure literary criticism, focusing on plot progression and character motivations while ignoring the micro-linguistic mechanisms that enable these narratives. There is a profound academic gap regarding how Erkin Azam bridges regional dialectal lexicon with standard literary norms, and how his choice of phraseology and individual metaphors constructs a specific linguocultural portrait of the modern Uzbek citizen [8, p. 47]. This study directly addresses this research gap by providing the first rigorous, unified linguopoetic and linguocultural assessment of his major prose works.

1.3. Research Objectives and Questions

The primary objective of this investigation is to identify, classify, and critically analyze the core linguopoetic devices and linguocultural concepts present in Erkin Azam's prose, evaluating their structural roles in narrative architecture and character individualization.

To achieve this overarching goal, the study addresses the following operational research questions:

1. What specific phraseological units and national realia does Erkin Azam utilize to embed cultural memory into his prose?

2. How do dialectal elements from Southern Uzbekistan function within his texts, and do they hinder or enrich the aesthetic reception of the literary norm?

3. In what ways does the author deploy stylistic irony and conceptual metaphors as linguopoetic tools to critique modern societal transformations?

4. How does his prose negotiate the linguistic and cultural tension between traditional rural paradigms and evolving urban spaces?

METHODS.2.1. Corpus Selection and Data Collection

The primary source material for this qualitative, textual-based study consists of an extensive linguistic corpus extracted from the definitive editions of Erkin Azam's prose. The text selection was designed to ensure chronological and generic representation, encompassing his major novels, mid-length novellas, and shorter narratives published between 1980 and 2020. The core texts included in the analysis are:

* *Shovqin (The Noise)* – Selected for its dense saturation of intellectual socio-political jargon, bureaucratic parodies, and urban linguistic codes.

* *Guli-guli and Kechikkan odam* – Selected for their deep psychological interiority, lyrical prose structures, and heavy reliance on internal monologues.

* *Pakana xonadonining pahlavoni and Anor* – Selected for their high density of regional southern vocabulary, traditional domestic realia, and colloquial idiomatic expressions. A manual continuous sampling method (*metod sploshnoy vyborki*) was executed across approximately 1,500 pages of literary text to isolate culturally marked lexemes, phraseological structures, regional idioms, and original stylistic metaphors. This process yielded a specialized working corpus of over 450 distinct linguistic items deemed highly relevant to the dual fields of linguopoetics and linguoculturology.

2.2. Methodological Framework

To interpret the gathered corpus with scientific rigor, this study adopts an integrated, interdisciplinary linguistic framework. The analysis combines several complementary methodologies:

* **The Descriptive-Taxonomic Method:** This method was systematically employed to identify, log, and classify the specific linguistic units extracted from the text into standardized categories such as somatisms, realia, idiolect elements, macro-metaphors.

* **Linguocultural and Conceptual Analysis:** Drawing upon the foundational theories of cultural linguistics established by scholars like Anna Wierzbicka [9, p. 34] and V.A. Maslova [5, p. 56], this method was used to decode how underlying national-cultural archetypes and mental spaces (such as *andisha* [discretion/modesty], *oqibat* [mutual loyalty/human warmth], and *mahalla* [community]) are lexicalized within the narrative.

* **Linguopoetic and Contextual-Stylistic Analysis:** This approach investigated the micro-contextual adjustments of language [10, p. 88]. It analyzed how standard dictionary meanings are transformed into poetic meanings through syntactic placement, repetition, and ironical juxtaposition.

* **Comparative-Sociolinguistic Analysis:** This method was utilized to examine the linguistic friction between urban (Tashkent-based) intellectual jargon and rural (Surkhandarya-based) vernacular, mapping how these linguistic boundaries mirror class and geographic transitions within the stories [8, p. 50].

RESULTS. The systematic linguistic filtering of Erkin Azam's prose demonstrates a highly structured, conscious distribution of language options designed to achieve maximal cultural resonance and aesthetic subversion. The findings show that the author's individual style operates through a binary linguistic structure: a deeply rooted, traditional linguocultural foundation combined with an innovative, highly critical linguopoetic micro-system.

3.1. Taxonomic Distribution of Culturally Marked Lexemes

The extracted corpus reveals that Erkin Azam's text relies heavily on linguistic units that carry specific cultural memories. These units are not decorative; they form the very backbone of the characters' worldviews. The linguistic material can be organized into three distinct sub-categories:

3.1.1. Somatic Phraseological Units

Azam frequently utilizes traditional Uzbek idioms built around body parts (somatismes), particularly the eye (ko'z), the heart (yurak/dil), and the head (bosh). However, instead of using them in their cliché forms, he recontextualizes them to reflect internal existential psychological states. For example, expressions like "ko'ziga qon quyilishi" (the flooding of blood into the eye) are used not just to denote simple anger, but to illustrate a profound, tragic breakdown of rational thought in the face of moral decay.

3.1.2. Domestic and Social Realia

The prose contains an exceptionally dense concentration of words denoting traditional Uzbek lifestyle objects, clothing, culinary practices, and kinship terms (e.g., chapan, so'ri, tandir, ko'rpa, mahram). Azam preserves these terms even when depicting modern, secular environments, creating a striking linguistic contrast where characters navigate Westernized or Soviet-bureaucratic spaces while retaining their organic, native material lexicon.

3.1.3. Conceptual Ethno-Lexemes

The texts are bound together by the recurring use of untranslatable, deeply cultural concepts like andisha, istihola, shukrona, and oqibat. The results indicate that Azam positions these words as linguistic battlegrounds: his older or rural characters use them

with absolute moral sincerity, whereas his younger, urbanized, or political characters weaponize or misuse them, showcasing a shift in the collective moral lexicon of the nation.

3.2. Quantitative and Functional Typology of Poetic Devices

Linguistic Category: Phraseological Paradigms

Aesthetic Function: Deepening the psychological interiority and moral grounding of characters.

Textual Evidence: Es-hushini yig'moq, ko'ngli suv ichmoq, imonini o'rtaq qo'ymoq.

Linguistic Category: Dialectal Vernacular

Aesthetic Function: Visualizing regional authenticity, establishing socio-cultural origins.

Textual Evidence: Specific phonetic shifts such as the omission of internal vowels and unique localized verbs.

Linguistic Category: Stylistic Irony and Sarcasm

Aesthetic Function: Exposing socio-political corruption, deconstructing bureaucratic hypocrisy.

Textual Evidence: Subversion of official state terminology within informal, corrupt conversations.

Linguistic Category: Individual Metaphor

Aesthetic Function: Highlighting existential isolation and the spiritual emptiness of modern life.

Textual Evidence: Describing public noise as a boshsiz va oxirsiz mahluq (a headless, endless monster).

3.3. Dialectal Integration and the Literary Standard

A critical finding of this research concerns the structural status of dialectisms in Azam's prose. Rather than treating regional vocabulary as an exotic ornament or a sign of educational deficiency, Azam integrates Southern Uzbek phonetic, morphological, and lexical patterns directly into the mainstream literary narrative [8, p. 52]. The data shows that the author utilizes dialectal markers to construct an active linguistic resistance against the homogenizing pressure of the standardized state language (adabiy til). This creates a specialized idiolect that forces the reader to confront the acoustic and structural diversity of the living Uzbek tongue.

DISCUSSION.4.1. Decoding the Linguocultural Portrait of the Nation

The results obtained from the textual analysis strongly validate the hypothesis that Erkin Azam does not merely utilize language to describe a pre-existing socio-cultural reality; rather, he actively uses linguistic choices to construct a highly nuanced

linguoculturological portrait of the Uzbek nation during periods of historical transition [7, p. 94].

When analyzing his use of conceptual ethno-lexemes like *andisha* and *oqibat*, it becomes apparent that Azam is mapping a linguistic tragedy. In his novel *Shovqin*, the urban space is filled with characters who speak a highly fragmented, hybrid language composed of corrupted Uzbek phrases mixed with poorly understood foreign terms and cold bureaucratic formulas. This linguistic degeneration directly mirrors their loss of *oqibat* (communal warmth). Conversely, the characters who maintain a pure, phraseologically rich native tongue are typically those who find themselves marginalized by the new socio-economic order [4, p. 145]. Thus, in Azam's prose, linguistic purity or corruption serves as an accurate psychological index of a character's ethical standing.

4.2. Synthesisism of Lyricism and Irony: The Linguopoetic Duality

One of the most striking stylistic features of Erkin Azam's prose is his ability to synthesize two seemingly incompatible linguistic registers: intense, poetic lyricism and sharp, cutting sarcasm. Traditional Uzbek prose often kept these two modes separate, reserving lyrical language for idealized romances and ironic language for overt satires. Azam dismantles this boundary completely [7, p. 102].

The contextual-stylistic analysis reveals that Azam's irony operates through complex syntactic embedding. He often inserts a highly formal, polite, or culturally sacred phrase into a sentence describing a deeply corrupt or mundane action. This structural juxtaposition creates a powerful ironical tension. For example, when depicting an official who is accepting a bribe, Azam might describe the official's gestures using words typically reserved for sacred hospitality rituals. This technique forces the language to critique itself, exposing how modern vice hides behind the mask of traditional cultural vocabulary.

Erkin Azam nasridagi lirik va ironik olam lingvokulturologik asos (etno-leksemalar, somatik iboralar) hamda lingvopoetik mexanizm (sintaktik ironiya, metafora) uyg'unligidan tashkil topgan. Ushbu ikki o'lhovning sintezi an'anaviy qishloq va shahar shovqini o'rtasidagi konflikt – zamonaviy o'zbek identifikatsiyasi inqirozini yuzaga keltirishi bilan xarakterlanadi.

4.3. Comparative Context: Azam vs. His Predecessors and Contemporaries

To fully appreciate the innovations within Erkin Azam's individual style, his linguistic choices must be placed in a comparative context with other masters of Uzbek prose:

* Abdulla Qodiriy: While Qodiriy established the foundational classical literary standard by carefully balancing high literary style with the classic Fergana-Tashkent dialect group, Azam introduces a much rougher, more pluralistic linguistic landscape

[4, p. 60]. He intentionally pulls the language down into the gritty, unpolished realities of southern provincial life and urban slang.

* Shukur Kholmiraev: Kholmiraev, who also hailed from the southern region and utilized Surkhandarya dialectal realities, focused heavily on hard, external, naturalistic realism. His language was direct, sharp, and physically descriptive. Azam, by contrast, takes those same regional linguistic elements and subjects them to intense intellectualization [8, p. 49]. In Azam's hands, a simple dialectal verb is transformed into a tool for complex, internal psychological monologues.

Ahsan, Erkin Azam's style represents a unique evolution in Uzbek literature: it is less pastoral than Kholmiraev's and less stylized than Qodiriy's. It stands as an intellectual, highly self-aware, and polyphonic model where multiple linguistic layers constantly collide.

CONCLUSION.5.1. Summary of Key Analytical Findings

The rigorous linguopoetic and linguocultural examination of Erkin Azam's prose leads to several definitive conclusions regarding his place in modern linguistics and adabiyotshunoslik:

1. **Linguopoetic Mastery:** Erkin Azam's individual style is defined by a brilliant dual-engine architecture where traditional phraseological wealth and cutting-edge structural irony coexist. His language does not merely convey information; it dynamically critiques society by forcing official state and modern jargon to collapse under the weight of its own hypocrisy.

2. **Linguocultural Preservation:** From a cultural standpoint, Azam's prose serves as an active preservation matrix for the living, authentic Uzbek worldview. By embedding somatic idioms and deep cultural concepts into modern narrative structures, he protects these units from the eroding forces of globalization and linguistic homogenization.

3. **Dialectal Elevation:** The study proves that Azam successfully elevated southern regional dialectal elements into legitimate, highly functional tools of psychological interiority, thereby expanding the syntactic and expressive boundaries of the standard Uzbek literary language (adabiy til).

5.2. Theoretical Significance and Future Research Avenues

The theoretical significance of this study lies in its application of an integrated linguopoetic and linguocultural methodology to modern Uzbek prose, demonstrating that style and culture cannot be analyzed in isolation from one another. The findings of this research offer valuable theoretical and practical material for university-level courses in Uzbek language stylistics, cognitive linguistics, literary text analysis, and cultural anthropology.

Furthermore, this study opens up new avenues for future academic inquiry. Researchers can build upon these findings by conducting comparative cross-linguistic studies [6, p. 114], exploring how the complex, culturally dense, and deeply ironic prose of Erkin Azam can be accurately translated into Western languages (such as English, German, or French) without losing its vital national-cultural codes and subtle poetic nuances.

6. RESTATEMENT OF THE CORE FINDINGS

The systematic linguopoetic and linguocultural analysis executed in this study definitively establishes that Erkin Azam's unique prose architecture relies on an advanced synthesis of traditional ethno-linguistic structures, regional dialectal innovations, and complex syntactic irony to build a profound linguistic mirror of the modern Uzbek identity.

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