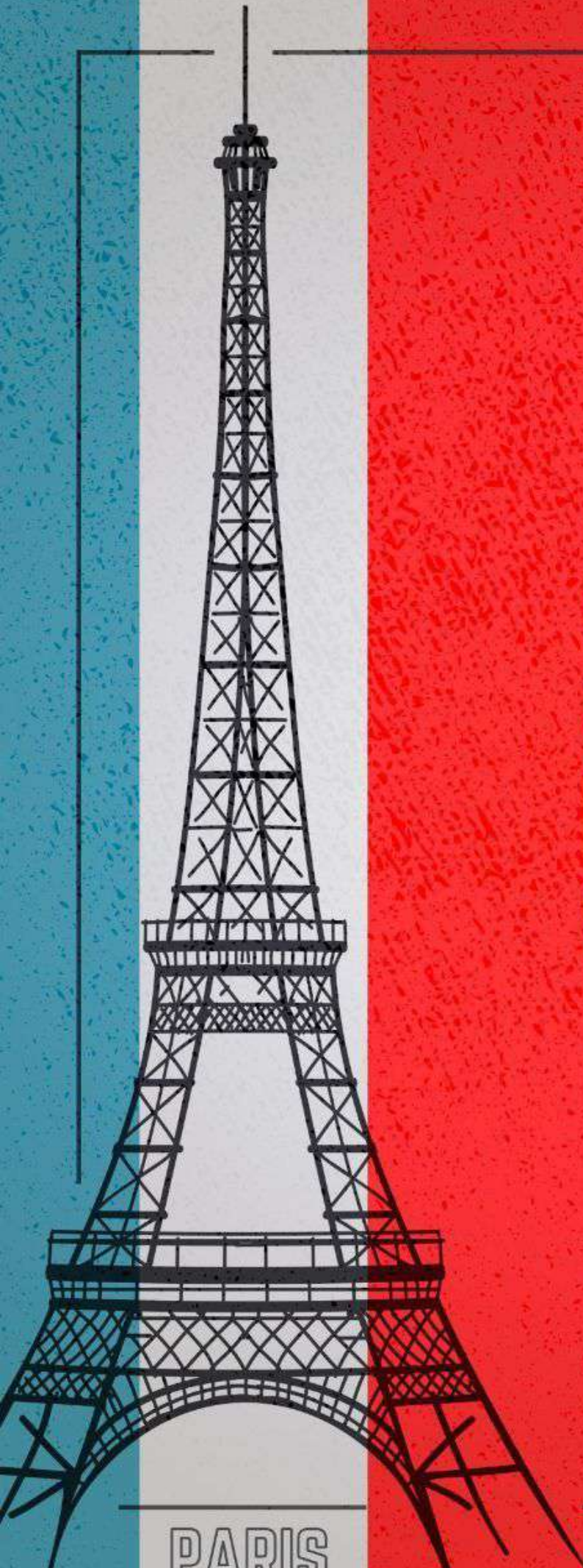




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ИНТЕГРАЦИЯ STEAM-ТЕХНОЛОГИЙ В РАЗВИТИЕ МЫСЛИТЕЛЬНЫХ УМЕНИЙ МЛАДШИХ ШКОЛЬНИКОВ.

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Аннотация. В статье рассматривается значение интеграции STEAM-технологий (Science, Technology, Engineering, Arts, Mathematics) в образовательный процесс начальной школы. Подчеркивается, что современная педагогика требует перехода от репродуктивных форм обучения к деятельностным, исследовательским и творческим. STEAM-подход обеспечивает условия для формирования у младших школьников целостного мышления, познавательной активности и умения применять знания в новых ситуациях. Автор анализирует педагогические возможности и методические пути интеграции STEAM в начальное образование, выявляя его влияние на развитие мыслительных умений учащихся.

Ключевые слова: STEAM-образование, начальная школа, мыслительные умения, интеграция, проектная деятельность, креативное мышление.

Введение. Современные изменения в обществе и науке диктуют новые требования к качеству образования. В условиях цифровизации, глобализации и стремительного развития технологий школа должна готовить учащихся не только к усвоению знаний, но и к самостоятельному их применению, анализу и преобразованию. В связи с этим особую актуальность приобретает развитие мыслительных умений младших школьников, так как именно в этом возрасте закладываются основы познавательной активности, интеллектуальной гибкости и креативного подхода к решению задач.

Традиционные методы обучения, основанные преимущественно на передаче готовых знаний, часто ограничивают возможности ребёнка для проявления самостоятельности, экспериментирования и творческого поиска. Поэтому современная педагогическая наука обращается к интегративным моделям образования, среди которых особое место занимает **STEAM-подход**, объединяющий естественные науки, технологии, инженерное мышление, искусство и математику.

STEAM-образование способствует формированию междисциплинарного взгляда на мир, стимулирует развитие логического и образного мышления,

позволяет ученику видеть взаимосвязь между различными областями знаний. При этом обучение приобретает исследовательский характер, что усиливает мотивацию и вовлечённость учащихся в процесс познания.

Особенностью STEAM-подхода является ориентация на практическое применение знаний и развитие навыков, востребованных в XXI веке: умение решать проблемы, работать в команде, анализировать, моделировать, экспериментировать и выражать идеи в различных формах — от устных и письменных до визуальных и цифровых. Всё это создаёт благоприятные условия для развития мыслительных умений — способности рассуждать, сравнивать, классифицировать, строить логические связи и находить нестандартные решения.

Таким образом, интеграция STEAM-технологий в образовательный процесс начальной школы становится одним из наиболее эффективных направлений обновления содержания образования. Она обеспечивает формирование личности, способной к системному, гибкому и творческому мышлению. Цель данной статьи — рассмотреть теоретические основы и педагогические условия интеграции STEAM-технологий в процесс развития мыслительных умений младших школьников.

Методы. Исследование основывается на анализе научно-педагогических источников, посвящённых проблеме формирования мыслительных умений и внедрения инновационных образовательных технологий. Применялись методы: теоретического анализа и синтеза педагогических концепций; сравнительного анализа традиционного и интегративного обучения; обобщения педагогического опыта учителей, применяющих STEAM-подход в начальной школе; моделирования и систематизации полученных данных.

Исследование строится на деятельностном и личностно-ориентированном подходах, а также на принципах междисциплинарности и практической направленности образования.

Результаты. Рассмотрение педагогических условий интеграции STEAM-технологий показало, что наиболее эффективными формами работы являются проектная и исследовательская деятельность, лабораторные эксперименты, творческие мастерские, конструкторские задания и интегрированные уроки. STEAM-проекты позволяют ученикам решать реальные учебные и жизненные задачи, применять знания комплексно, выдвигать гипотезы и проверять их на практике. Это способствует развитию аналитического и критического мышления, формированию устойчивого интереса к учёбе и познанию нового.

Кроме того, использование визуально-творческих заданий в рамках компонента “Art” помогает развивать воображение, образное мышление и эмоциональный интеллект учащихся.

Интеграция STEAM-технологий не является лишь методическим новшеством, а представляет собой новую образовательную философию, ориентированную на формирование у школьников мышления исследователя и создателя. STEAM способствует переходу от фрагментарного усвоения знаний к целостному их восприятию. Ребёнок начинает понимать, что наука, техника и искусство не существуют изолированно, а взаимосвязаны и дополняют друг друга. Такая интеграция развивает у учащихся способность к системному анализу, прогнозированию и моделированию процессов.

Педагогическая практика показывает, что внедрение STEAM-подхода требует от учителя новой профессиональной позиции — роли наставника, консультанта и партнёра в образовательном процессе. Учитель становится организатором условий для самостоятельного мышления и поиска, а не только источником знаний.

Таким образом, STEAM-подход усиливает интеллектуальную активность младших школьников, способствует развитию у них логического, творческого и критического мышления, а также умения применять знания на практике.

Заключение. Интеграция STEAM-технологий в образовательный процесс начальной школы открывает широкие возможности для развития мыслительных умений учащихся. Она делает обучение более увлекательным, практико-ориентированным и исследовательским. Внедрение STEAM требует от образовательных учреждений методической готовности, наличия материально-технической базы и системной подготовки педагогов. STEAM-образование помогает сформировать у школьников универсальные учебные действия, умение рассуждать, анализировать, выдвигать гипотезы и аргументировать собственную позицию. Всё это способствует становлению личности, готовой к саморазвитию, инновационному мышлению и эффективному взаимодействию в современном обществе знаний.

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LINGUISTIC AND PHILOSOPHICAL ANALYSIS OF THE CONCEPT OF FATE IN THE LINGUISTIC LANDSCAPE OF THE WORLD (ON THE EXAMPLE OF UZBEK AND ENGLISH LANGUAGES)

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Introduction

In human thought, the concept of “fate” embodies elements such as predestination in life, will, and the outcome of events. This concept is reflected differently in different languages and cultural contexts. In linguistics, in particular in linguistic philosophy and language-cultural theories, it is important how language imagines and expresses the world. Therefore, through the units expressing “fate” in Uzbek and English, a linguistic worldview can be revealed. As an introduction, attention is paid to the principle that language reflects worldview forms and the harmony of language and culture. For example, language, in addition to materiality, also carries the spiritual aspect and determines a person’s attitude to his world. Language is a reflection of human thought, which embodies the history, religion, values, and outlook on life of the people. The language of each nation reflects how it perceives the world, what values it prioritizes, what events it considers important. Therefore, how the concept of “taqdir” is expressed in the language shows the people’s philosophy of life. The Uzbek people have long considered fate to be an integral part of life. Expressions such as “Yozilgan bo‘lsa, bo‘ladi”, “Har kimning taqdiri peshonasida yozilgan” are widespread among the people. These expressions show a person’s faith in life, patience, and submission to the will of God.

In English language culture, there are concepts such as “fate”, “destiny”, and “fortune”. Through these words, the British associate fate with chance on the one hand and personal choice on the other. The expression “You make your own destiny” means that a person can determine his own life path. So, while the concept of “fate” in Uzbek is more about submission and contentment, the concept of “destiny” in English is about active action and individual freedom. These two approaches shape different linguistic views of the world. The Uzbek language is based on a collective culture, in which values such as social harmony, family, patience, and faith in God are important. The English language, on the other hand, belongs to an individualistic culture, in which independence, freedom of choice, and the pursuit of success are valued. Therefore, the

meaning of the word “fate” is closely connected with the national psyche and culture in each language.

Main part

The concept of fate has long occupied a central place in human thought. Man has always used this concept in the process of explaining events in his life. Belief in fate is one of the most ancient beliefs of mankind. This concept is interpreted differently in philosophy, religion, literature and linguistics. From the point of view of linguistics, “fate” is considered a concept that expresses a person’s worldview and attitude to life. In the Uzbek language, “taqdir” is derived from the Arabic word “qadar” and means “something determined”, “the path of life written by Allah”. The concept of “taqdir” (qadar) is mentioned many times in the Quran and is interpreted as the will of Allah. Therefore, in the culture of the Uzbek people, this concept is closely connected with the religious basis. The trials, luck or successes that befall a person are perceived as “fate”¹.

The words “fate” and “destiny” in English came from ancient Greek philosophy. The ancient Greeks believed in the goddesses of fate called the “moirai”. They believed that the fate of each person was determined by divine power, that is, how long they would live and what they would go through. Later, in Christian culture, this concept changed and continued in the form of “God’s will”. In modern English, these words have become more secular and more often mean the path, coincidence or chance in human life.

In linguistics, there is the concept of “linguistic worldview”. This concept was studied in depth by the Russian scientist Y. Stepanova and the Polish linguist A. Wezbitskaya. They argue that each language reflects the world in its own way. Therefore, it is natural that the word “fate” does not have the same meaning in each language. Because the religion, cultural values, and life experience of the people give this word its own color. In the Uzbek language, “taqdir” is more associated with patience, risk, gratitude, testing, and faith in God. For example, expressions such as “it is written in fate,” “taqdirdan qocha olmaysan,” and “taqdiringni qabul qilishing kerak” are widely used among the people. These expressions imply that a person’s influence on life events is limited, but he must accept this situation through patience and faith².

In the English language, the words “fate,” “destiny,” and “fortune” express a more active life position. The phrase “It was my destiny to become a teacher” indicates that a person chose his own path, but this path suited him spiritually. Here, personal faith, motivation, and the idea of controlling one’s own life prevail over religious divinity.

¹ Wierzbicka, A. (1992). *Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configurations*. New York: Oxford University Press.

² Saidova, M. (2020). *O‘zbek tilida diniy konseptlarning lingvokulturologik tadqiqi*. Toshkent: O‘zMU nashriyoti.

In this way, English places human will at the center of the linguistic landscape of the world.

In linguoculturology, a concept is a unit that unites the thinking, values, and culture of a people. The concept of “fate” is also like this. In Uzbek culture, this concept is closely related to patience and faith, and in English culture, it is associated with choice and freedom. This difference is clearly visible in the metaphors, proverbs, and phraseologisms that express “fate” in the two languages.

For example, in Uzbek:

“bu taqdirning ishi” - a person cannot change his situation.

“peshonaga yozilgani shu ekan” - the belief that the fate of fate is unchangeable.

“Taqdir sinovini sabr bilan yengmoq” - means that the test has a divine reason.

In English, the following are often found:

“It’s my destiny” - this is my life path.

“You make your own fate” - everyone creates their own destiny.

“Fortune favors the brave” – luck favors the brave.

These examples show how culture lives in language. While the Uzbek language expresses a more collective worldview based on faith and risk, the English language expresses an individualistic and active outlook on life. Also, in the Uzbek language, the word “fate” is often used in religious texts, prayers, and proverbs. In English, this word is widely used in literature and in psychological contexts. For example, in the works of Shakespeare, the word “fate” is used to describe human passions and choices. In linguistics, such analyses can determine the worldview of the people. Concepts in the language reveal cultural codes located in the human mind. The concept of “fate” is one of such codes. For the Uzbek language, this code is determined by “Allah’s will”, and for the English language, by “human choice”. Linguistic and philosophical analysis shows that “fate” is not just a lexical unit, but a reflection of culture. In the Uzbek people, the concept of fate means a faith-filled outlook on life, gratitude, and patience. In the English people, this concept is associated with motivation, will, and the purpose of life³.

The following table summarizes the main differences between the concept of “fate” in the Uzbek and English languages:

Main criteria	Uzbek language	English
Word form	Taqdir (Arabic “qadar”)	Fate, Destiny, Fortune
Basic meaning	A path in life determined by Allah	Path in life, opportunity, outcome

³ Oxford English Dictionary (2023). *Definition of “Fate” and “Destiny”*. London: Oxford University Press.

Cultural basis	Islam, the value of patience and gratitude	Individualism, active action, choice
Emotional value	Calmness, acceptance, patience	Hope, change, will
Commonly used expressions	“Taqdirga tan ber”, “Yozilgani shunaqa ekan”	“It’s my destiny”, “You make your own fate”
Philosophical orientation	Determinism - everything is predetermined	Indeterminism – a person creates his own life
Language-cultural connection	Religious, spiritual, collective thought	Psychological, individual, Western thinking

From the above analysis, it can be seen that the concept of “fate” is formed on different cultural and philosophical grounds in the two languages. For the Uzbek language, “fate” is an integral part of life, the writing of God, while for the English language, “destiny” is a path that a person builds with his own actions. This analysis confirms the linguo-culturological approach of Y. Stepanova and A. Vezhbitskaya. According to them, the language of each people determines the boundaries of its thinking. The Uzbek language is the language of patience, faith and risk; and the English language is the language of will, activity and independence. Thus, the concept of “fate” reveals the spiritual world of the people in the language. Through this concept, we can compare national thinking, culture and beliefs. Such analyses in the language serve to understand the people more deeply and strengthen intercultural dialogue⁴.

From a linguo-philosophical perspective, language is a mirror of human thought. Language contains hidden layers of meaning that reflect the values, beliefs, feelings, and attitudes of the people towards life. In this sense, the concept of “destiny” is one of the main cultural codes that express how a person perceives the world. The Uzbek people’s value of “recognizing fate” is combined with the ideas of faith, patience, and gratitude. The English people’s view of “destiny” is associated with belief in one’s own strength, activity, and willpower. This difference also affects the philosophical thinking of both peoples. In Uzbek society, “fate” encourages a person to be humble, patient, and believe in divine justice. In English society, “destiny” encourages a person to act, to strive for dreams, and to choose his own path. Thus, the concept of “fate” is at the heart of the philosophy of life in every culture, but its content varies depending on the mentality of the people.

This interrelationship between language and culture is the main topic of linguoculturology. Concepts in language form the core of people's thinking. The concept of “fate” is also like that - it embodies not only religious and philosophical

⁴ G‘ulomova, D. (2015). *Til va madaniyat: lingvokulturologik yondashuv*. Toshkent: Fan nashriyoti.

concepts, but also the spiritual state of the people, their hopes and fears for life. A comparison of the Uzbek and English languages shows that in both languages “fate” is understood as an important component of human life, but its source and essence are interpreted differently. While the Uzbek language considers fate as a decree of God, the English language sees it as a human choice and life path. Language is not only a means of communication, but also a mirror of human thinking, a carrier of culture. Through the word “fate”, a person expresses his views on life, hopes, fears and beliefs.

Conclusion

In conclusion, the concept of “fate” or “destiny” is closely related to language and cultural context. Each people shapes this concept through its own worldview, religious beliefs, and historical experience. Therefore, the meaning of the word “fate” differs significantly in different languages. In Uzbek, this concept is based on the idea of divine will, patience, contentment, and submission to Allah. In English, “fate” or “destiny” is more associated with human choice, freedom, and personal action. From a linguistic point of view, this difference determines the worldview in the language. Uzbek is a language that expresses a collective, spiritual, and religious worldview; English reflects a culture based on individualism and active action. Therefore, the word “fate” with the same meaning is expressed in different emotional and philosophical tones in both languages. In Uzbek, the phrase “destiny” refers to the belief that a person’s fate is predetermined. In English, the phrase “You make your own fate” emphasizes the ability of a person to create their own destiny.

As a result, the linguo-philosophical analysis of the concept of “fate” allows us to understand the inner world, spiritual roots and cultural values of the people more deeply. This enriches intercultural dialogue and strengthens mutual understanding between different peoples. The concept of “fate” is a bridge between language, culture and thinking. It embodies the philosophical attitude of each nation to life, the way of perceiving the world, and its spiritual values. Therefore, the analysis of “fate” in linguoculturology and linguophilosophy is of great scientific importance not only from the point of view of linguistics, but also from the point of view of humanities.

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PARADIGMATIC RELATIONS OF MONOSYLLABIC WORDS IN FRENCH

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Key words: Monosyllabic words, paradigmatic relations, synonymy, antonymy, morphology, phonetics, grammar, minimal pairs, linguistic structure, stylistic rhythm.

Abstract. This paper explores the paradigmatic relations of monosyllabic words in the French language, emphasizing their phonetic, lexical, morphological, and grammatical dimensions. Despite their brevity, monosyllables represent a highly dynamic and multifunctional element of the linguistic system. It also highlights their role in grammatical organization through prepositions and pronouns, as well as their contribution to phonetic contrasts and stylistic effects in literature. Furthermore, the paper demonstrates that monosyllables play an essential role in maintaining linguistic economy, rhythmic harmony, and semantic precision in French. By analyzing their associative relations, this study reveals the cognitive and structural significance of monosyllabic paradigms in shaping the expressiveness and balance of the French linguistic system.

Introduction

In the French language, monosyllabic words occupy a special position within the linguistic system. Their phonetic brevity and semantic richness make them dynamic units capable of interacting in various structural relations. Among these, paradigmatic relations play a key role, as they highlight associative links between words belonging to the same grammatical or semantic category. The aim of this paper is to analyze how monosyllabic words participate in the paradigmatic organization of French, taking into account lexical, morphological, and phonetic aspects. Through examples, we will explore how these short but expressive elements contribute to the structure and rhythm of the French language.

In structural linguistics, the term *paradigm* refers to a set of linguistic units that can replace one another in the same grammatical or syntactic position. According to Ferdinand de Saussure, paradigmatic relations are relations of association, in contrast to syntagmatic relations, which are based on linear combination. For example, in the sentence: *Je bois du thé* (*I drink tea*) the word *thé* can be replaced by *café*, *lait*, or *jus*. All these words form a lexical paradigm, as they belong to the same category and

can occur in the same context. In the case of monosyllabic words, these relations are especially interesting, since their short form allows for high flexibility in meaning, sound, and structure.

Lexical Monosyllables and Their Paradigmatic Relations

French contains many monosyllabic lexical words such as nouns (*mur* – wall, *pain* – bread, *feu* – fire), adjectives (*grand* – tall, *court* – short), verbs (*prends* – take, *fais* – do, *vois* – see), and adverbs (*bien* – well, *mal* – badly). These monosyllables organize themselves into different paradigmatic systems: synonymic, antonymic, and morphological.

Synonymic Paradigms

Some monosyllabic words form sets of near-synonyms, expressing similar meanings with subtle nuances:

- *froid* ↔ *glacé* (cold ↔ icy),
- *sec* ↔ *aride* (dry ↔ arid),
- *dur* ↔ *ferme* (hard ↔ firm).

For example: *Un pain dur* (“hard bread”) / *Un pain ferme* (“firm bread”) The substitution preserves the general meaning while slightly modifying tone or style. This shows how synonymic paradigms allow variation within expression.

Antonymic Paradigms

Other paradigms are based on semantic opposition:

- *haut* ↔ *bas* (high ↔ low),
- *fort* ↔ *faible* (strong ↔ weak),
- *plein* ↔ *vide* (full ↔ empty).

Example: *Un mur haut* (“a high wall”) / *Un mur bas* (“a low wall”)

Here, substitution produces an opposite meaning while maintaining identical syntax. Such antonymic paradigms are fundamental in organizing contrasts in meaning.

Morphological Paradigms

Monosyllabic words also display morphological paradigmatic relations, especially within verb forms. Consider the following participles: *pris*, *mis*, *dit*, *fait*. All are monosyllabic past participles ending in *-i* or *-t*, showing regularity within verb morphology. These words form a morphological paradigm of similar structures differing by lexical roots but sharing grammatical function.

Grammatical and Functional Monosyllables

Besides lexical words, French also contains numerous grammatical monosyllables: articles (*le*, *la*), prepositions (*à*, *de*, *en*), pronouns (*je*, *tu*, *il*), and conjunctions (*et*, *ou*, *mais*). These words, though semantically light, are essential for sentence structure and form closed paradigmatic systems.

The Paradigm of Personal Pronouns

Personal pronouns form one of the clearest paradigmatic sets:

je, tu, il, elle, nous, vous, ils.

Even though some are disyllabic, their spoken forms (*j', t', l'*) are often monosyllabic in natural speech. Example: *Je parle - Tu parles - Il parle*

The substitution of the pronoun changes grammatical person but not the overall structure, illustrating paradigmatic alternation.

The Paradigm of Simple Prepositions

Simple prepositions such as *à, de, par, sans, sur* form another closed paradigmatic set. Each expresses a spatial, temporal, or logical relation:

aller à l'école (go to school), *venir de Paris* (come from Paris), *passer par le pont* (go through the bridge). Their substitution changes the relation but preserves syntactic structure, showing their paradigmatic nature within grammar.

Phonetic and Semantic Relations Among Monosyllables

Monosyllabic words are also connected through phonetic paradigms - sets of words that share similar or contrasting sound structures. These phonetic relations often generate semantic contrasts or wordplay.

Examples include:

- *peu / peur / pur,*
- *mer / mère / maire,*
- where a single vowel change produces entirely different meanings.

Such cases are known as minimal pairs, e.g.: *beau ↔ peau* (beautiful ↔ skin), *dos ↔ mot* (back ↔ word), *fou ↔ sous* (crazy ↔ under).

Minimal pairs illustrate how one phonemic change within a monosyllable can completely alter meaning, showing the precision of the French phonological system.

Monosyllables in Idiomatic and Fixed Expressions

Monosyllabic words frequently occur in idioms and fixed expressions, where their paradigmatic relations extend to stylistic and figurative levels.

Examples:

- *tout ou rien* (“all or nothing”),
- *ni vu ni connu* (“neither seen nor known”),
- *à tort ou à raison* (“wrongly or rightly”).

Here, the pairs (*tout / rien, tort / raison*) are linked through semantic opposition, forming expressive binary paradigms typical of French idiomatic style.

Stylistic and Rhythmic Functions of Monosyllables

Beyond grammar and meaning, monosyllables play a significant stylistic and rhythmic role in French literature and speech. Their alternation gives sentences musicality and balance.

In Apollinaire's famous line:

Sous le pont Mirabeau coule la Seine ("Under the Mirabeau bridge flows the Seine"), monosyllabic words like *sous*, *pont*, *coule*, and *Seine* contribute to the poem's rhythm and fluidity.

Through their short, regular beats, monosyllables form part of a phonetic paradigm of sound harmony, enriching the aesthetic texture of French poetry.

Cognitive and Structural Aspects

From a cognitive viewpoint, monosyllabic paradigms simplify word retrieval and association in speech. Because they are short and frequent, these words activate strong associative networks in the mental lexicon. For instance, hearing *feu* immediately evokes *eau*, *air*, *terre* — forming a conceptual paradigm of the four classical elements.

Structurally, this interconnectedness demonstrates how even minimal linguistic forms participate in complex semantic systems. Monosyllabic paradigms thus act as building blocks of both linguistic economy and expressiveness.

Conclusion

Although monosyllabic words may appear simple, they form a complex and organized subsystem within French. Their paradigmatic relations operate on several interconnected levels:

- **Lexical level:** synonymy and antonymy (*fort / faible*, *haut / bas*).
- **Morphological level:** shared inflectional patterns (*dit*, *mis*, *pris*).
- **Grammatical level:** prepositions and pronouns in closed paradigms (*à*, *de*, *je*, *tu*).
- **Phonetic and stylistic level:** minimal pairs and rhythmic alternations (*peau / beau*, *tout / rien*).

Through these relationships, monosyllables contribute to the structural balance, semantic precision, and poetic beauty of the French language. Their study not only reveals the logic of linguistic organization but also highlights the creativity of speakers who use minimal forms to achieve maximum expressiveness.

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THE INFLUENCE OF PARENTING STYLES ON RESPONSIBILITY DEVELOPMENT AMONG CHILDREN IN SINGLE-PARENT AND NUCLEAR FAMILIES

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ABSTRACT

This study examines the relationship between parenting styles and the development of responsibility in children from single-parent and nuclear families. Using a mixed-methods approach with 150 children aged 12-16 and their parents, results indicate significant differences in responsibility development pathways between family structures, with authoritative parenting showing strongest correlations with responsibility across both family types. The study reveals that while children in nuclear families initially showed higher responsibility scores, these differences became non-significant when controlling for authoritative parenting practices. Qualitative findings further illuminate how single parents can effectively implement authoritative strategies through consistent routines, clear expectations, and supportive communication. The research underscores that parenting quality transcends family structure in fostering responsibility development.

Keywords : Parenting Styles, Responsibility Development, Single-parent Families, Nuclear Families, Authoritative Parenting, Family Structure, Child Socialization, Parent-Child Relationships

1. Introduction

Family structure represents a crucial contextual factor in child development, with single-parent and nuclear families creating distinct environmental conditions for socialization. Responsibility development, encompassing personal accountability, task completion, and social obligation, is particularly influenced by parenting approaches that vary across family structures. According to recent demographic studies, approximately 25% of children in urban areas now grow up in single-parent households, making it essential to understand how different family configurations influence developmental outcomes.

This research investigates how different parenting styles—authoritative, authoritarian, and permissive—affect responsibility formation in these contrasting family environments, addressing a gap in understanding how family structure moderates

parenting effectiveness. While numerous studies have examined parenting styles in nuclear families, limited research has explored how these styles function within single-parent households, particularly in non-Western contexts. The ecological systems theory provides a framework for understanding how family structure interacts with parenting practices to shape child outcomes.

The study aims to: (1) compare responsibility levels between children in single-parent and nuclear families; (2) examine the moderating effect of parenting styles on responsibility development; and (3) identify specific parenting strategies that promote responsibility in different family structures.

2. Literature Review

2.1 Parenting Styles Theoretical Framework

Baumrind's (1991) typology of parenting styles provides the theoretical foundation for this study. Authoritative parenting, characterized by high responsiveness and high demands, has been consistently associated with positive child outcomes. Authoritarian parenting (low responsiveness, high demands) and permissive parenting (high responsiveness, low demands) have shown mixed results across different cultural contexts.

2.2 Family Structure and Child Development

Research by Amato (2005) and McLanahan & Sandefur (1994) demonstrates that children in single-parent families face unique challenges, including economic strain and reduced parental monitoring. However, these studies also highlight the importance of considering mediating factors such as parenting quality and social support.

2.3 Responsibility Development in Different Family Contexts

Previous research indicates that children in single-parent families often develop greater independence and practical skills due to increased household responsibilities. However, the quality of parenting appears to be a more significant predictor of positive outcomes than family structure alone (Steinberg et al., 1992).

3. Methodology

3.1 Research Design

A sequential explanatory mixed-methods design was employed, with quantitative data collection followed by qualitative interviews to explain and elaborate on the statistical findings.

3.2 Participants

The study included 75 children from single-parent families and 75 from nuclear families, matched for age, socioeconomic status, and geographical location. Participants were recruited through schools and community centers in urban areas, with

careful attention to ensuring diversity in family backgrounds and duration of single-parent status.

3.3 Measures

- Parenting Style Questionnaire (PSQ): A 30-item adaptation of Robinson's (1995) measure assessing authoritative, authoritarian, and permissive parenting dimensions, with demonstrated reliability ($\alpha = .87$).
- Child Responsibility Assessment (CRA): A comprehensive 25-item scale measuring responsibility in personal care, household chores, academic work, and social commitments.
- Structured observations of parent-child interactions using the Parent-Child Interaction Rating System.

3.4 Procedure

Data collection occurred through school visits and home assessments over six months. Quantitative measures were administered first, followed by in-depth interviews with 30 selected families (15 from each group) to explore parenting practices and challenges. Multiple raters coded observational data with inter-rater reliability of $\kappa = .82$.

4. Results

4.1 Quantitative Findings

Children in nuclear families demonstrated higher overall responsibility scores ($M=42.3$, $SD=5.2$) compared to those in single-parent families ($M=38.7$, $SD=6.1$; $t=4.27$, $p<.001$). However, when parenting style was controlled for, authoritative parenting in single-parent families produced responsibility scores ($M=41.9$, $SD=4.8$) comparable to authoritative parenting in nuclear families ($M=43.1$, $SD=4.3$; $t=1.34$, $p=.18$).

Authoritarian parenting showed negative correlations with responsibility development in both family types ($r=-.42$, $p<.01$), while permissive parenting was particularly detrimental in single-parent households ($r=-.58$, $p<.001$). Regression analysis revealed that parenting style accounted for 45% of the variance in responsibility scores, while family structure accounted for only 12%.

4.2 Qualitative Findings

Thematic analysis revealed several key patterns:

- Single parents employing authoritative strategies emphasized consistent routines and clear expectations
- Children in authoritative single-parent households reported feeling trusted and capable

- Nuclear families with two authoritative parents benefited from complementary parenting approaches
- Single parents faced unique challenges in maintaining consistency due to absence of co-parent

5. Discussion

5.1 Interpretation of Findings

The findings challenge simplistic assumptions about family structure effects by demonstrating the paramount importance of parenting quality. The strong performance of authoritative parenting across both family structures supports Baumrind's theory while extending its applicability to single-parent contexts. The particularly negative impact of permissive parenting in single-parent households suggests that clear structure and boundaries are especially crucial when children lack multiple caregiver figures.

5.2 Theoretical Implications

The results support an ecological interpretation of family influence, where parenting quality mediates the relationship between family structure and child outcomes. The effectiveness of authoritative parenting in single-parent households challenges deficit models of single-parent families and highlights the importance of focusing on process variables rather than structural characteristics.

5.3 Practical Implications

Single parents can effectively promote responsibility through authoritative practices that include:

- Establishing clear, consistent expectations
- Providing emotional support while maintaining boundaries
- Involving children in age-appropriate decision making
- Creating predictable routines and household responsibilities

6. Conclusion and Recommendations

While nuclear families provide structural advantages for responsibility development, parenting style represents a more significant determinant than family structure alone.

The findings emphasize that:

1. Parenting quality can compensate for structural disadvantages in single-parent families
2. Authoritative parenting practices are effective across different family structures
3. Support programs should focus on enhancing parenting skills rather than family structure

Recommendations for Practice:

- Parent education programs should specifically address the challenges of maintaining authoritative parenting in single-parent households

- Schools and community organizations should provide support systems that reinforce authoritative parenting practices
- Family policies should recognize and support the effectiveness of various family structures when coupled with quality parenting

Limitations and Future Research:

The study's focus on urban populations and two-child families may limit generalizability. Future research should explore these dynamics in rural contexts, larger families, and different cultural settings. Longitudinal studies tracking responsibility development over time would provide valuable insights into long-term outcomes.

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СОВРЕМЕННЫЙ УЧИТЕЛЬ: МЕЖДУ ТРАДИЦИЕЙ И ИННОВАЦИЕЙ

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Аннотация

В статье рассматривается феномен современного учителя, находящегося на пересечении традиционных педагогических ценностей и инновационных подходов в образовании. Анализируются изменения роли педагога в условиях цифровой трансформации, глобализации и новых образовательных стандартов. Особое внимание уделяется тому, как современные технологии сочетаются с гуманистическими принципами воспитания и обучения. Автор подчеркивает необходимость гармоничного объединения традиций и инноваций для формирования компетентного, нравственно устойчивого и профессионально гибкого учителя XXI века.

Ключевые слова: современный учитель, педагогическая традиция, инновации, цифровизация образования, педагогическая культура, профессиональная компетентность.

Введение

Современная система образования находится в постоянном движении и развитии. Появление цифровых технологий, дистанционных форм обучения, новых методик и средств коммуникации неизбежно изменило представление о роли учителя. Если раньше педагог воспринимался главным образом как носитель знаний, то сегодня он становится организатором познавательной деятельности, наставником, мотиватором, а порой — психологом и медиатором. Однако при всех инновационных изменениях педагогическая профессия остаётся основанной на традиционных ценностях — любви к детям, уважении к личности ученика, стремлении к передаче знаний и нравственных ориентиров. Именно баланс между традицией и инновацией позволяет современному учителю оставаться ключевой фигурой в образовательном процессе.

Анализ литературы. Вопрос о роли учителя в современном образовательном пространстве на протяжении последних десятилетий является предметом активных научных дискуссий. В трудах многих отечественных и зарубежных

исследователей подчеркивается, что современные тенденции — цифровизация, компетентностный подход, гуманизация образования — существенно трансформируют содержание и характер педагогической деятельности.

Так, по мнению **В.А. Слостёнина** (2016), современный педагог должен рассматриваться не просто как транслятор знаний, а как организатор условий для развития личности учащегося. Он выполняет функции консультанта, наставника, координатора и мотиватора, что требует от него высокой степени профессиональной гибкости и эмоциональной устойчивости.

Н.В. Кузьмина (2018) указывает, что профессионализм педагога проявляется не только в знании предмета, но и в способности управлять образовательным процессом, выстраивать взаимодействие с учащимися и коллегами, а также владеть современными педагогическими технологиями. При этом центральное место занимает педагогическая рефлексия — умение анализировать собственную деятельность, видеть её результаты и корректировать методы работы.

Важным направлением современных исследований является изучение **цифровой компетентности педагога**. По мнению **Е.С. Полат** (2020), цифровизация образования требует от учителя освоения новых инструментов и форм коммуникации, что меняет не только организацию учебного процесса, но и само понимание педагогической роли. Учитель становится фасилитатором — человеком, который направляет, координирует и поддерживает самостоятельную деятельность учащихся.

А.В. Хуторской (2019) отмечает, что в условиях компетентного подхода акцент смещается с усвоения знаний на развитие личности учащегося, его познавательных, коммуникативных и творческих способностей. В связи с этим педагог должен обладать не только методическими знаниями, но и высокоразвитым **эмоциональным интеллектом**, позволяющим понимать эмоциональные состояния учащихся и регулировать взаимодействие в образовательном процессе.

С точки зрения **Д. Гоулмана** (2018), эмоциональный интеллект становится важным фактором профессиональной успешности педагога. Учитель, способный распознавать и управлять своими эмоциями, а также понимать чувства других, создаёт благоприятный психологический климат в классе, повышает мотивацию учеников и снижает уровень конфликтности.

Ряд исследователей (**А.А. Бодалёв**, 2017; **В.Д. Шадриков**, 2019) подчёркивают значимость коммуникативной компетентности педагога. Эффективная педагогическая коммуникация предполагает взаимопонимание, уважение и

сотрудничество между учителем и учащимися. Без развитых коммуникативных и эмпатических навыков невозможно построить продуктивные отношения, основанные на доверии и взаимном уважении.

Современные исследования также акцентируют внимание на **психологическом благополучии педагога**. Профессиональное выгорание, эмоциональные перегрузки и стресс становятся всё более актуальной проблемой в условиях быстро меняющихся требований образовательной среды. Развитие эмоциональной устойчивости и способности к саморегуляции рассматривается как ключевое условие сохранения профессионального здоровья учителя.

Таким образом, анализ научной литературы показывает, что роль современного педагога значительно расширилась и усложнилась. Учитель XXI века — это не только носитель знаний, но и личность, способная вдохновлять, направлять, поддерживать и развивать обучающихся в условиях постоянных изменений. Его профессионализм определяется не только уровнем предметных компетенций, но и эмоциональной зрелостью, способностью к эмпатии, гибкости и непрерывному саморазвитию.

Традиционная педагогика опирается на ценности, сформированные веками: гуманизм, нравственность, патриотизм, трудолюбие, уважение к старшему поколению, духовность. Эти принципы являются фундаментом, без которого образование теряет смысл. Классические методы обучения — объяснение, демонстрация, диалог, работа с книгой — до сих пор остаются актуальными. Они формируют у учащихся способность к рассуждению, самостоятельному мышлению, осмыслению получаемой информации. Традиционный подход позволяет учителю сохранять личностный контакт с учениками, выстраивать доверительные отношения, основанные на уважении, поддержке и взаимопонимании.

Современный образовательный процесс невозможен без внедрения инновационных технологий, которые делают обучение интересным, интерактивным и эффективным. Среди них проектная и исследовательская деятельность, игровые технологии, цифровые платформы (Google Classroom, Kahoot, LearningApps и др.), интерактивные формы обучения, а также методы смешанного обучения (blended learning), совмещающие очное и дистанционное взаимодействие. Инновационный учитель — это не просто пользователь технологий, а их осознанный интегратор, выбирающий инструменты, соответствующие педагогическим целям и возрастным особенностям учеников. Современный педагог должен обладать не только знаниями, но и высоким уровнем эмоциональной, коммуникативной и цифровой компетентности. Среди

ключевых качеств можно выделить гибкость, эмпатию, творческое мышление, педагогическую рефлексию и цифровую грамотность. Учитель выступает не только как транслятор знаний, но и как куратор личностного развития ребёнка, помогающий ему определиться в мире информации и ценностей.

Главная задача современного педагога — не противопоставлять традиции и инновации, а искать между ними гармонию. Опора на традиционные ценности обеспечивает воспитание духовно богатой личности, а инновации — развитие креативности, самостоятельности и критического мышления. Опыт показывает, что лучшие результаты достигаются, когда инновационные методы органично вписываются в классическую систему обучения. Таким образом, современный учитель становится проводником между прошлым и будущим, соединяющим богатейший опыт педагогики с возможностями цифрового века.

Заключение

Современный учитель — это профессионал, способный объединять традиционные ценности с инновационными подходами. Он сохраняет дух гуманизма, любовь к детям и стремление воспитывать личность, но при этом активно внедряет новые технологии, развивает собственные компетенции и постоянно учится. Гармония между традицией и инновацией — это путь к подлинному обновлению образования, который позволяет педагогу вдохновлять учеников и формировать поколение, готовое к жизни в современном мире.

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BOSHLANG'ICH SINFLARDA INTERAKTIV VA PEDAGOGIK TEXNOLOGIYALARNI QO'LLASHNING AHAMIYATI

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Boshlang'ich ta'lim yo'nalishi 4-bosqich talabasi

ANNOTATSIYA

Mazkur maqolada boshlang'ich sinf o'quvchilari uchun o'qish darslarida zamonaviy pedagogik texnologiyalardan foydalanishning samarali yo'llari haqida so'z yuritiladi.

Kalit so'zlar: Ifodali o'qish, ta'lim usullari, matnni ongli va to'g'ri o'qish, adabiy o'qish.

Bugungi kunda ta'lim tizimida erishilgan yutuqlarni saqlab qolgan holda, o'qitish jarayonida bir xil andazadan chiqish, ijodiylikka asoslangan yondashuvni yo'lga qo'yish muhim ahamiyat kasb etadi. Ta'lim jarayonini faqatgina yod olishga yo'naltirmasdan, o'quvchilarning tafakkurini kengaytirish, egallangan bilimlarni amalda qo'llash, ularning amaliy ko'nikma va malakalarini rivojlantirish bugungi kunning dolzarb vazifasidir. Ana shunda kelajak avlodni har tomonlama yetuk insonlar qilib tarbiyalash imkoniyati yaratiladi.

Ta'lim metodlarini to'g'ri tanlash va ularni o'rinli qo'llash dars samaradorligini oshiradi. Boshlang'ich sinf o'qish darslarida asosan she'r, ertak, hikoya, masal, maqol, topishmoq, afsona va ilmiy-ommabop asarlar bilan ishlanadi. Har bir janr o'ziga xos mazmun, shakl va uslubga ega bo'lgani sababli, ularni o'rganishda ham mos metodlardan foydalanish talab etiladi. Badiiy matnlarni o'qitishda **ijodiy o'qish** metodi samarali hisoblanadi.

Metodist olim N. I. Kudryashov ijodiy o'qish tarkibiga quyidagi faoliyat turlarini kiritadi:

o'qituvchi tomonidan matnni sharhlab o'qish, o'quvchilarda asarni chuqur va emotsional idrok etish ko'nikmalarini shakllantirish;

o'qilgan matndan o'quvchilarning bevosita olgan taassurotlarini boyitish, e'tiborni asarning g'oyaviy va axloqiy mohiyatiga qaratish;

asarni o'qib bo'lingach, o'quvchilarning his-tuyg'ularini faollashtirish va tahlil qilish jarayonini tashkil etish.

Demak, ijodiy o'qish izohli o'qishdan farqli ravishda, matn mazmunini ijodiy tahlil qilishga asoslanadi.

Ifodali o‘qish esa boshlang‘ich ta‘lim bosqichida mantiqiy o‘qish (matnni to‘g‘ri, tushunib va me‘yorida o‘qish) ko‘nikmalari mustahkamlangach o‘rgatiladi. Ifodali o‘qish o‘quvchilardan asar mazmunini chuqur tushunish, muallif niyatini ohang, pauza va intonatsiya orqali to‘g‘ri yetkazishni talab etadi. Metodist M. A. Ribnikova ta‘kidlaganidek, “Ifodali o‘qish — asarning mazmuni va hissiylikni intonatsiya yordamida ko‘rsatish san‘atidir”.

Badiiy o‘qish esa ifodali o‘qishning yuqori bosqichi bo‘lib, u san‘atkorona ijroni talab qiladi. Bunda qahramonlarning ichki kechinmalarini to‘liq anglash, ularni so‘z orqali ta‘sirchan tarzda ifodalash muhimdir. O‘quvchilarni badiiy o‘qishga tayyorlashda professional aktyorlarning audio yoki video ijrolaridan foydalanish yaxshi natija beradi.

Badiiy o‘qishning samaradorligini oshiruvchi omillardan biri **tanlab o‘qish** usulidir. Masalan, X. To‘xtaboyevning “Hassa” hikoyasida yoki S. Anorboyevning “Bahs” hikoyasida muhim epizodlarni qayta o‘qish orqali asarning badiiy qiymatini chuqurroq anglash mumkin.

Izlanish metodi o‘quvchilarning tahliliy fikrlashini rivojlantirishda muhim rol o‘ynaydi. Bu metod orqali o‘quvchilar asardagi voqealar asosida savollar tuzadilar, qahramonlarga baho beradilar, xulosalar chiqaradilar.

O‘qish darslarida **reproduktiv metod** ham keng qo‘llaniladi. Bu usul o‘quvchilarning ilgari o‘zlashtirgan bilimlarini mustahkamlash, yangi tushunchalarni eslab qolish va amalda qo‘llashga yordam beradi. Reproduktiv o‘qitish jarayonida o‘qituvchi matn mazmunini tahlil qilishda o‘quvchilarga yo‘l-yo‘riq beradi, keyinchalik esa ular mustaqil ishlashga o‘tadilar.

Shuningdek, o‘qish darslarida “Aqliy hujum”, “Tarmoqlash”, “Guruhlar bilan ishlash”, “Blits texnologiyasi”, “FSMU texnologiyasi” kabi **interfaol usullardan** foydalanish darsni jonli va samarali qiladi.

Har bir darsda qaysi metoddan foydalanish o‘qituvchi tomonidan oldindan rejalashtirilishi lozim. Dars jarayonida o‘quvchilarning **motivatsiyasini shakllantirish** o‘ta muhim, chunki bu ularning bilim olishga bo‘lgan qiziqishini kuchaytiradi.

O‘qituvchi dars loyihasini tayyorlar ekan, o‘quv maqsadini aniq belgilashi, ta‘lim jarayonini maqsadga muvofiq tashkil etishi, natijalarni tahlil qilib, zarur holatlarda tuzatish kiritishi kerak.

Mustahkamlash va umumlashtirish darslarining asosiy maqsadi — o‘quvchilarning o‘zlashtirgan bilimlarini takrorlash, tizimlashtirish va nazorat qilishdir. Shu bois, bunday darslarni qiziqarli va noan‘anaviy shaklda o‘tkazish o‘quvchilarning faolligini oshiradi hamda ta‘lim jarayonining samaradorligini ta‘minlaydi.

Xulosa

Boshlang'ich ta'lim jarayonida interaktiv va pedagogik texnologiyadan olib borish o'quvchilarining bilim, ko'nikma va malakalarini oshirishda muhim o'rin tutadi. Bunday texnologiya dars jarayonini faollashtirish, o'quvchilarning mustaqil fikrlash, ijodkorlik, muloqotga kirishish va jamoada ishlash k

Zamonaviy pedagogiklar ta'limni faqat ma'lumot berish jarayoni sifatida emas, balki o'quvchini faol sub'ekt sifatida foydalanish uchun deb qaraydi. Shu bois, harakat'ich sinflarda "Aqliy hujum", "Guruhlar bilan ishlash", "Tarmoqlash", "Blits-so'rov", "FSMU" kabi interfaol usullardan yurgizish darslarini qiziqarli, pedagogik texnologiya o'qituvchining ijodkorlik rivojlanishiga yordam beradi, ta'lim sifatini qayta va o'quvchilarda jismoniy motivatsiyani shakllantiradi. O'quvchilarning o'quv jarayonida faol ishtiroki, o'z fikrini erkin bayon etishi va bilimni amaliyotda qo'llay bilishini ta'minlashni davom ettiradi.

Xulosa qilib aytganda, interaktiv va pedagogik texnologiyani texnologiya'ich ta'lim tizimiga joriy etish zamonaviy ta'limning ajralmas qismidir. Ular orqali o'qituvchi o'quvchi shaxsini har tomonlama rivojlantiruvchi, hayotga tayyorlaydi, mustaqil fikrlaydigan barkamol avlodni tarbi

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**РЕПРОДУКТИВ ЁШДАГИ АЁЛЛАРДА БАЧАДОНДАН АНОМАЛ ҚОН
КЕТИШЛАРДА ЭНДОМТРИЙ ХОЛАТИНИ БАХОЛАШДА
ИНСТРУМЕНТАЛ, КЛИНИК ВА ЦИТОМОРФОЛОГИК МЕЗОНЛАРИ.**

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Мавзунинг долзарблиги: Аденомиозни ташхислашда вагинал ультратовушли текширув ва магнитли-резонанс томографияси каби ноинвазив усуллардан фойдаланишнинг аниқ клиник қўлланилиш кўрсатмаларига эга ва бачадон аденомиози патогенезини яхшироқ ўрганишга қизиқиш уйғотди. Шунга қарамасдан, тадқиқотлар ҳали ҳам касаллик таснифланиши бўйича консенсуснинг йўқлиги сабабли қийинлигича қолмоқда. Магнитли-резонанс томография ва трансвагинал УЗТ таққосланувчи диагностик аниқликка эга. Охири вақтларда интервенцион биопсиянинг минимал усуллари тадбиқ қилинган (Benagiano G, Nabiba M, 2012).

Ишнинг мақсади: ишнинг мақсади сифатида 2024 йил давомида РШТЎИАМ Хоразм филиалига репродуктив ёшдаги аёллардан бачадондан аномал қон кетиш билан мурожаат қилган беморларни УЗД ва магнитли-резонанс томография текширувларидан ўтказиб, инструментал, клиник ва цитоморфологик мезонлари бахоланди.

Олинган натижалар: изланишлар давомида 2024 йил давомида РШТЎИАМ Хоразм филиалига бачадондан аномал қон кетиб келган 80 нафар беморнинг касаллик тарихи, анамнези, клиник-лаборатор ва инструментал текширувлар ўрганилди ва УЗД ҳамда магнитли-резонанс томографияда бачадондан аномал қон кетишларнинг сабаблари аниқланиб, беморларда сурункали касалликларни олдини олиш бўйича чора-тадбирлар олиб борилди.

Хулосалар: хулоса ўрнида шуни айтиш мумкинки клиник, инструментал тадқиқот усуллари асосида бачадон аномал қон кетиши билан оғриган аёлларда эндометрийнинг морфометрик параметрлари аниқланди ва даволовчи шифокорлар томонидан ишлаб чиқилган амалий тавсиялар орқали бачадондан аномал қон кетишининг умумий кўрсаткичи ўртача 35,8%га камайганлиги беморларни ташхислаш ва даволашда ҳам худди шундай қисқаришларга олиб келди.

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**LE ROLE DES REALITES CULTURELLES DANS LA TRADUCTION ET
L'IMPORTANCE DES SIGNIFICATIONS DENOTATIVES ET
CONNOTATIVES DES NARRATIONS DANS LES CONTES DE FEES
FRANÇAIS ET OUZBEKS**

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Abstract

This article examines the role of cultural realities in the translation process and the importance of adequately conveying denotative and connotative meanings. The author analyzes, through French and Uzbek folk tales and narratives, the need to ensure not only linguistic equivalence, but also intercultural compatibility. Adequate translation is thus presented as a cultural conversion, where fidelity to meaning is not limited to words, but extends to the symbolic and cultural dimension of the text. Denotative meaning expresses the primary meaning of a unit, while connotative meaning refers to its cultural, emotional, and historical significance. The study emphasizes that semantic coherence, the search for connotative equivalents, and the preservation of the narrative concept are essential to maintaining the cultural identity of the translated text. Through examples of French and Uzbek narratives, the author demonstrates that translation is above all an act of cultural interpretation, requiring intercultural competence, psycholinguistic sensitivity, and in-depth conceptual understanding.

Keywords: Adequate translation, cultural realities, denotative meaning, connotative meaning, semantic coherence, narrative concept, intercultural competence, contextual approach, phraseological expressions.

Annotation

Cet article examine le rôle des réalités culturelles dans le processus de traduction et l'importance de la transmission adéquate des significations dénotatives et connotatives. L'auteur analyse, à travers les contes et narrations populaires français et ouzbeks, la nécessité d'assurer non seulement une équivalence linguistique, mais aussi une compatibilité interculturelle. La traduction adéquate est ainsi présentée comme une conversion culturelle, où la fidélité au sens ne se limite pas aux mots, mais s'étend à la dimension symbolique et culturelle du texte. La signification dénotative exprime le sens principal d'une unité, tandis que la signification connotative renvoie à sa charge

culturelle, émotionnelle et historique. L'étude souligne que la cohérence sémantique, la recherche d'équivalents connotatifs et la préservation du concept narratif sont essentielles pour maintenir l'identité culturelle du texte traduit. À travers des exemples de narrations françaises et ouzbèkes, l'auteur démontre que la traduction est avant tout un acte d'interprétation culturelle, nécessitant une compétence interculturelle, une sensibilité psycholinguistique et une compréhension conceptuelle approfondie.

Mots-clés: Traduction adéquate, réalités culturelles, signification dénominative, signification connotative, cohérence sémantique, concept de narration, compétence interculturelle, approche contextuelle, expressions phraséologiques.

Introduction

Une traduction adéquate est un type de traduction qui assure la compatibilité non seulement au niveau linguistique, mais aussi au niveau interculturel. En particulier, lorsqu'il s'agit de traduire des unités à connotation culturelle spécifique, comme les narrations, un équivalent linguistique ne suffit pas; la pensée nationale, les valeurs et le contexte social sont alors pris en compte. Le sens d'une narration ne se limite pas aux mots: ces combinaisons sont le fruit de l'expérience sociale, des normes morales et de la philosophie de vie du peuple.

D'un point de vue linguistique, une traduction adéquate requiert une cohérence sémantique, syntaxique et stylistique [1]. Dans ce cas, la structure grammaticale, les fondements sémantiques et les caractéristiques stylistiques du narration doivent être reflétés le plus fidèlement possible dans la langue cible.

Méthodes

Les fondements culturels, quant à eux, encouragent le traducteur à comprendre en profondeur les modèles historiques, religieux, culturels et mentaux d'un peuple. Au cœur de chaque narration se trouvent l'expérience, le système de valeurs et l'orientation sociale du peuple. C'est en tenant compte de ces fondements culturels que le traducteur doit s'efforcer de préserver le ton et l'impact d'origine lors de la traduction du narration dans une autre langue.

Par conséquent, une traduction adéquate n'est pas seulement une traduction littérale, mais aussi une « conversion » culturelle. Adapter un texte dans une autre langue, en préservant son noyau sémantique et en le rendant compréhensible dans le nouveau contexte culturel, constitue la compétence principale du traducteur. Outre les compétences linguistiques, la compétence interculturelle joue également un rôle déterminant à cet égard [2].

Résultats

Assurer la cohérence sémantique dans la traduction de textes narratifs représente un défi majeur. Les combinaisons narratives ont souvent un sens connotatif (c'est-à-dire non pas directement, mais indirectement), et lors de leur traduction, il est important de ne pas rompre le contexte sémantique. La cohérence sémantique consiste à préserver la cohérence logique et thématique interne de la narration dans la langue cible [3].

Par exemple, la narration française « Quand on parle du loup, on en voit la queue » n'est pas traduit directement en ouzbek par « Bo'ridan gapirsang, dumini ko'rasan », mais par « Eshakdan gapirsang qulog'i ko'rinadi » ou « Gapirgan odam keladi », ce qui préserve la cohérence sémantique. Sinon, le contexte du texte est déformé et le public se sent dénaturé.

Une approche de traduction contextuelle est essentielle pour maintenir la cohérence sémantique de la narration. Le traducteur doit créer une correspondance sémantique cohérente, tenant compte de la logique générale du texte, du contexte situationnel et de la culture du public [4]. Cela est particulièrement nécessaire dans les contes de fées pour préserver la cohérence de la narration avec l'intrigue.

Le sens connotatif est un ensemble de significations additionnelles, contextuelles ou culturelles et émotionnelles, attribuées à un mot ou à une expression, en plus de son sens principal (dénotatif). Dans les narrations, ces connotations sont extrêmement importantes, indissociables de la pensée nationale, des valeurs morales, des stéréotypes et de la mémoire historique. Par exemple, la narration ouzbèke « Qo'shni haqqi – Tangri haqqi » comporte une connotation religieuse et morale, et sa simple traduction dénotative par « sois généreux » n'en exprime pas adéquatement le sens.

Lorsqu'il transfère une charge connotative à une autre langue, le traducteur doit tenir compte de la dépendance de cette connotation à la mentalité nationale. Par exemple, la narration française « On ne fait pas d'omelette sans casser des œufs » a une connotation métaphorique et évaluative : toute réussite exige un sacrifice. En ouzbek, il est important de ne pas le traduire directement, mais de l'exprimer sous une forme connotative, comme par exemple : « Qazonsiz osh bo'lmaydi » .

Un moyen efficace de préserver les connotations en traduction est de trouver un équivalent connotatif. Cela est particulièrement nécessaire pour les unités phraséologiques culturellement spécifiques (idiomes, narrations, dictons). Pour traduire les connotations sociales des dictons – par exemple, l'héroïsme, la patience, les liens familiaux – d'une langue à l'autre, il est nécessaire d'adapter les images et symboles nationaux qui les expriment.

Le sens connotatif et sa mauvaise transmission peuvent entraîner une violation de la cohérence sémantique et des erreurs culturelles lors de la traduction. Par conséquent, le traducteur doit posséder non seulement des connaissances linguistiques, mais aussi

des compétences en études culturelles, en histoire et en psycholinguistique. À défaut, l'idée connotative exprimée par le narration sera perdue ou mal interprétée, ce qui réduira la valeur linguistique et culturelle du texte.

Exprimer des significations connotatives en traduction

La version originale de la narration/de la phrase	Langue	Traduction dénotative	Sens connotatif	Expression équivalente connotative en traduction
Qo'shni haqqi – Tangri haqqi	Ouzbek	Le droit du voisin est le droit de Dieu	Le voisinage est une valeur religieuse et morale	Le respect mutuel est sacré, même aux yeux de Dieu.
On ne fait pas d'omelette sans casser des œufs	Français	Omeletni tuxum sindirmasdan qilib bo'lmaydi	Le sacrifice est nécessaire pour réussir.	Qazonsiz osh bo'lmaydi
Qazonsiz osh bo'lmaydi	Ouzbek	On a besoin d'une marmite pour la soupe.	Vous ne pouvez pas obtenir de résultats sans travail acharné.	Sans action, il n'y a pas de bénédiction.
L'habit ne fait pas le moine	Français	Rohibni kiyimi rohib qilmaydi	Il est erroné de juger sur l'apparence.	Ne jugez pas une personne par ses vêtements.
Etikdo'zning o'zi etik kiyolmaydi	Ouzbek	Un bottier ne peut pas porter des bottes lui-même.	Celui qui aide les autres en bénéficiera lui-même.	Le forgeron se retrouve sans fer.

Les réalités culturelles sont des concepts et des images inhérents non seulement à la langue, mais aussi à la vie historique, sociale et morale d'un peuple. Dans les textes proverbiaux, ces réalités sont souvent exprimées par des symboles (animal, personne, objet). Par exemple, dans le narration français « Quand le vin est tiré, il faut le boire » – dans la culture française, le vin est considéré comme un symbole important, tandis que dans la culture ouzbèke, ce narration peut être interprété comme « Il faut finir ce qui a été commencé ; Boshlangan ishni oxiriga yetkazish kerak ».

La première façon d'intégrer ces réalités dans la traduction est de rechercher une réalité nationale équivalente. Si elle existe, la traduction utilise des images alternatives ayant

une base culturelle. Exemple : l'expression « Tulkiga o'xshagan odam » a la forme « rusé comme un renard » en français. Dans les deux cultures, le renard est un symbole de ruse. Il existe donc ici un équivalent direct, et la réalité culturelle est préservée.

La deuxième approche est la traduction interprétative. Elle est particulièrement utilisée pour les narrations liées à des réalités uniques ou culturellement étrangères. Par exemple, dans la narration ouzbèke « Boyning itini boqma, og'zidan qopasan » – le concept de « riche » est ici porteur de connotations de colonialisme et d'injustice sociale [5]. Dans ce cas, le traducteur peut traduire la narration de manière interprétative, en l'expliquant dans un contexte adapté aux conditions sociales.

Dans la traduction des réalités culturelles, la préservation du contexte est primordiale. Le traducteur doit considérer chaque expression non pas comme un simple ensemble de mots, mais comme une part de la conscience nationale qu'elle exprime. Cette approche confère à la traduction dynamisme, intégration culturelle et profondeur sémantique. La traduction agit donc ici comme un pont culturel.

Le tableau ci-dessous montre comment les réalités culturelles sont intégrées dans la traduction, leur traduction dénotative, leur charge connotative et leurs formes équivalentes à travers des exemples :

Méthodes d'intégration des réalités culturelles dans la traduction

La version originale de la narration/de la phrase	Langue	Réalité culturelle	Traduction dénotative	La méthode d'assimilation en traduction (explication/équivalent)
Quand le vin est tiré, il faut le boire	Français	vin (culture du vin)	Vino quyilgan bo'lsa, uni ichish kerak	Il faut finir ce qui a été commencé (équivalent culturel)
rusé comme un renard	Français	renard (tulki – ayyorlik timsoli) renard (symbole de ruse)	Tulki kabi ayyor	Un homme ressemblant à un renard (symbole national équivalent)
Boyning itini boqma, og'zidan qopasan	Ouzbek	riche (une métaphore avec des	Ne nourrissez pas le chien du riche,	Avec commentaire en traduction : explication dans le contexte de

		connotations de classe)	vous serez mordu à la gueule.	l'injustice sociale et de l'exploitation
Il ne faut pas réveiller le chat qui dort	Français	chat (un chat endormi est un symbole de danger non dérangeant)	Uxlayotgan mushukni uyg'otmaslik kerak	Ne pas provoquer de danger caché (avec une explication de la métaphore culturelle)
Sigir sog'ilguncha o'ladi	Ouzbek	La vache est un symbole de travail acharné et d'exploitation.	La vache meurt avant de pouvoir être traitée.	L'interprétation comme symbole d'exploitation et de patience dans la traduction

Le concept de narration n'est pas seulement une unité linguistique, mais aussi un reflet sémantique de la sagesse populaire, de l'expérience, de la morale et des valeurs esthétiques. Chaque narration possède une base conceptuelle, qui ne doit pas être perdue lors de la traduction, afin de préserver l'idée principale du texte. Ceci est particulièrement important dans le contexte des contes populaires ouzbeks et français, car ils jouent un rôle central dans l'expression de l'éducation sociale et des leçons morales en langue vernaculaire [6].

Pour que la notion de narration ne soit pas déformée lors de la traduction, il est essentiel d'en comprendre pleinement les principales composantes sémantiques – thème, intrigue, analyse axiologique et couches de signification culturelle. Par exemple, la narration française « L'habit ne fait pas le moine » s'exprime en ouzbek par « Ko'ylakka qarab odamni baholama; Ne juge pas quelqu'un à ses vêtements ». Dans les deux cas, le concept principal repose sur la différence entre apparence et essence intérieure.

Discussion

Une autre façon importante d'éviter de transgresser le concept de narration est de suivre l'équivalence sémantique contextuelle. Cela signifie que chaque narration doit être traduite non seulement d'une langue à l'autre, mais aussi d'un concept à l'autre. Le traducteur analyse d'abord le concept, puis le transmet d'une manière adaptée à la culture d'origine. Cette méthode de traduction repose sur la linguistique cognitive et l'analyse du discours [7].

En préservant le concept de narration, la continuité non seulement linguistique, mais aussi culturelle est assurée. Cette approche garantit la préservation de l'identité de la créativité orale populaire en traduction [8]. En ce sens, le traducteur n'est pas un

médiateur linguistique, mais un médiateur scientifique et culturel qui préserve l'équilibre interculturel. De ce point de vue, la traduction est un processus de transfert de conceptualisation populaire.

Conclusion

Le niveau de réflexion et la sensibilité culturelle du traducteur comptent parmi les principaux facteurs déterminant la qualité de la traduction. Il doit être capable de combiner des composantes pragmatiques, sémantiques et linguoculturelles lors de la traduction d'expressions phraséologiques, de narrations et de dictons. Dans ce cas, le processus de traduction relève davantage de l'interprétation culturelle que de l'échange linguistique.

Dans cette perspective, il est urgent de développer des programmes de formation spécifiques pour les traducteurs, de créer des corpus pour la traduction de narrations et de dictons, et de développer un système de recommandation basé sur la sémantique interculturelle. Cela enrichira la pratique de la traduction grâce à des approches linguistiques et culturelles modernes.

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МЕТОДЫ ФОРМИРОВАНИЯ УЧЕБНО-ПОЗНАВАТЕЛЬНОЙ КОМПЕТЕНТНОСТИ БУДУЩЕГО СПЕЦИАЛИСТА В СИСТЕМЕ ПРОФЕССИОНАЛЬНОГО ОБРАЗОВАНИЯ

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Аннотация: В данной статье раскрываются вопросы использования современных методов обучения при формировании учебно-познавательной компетентности будущих специалистов системы профессионального образования. Также в исследовании определены ряд внешних факторов, способствующих формированию учебно-познавательной компетентности.

Ключевые слова: система профессионального образования, учебно-познавательная компетентность, методы обучения, педагогические условия, образовательная среда.

Annotatsiya: ushbu maqolada kasbiy ta'limi tizimining bo'lajak mutaxassislarining o'quv-bilish kompetentligini shakllantirishda zamonaviy o'qitish usullaridan foydalanish masalalari ochib berilgan. Shuningdek, tadqiqot o'quv-bilish kompetentlikni shakllantirishga yordam beradigan bir qator tashqi omillarni aniqlangan.

Kalit so'zlar: kasbiy ta'lim tizimi, o'quv -bilish kompetentligi, o'qitish usullari, pedagogik sharoitlar, ta'lim muhiti.

Abstract: This article discusses the use of modern teaching methods in the formation of educational and cognitive competence of future specialists in the professional education system. The study also identified a number of external factors contributing to the formation of educational and cognitive competence.

Keywords: professional education system, educational and cognitive competence, teaching methods, pedagogical conditions, educational environment.

Современная система профессионального образования ориентирована на подготовку специалистов, обладающих не только теоретическими знаниями и практическими умениями, но и развитой учебно-познавательной компетентностью [3]. Под данным понятием понимается готовность к самостоятельной познавательной деятельности, направленной на овладение общими и профессиональными компетенциями, формирующими целостный

профессиональный опыт, а также способность к саморазвитию и профессиональному становлению [1]. Учитывая динамичное развитие цифровых технологий и глобальные изменения в социально-экономической среде, формирование учебно-познавательной компетентности приобретает особую актуальность.

На основе проведенного исследования можно выделить ряд внешних факторов, определяющих эффективность формирования учебно-познавательной компетентности:

1. Педагогические факторы: высокий профессиональный уровень и квалификация педагогических кадров; соответствие программно-методического обеспечения образовательного процесса ценностям и потребностям социума; использование технологий и методик, стимулирующих учебно-познавательную активность обучающихся [2].
2. Социальные факторы: условия функционирования образовательного учреждения в социальном окружении; обеспеченность учреждения социально-педагогическими ресурсами; уровень взаимодействия между субъектами образовательного процесса.
3. Социокультурные факторы: наличие общих целей и ценностей, связанных с культурным развитием обучающихся; сохранение и развитие национально-культурных традиций; формирование культурно-образовательного пространства, открытого к взаимодействию с внешней средой.

Педагогический потенциал проектных задач

Проектная задача рассматривается как один из наиболее эффективных инструментов формирования учебно-познавательной компетентности. Ее педагогический потенциал включает многофункциональность, учет индивидуальных особенностей обучающегося, социальную направленность, отражение ценностных установок социума, создание условий для самопознания и саморазвития (Крамаренко, 2009). Реализация проектных задач в образовательном процессе позволяет достигать как предметных, так и метапредметных результатов, включая развитие регулятивных, коммуникативных и личностных универсальных учебных действий.

Педагогические условия и образовательная среда

Эффективное формирование учебно-познавательной компетентности невозможно без создания оптимальных педагогических условий. К их числу относятся: четкое определение миссии образовательного учреждения; обеспечение качественного содержания образования и информационного поля; включение обучающихся в разнообразные виды деятельности; профессионализм

педагогического коллектива (Селевко, 2004). Особую роль играет организация культурно-развивающей среды, в том числе за счет использования современных цифровых технологий и открытых библиотечных ресурсов.

Проектная деятельность как инструмент формирования компетенций

Проектная деятельность в системе профессионального образования ориентирована на достижение оригинального результата в ограниченные сроки, что стимулирует развитие ключевых компетенций. Она позволяет обучающимся ставить цели и планировать действия, искать и критически оценивать информацию, работать в команде и вести аргументированную дискуссию, создавать практико-ориентированные продукты (Перельгина, 2007). Такая форма работы формирует не только учебно-познавательную, но и профессиональные компетенции.

Комплексное рассмотрение факторов, влияющих на формирование учебно-познавательной компетентности будущих специалистов, позволяет утверждать, что ключевую роль играет использование проектных методов обучения. Педагогический потенциал проектной деятельности обеспечивает интеграцию знаний, умений и ценностных установок, формируя готовность к самостоятельной познавательной деятельности и профессиональному развитию. Таким образом, внедрение проектных задач в образовательный процесс профессиональных учебных заведений является эффективным инструментом подготовки конкурентоспособных специалистов, способных успешно адаптироваться к современным условиям и требованиям рынка труда.

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O‘ZBEKISTON DAVLAT SIYOSATIDA BIOSIYOSIY BOSHQARUVNING NAZARIY VA AMALIY ASOSLARI

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Annotatsiya: Ushbu tezisda O‘zbekiston davlat siyosatida inson hayoti va sog‘lig‘i ustidan nazorat mexanizmlari **biosiyosat konsepsiyasi** asosida tahlil qilinadi. Tadqiqotda pandemiya, demografik siyosat, sog‘liqni saqlash va ekologik xavfsizlik sohalarida davlat boshqaruvi mexanizmlarining biosiyosiy jihatlari yoritilgan. Ishning ilmiy yangiligi shundaki, O‘zbekiston misolida davlat siyosati va boshqaruvining biosiyosiy tamoyillari ilk bor **boshqaruv nazariyasi nuqtayi nazaridan** ko‘rib chiqiladi. Tadqiqot natijalari davlat siyosatini inson salomatligi, demografik barqarorlik va ekologik xavfsizlikni ta‘minlash orqali boshqaruv samaradorligini oshirishga amaliy yordam beradi.

Kalit so‘zlar: O‘zbekiston, biosiyosat, davlat siyosati, boshqaruv, inson hayoti, pandemiya, demografiya, ekologiya, ijtimoiy barqarorlik.

Dolzarbli: Zamonaviy davlat siyosati jamiyat hayotining barcha sohalariga chuqur kirib borayotgan sharoitda inson hayoti va sog‘lig‘i ustidan nazorat mexanizmlari alohida ahamiyat kasb etmoqda. **Davlatning ijtimoiy siyosati, sog‘liqni saqlash, demografik barqarorlikni ta‘minlash va ekologik xavfsizlik sohalaridagi faoliyati** aslida biosiyosiy boshqaruv tamoyillarining amaliy ifodasidir. Fransuz faylasufi M. Fuko ilgari surgan “biosiyosat” nazariyasiga ko‘ra, davlat hokimiyati jamiyat hayoti ustidan boshqaruvni kuchaytirish orqali barqarorlikni ta‘minlaydi. O‘zbekiston misolida ham so‘nggi yillarda inson hayoti va sog‘lig‘iga oid qarorlar pandemiya davridagi siyosiy chora-tadbirlar, ekologik xavfsizlik strategiyalari va demografik dasturlar orqali biosiyosiy boshqaruvning shakllanishi kuzatilmoqda. Shu bois O‘zbekiston davlat siyosatini biosiyosiy nazariyalar nuqtayi nazaridan tahlil etish, uning jamiyat hayotiga ta‘sirini aniqlash va sotsiologik xususiyatlarini ochib berish ilmiy hamda amaliy ahamiyatga ega.

Maqsad: O‘zbekiston davlat siyosatida biosiyosiy boshqaruvning nazariy va amaliy asoslarini aniqlash, uning boshqaruv tizimi samaradorligiga, ijtimoiy barqarorlik va fuqarolar farovonligiga ta‘sirini o‘rganish.

Ilmiy yangiligi: O‘zbekiston misolida davlat siyosati va boshqaruvining biosiyosiy jihatlarini ilk bor sotsiologik tahlil asosida yoritiladi. Tadqiqot davlatning inson hayoti ustidan nazorat mexanizmlarini ilmiy asosda tushuntirish imkonini beradi.

Global jarayonlar va O‘zbekiston kontekstida

Bugungi globallashtirish davrida davlat boshqaruvi tizimlari inson hayoti, sog‘lig‘i va xavfsizligini ta‘minlash masalalarida yangi yondashuvlarni shakllantirmoqda. Biosiyosiy boshqaruv konsepsiyasi bu jarayonlarning markazida bo‘lib, davlat siyosatining fuqarolar hayoti ustidan nazorat, tartibga solish va himoya mexanizmlarini anglatadi. So‘nggi yillarda pandemiyalar, ekologik inqirozlar, demografik o‘zgarishlar va texnologik rivojlanish global miqyosda davlatlarning boshqaruv uslublariga sezilarli ta‘sir ko‘rsatmoqda. COVID-19 pandemiyasi, masalan, davlatlarning sog‘liqni saqlash, ijtimoiy himoya va xavfsizlik tizimlarini qayta ko‘rib chiqishga majbur etdi. Shu bilan birga, aholining sog‘lom turmush tarzini targ‘ib etish, vaksinalar siyosati, ijtimoiy masofa, raqamli nazorat tizimlari kabi chora-tadbirlar davlat boshqaruvining biosiyosiy shakllanishini yanada kuchaytirdi.

O‘zbekiston ham ushbu global tendensiyalardan chetda qolmagan. Mamlakatda pandemiya davrida aholini himoya qilish, sog‘liqni saqlash tizimini raqamlashtirish, ekologik xavfsizlikni ta‘minlash va demografik muvozanatni saqlashga qaratilgan strategiyalar biosiyosiy boshqaruvning amaliy ko‘rinishlarini namoyon etdi. Davlat siyosatida inson hayoti va farovonligini ustuvor yo‘nalish sifatida belgilash, “Yangi O‘zbekiston – inson qadri uchun” tamoyili asosida olib borilayotgan islohotlar biosiyosatning boshqaruv konsepsiyasi sifatida shakllanayotganini ko‘rsatadi. Bundan tashqari, O‘zbekistonda ekologik xavfsizlik, reproduktiv salomatlik, sog‘lom turmush tarzini rivojlantirish va aholi salomatligini muhofaza qilish bo‘yicha davlat dasturlari ham biosiyosiy boshqaruvning amaliy jihatlarini tashkil etadi. Masalan, “2030 yilgacha sog‘lom avlod” konsepsiyasi, “Yashil makon” tashabbusi va sog‘liqni saqlash sohasida olib borilayotgan raqamli transformatsiya loyihalari fuqarolar hayoti ustidan ijtimoiy boshqaruvni takomillashtirishga xizmat qilmoqda.

Boshqaruv nuqtayi nazardan, bu jarayonlar davlat siyosatining yangi paradigmasini ifodalaydi: u nafaqat inson hayotini himoya qilishga, balki uni strategik resurs sifatida boshqarishga qaratilgan. Shunday qilib, O‘zbekiston kontekstida biosiyosiy boshqaruv davlatning ijtimoiy barqarorlikni ta‘minlash, fuqarolarning hayot sifatini oshirish va boshqaruv samaradorligini kuchaytirishga qaratilgan zamonaviy mexanizmlar tizimini shakllantirmoqda.

Xulosa

O‘zbekiston davlat siyosatida biosiyosiy boshqaruv konsepsiyasi inson hayoti, sog‘lig‘i va ijtimoiy farovonlikni ta‘minlashga yo‘naltirilgan yangi boshqaruv modeli

sifatida shakllanib bormoqda. Ushbu yondashuv davlatning boshqaruv tizimini inson resursini strategik kapital sifatida ko‘rishga, aholining hayot sifatini oshirish orqali siyosiy barqarorlikni mustahkamlashga xizmat qiladi.

Tadqiqot natijalari shuni ko‘rsatadiki, biosiyosiy boshqaruv O‘zbekistonda sog‘liqni saqlash, ekologik xavfsizlik, demografik siyosat va ijtimoiy himoya tizimlarida aniq ifodasini topgan. Davlatning fuqarolar hayoti va sog‘lig‘i ustidan olib borayotgan nazorat mexanizmlari, ayni paytda, inson huquqlari va erkinliklarini himoya qilishga yo‘naltirilgan boshqaruv tamoyillari bilan uyg‘unlashmoqda. Bu esa “inson qadri uchun” tamoyiliga asoslangan boshqaruv falsafasining amalda ro‘yobga chiqishidir.

Umuman olganda, O‘zbekiston tajribasi shuni ko‘rsatadiki, biosiyosiy boshqaruv konsepsiyasi davlat siyosatida inson omilini markazga qo‘ygan, jamiyat barqarorligini ta‘minlash va farovonlikni oshirishga qaratilgan strategik yondashuv sifatida muhim ahamiyat kasb etadi. Bu konsepsiya kelgusida boshqaruv tizimini modernizatsiya qilish, innovatsion siyosat yuritish va davlat hamda jamiyat o‘rtasidagi o‘zaro ishonchni mustahkamlash uchun nazariy va amaliy asos bo‘lib xizmat qiladi.

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RAQAMLI IQTISODIY SHAROITDA BUXGALTERIYA HISOBINI AVTOMATLASHTIRISH TIZIMLARINI TAKOMILLASHTIRISH YARARTISH

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ANNOTATSIYA

Maqolada raqamli iqtisodiyot sharoitida buxgalteriya hisobi jarayonlarini avtomatlashtirishning nazariy va amaliy ahamiyati yoritilgan. Buxgalteriya hisobida raqamli texnologiyalardan foydalanish natijasida hisob-kitob ishlarini tezkorlik bilan amalga oshirish, hujjatlar aylanishi samaradorligini oshirish, inson omili ta'sirida yuzaga keladigan xatoliklarni kamaytirish, boshqaruv qarorlarini qabul qilish jarayonini jadallashtirish imkoniyati yuzaga kelishi ko'rsatib o'tilgan. Shuningdek, 1C, 1UZ, UZASBO, ESTAT kabi avtomatlashtirilgan buxgalteriya dasturlarining amaliy qo'llanilishi, ularning afzalliklari va raqamli iqtisodiyot infratuzilmasida tutgan o'rni tahlil qilindi. Tadqiqot natijalari buxgalteriya tizimida raqamli texnologiyalarni joriy etish mehnat samaradorligini oshirish, moliyaviy axborotlar ishonchliligini ta'minlash va korxonalar raqobatbardoshligini mustahkamlashga xizmat qilishini ko'rsatadi.

Kalit so'zlar Raqamli iqtisodiyot, buxgalteriya hisobi, avtomatlashtirilgan tizim, axborot texnologiyalari, 1C, UZASBO, moliyaviy hisobot, elektron hujjat aylanishi, boshqaruv qarorlari, bulutli texnologiyalar.

So'nggi yillarda mamlakatimizda iqtisodiyotni raqamlashtirish, ishlab chiqarish va xizmat ko'rsatish tarmoqlariga innovatsion texnologiyalarni joriy etish bo'yicha izchil islohotlar amalga oshirilmoqda. 2022–2026-yillarga mo'ljallangan **Yangi O'zbekistonning Taraqqiyot strategiyasida** raqamli iqtisodiyot milliy iqtisodiyotning tarkibiy tuzilishini yangilash, iqtisodiy o'sishni jadallashtirish va boshqaruv samaradorligini oshirishda asosiy omil sifatida belgilangan. Strategiya doirasida iqtisodiyotda raqamli xizmatlar ulushini 2,5 baravarga oshirish vazifasi belgilangan bo'lib, bu jarayon bevosita buxgalteriya hisobini olib borish tizimlarining modernizatsiyasini ham talab etadi.

Buxgalteriya hisobida raqamli texnologiyalarni qo'llash amaliyoti hisob-kitoblarni avtomatlashtirish, inson omilidan kelib chiqadigan xatoliklarni qisqartirish, hujjatlar

aylanishini tezlashtirish hamda boshqaruv qarorlarini qabul qilishda zarur bo'lgan axborotlarni tezkor shakllantirish imkonini bermoqda. Natijada korxonalar, tashkilotlar va muassasalar o'z faoliyatini samarali tashkil etish, xarajatlarni optimallashtirish hamda raqobatbardoshligini oshirish imkoniga ega bo'lib bormoqda.

Mavzuga oid adabiyotlar tahlili.

Mazkur yo'nalishda olib borilgan ilmiy tadqiqotlar shuni ko'rsatadiki, raqamli transformatsiya jarayoni buxgalteriya axborot tizimlarini avtomatlashtirishni zarur qiladi. Jo'rayev A. va Abdullayev S. o'z ilmiy ishlarida raqamlashtirish buxgalteriya hisobi axborotlarini shakllantirish tezkorligini oshirishini, bu esa xo'jalik yurituvchi subyektlar faoliyatini soddalashtirishini ta'kidlaydilar.

G'. Qurbonovning "Axborot tizimlari va texnologiyalar asosida buxgalteriya hisobi" asarida esa 1C, SAP, Oracle Accounting kabi dasturlar orqali moliyaviy ma'lumotlarni aniq, tizimli va avtomatlashtirilgan tarzda qayta ishlash imkoniyatlari yoritilgan. Xorijiy olimlar R. Anthony va D. Nortonlar esa avtomatlashtirilgan buxgalteriya tizimlari strategik boshqaruv qarorlarini qabul qilishda axborotning ishonchliligi va aniqligi muhim rol o'ynashini ta'kidlashgan.

Mamlakatimizda raqamli iqtisodiyotni shakllantirish uchun mustahkam huquqiy baza yaratilgan. Jumladan:

- 2020-yilning "Ilm, ma'rifat va raqamli iqtisodiyotni rivojlantirish yili" deb e'lon qilinishi,
- Prezidentning PF-5349-son Farmoni, PQ-3832-son Qarori,
- 2018-yil 31-avgustdagi Vazirlar Mahkamasining qarorlari
- buxgalteriya hisobini raqamlashtirish va avtomatlashtirish jarayonlarini yangi bosqichga olib chiqdi.

Bugungi kunda mamlakatimizda buxgalteriya hisobini olib borishda **1C, 1UZ, UZASBO, ESTAT** kabi avtomatlashtirilgan dasturlar keng qo'llanilmoqda. Shuningdek:

- **my.soliq.uz,**
- **faktura.uz,**
- **didox.uz,**
- **internet-banking platformalari**

orqali buxgalteriya hujjatlari va hisob-kitoblar elektron shaklda amalga oshirilmoqda.

Raqamli texnologiyalar asosida buxgalteriya hisobini yuritish imkoniyatlari:

- korporativ ma'lumotlar bazasi bilan integratsiya,
- bulutli texnologiyalar (Google Disk, OneDrive, Dropbox),
- blokcheyn orqali tranzaksiyalarni himoyalash,
- mobil buxgalteriya ilovalari yordamida tezkor hisob-kitob.

Xulosa.

Xulosalarga ko‘ra, buxgalteriya hisobini avtomatlashtirish mehnat samaradorligini oshiradi, hisobotlarni to‘liq va tezkor shakllantirishga yordam beradi, inson omili sabab yuzaga keladigan xatolarni kamaytiradi, resurslardan oqilona foydalanishni ta‘minlaydi hamda boshqaruv qarorlarini qabul qilish jarayonini tezlashtiradi. Shuning uchun raqamli iqtisodiyot sharoitida korxonalar uchun buxgalteriya hisobini avtomatlashtirilgan platformalar asosida tashkil etish strategik ahamiyatga egadir.

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BUXORO SHAHRINI KO'KALAMZORLASHTIRISHDA KENG BARGLI MANZARALI DARAXTLARNING AHAMIYATI.

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

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

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

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

O'zbekistonning iqlim sharoitida shahar va aholi yashaydigan manzillarni ko'kalamzorlashtirish obodonlashtirishning muhim shartlaridan biridir. Mustaqillik yillarida mamlakatimizda yangi texnologiyalarga asoslangan keng ko'lamli qurilish ishlari olib borilishi barobarida ko'kalamzorlashtirishmadaniyati ham shakllanmoqda. Amalda esa yashil manzaralar yaratish jarayonida hamisha ilmiy asoslangan tavsiyalarga amal qilinmayotganligi, daraxt va butalarning cheklangan assortimenti qo'llanilayotganligi, ularni parvarishlash va sug'orish ishlari talab darajasida emasligini ko'rish mumkin. Oqibatda yashil daraxtzorlarning holatining qoniqarsizligi, ularning sanitar-gigiyenik xususiyatlari va ko'rkamlik darajasi pasayib borayotganligi kuzatilmoqda. O'zbekiston shaharlaridagi issiqlik sig'imi juda yuqori bo'lgan (asfalt, temirbeton, g'isht, marmar) qoplamalar yoz davrida mikroiklim hosil bo'lishida yetakchi o'rin tutadi. Bu juda yuqori bo'lgan quyosh radiatsiyasi miqdori bilan bog'liq. Ma'lumki, yoz oylari peshin paytlarida havo harorati +35-40°C bo'lgani holda, ochiq joydagi tuproq, qum, asfalt, beton, binolarning janubga qaragan va unga yondosh tomonlarida harorat +70-80°C gacha ko'tariladi. Ma'lum bo'lishicha, yakka o'sgan

daraxt soyasida radiatsion harorat $+35^{\circ}\text{C}$ gacha, daraxtzorlarda esa $+40^{\circ}\text{C}$ gacha pasayishi qayd qilingan. Havo harorati esa har ikkala joyda bir-biridan ancha kam farq qiladi, ya'ni yashil daraxtzorlar tagida ochiq joyga qaraganda havo harorati atigi $+2-3,5^{\circ}\text{C}$ ga past, yirik massivlarda esa bu farq $+16^{\circ}\text{C}$ gacha yetishi mumkin [1,2]. Daraxt barglari o'ziga xos issiqlik rejimiga ega. Ular har qaysi turda turlicha miqdorda issiqlik nurlari va quyosh spektr-larini yutadi, qaytaradi yoki o'tkazib yuboradi. Daraxtlarning issiqlikdan himoya qilish xususiyati shunga bog'liq. Qalin va gorizontalar tarmoqlangan shox-shabbali, baland bo'yli, ostki qismidan shamol bemalol o'tadigan, asfalt va bino devorini soya qilib turuvchi daraxt issiqlikdan yaxshi himoyalaydi. Yashil daraxtzorlar o'zining sanitargigiyenik vazifasini to'liq bajarishi uchun yetarli kattalikdagi massivlar tashkil qilinishi hamda o'simlikning atrof-muhitga bo'lgan tabiiy talab-laridan kelib chiqib yaratilishi zarur.

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

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

o‘stirilar edi. Bugungi kunda Toshkent shahrida ham o‘stirilmoqda. Buxoroda issiqdan zararlanish hollari kuzatilmoqda.

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

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

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



Catalpa bignonioides / Catalpa speciosa

Pavlovniya (*Paulownia tomentosa*) - Juda tez o‘sadigan daraxt: bir yilda 3–5 metrga, 7–8 yilda 15–20 metr balandlikka yetishi mumkin. Iqlimga chidamli, qurg‘oqchilikka moslasha oladi. Issiq sharoitni yaxshi ko‘radi, ammo yosh nihollar qishda sovuqdan himoyalaniishi kerak. Tuproqni tanlamaydi, hatto sho‘rlangan va

qumloq yerlarda ham o'sishi mumkin. Nihollar bahorda ekiladi. Dastlabki ikki yil davomida muntazam sug'orish talab qilinadi. Daraxt yog'ochi eng yengil, mustahkam va qimmatbaho hisoblanadi. Chiroyli yirik barglari havoni changdan tozalashda samarali. Bahorda katta binafsha gullar ochib, estetik jihatdan juda chiroyli ko'rinadi. Tez o'sishi sababli obodonlashtirishda va shamol to'sig'i sifatida juda foydali.

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

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

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INTERYER VA EKSTERYER DIZAYNIDA GRAFIK NAQSHLARNI MUHANDISLIK GRAFIKASI ASOSIDA MODELLASHTIRISH USLUBLARI

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Annotatsiya: Ushbu maqolada interyer va eksteryer dizaynida grafik naqshlarni yaratish, ularni muhandislik grafikasi asosida modellashtirish va badiiy–ergonomik tamoyillar asosida takomillashtirish masalalari yoritilgan. Grafik modellashtirish jarayonida kompozitsion muvozanat, proporsiyalar, ritm va simmetriya tamoyillarining qo‘llanilishi ilmiy asoslangan.

Kalit so‘zlar: interyer, eksteryer, naqsh, kompozitsiya, muhandislik grafikasi, modellashtirish, ergonomika, proporsiya, ritm, simmetriya.

Abstract: This article discusses the issues of creating graphic patterns in interior and exterior design, modeling them based on engineering graphics and improving them based on artistic and ergonomic principles. The application of the principles of compositional balance, proportions, rhythm and symmetry in the process of graphic modeling is scientifically based.

Keywords: interior, exterior, pattern, composition, engineering graphics, modeling, ergonomics, proportion, rhythm, symmetry.

Zamonaviy dizayn sohasida interyer va eksteryer loyihalarini badiiy ifodali, ergonomik jihatdan qulay va texnik jihatdan mukammal yaratish masalasi alohida ahamiyat kasb etadi. Ayniqsa, **grafik naqshlar** — milliy va zamonaviy bezak elementlarini uyg‘unlashtirgan holda, muhandislik grafikasi usullari bilan modellashtirish orqali mukammal shaklga keltiriladi. Muhandislik grafikasi bu jarayonda **vizual fikrlash, aniq chizmachilik va texnik tasvirlash madaniyatini** ta’minlovchi asosiy vosita hisoblanadi. Interyer va eksteryer dizaynerlari uchun grafik modellashtirish **nafaqat estetik, balki funksional yechimlar ishlab chiqishda ham muhim o‘rin tutadi.**

1. Grafik naqshlar mohiyati va ularning dizayndagi o‘rni

Grafik naqshlar — bu chiziq, shakl, rang, ritm va fakturalarning uyg‘un tizimida tashkil topgan badiiy tuzilma bo‘lib, ular interyer (binoning ichki qismi) va eksteryer (tashqi

muhit)ni vizual boyitadi. Interyerda naqshlar **dekorativ kompozitsiyani**, devor, shift, poldagi bezaklarni tashkil etsa, eksteryerda ular **fasad, deraza ramkalari, gumbaz, panjaralar** kabi elementlarni badiiy bezashda qo'llaniladi. Naqshlar grafik modellashtirish jarayonida **chizmachilik, proyeksiyalash, simmetrik va fraktal tuzilmalar asosida** yaratiladi. Bunda **muhandislik grafikasi** naqsh tuzilmasining geometrik asoslarini aniqlab beradi.

2. Muhandislik grafikasi asosida modellashtirish jarayoni

Grafik naqshlarni modellashtirish quyidagi bosqichlarda amalga oshiriladi:

1. **G'oyaviy bosqich** – naqshning konseptual yechimi, kompozitsiya markazi, ritmik asosini aniqlash.
2. **Geometrik konstruksiya** – naqsh elementlarining simmetrik va ritmik joylashuvini muhandislik grafikasi yordamida qurish.
3. **Raqamli modellashtirish** – AutoCAD, CorelDRAW, Adobe Illustrator, Blender yoki SketchUp dasturlarida 2D/3D naqshlar yaratish.
4. **Material tanlash va ergonomik tahlil** – naqshning joylashuv joyiga mos rang, faktura, yorug'lik ta'siri va inson bilan o'zaro munosabatini baholash.
5. **Vizualizatsiya va baholash** – tayyor naqshning interyer yoki eksteryerda vizual holatini 3D rendering orqali sinovdan o'tkazish.

Mazkur jarayonlarda **muhandislik chizmasi** — naqsh elementlari orasidagi **nisbat, o'lcham, proporsiya va simmetriyani** aniqlovchi ilmiy asos vazifasini bajaradi.

3. Kompozitsion tamoyillar va ergonomik talablar

Grafik naqshlarni modellashtirishda quyidagi **kompozitsion tamoyillar** asosiy rol o'ynaydi:

- **Simmetriya va asimmetriya** — naqshning vizual barqarorligini ta'minlaydi;
- **Ritm va takrorlanish** — elementlarning muvozanatli harakati;
- **Masshtab va proporsiya** — interyer o'lchamlari bilan naqshning uyg'unligi;
- **Markazlashtirish va dinamika** — diqqat markazini aniqlash;
- **Kontrast va uyg'unlik** — rang va shakllarning muvozanatini belgilaydi.

Ergonomik nuqtai nazardan, naqshlar insonning fazoviy idrokiga, qulaylik darajasiga va estetik hissiyotlariga mos bo'lishi kerak. Shu bois **yorug'lik yo'nalishi, ko'rish burchagi, balandlik va masofa** omillari ham hisobga olinadi.

4. Zamonaviy texnologiyalar asosida naqsh modellashtirish

Bugungi kunda grafik naqshlarni modellashtirishda quyidagi **axborot texnologiyalari** keng qo'llaniladi:

- **AutoCAD** – geometrik asos va muhandislik aniqligini ta'minlaydi;
- **SketchUp** – 3D interyer/eksteryer modellashtirish uchun;
- **CorelDRAW** – naqsh chiziqlari va ornamentlarni vektor shaklida yaratish uchun;

- **Adobe Illustrator** – rang va kompozitsion yechimlarni tahlil qilish;
- **3ds Max va Blender** – vizualizatsiya va realistik yoritish modellarini yaratish.

Bu dasturlar orqali dizayner **aniq o'lchov, real tekstura va yorug'lik muhitini** yaratish imkoniyatiga ega bo'ladi. Natijada, grafik naqshlar nafaqat estetik, balki funksional jihatdan ham mukammal bo'ladi.

5. Ilmiy va amaliy natijalar

Tadqiqotlar shuni ko'rsatadiki, **muhandislik grafikasi asosida modellashtirilgan naqshlar** dizayn ob'yektining umumiy ko'rinishini yaxshilaydi, interyer va eksteryerda **inson ruhiy qulayligini** oshiradi.

Amaliyotda bu yondashuv quyidagi afzalliklarni beradi:

- Dizayn yechimlarining **aniqligi va proporsional uyg'unligi**;
- Dekorativ bezaklarning **ergonomik mosligi**;
- Naqshlarning **milliy va zamonaviy uslublarda uyg'unlashuvi**;
- Dasturiy vositalar yordamida **qisqa vaqt ichida** yuqori sifatli natijalarga erishish.

Xulosa

Interyer va eksteryer dizaynida grafik naqshlarni modellashtirishda **muhandislik grafikasi** tamoyillari asosida yondashish — badiiy g'oya bilan texnik aniqlikni uyg'unlashtirish imkonini beradi.

Bu esa nafaqat estetik go'zallikni, balki **inson uchun qulay, funksional va zamonaviy fazoviy muhitni** yaratishning asosiy garovi hisoblanadi. Kelajakda ushbu yo'nalishda **sun'iy intellekt va parametrik dizayn tizimlari** orqali naqshlarni avtomatik modellashtirish bo'yicha tadqiqotlarni davom ettirish maqsadga muvofiqdir.

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THE IMPORTANCE OF FOLK ORAL CREATIVE WORKS IN EDUCATING STUDENTS IN THE SPIRIT OF MORALITY AND ENLIGHTENMENT

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Annotation

Many researchers have conducted various studies on the importance of educating students in the spirit of morality and enlightenment. Issues such as youth education, modernization of the education sector, and aesthetic upbringing through the means of art have been regularly emphasized by our President Sh. M. Mirziyoyev, and important tasks in this area have been assigned to specialists of the field.

This article scientifically and theoretically substantiates the role of using samples of folk oral creativity in educating students in the spirit of morality and enlightenment and develops methodological recommendations directed toward the process.

Keywords: moral and educational spirit, aesthetic education, folk oral creativity, modernization, family, competence, creativity.

The upbringing of the younger generation and its results serve both social and personal interests. Good upbringing not only brings joy, happiness, spiritual and economic wealth to the family but also has great socio-political and moral significance for society as a whole.

When we pay attention to the national and traditional education system, every teacher or parent, in the process of educating their child or student, teaches them to be creative, to generate new ideas, and to approach every social situation with a new perspective and understanding. This approach is considered the fundamental basis of every field or sector.

As we know, each country provides education and upbringing to the younger generation in accordance with its own mentality and social context, integrating it into its educational system. In our country, the application of international experience in developing personal creativity and competence began during the years of independence. Competence and creativity represent the student youth's mastery of a

particular field and their creative pursuit of goals, directly contributing to the crucial task of nurturing creative individuals.

Developing students' creativity is a guarantee of the country's intellectual wealth, and the cultivation of creative personalities to enhance the divergent thinking of youth is one of the main issues of modern pedagogy.

Educating young students as qualified professionals and humanistic individuals who understand the essence of social, economic, political, moral, and cultural processes carried out in strengthening our country's independence is impossible without turning to samples of folk oral creativity.

In organizing various meetings, roundtable discussions, and debate evenings among university students, it is necessary to cite examples from folk oral creativity that reflect our national mentality and contribute to the spiritual growth of students. It is also essential to prepare, publish, and distribute scientific, methodological, and practical literature and manuals related to the moral and educational development of students, as well as provide access to educationally valuable literature.

At present, the tendency to consider immorality as culture, and conversely, to disregard genuine moral values by viewing folk oral creativity as a remnant of the past, poses a serious threat to today's progress, human life, family sanctity, and youth education. Many are now realizing how important it is to combat such challenges spreading across the world like a calamity. Therefore, in organizing educational and awareness-raising events among youth, it is essential to use folk oral works to strengthen national self-awareness, prevent the influence of alien ideologies, and implement effective preventive measures.

The upbringing of youth begins, first and foremost, within the family. Especially in the Uzbek family environment, qualities such as kindness, mutual respect, devotion to parental duties, and love for the Motherland are nurtured. To raise a well-rounded individual, parents must be knowledgeable, and possess moral, political, and legal awareness. It is within the family that a child develops their spiritual world, forms basic concepts of good and evil, and begins to express positive or negative opinions about events occurring around them. Therefore, parents should guide their children properly through their own knowledge and example, shaping positive thinking and instilling appropriate attitudes toward good and bad behavior — all of which can be achieved only through upbringing.

It should be especially noted that in no other country in the world is there as much attention to the institution of the community as in our nation. Consequently, fostering cooperation in upbringing and studying as well as promoting relevant experiences are among the most urgent tasks of today.

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