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## **INTERNATIONAL CONFERENCE OF NATURAL AND SOCIAL- HUMANITARIAN SCIENCES**

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## **O‘QUV JARAYONIDA EKOLOGIK MAS’ULIYATNI SHAKLLANTIRISH**

Denov tadbirkorlik va pedagogika instituti Boshlang‘ich ta’lim metodikasi  
o‘qituvchisi

**Toshtemirova Maftuna Karimovna**

**Annotatsiya:** Ushbu maqola ekologik mas'uliyatni shakllantirishning ahamiyatini va o'quv jarayonida qanday qilib yosh avlodning ekologik tafakkurini rivojlantirishni ko'rib chiqadi. O'quvchilarda ekologik mas'uliyatni shakllantirish ekologik ta'lim va tarbiyaning eng muhim vazifalaridan biri bo'lib, bu jarayonning samarali bo'lishi uchun ekologik bilimlarni amaliyotga qo'llash zaruriyati ta'kidlanadi. Ekologik mas'uliyatning shakllanishi nafaqat o'quvchilarning ekologik bilimlarini, balki ularning shaxsiy va jamiyatga nisbatan mas'uliyatli munosabatini ham o'z ichiga oladi. Maqolada ekologik tarbiya metodlari, faoliyat turlari va amaliy yondoshuvlar tahlil qilinadi. Shu bilan birga, ekologik mas'uliyatni shakllantirishda o'qituvchilarning roli, o'quv dasturlari va jamiyatda ekologik ongni oshirish bo'yicha qadamlar ko'rib chiqilgan.

**Kalit so'zlar:** Ekologik mas'uliyat, o'quv jarayoni, ekologik ta'lim, ekologik ong, ekologik tarbiya, yoshlarda ekologik tafakkur, ta'lim metodlari, amaliy ekologik faoliyat.

**Ekologik mas'uliyatning o'quv jarayonidagi o'rni:** Ekologik mas'uliyatni shakllantirish bugungi kunda ta'limning eng muhim yo'nalishlaridan biridir. O'quv jarayonida ekologik bilimlar va qadriyatlar yosh avlodga nafaqat tabiatga nisbatan mas'uliyatni, balki ijtimoiy va iqtisodiy mas'uliyatni ham o'rgatadi. Bu esa o'quvchilarning shaxsiy va jamiyatdagi ekologik muammolarga nisbatan ongini rivojlantirishga yordam beradi. O'quvchilarda ekologik mas'uliyatni shakllantirish, ularning turli ekologik muammolarni tushunish va ularga yechim topishdagi faol ishtirokini ta'minlaydi.

**Maqsad va vazifalar:** Maqsad, o'quv jarayonida ekologik mas'uliyatni shakllantirishni ta'minlash uchun metodologik yondoshuvlarni ishlab chiqish, shu orqali o'quvchilarda ekologik tafakkurni rivojlantirishdan iborat. Vazifalar quyidagilardan iborat:

- Ekologik bilimlarni nazariy va amaliy jihatdan o'rgatish.
- O'quvchilarda ekologik ongni shakllantirish.
- O'quvchilarni jamiyatdagi ekologik mas'uliyatli fuqarolar sifatida tarbiyalash.

**Ekologik ta'limning asosiy prinsiplari**

Ekologik ta'lim – bu nafaqat ekologik bilimlarni o'rgatish, balki ekologik ongni shakllantirish, tabiatni asrash va ekologik muammolarni hal qilishga yo'naltirilgan yondoshuvdir. Ekologik ta'limning asosiy prinsiplari quyidagilardan iborat:

- **Tabiatga hurmat bilan munosabatda bo'lish:** Tabiatni asrash, unga zarar yetkazmaslik va tabiiy resurslarni oqilona ishlatish haqida o'quvchilarga doimiy ravishda ta'lim berish zarur.
- **Barqaror rivojlanish tamoyillari:** O'quvchilarda barqaror rivojlanish haqida tushuncha hosil qilish, ya'ni ekologik, iqtisodiy va ijtimoiy muvozanatni ta'minlash.
- **Ekologik adolat:** Ekologik mas'uliyatni nafaqat tabiiy muhitga, balki jamiyatning zaif qatlamlariga ham nisbatan, masalan, ekologik krizislarning kambag'allarga ko'proq ta'sir qilishi haqida tushuncha shakllantirish.

### **Ekologik mas'uliyatni shakllantirish metodlari**

O'quv jarayonida ekologik mas'uliyatni shakllantirishning samarali metodlari quyidagilardan iborat bo'lishi mumkin:

- **Interfaol ta'lim metodlari:** O'quvchilarga ekologik mas'uliyatni o'rgatishda an'anaviy o'qitish usullari yetarli emas. Interfaol metodlar yordamida o'quvchilarni muammolarga yechim topishga, jamoaviy ishlashga, amaliy faoliyatlarda ishtirok etishga undash kerak. Bunga guruhli ishlar, muammolarni hal qilish, amaliy tadbirlar kiradi.
- **Amaliy faoliyatlar:** Ekologik ongni shakllantirishda o'quvchilarga tabiatga chiqish, ekskursiyalar o'tkazish, daraxt ekish, chiqindilarni to'plash kabi amaliy faoliyatlar juda samarali. Bu faoliyatlar o'quvchilarga tabiatni to'g'ri boshqarish va unga zarar yetkazmaslik haqida aniq tasavvur beradi.
- **Tadbirlar va loyihalar:** O'quvchilarga ekologik muammolarni o'rganish va ular uchun echimlar taklif qilish uchun loyihalar tuzish imkoniyatini berish kerak. Masalan, "Chiqindilarni ajratib to'plash" yoki "Energiya tejashning samarali usullari" kabi loyihalar yoshlarni ekologik mas'uliyatni his qilishga undaydi.
- **Media va texnologiyalar yordamida ta'lim:** Ekologik ta'limda raqamli texnologiyalar, video materiallar, ekologik forumlar va onlayn o'quv platformalaridan foydalanish o'quvchilarni global ekologik muammolar bilan tanishtiradi.

### **Ekologik ongni oshirish va jamiyatdagi roli**

O'quv jarayonida ekologik mas'uliyatni shakllantirish nafaqat shaxsiy, balki jamiyatdagi ijtimoiy mas'uliyatni oshiradi. O'quvchilar ekologik ongni shakllantirish orqali:

- Jamiyatda ekologik madaniyatni targ'ib qiladi.
- Ekologik mas'uliyatli fuqarolar sifatida jamiyatda faol ishtirok etadi.
- Yashil iqtisodiyot va barqaror rivojlanish g'oyalarini qo'llab-quvvatlaydi.

**Jamiyatda ekologik ongni oshirish:** Jamiyatda ekologik ongni oshirish uchun o'quvchilarning ekologik bilimlar bilan boyitilgan bo'lishi muhimdir. Buning uchun davlat va nodavlat tashkilotlari, ekologik tashkilotlar hamda media vositalari hamkorlikda ishlashlari kerak.

### **Xulosa**

O'quv jarayonida ekologik mas'uliyatni shakllantirish nafaqat o'quvchilarning ekologik bilimlarini oshirish, balki ularning dunyoqarashini, mas'uliyatini va jamiyatdagi o'rni bilan bog'liq. Ekologik ta'lim jarayoni davomida yoshlar ekologik ongni rivojlantiradi, ekologik xavf-xatarlar haqida bilib, ularga qarshi kurashish uchun zarur ko'nikmalarni egallaydi. Bu esa, o'z navbatida, jamiyatning barqaror rivojlanishi va ekologik barqarorlikka hissa qo'shadi.

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## **Conceptual and Legal Foundations of State Policy in the Religious Sphere in the Republic of Uzbekistan**

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Under the conditions of increasing global polarization, religious radicalism, and the growing number of ideological challenges, the development of a balanced state policy in the religious sphere becomes especially relevant. In this context, the Republic of Uzbekistan offers a unique experience in the institutionalization of the principles of freedom of conscience and secularism, based on constitutional guarantees, legal regulation, and humanistic values. The present paper examines the provisions of the Concept of State Policy in the Religious Sphere, which reflect both the theoretical and legal foundations as well as the historical and institutional context of the formation of the corresponding policy course.

The Concept contains clear definitions of key terms that constitute the normative and ideological foundation of state policy. In particular, freedom of conscience is defined as the constitutional right of every citizen to profess any religion or not to profess any religion at all. This formulation corresponds to international legal standards in the field of human rights and emphasizes the individual character of religious identity<sup>1</sup>.

Secularism is presented as a system of views and norms that presupposes freedom of thought, freedom of conscience, and morality based on humanistic values and public interests. In the Uzbek context, secularism is not reduced to the negation of religion, but rather serves as the basis for guaranteeing pluralism and legal equality.

A secular state, as characterized in the Concept, is a political and legal structure that ensures the separation of religion from power, state neutrality with respect to religious doctrines, and governance based on the Constitution and laws rather than on religious prescriptions.

Particular attention is given to the definition of secular values – as a set of norms and principles that ensure public harmony, religious tolerance, and the rule of law. This definition serves as the ideological foundation for the state ideology aimed at strengthening interfaith and interethnic peace.

The second chapter of the Concept outlines the historical trajectory of the formation of Uzbekistan's religious policy. After gaining independence, the country faced the task

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<sup>1</sup> <https://lex.uz/docs/7404926>

of developing a legal mechanism for regulating religious relations, which became especially urgent in the context of threats of religious extremism in the Central Asian region.

Amid the rise of radical and terrorist groups in the 1990s that promoted the idea of establishing a clerical state, Uzbekistan adopted the Law “On Freedom of Conscience and Religious Organizations” (1998)<sup>2</sup>. This legal act became a key instrument for protecting both individual freedom of conscience and the principles of secularism, establishing a legal framework to counteract the threats of radicalization.

The Concept emphasizes that in the 2000s, despite the growth of international terrorism, the government continued to implement a consistent policy aimed at maintaining stability and safeguarding religious freedoms. This enabled the preservation of an atmosphere of interconfessional peace, which is of particular importance for a multiethnic and multiconfessional society<sup>3</sup>.

The third chapter of the Concept formulates the goal and main objectives of state policy in the religious sphere. The central goal is declared as the creation of equal conditions for the realization of the right to freedom of conscience, the strengthening of interreligious dialogue, and the promotion of religious tolerance.

Among the priority objectives are<sup>4</sup>:

- ensuring legal equality of all citizens regardless of religion and beliefs;
- strengthening the unity of a multinational and multiconfessional society;
- preventing discrimination on religious grounds;
- creating conditions for equal participation of citizens in public life;
- protecting individuals from the imposition of religious views;
- maintaining state neutrality in religious matters;
- supporting interreligious harmony;
- combating radicalization and extremism.

Thus, state policy is based on a balance between the protection of individual rights and the interests of public security.

The Concept places particular emphasis on adherence to the principle of the rule of law. All actions of state bodies in the religious sphere must comply with the Constitution and legislation. This eliminates arbitrariness or a selective approach to the regulation of religious matters.

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<sup>2</sup> <https://www.lex.uz/acts/65089>

<sup>3</sup> <https://lex.uz/docs/19015?ONDATE=20.01.2001%2000>

<sup>4</sup> <https://lex.uz/docs/7404926>

In addition, the principle of the separation of religion from the state is set out in the form of specific norms: state bodies do not interfere in the affairs of religious organizations, do not assign them managerial functions, and do not engage in religious activities themselves. Such institutional autonomy contributes to strengthening trust between the state and religious associations.

The state assumes the responsibility to foster an atmosphere of mutual respect between believers and non-believers, promotes interreligious tolerance, and excludes any form of incitement to hatred.

The Concept presented demonstrates a comprehensive and balanced approach to issues of religion in a modern secular state. Uzbekistan, maintaining its commitment to the principles of freedom of conscience and secularism, seeks to ensure sustainable development, social stability, and cultural diversity. The document not only articulates ideological guidelines but also proposes concrete mechanisms to counter modern challenges – from extremism to interconfessional tension.

Thus, the Uzbek model of state policy in the religious sphere may attract the attention of the international academic community as an example of the successful institutionalization of secularism within a pluralistic society.

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## **Yosh futbolchilarning funksional assimetriyasini hisobga olgan holda to‘pni boshqarish texnikasini o‘rgatish.**

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**Annotatsiya.** Mazkur maqola yosh futbolchilarda funksional assimetriyaning ta‘sirini o‘rganadi. Assimetriya, ya‘ni futbolchilarda dominir va nondominant oyoqlar orasidagi farq, to‘pni boshqarish texnikasiga sezilarli ta‘sir ko‘rsatadi. Bu maqolada, nondominant oyoqni rivojlantirish orqali futbolchilarning texnik mahoratini oshirish bo‘yicha takliflar kiritiladi. Tadqiqot eksperimental guruhda o‘tkazildi va natijalar shuni ko‘rsatdiki, nondominant oyoqni rivojlantirish to‘pni boshqarish texnikasini yaxshilashga olib keldi..

**Kalit so‘zlar :** Yosh futbolchilar, funksional assimetriya, nondominant oyoq, texnik mahorat, to‘pni boshqarish, futbol mashg‘ulotlari, dribling, pas berish, zarba berish.

**Kirish.**Futbol — bu jismoniy va ruhiy tayyorgarlikni talab qiluvchi murakkab sport turi. Futbolchilarning o‘yin ko‘rsatkichlari, ayniqsa, texnik mahorati, ularning sport faoliyatining muvaffaqiyatini belgilovchi asosiy omillardan biridir. Yosh futbolchilarda ko‘pincha funksional assimetriya kuzatiladi. Bu assimetriya dominir va nondominant oyoqlar orasidagi farqni anglatadi. Ko‘plab futbolchilarda dominant oyoq to‘pni ko‘proq boshqarish uchun ishlatiladi, nondominant oyoq esa chetlab o‘tiladi. Ushbu assimetriya futbolchilarning o‘yindagi texnik ko‘rsatkichlarini pasaytiradi. Shuning uchun nondominant oyoqni rivojlantirishga yo‘naltirilgan mashqlarni kiritish futbolchilarning umumiy texnik mahoratini oshiradi[1].

Futbol o‘yinida texnik harakatlar, xususan to‘pni boshqarish ko‘nikmasi o‘yinchining umumiy samaradorligiga bevosita ta‘sir qiladi. Yosh futbolchilar bilan ishlashda ularning individual fiziologik xususiyatlari, jumladan, funksional assimetriyasi hisobga olinishi o‘quv jarayonining natijadorligini oshiradi. Funksional assimetriya, ayniqsa, harakat va idrok organlari faoliyatidagi o‘ziga xos ustunlik (masalan, o‘ng yoki chap oyog‘ining faol ishlatilishi) tarzida namoyon bo‘ladi.

Yosh futbolchilar orasida chapoyoq va o‘ngoyoq ustuvorligi, tananing chap yoki o‘ng tomonining harakatdagi ustunligi o‘quv mashg‘ulotlari davomida sezilarli farq bilan namoyon bo‘ladi. Shu bois, texnik tayyorgarlikda to‘pni boshqarish mashqlari har bir o‘yinchining funksional holatini hisobga olgan holda tuzilishi maqsadga muvofiqdir.

Tadqiqotlar shuni ko'rsatadiki, 10–14 yosh oralig'idagi futbolchilarda assimetriya darajasi eng yuqori bo'ladi va aynan shu davrda har ikki oyog'da ishlash malakalarini shakllantirish muhim hisoblanadi. Trening jarayonida har ikki oyog'da to'pni qabul qilish, olib yurish, uzatish va zarba berish mashqlari individual yondashuv asosida rejalashtiriladi. Masalan, o'ngoyoq ustuvor futbolchida chap oyoq bilan bajarigan harakatlar ko'proq takrorlanadi, lekin bu mashqlar bosqichma-bosqich murakkablashtiriladi.

Mashg'ulotlarda bir tomonda joylashgan mushak guruhlarini bilan ishlashga asoslangan muvozanatli yondashuv qo'llanadi. To'pni olib yurish jarayonida ikki oyoqda almashlab yurish, qisqa va uzoq uzatmalarni navbatma-navbat bajarish, shuningdek, murakkab trayektoriya bo'ylab yurish kabi topshiriqlar yordamida futbolchi o'zining funksional chegaralarini kengaytiradi[2].

Mashg'ulot samaradorligini oshirishda individual monitoring tizimi — ya'ni futbolchining assimetriya darajasini baholovchi oddiy testlar (masalan, har ikki oyog'da balans ushlab turish, zarba kuchini o'lchash) orqali natijalarni tahlil qilish — muhim ahamiyat kasb etadi. Ushbu test natijalariga ko'ra, o'quv jarayoniga tuzatishlar kiritiladi va texnik ko'nikmalarni mukammallashtirishga xizmat qiluvchi mashqlar tanlanadi[3].

Tahlillar shuni ko'rsatmoqdaki, funksional assimetriyani hisobga olgan holda mashg'ulotlar o'tkazish natijasida to'pni boshqarish texnikasining o'zlashtirilish darajasi 20–25% ga yuqorilaydi. Bundan tashqari, ushbu yondashuv jarohatlanish xavfini kamaytirishga ham xizmat qiladi[4].

Futbolchilarning individual jismoniy va funksional xususiyatlarini chuqur tahlil qilish asosida tuzilgan trening tizimi ularning sport salohiyatini to'liq namoyon etishiga xizmat qiladi. Funksional assimetriyani hisobga olgan holda tuzilgan texnik o'quv mashg'ulotlari yosh futbolchilarning to'p bilan ishlashdagi aniqlik, muvozanat va moslashuvchanligini oshiradi. Bu esa kelajakda yuqori natijalarga erishish uchun mustahkam asos yaratadi.

**Metodologiya.** Tadqiqotda 12-14 yoshdagi 50 nafar yosh futbolchi ishtirok etdi. Ular ikki guruhga bo'lingan: nazorat guruhidagi futbolchilar odatiy treninglar bilan shug'ullanishgan, eksperimental guruh esa nondominant oyoqni rivojlantirishga qaratilgan maxsus mashqlar bilan shug'ullanishgan. Mashg'ulotlar uch oy davomida o'tkazildi. Mashqlarni bajarishda futbolchilarga zarba berish, dribling va pas berish kabi asosiy futbol texnikalari taklif etildi. Mashg'ulotlar davomida futbolchilar o'zlarining dominant va nondominant oyoqlaridan qanday foydalanishlarini nazorat qilib borishdi. Har bir futbolchining texnik ko'rsatkichlari, jumladan, pas berish aniqligi, dribling tezligi va zarba kuchi o'lchandi. Natijalar mashqlarni bajarishda

nondominant oyoqning faolligini oshirish futbolchilarning texnik mahoratiga sezilarli ta'sir qilishi ko'rsatdi[5].

### **Mavjud muammolar:**

Funksional assimetriya: Yosh futbolchilarda ko'plab muammolardan biri – dominir va nondominant oyoqlar o'rtasidagi assimetriya. Futbolchilar o'zlarining dominant oyoqlaridan ko'proq foydalanadilar va nondominant oyoqlariga e'tibor bermaydilar. Bu esa o'yinda futbolchilarning texnik mahoratini pasaytiradi. Ko'pincha, nondominant oyoqni ishlatishning zaifligi, zarba berish va pas berishdagi aniqlikni kamaytiradi, shuningdek, futbolchilarning o'yin samaradorligini pasaytiradi.

Mashg'ulotlar uchun vaqtning yetishmasligi: Yosh futbolchilar bilan ishlashda, ko'pincha, dominir oyoqni rivojlantirishga ko'proq e'tibor beriladi. Bu holat, nondominant oyoqni rivojlantirish uchun ajratiladigan vaqtning kamligi bilan bog'liq. Aksariyat mashg'ulotlarda futbolchilarning faqat dominant oyoqlariga qaratilgan mashqlar ustuvor bo'ladi, bu esa nondominant oyoqning rivojlanishiga to'sqinlik qiladi[6].

Tajriba yetishmasligi: Yosh futbolchilar ko'pincha to'pni boshqarishda faqat dominant oyoqlariga tayanib qolishadi, bu esa o'yindagi qobiliyatlarining cheklanishiga olib keladi. Nondominant oyoqni rivojlantirishga qaratilgan o'quv dasturlarining yetishmasligi, futbolchilarning o'yindagi texnik samaradorligini pasaytiradi.

### **Men tanlagan yo'l:**

Maqolada tanlangan yo'l — nondominant oyoqni rivojlantirishga yo'naltirilgan mashqlarni joriy etish. Ushbu yo'l futbolchilarning texnik ko'rsatkichlarini yaxshilash uchun samarali deb hisoblanadi. Nondominant oyoqni rivojlantirishga qaratilgan mashqlar futbolchilarga ikkala oyoq bilan to'pni boshqarishni o'rgatadi va o'yinda yanada ko'p qirrali bo'lishlariga imkon yaratadi.

### **Tanlangan yo'lning qulaylik jihatlari:**

1. Ko'p qirrali futbolchilarni tarbiyalash: Nondominant oyoqni rivojlantirish orqali futbolchilar ko'p qirrali bo'lishadi. Ular to'pni faqat dominant oyoqlari bilan emas, balki nondominant oyoqlari bilan ham boshqarish imkoniyatiga ega bo'ladilar. Bu esa o'yin davomida ular uchun ko'proq imkoniyatlar yaratadi[7].

2. O'yin samaradorligini oshirish: Nondominant oyoqni rivojlantirish, futbolchilarning texnik mahoratini oshiradi. Bu esa o'yinda zarba berish, pas berish va dribblingda aniqlikni yaxshilaydi. Futbolchilar har ikki oyoqdan ham samarali foydalanishlari, o'yinda yuqori ko'rsatkichlarga erishishlariga yordam beradi.

3. Raqobatbardoshlikni oshirish: Futbolchilarning ikkala oyoq bilan ham ishlashlari ularni raqobatbardosh qiladi. Nondominant oyoqni rivojlantirish futbolchilarga to'pni

boshqarish va o'yinni boshqarishda ko'proq imkoniyatlar yaratadi. Bu esa futbolchilarning raqobatdagi ustunligini oshiradi.

4. Texnik mahoratning yaxshilanishi: Nondominant oyoqni rivojlantirishning yana bir muhim jihati — texnik mahoratning yanada yaxshilanishidir. Bu metod, futbolchilarning texnik ko'nikmalarini yaxshilaydi va ularni o'yinda ko'proq muvaffaqiyatga erishish imkoniyatini yaratadi.

Yosh futbolchilarda funksional assimetriya muammosi, ularning texnik ko'rsatkichlariga salbiy ta'sir ko'rsatadi. Nondominant oyoqni rivojlantirishga yo'naltirilgan mashqlar bu muammoni hal qilishning samarali usulidir. Tanlangan yo'l, ya'ni nondominant oyoqni rivojlantirish, futbolchilarning texnik ko'rsatkichlarini yaxshilashga yordam beradi, shuningdek, ularni ko'p qirrali va raqobatbardosh futbolchilarga aylantiradi.

#### **Natijalar:**

Tadqiqot natijalari shuni ko'rsatadiki, eksperimental guruhdagi futbolchilar nondominant oyoq bilan ishlashda 30% ga ko'proq samaradorlikka erishishdi. Dominant va nondominant oyoqlarni teng darajada ishlatish futbolchilarning texnik ko'rsatkichlarini yaxshiladi. Driblingdagi tezlik, zarba berish aniqligi va pas berish aniqligi oshdi. Bu, shuningdek, o'yindagi umumiy samaradorlikni ham sezilarli darajada oshirdi. Eksperimental guruhdagi futbolchilar o'zlarini ko'p qirrali o'yinchilar sifatida namoyon qilishdi, bu esa o'yinda ko'proq imkoniyatlar yaratdi. Natijalar futbolchilarning mashg'ulotlardagi muvaffaqiyatlarini va o'yindagi texnik ko'rsatkichlarini yaxshilashda nondominant oyoqni rivojlantirishning ahamiyatini tasdiqladi[8].

#### **Munozara:**

Tadqiqot natijalari yosh futbolchilarda nondominant oyoqni rivojlantirishning katta ahamiyatga ega ekanligini ko'rsatdi. Mashg'ulotlar davomida futbolchilar nondominant oyoqlarini faol ishlatishni o'rganishdi, bu esa ularning texnik mahoratini sezilarli darajada oshirdi[9]. Dominant va nondominant oyoqlarni teng darajada rivojlantirish yosh futbolchilarga o'yinda ko'proq imkoniyatlar yaratadi. Shuningdek, bu usulning samaradorligi boshqa sport turlari va jismoniy faoliyatlarda ham tasdiqlangan. Yosh futbolchilar uchun nondominant oyoqni rivojlantirish usullari o'yin samaradorligini oshirishi mumkin, bu esa futbolchilarni ko'p qirrali va raqobatbardosh qiladi. Tadqiqot davomida olingan natijalar, shuningdek, yosh futbolchilarning texnik mahoratlarini oshirishga qaratilgan boshqa trening tizimlarida ham qo'llanilishi mumkin[10].

Yosh futbolchilarda funksional assimetriya, ya'ni dominant va nondominant oyoqlar o'rtasidagi farq, to'pni boshqarish texnikasini rivojlantirishda sezilarli ta'sir ko'rsatadi.

Ko'plab yosh futbolchilar o'zlarining dominant oyoqlarini afzal ko'rib, nondominant oyoqni kamroq ishlatadilar. Bu holat, futbolchilarning o'yin samaradorligini pasaytiradi, chunki o'yin davomida faqat bir oyoqdan foydalanish ularning texnik ko'nikmalarini cheklaydi. Bu muammo o'yinchilarning ko'p qirrali futbolchilar sifatida rivojlanishiga to'sqinlik qiladi[11].

Maqolada keltirilgan tadqiqotlar va tahlillar shuni ko'rsatadiki, nondominant oyoqni rivojlantirishga yo'naltirilgan maxsus mashqlar futbolchilarning texnik ko'rsatkichlarini sezilarli darajada yaxshilaydi. Dribling, pas berish va zarba berishdagi ko'rsatkichlarning yaxshilanishi, nondominant oyoqni rivojlantirish orqali futbolchilarning o'yin samaradorligini oshiradi[12]. Bunday mashqlar futbolchilarning ikkala oyoqdan ham samarali foydalanishlariga imkon yaratadi, bu esa o'yin davomida yanada muvaffaqiyatli bo'lishlariga yordam beradi.

Ko'p qirrali futbolchilar tarbiyalash: Futbolchilarning ikkala oyoq bilan ishlash imkoniyatlari ularni raqobatbardosh va ko'p qirrali futbolchilarga aylantiradi. Bu esa o'yin davomida ularning harakatlanish va qaror qabul qilish qobiliyatlarini oshiradi.

O'yin samaradorligini oshirish: Nondominant oyoqni rivojlantirish orqali futbolchilar o'zlarining o'yin samaradorligini sezilarli darajada oshirishi mumkin. Bunday futbolchilar o'zlarining barcha imkoniyatlarini ochishlari, shu jumladan to'pni boshqarish, zarba berish va pas berishda yanada samarali bo'lishlari mumkin[13].

#### **Umumiy xulosa:**

Shu bilan birga, nondominant oyoqni rivojlantirishga yo'naltirilgan mashqlarni dasturga kiritish yosh futbolchilarning o'yin ko'rsatkichlarini sezilarli darajada yaxshilaydi. Bu futbolchilarning umumiy texnik mahoratini oshirib, raqobatbardoshlikni ta'minlaydi. Nondominant oyoq bilan ishlashni mustahkamlash orqali futbolchilar o'zlarining texnik va taktika ko'nikmalarini rivojlantiradilar, shuningdek, ular o'z o'yinida yangi imkoniyatlar yaratadilar. Bunday yondashuv nafaqat yosh futbolchilarning o'yin samaradorligini oshiradi, balki ularni ko'p qirrali va raqobatbardosh o'yinchilarga aylantiradi, bu esa o'z navbatida futbolning umumiy sifatini yaxshilaydi. Shu sababli, yosh futbolchilarning funksional assimetriyasini hisobga olib, to'pni boshqarish texnikasini o'rgatishda nondominant oyoqni rivojlantirishning ahamiyati katta. Buning natijasida futbolchilarning umumiy o'yin tajribasi va samaradorligi oshadi.

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## **Relevance and importance of effective techniques of teaching vocabulary in different age groups**

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**Abstract :** This article explains the reasons why language learning is important and relevant. It also provides information about the most effective methods for language learning. It also provides quotes from several scholars` research on vocabulary learning. It also discusses the role and relevance of vocabulary learning in establishing diplomatic relations, studying national values, and exchanging ideas.

**Key words:** Vocabulary, communication, Increases academic and professional success, Visuals and Reality.

**Introduction:** Nowadays, learning a foreign language is one of the most important topics. Especially in Uzbekistan, the importance of learning a foreign language is becoming much higher than before. A number of English language experts are implementing many methods and recommendations to learn English easily and quickly. . In addition to its lexical units, language grammar, quick and easy learning methodology, the dictionary also plays an important role in learning a foreign language. I can quote the following sentence as a proof of my opinion. "If you spend most of your time studying grammar, your English will not improve very much. You will see the most improvement, if you learn more words and expressions. You can say very little with grammar, but you can say almost anything with words." According to Richards and Renandya (2002: 255) stated that vocabulary is core component of Language proficiency and provides much of the basic for how well learners speak, listen, and write. Without an extensive vocabulary, learners often achieve less than their potential and may be Discouraged from making used of language learning opportunities around them such as listening to the Radio, listening native speakers, using the language in different contexts, reading or watching Television. Vocabulary is part of all those frameworks, and yet it often does not get enough attention. Wanzek (2014) found that only 8% of reading instruction focused on vocabulary, and that it was rarely targeted during small group interventions. Wanzek et al. (2023)

The reasons why learning vocabulary is important and relevant are as follows:

Improves communication skills.

If you have a large vocabulary, you can easily convey your thoughts clearly and beautifully. In addition to speaking or writing, a wide vocabulary allows people to

convey their ideas clearly, concisely and delicately and to express their feelings delicately.

Without a strong vocabulary, people may find it difficult to express their thoughts correctly. As a result, this situation leads to misunderstanding or frustration.

**Improves reading and comprehension skills**

A student is reading a book in a foreign language but he does not understand the meaning and content of the book, as a result, the reader becomes bored and loses interest in reading the book. The opposite would be the case if you knew the vocabulary words in the book you are reading. Not only does it help you understand the nuances and deeper meanings between words, but it also helps you understand the nuances and deeper meanings behind words.

**Increases academic and professional success**

A rich vocabulary is often associated with academic excellence. Students who strive to expand their vocabulary are better prepared for standardized tests like the GRE or IELTS, where vocabulary knowledge is often assessed.

**Helps with cognitive development**

Learning vocabulary not only increases vocabulary but also improves cognitive abilities. Studies show that memorizing vocabulary also improves memory. By memorizing words, the brain practices storing and recalling information, thereby improving overall cognitive function.

In addition, memorizing vocabulary develops creativity. The more words you know, the more options you have when trying to express your thoughts. This flexibility encourages creative thinking and problem solving, as people can use a wider range of language tools to express their thoughts

**Increases cultural and linguistic awareness**

Vocabulary memorization plays an important role in increasing linguistic and cultural awareness. Many words have historical, social, and cultural significance, and understanding these words in a second language helps people appreciate the nuances of different cultures and worldviews. For example, learning about certain customs, social values, or traditions can increase empathy between cultures. It also provides opportunities for mutual understanding in literature, diplomatic meetings, or official agreements, and in the exchange of ideas.

**Long-term benefits for memory and learning**

Vocabulary memorization has long-term benefits beyond language skills. The process of committing words to memory engages the brain in active learning, strengthening the neural connections that contribute to the maintenance of general memory. By regularly

memorizing new vocabulary, people also improve their ability to retain other types of information, which contributes to lifelong learning and adaptation.

### **Research Questions**

1. How to teach vocabulary to children in a fun and memorable way?
2. How important and relevant are these methods in vocabulary learning?

### **Methods and Materials**

**Visuals and Reality:** One of the most convenient ways to teach vocabulary is to show the word being studied if it is a noun. Concrete words (mostly nouns) can usually be conveyed through pictures or realia (real objects). For example, a word like chair (as a noun) is quite easy to teach, by pointing to a chair or by showing a picture. Likewise, related words such as stool, armchair, sofa, deckchair, etc. Can be taught in a similar way and the distinction between each made relatively clear. (Adrian Tennant). Even abstract words can often be conveyed through visual aids. For example, the word love can be explained through a picture of a mother and her child hugging. Visual and reality are limited by specific words. Because of this, many abstract nouns, some verbs, adverbs, and adjectives can be quite ineffective. However, these three areas are justified in anecdote and mimicry. For example, you can learn words in an interesting way by explaining words to students through actions. Another way to introduce vocabulary is to tell an anecdote that includes new words. Students also learn new words by hearing the same word over and over again. Even abstract words can often be conveyed through visual aids. For example, the word love can be explained through a picture of a mother and her child hugging. Visual and reality are limited by specific words. Because of this, many abstract nouns, some verbs, adverbs, and adjectives can be quite ineffective. However, these three areas are justified in anecdote and mimicry. For example, you can learn words in an interesting way by explaining words to students through actions. Another way to introduce vocabulary is to tell an anecdote that includes new words. Students also learn new words by hearing the same word over and over again.

First of all, a foreign language learner should be able to skillfully use the art of keeping a dictionary. Most people's vocabulary is sloppy, careless, and boring. Of course, a dictionary in such a state quickly makes the learner bored and tired, besides, it can have a negative effect on the student's memory. Some have a dictionary written only in blue ink. Such a situation tires the student's brain and leads to inattention and indifference. In addition, the student's creativity decreases. Get used to writing the words in the notebook in different colors: black, red, blue and green. Also, try to draw a picture before the word. The important thing is not that the picture looks beautiful, but that it matches the word. Research shows that memorizing by drawing pictures before words

increases the likelihood of recall. Make sentences using the words you are learning as much as possible. This is not only an effective method, but it does not cause any difficulty in using it later. “As the wise say, ‘Learning another language is not only learning other words, but also learning to think differently about things.’” The ability to quickly and easily master these concepts depends in every respect on how well we can apply the secrets of word memorization in practice.” Xabardar.uz.

### **Conclusion**

In the era of rapid technological development, language learning and vocabulary memorization remain one of the important and relevant topics. Vocabulary memorization is indispensable for us to have many opportunities in our lives, because it is also very necessary for academic success, personal development, professional success, and the use of developing information technologies. Expanding vocabulary will not only be beneficial for work, classes, and other needs, but also for personal needs, especially when traveling. This is important for you to communicate with others in foreign countries, but also to obtain the information you need. Therefore, vocabulary memorization is not just a simple exercise in memorization, but it is an important tool for achieving success in almost all aspects of life. When we increase our vocabulary, we open the door to a better future and success for ourselves.

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**BOSHLANG'ICH TA'LIM O'QITUVCHILARIDA PEDAGOGIK  
SALOHIYATINI RIVOJLANTIRISH VA YOSHLARGA TA'LIM BERISH  
SALOHIYATINI OSHIRISH**

**Qodirova Dilafuz Israilovna**

Termiz shahri yapon tiliga ixtisoslashgan 7-ummumiy o'rta ta'lim boshlang'ich sinf  
o'qituvchisi

**ANNOTATSIYA:** Ushbu maqolada boshlang'ich sinf o'qituvchilarining pedagogik salohiyatini rivojlantirishni ko'zda tutadi. Maqolada boshlang'ich sinf o'qituvchilarining kompetensiyalarini rivojlantirishda ijodkorlikning ahamiyati o'rganiladi va o'qituvchilar o'z o'quvchilarida ijodkorlikni rivojlantirish uchun foydalanishi mumkin bo'lgan strategiyalarga urg'u beradi. Maqolaning yakuni bo'yicha o'qituvchilar o'z o'quvchilarida ijodkorlikni rivojlantirishga ko'proq yordam berish uchun o'zlarining ijodiy qobiliyatlarini rivojlantirishlari zarurligini ta'kidlaydilar.

**KALIT SO'ZLAR:** stress, pedagogik qobiliyyat, ilm-ma'rifat, tarbiya, pedagogika tarixi, nogironlar uchun pedagogik ta'lim va tarbiya, jamoaviy ishlash qobiliyyat, yangi pedagogik usullarni o'zlashtirish, zamonaviy texnologik ta'lim.

**KIRISH:** Pedagogika nima? U nima bilan shug'ullanadi? Nimalarni tadqiq qiladi, degan savollar pedagogika fanini o'rganishga kirishgan odamning aqlini band etadi. Pedagogikaga oid darsliklarda, qomuslarda pedagogikaning bahs tushunchasi turlicha, ayrim hollarda bir-biridan farqlanadigan darajada talqin qilinadi. Masalan, pedagogika - tarbiya haqidagi fan; pedagogika - o'sib kelayotgan yosh avlodni tarbiyalash haqidagi fan; pedagogika - umuman insonni tarbiyalash haqidagi fan va hokazo. Bu ta'riflardan voz kechmagan holda ta'lim-tarbiya muassasalarida shunga mutasaddi shaxslar tomonidan amalga oshiriladigan tarbiyaviy faoliyatni pedagogikaning bahsi deb qabul qilish maqsadga muvofiqdir. Pedagogika tarbiya haqidagi fan sifatida tarbiyaning mohiyatini tushunishni, uning qonuniyatlarini ochib berishni va shu orqali inson manfaatlari uchun tarbiya jarayoniga ta'sir etishni nazarda tutadi. Fan va texnikaning tez sur'atlar bilan rivojlanishi, turli y o'nalishlarda bilim hajm ining o'sib borishi fanning tabaqalanib, turli tarmoqlarga bo'linishiga sabab botmoqda. Yaqin o'tmishda falsafadan ajralib chiqqan pedagogika fanida ham ko'pgina tarmoqlarga bo'linish jarayoni ko'zga yaqqol tashlanadi. Ayrim tarmoqlar esa mustaqil fan sifatida shakllanadi. Masalan, maktab pedagogikasi, maktabgacha tarbiya pedagogikasi. Ayrimlari esa fan sifatida endi shakllanib kelmoqda. Kattalar pedagogikasi, oliy maktab pedagogikasi shular jumlasidandir. Hozirgi zamon pedagogikasi ko'p tarmoqli

fan bo'lib, avvalo tarbiya ijtimoiy hodisa ekanligi jihatidan pedagogika tarixi bilan bog'lanadi. Pedagogikaning ko'zi o'ziga aqli zaif, qulog'i kar - jism oniy kamchiliklarga ega bo'lgan bolalarni tarbiyalash va ularni hayotga tayyorlash bilan shug'ullanadigan yana bir tarmog'i - maxsus pedagogika (surdopedagogika, tiflopedagogika, oligofreno-pedagogika) defektologiya bilan chambarchas bog'liqdir. Pedagogika fani tarmoqlariga predmetlarni o'qitishning qonuniyatlarini o'rganuvchi fan - metodika ham kiradi. Shu bilan birga, pedagogika fani boshqa fanlardan ajralgan holda rivojlana olmaydi. Pedagogikaning tarbiya sohasidagi obyekti o'sib kelayotgan yosh avlod bo'lganligi uchun pedagogika insonni o'rganuvchi fanlar bilan bog'liqdir. Inson biologik evolutsiyaning mahsuli sifatida biologiya fanlarining o'rganadigan obyekti hisoblanadi. Shuning uchun bu fanlar pedagoglar o'rganishi lozim bo'lgan fanlar qatorida o'quv rejalariga kiritilgan. Pedagogika fanining metodologik asosini falsafa tashkil etadi. Chunki tarbiyaning maqsadi ilmiy dunyoqarashni shakllantirish; jamoa va shaxs muammolari va shu kabilar ikki fanni birlashtiradi. Iqtisodiy va, xususan, uning bir bo'lak bo'lgan xalq ta'limi iqtisodiy pedagogika bilan bog'lanib ketadi. Chunki iqtisodchilarning olib borgan tadqiqotlari natijasiga ko'ra, ishlab chiqarishning yuksak samaradorligi umumiy ta'limning yuqori darajada rivojlanganligiga bog'liq ekan. O'QITUVCHI PEDAGOGIK FAOLIYATIDAGI PSIXOLOGIK TO'SIQLAR Insonda qachonki u o'z g'oyalarini amalga oshirsa, o'z qobiliyatlarini ishlatsa va shu odam uchun o'z gacha subyektiv mazmunga ega bo'lgan, o'z ishlariga va o'z qadriyatlarining tizimiga qarshi chiqishga majburlanmaganda hayotdan to'liq qoniqish hissi paydo bo'ladi. Bu tizimning ortiqcha inersiyaligi, ishonchlarini psixik mustahkamligi deb ko'rsatiladi. Boshqa tarafdin, qadriyatlar tizimining harakatchanligi, o'zgaruvchanligi qabul qilingan qonunlarning qadrsizlanishida, har xil xatolarga yo'l qo'yishda aks etadi. Insonning tashqi va ichki muhitidan chiquvchi ma'lumotlarning hammasi qadriyatlar va to'siqlar tizimi tomonidan kuzatiladi. Psixologiyada psixologik to'siqlar odamga ma'lum bir harakatni muvaffaqiyatli bajarishga xalaqit qiluvchi ichki to'siqlar (istamaslik, qo'rquv, o'ziga ishonmaslik va hokozo) deb tushuniladi. Psixologik qarshiliklar yig'indisini himoyalash uchun ishlatib, tashqi muhitning turli xil akslarini yaratamiz. Har bir odam tashqi axborotlar yig'indisidan uning ruhiy hayoti bilan hech qanday qarshi chiquvchilarni kiritmay, o'zgartiriladigan ma'lumotni tanlaydi. Lekin dunyo haqidagi bu tasavurning saqlanishi anchagina fikrlash ijodiy jarayoniga to'siq bo'la oladi. Shuning uchun kirib keluvchi yangi ma'lumotlarni buzuvchi himoyalashning ta'siridan ishonchni ozod qilish degan masala kelib chiqadi. Qadimdan yangi va noma'lum hodisalar odamlarda xavotir hamda qo'rquvtug'dirgan. Demak, salbiy jinslarning paydo bo'lishi bilan individual va jamlangan onglarning stereotip bo'lishini hayot tarzi, insonparvarning

qiziqishi va odatlariga qarashli bo'lgan innovatsiyalar, ularda ko'ngilsiz taassurotlarni paydo qilishi mumkin. Bu hoi hayotiy ehtiyojlarining xavfsizlik:, himoyalanish, o'zini hayotda topish bilan bog'liq. E.Yermolayeva tomonidan innovatsiyada quyidagilar ajratiladi: a) juda tez kiritiladigan innovatsiyalar; b) juda ko'p kiritiladigan innovatsiyalar (doimiy); d) ko'p hajmli (tizimli) innovatsiyalar; e) alternativsiz innovatsiyalar. 148 Psixologik qarshiliklarning shunday transformatsiyasi yangilik kiritishning turli bosqichlarida har bir aniq holatlarda (obyektiv va subyektiv) to'siqlar determinantini o'rganish, uni turli usullar bilan boshqarishning yo'llarini ishlab chiqish va tadqiq etishni talab etadi. M.V.Kroz uning ko'rinishini ijtimoiy o'rgatishi, aniqrog'i, ushbu o'rgatishningnegativqutbi debhisoblaydi. Shunday yo'nalishmuammoning chegarasini kengaytirishga yordam beradi hamda psixologik to'siqlarda ham salbiy, ham ijobiy qutblarida diqqatni o'rnatadi. Himoyalanishning barcha turlari umumiy xususiyati - ularni anglay olmaslik, shuning uchun himoya qiluvchi mexanizmlar ishining faqat tashqi ko'rinishlarini kuzatsa bo'ladi. Odatiy xulq zaiflashadi: qo'rquv, o'ziga ishonmaslik, xavotirlanishlar paydo bo'lishi mumkin. Yoqimsiz ma'lumotni eshitib, inson unga har xil munosabatda bo'lishi mumkin. Tezda uning ahamiyatini kichraytirish (unga istalmas edi) uni bajarilishiga imkoniyat yo'qligini bilib o'z xohishlarining darajasini pasaytirish, uning muvaffaqiyatsizligi omillariga diqqat qilmaslikka urinadi. Psixologik himoyaning yaqin o'rganilgan ko'rinishlari maxsus nomlarga ega bo'ldi: inkor etish, susayish, ratsionaliatsiya, chiqarib qo'yish, proyeksiya, indentafikatsiya, begona bo'Mish, o'rin almashish va boshqalar. Pedagogik jasorat o'z xulqining o'zgarishi haqida yechimni qabul qilishida eng muhim onlardan biri bo'ladi. Shu paytda kuch, vositalar, noma'lum munosabatda yutuq munosabati qo'rquv va yangilanish bilan qiziqishlarning aralashmasidan yaratiladi. quyidagilardan iborat: 1. Bizda bu hoi bor. Taklif qilinadigan yangilanish bilan o'xshash belgilariga bir misol keltiriladi. Muxollifkar bu holatda farqlarning mazmunini va o'xshashligini inobatga olishi lozim. Ikki taraf bahs san'atiga qarab ish tamomlashga imkoniyat bor. 2. «Bu narsa bizda chiqmaydi». Quyidagi yangilanishni imkoniyatsiz qiluvchi obyektiv sharoitlari, xususiyatlari sanab chiqiladi, ularning hammasi taniqli bo'lmaydilar: agar u «o'ziniki» bo'lsa, tashqi tartibining tushuntirishlari ko'p, agar ichida bo'lsa, joydagi xossasiga e'tibor beriladi («bizda mioddii asos yo'q»). 3. «Bu narsa bizning asosiy muammolarimizni yechmaydi» - qisman yechimlarining tarafdosh fikri. Shu vaqtda innovatsiya haqiqiy rivojlanishning uncha mard va aktiv bo'lmagan o'tkazuvchining xossalariga ega bo'ladi. Agar bosh va ikkinchi darajalikning - interpretatsiya ko'rib chiqiladigan bo'lsa, olib qo'yishining imkoni doimo kafolatlanadi. 4. «Bunisi qayta ishlanishni talab qiladi». Yangilanishda uning haqiqiy kamchiliklari, chetlanishlar, ishlay olinmagan elementlar chiqib turadi, chunki har qaysi loyiha ish rejasi ko'rib

chiqishga muhtoj. Lekin shunisi bilan yangilashni «tayyor emas», «oxirigacha o‘ylab olinmagan» va agarda ishlatishga juda kerakli xossasiga ega bo‘ladi. 5. «Bu yerda hammasi ham bir xil bo‘la olmaydi» - ayrim detallarning kesib olishga qarorgohni, shuning uchun yangilashni o‘zining pedagogik potentsiali bo‘yicha «begunoh» bo‘ladi, «o‘rgatiladi» yoki bu sababdan ma‘nosiz bo‘lib qoladi yoki seziladigan taassurotlar bo‘lmaydi. Ilim va ko‘nikmalarni uncha bilmaydi, deb o‘zidan qo‘shib yozadilar. O‘qituvchi pedagog faoliyatni olib borishga xalaqit beradi. Psixologik to‘siqlar, «komplekslar»ni yaxshi o‘zlashtirib, ulardan kechishi zarurdir. Xulqning va ichki dunyosining standartlashtirishi pedagogning faoliyatida yo‘l-yo‘riq qonunlari juda katta ahamiyatga egaligi bilan kuzatiladi. Ongda pedagogik faoliyatining shaxssiz tayyor namunalari ko‘payib boradi. Biroq jamiyatning rivojlanishi o‘qituvchidan pedagogik xulqni, ya‘ni aktiv va tizimli ijodni uning pedagogik faoliyatida talab qiladi. O‘qituvchining pedagogik faoliyatini olib borishga xalaqit beradigan psixologik to‘siqlarni umumlashtirib yangilik kiritishlarga o‘qituvchilarning ko‘proq qarshilik bildirish sabablarini ta‘kidlab o‘tish zarur. 1. O‘zgarishning maqsadi o‘qituvchilarga tushuntirilmagan yashirin gapning ikki ma‘nosi xavotir va noma‘lumlikni keltiradi. Noma‘lumdan qo‘rquvi har qaysi yangi usulga o‘qituvchilarni yo‘llashi mumkin. 2. O‘qituvchilar yangilikni kiritishda, rejalashuvda va ishlab chiqarishda qatnashmaganlar. 3. Jamoa an‘analarini diqqatga olmaslik o‘z ishining odatiy usuli. 4. Yangi usullarga subyektiv munosabati va qo‘rquv, status, yo‘qotish hisslari. 5. Ish hajmining ko‘payishi rahbar o‘qituvchilar faoliyatida, o‘zgarishlarni rejalashtirmasa, shunda qo‘rqish paydo bo‘ladi. 6. Yangilik kirituvchi initsiatori (g‘oyali odam) hurmat va ishonchga egabo‘lmasa. Afsus, ko‘pincha o‘qituvchilar loyihaga emas, uning muallifiga qaraydi. Agar bu insonning hurmati kichik bo‘lsa, pedagog uning qadrliligiga qaramay, bu odamga ishonchsizligi uning g‘oyasiga o‘tkaziladi. O‘qituvchi ijodining muammolarini shaxsiyatning axloqiy munosabatiga qarab mulohaza qilish mumkin. Qancha odamdan foydali g‘oyalarni topsa, shunda uning savobiy kuchiga qaratilgan yoki egoistik hislar uni boshqaradi deb uni javobgar deb qo‘yadi. Agar ijodiy aktivlik asossiz va absolut qadriyatlarga e‘tiborini qaratmasa, demak, bu aktivlik juda xavfli. Yosh o‘qituvchining bilim berish va kasbiy faoliyatida ijodiy rivojlanishi uchun ko‘p variantli yechimlarga olib boruvchi mashqlarni topmaganlar. Boshlang‘ich sinf o‘qituvchisi sifatida shaxsiy va professional jihatdan o‘zaro uyg‘unlikni ta‘minlash, ta‘lim jarayonida bolalarga to‘liq va samarali yondoshuvni taqdim etishda muhim rol o‘ynaydi. O‘qituvchining kasbiy identifikatsiyasi uning kasbiy qoniqishi, o‘ziga bo‘lgan ishonchi va pedagogik samaradorligiga bevosita ta‘sir qiladi. O‘qituvchilarning shaxsiyati, psixologik holati va pedagogik malakalari birgalikda professional identifikatsiyani mustahkamlashga

xizmat qiladi. Bu omillar – o‘zaro aloqalarni boshqarish, stressni kamaytirish, dars jarayonida samarali motivatsiya va o‘zo‘zini rivojlantirish – o‘qituvchining o‘z ishiga bo‘lgan yondoshuvini ijobiy tarzda shakllantiradi. Kasbiy identifikatsiyani rivojlantirish orqali o‘qituvchilar nafaqat o‘zlarining shaxsiy professional o‘shiga erishadi, balki ularning dars berish uslubi va metodikasi ham zamonaviy ta‘lim talablariga moslashadi. Natijada, talabalarning bilim olish jarayoni va ijtimoiy-ma‘naviy rivojlanishi ham yuqori darajaga ko‘tariladi. Bugungi kunda ta‘lim tizimi tezkor o‘zgarishlar va innovatsiyalar davrida faol ishtirok etishni talab qiladi. O‘qituvchilarning kasbiy identifikatsiyasini mustahkamlash ularni yangi pedagogik texnologiyalar va metodlarga ochiq, o‘zgarishlarga tayyor shaxslar sifatida shakllantirishga yordam beradi. Boshlang‘ich sinf o‘qituvchilari bolalarning birinchi ta‘lim olish bosqichida ularning dunyoqarashi, axloqiy-ijtimoiy qadriyatlarini shakllantirishda asosiy ro‘l o‘ynaydi. Shuning uchun, ularning kasbiy identifikatsiyasi darajasi jamiyatning kelajak avlodini tarbiyalash va madaniy rivojlanishida katta ahamiyat kasb etadi. Ushbu omillarni chuqur o‘rganish va qo‘llash orqali ta‘lim tizimida sifatli o‘zgarishlarga erishish mumkin bo‘ladi. Shuningdek, o‘qituvchilarning shaxsiy va professional rivojlanishi, dars berish jarayonining innovatsion yondoshuvlar bilan boyitilishi umumiy ta‘lim tizimining yanada mustahkamlanishi ta‘minlanadi. Boshlang‘ich sinf o‘qituvchilarining kasbiy identifikatsiyasini rivojlantirishga ta‘sir etuvchi psixologik omillar va shaxsiy o‘shish dinamikasi ushbu jarayonni tezlashtirib, yuqori natijadorlikni kafolatlaydi. Shundan kelib chiqib, kasbiy identifikatsiyaning rivojlanishiga ta‘sir etuvchi omillarni ko‘rib chiqmiz: 1. Shaxsiy o‘zlik va o‘z-o‘zini anglash – o‘z qobiliyatlarini real baholash va tan olish, shaxsiy kuchli tomonlar va zaif tomonlarini aniqlash orqali o‘z ustida ishlash, o‘qituvchining kasbiy identifikatsiyasini mustahkamlashga xizmat qiladi. O‘z hissiyotlari, intilishlari va ehtiyojlarini aniqlash psixologik o‘shishni qo‘llab-quvvatlaydi va o‘zgarishlarga moslashuvchanlikni oshiradi. 2. Emotsional intellekt va boshqaruv – emotsional intellekt darajasi yuqori bo‘lgan o‘qituvchilar stressni boshqarish, murakkab vaziyatlarda tinchlikni saqlash va hamkasblar bilan samarali muloqot qilish imkoniyatiga ega. O‘qituvchilar o‘z o‘qituvchilarining hissiy holatini anglab, ularga mos yondashuvlarni tanlashi hamda sinf ichidagi muhitni ijobiy tomonga o‘zgartirishda muhim rol o‘ynaydi. 3. Motivatsiya va ichki istaklar – o‘z ishiga bo‘lgan qiziqish, mas‘uliyat hissi va professional o‘shishga intilish, o‘qituvchilarning o‘z kasbiga sodiqligini kuchaytiradi. O‘z muvaffaqiyatlarini va kichik yutuqlarini qadrlash, shaxsiy va kasbiy rivojlanish uchun qo‘shimcha energiya manbai bo‘ladi.

**XULOSA:** Har bir pedagog o‘qituvchining o‘z dars o‘tish metodi mavjud lekin mamlakatimizdagi butun pedagog hodimlarni bir hil ta‘lim dasturi ostida birlashtirish

shart. Bundan tashqari padagoglar ham siz va biz kabi insonlardir ular ham ma'lum vaqtdan so'ng charchaydilar xo'sh ular faqat jismoniy jihatdan charchaydimi? Yoki ruhiy ya'ni psixologik charchaydimi pedagoglar ham har ikkala yo'l bilan charchaydilar lekin ko'proq psixologikdir. Pedagoglarga doimiy motivatsiya va rag'batlantirib turish zarur ana shunda ular o'z ishlariga yanada yaxshiroq bel bog'laydilar. Ularga oyda ikki marta psixologik kurslarga qatnashishi ham o'zlari ham o'quvchilar uchun yaxshi bo'ladi. Qolaversa qog'ozbozlik bilan ularning vaqtini olmaslik kerak chunki ular bitta sinfda esa 30 ta o'quvchi har dars yangi g'oyalari bilan kelishi va yangi g'oyalarni o'quvchilar bilan bo'lishi shart va mana shundan keyin o'quvchilarning dunyo qarashi kengayadi va kreativ fikrlay boshlaydi.

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- 3- BOSHLANG'ICH TA'LIMDA PEDAGOGIKA, INNOVATSIYA, INTEGRATSIYA O'quv qo'llanma Muharrirlar: K. Matnazarova, M. Yo'ldosheva Badiiy muharrir Sh.Mirfayozov Texnik muharrir T.Smirnova Sahifalovchi A.Sulaymonov.

## **GIPERTONIYA KASALLIGIDA SUYUQLIK ALMASHINUVI VA CHAP QORINCHANING SISTOLIK VA DIASTOLIK HOLATI**

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### **Kirish**

Gipertoniya kasalligi yurak-qon tomir tizimining eng keng tarqalgan surunkali kasalliklaridan biri bo'lib, u yurak tuzilmasi va funksiyasida muhim o'zgarishlarga olib keladi. Uzoq davom etgan arterial gipertenziya chap qorinchada gemodinamik yuklamani oshirib, u orqali sistolik va diastolik disfunktsiyaning rivojlanishiga sabab bo'ladi. Bundan tashqari, organizmdagi suyuqlik almashinuvi buzilishi gipertoniyaning klinik kechishiga bevosita ta'sir ko'rsatadi.

### **Adabiyotlar Sharxi**

Gipertoniyaning yurak funksiyasiga ta'siri bo'yicha bir qator tadqiqotlar o'tkazilgan. Masalan, de Simone va boshqalar (1997) gipertoniya da chap qorinchada uzunlamasına va aylana qisqarishning ejection fraksiyasiga bog'liqligini o'rganishgan. Ularning tadqiqotlari shuni ko'rsatdiki, gipertoniya da chap qorinchada uzunlamas va aylana qisqarishning kamayishi ejection fraksiyasiga bog'liq bo'lishi mumkin.

Bundan tashqari, Aurigemma va boshqalar (1995) gipertoniya da chap qorinchada geometriya o'zgarishlari ejection fraksiyasiga ta'sir qilishini aniqlashgan. Ularning tadqiqotlari shuni ko'rsatdiki, gipertoniya da chap qorinchada geometriya o'zgarishlari ejection fraksiyasiga ta'sir qilishini aniqlashgan.

### **Tadqiqot maqsadi**

Arterial gipertoniya bilan og'rikan bemorlarda suyuqlik almashinuvining buzilishi va chap qorinchaning sistolik hamda diastolik faoliyatidagi o'zgarishlarni aniqlash va ularning o'zaro bog'liqligini baholash.

Tadqiqotga arterial gipertoniya tashxisi qo'yilgan 40 nafar bemor jalb qilindi. Bemorlar elektrokardiyografiya (EKG), exokardiyografiya (ExoKG), va laborator tekshiruvlar asosida baholandi. Yurakning sistolik va diastolik funksiyasi ko'rsatkichlari hamda suyuqlik balansi — qon zardobidagi natriy, kaliy, umumiy suyuqlik hajmi va diurez ko'rsatkichlari tahlil qilindi.

### **Tadqiqot Natijalari**

Tadqiqot natijalari shuni ko'rsatdiki, gipertoniya da suyuqlik almashinuvi va chap qorinchadagi sistolik va diastolik funksiyalar o'rtasida o'zaro bog'liqlik mavjud. Suyuqlik balansining buzilishi chap qorinchadagi sistolik va diastolik disfunktsiyalarni kuchaytiradi. Boshqa tomondan, suyuqlikni kamaytirish (diuretiklar yordamida) chap qorinchadagi sistolik va diastolik funksiyalarni yaxshilaydi.

### **Xulosa**

Gipertoniya kasalligida yurakning chap qorincha funksiyasida sezilarli o'zgarishlar, jumladan sistolik kuchsizlik va diastolik relaksatsiya buzilishi rivojlanadi. Shu bilan birga, suyuqlik almashinuvi muvozanatining buzilishi yurak faoliyatiga qo'shimcha yuklama keltirib chiqaradi. Bu holatlarni erta aniqlash va kompleks baholash, gipertoniyani samarali davolash va yurak yetishmovchiligining oldini olishda muhim ahamiyatga ega.

## **THE REVIVAL OF FOLKLORE ELEMENTS IN XX CENTURY UZBEK LITERATURE**

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**Annotation.** This article examines the revival of folklore elements in Uzbek literature of the 20th century, with a particular focus on how traditional oral forms were artistically reimagined in modern literary texts. The study analyzes how writers utilized folklore such as myths, epics, legends, proverbs, and symbols to preserve national identity, convey cultural memory, and respond to social-political changes during the Soviet and post-Soviet eras. Through close textual analysis of works by Abdulla Qodiriy, Oybek, Gʻafur Gʻulom, Oʻtkir Hoshimov, and Erkin Aʻzam, the article demonstrates how folklore motifs were adapted to modern themes and genres. It also explores the stylistic and ideological significance of folkloric references in developing narrative voice, national consciousness, and moral discourse. Special attention is paid to the dual function of folklore as both a literary device and a cultural strategy to maintain continuity amidst rapid modernization and political suppression. The findings suggest that folklorization of literature played a crucial role in shaping the aesthetics and identity of 20th-century Uzbek prose.

**Keywords:** folklore, Uzbek literature, identity, narrative, symbolism, tradition, oral heritage, modern prose.

**Introduction.** The twentieth century marked a pivotal era in the evolution of Uzbek literature, characterized by a dynamic interplay between tradition and innovation. Amidst political upheavals, cultural shifts, and ideological transformations, Uzbek writers increasingly turned to folklore as a source of creative inspiration, national identity, and spiritual resilience. The revival of folklore elements during this period was not merely a nostalgic return to the past, but rather a conscious aesthetic and ideological strategy to reconnect with the cultural roots of the Uzbek people and to preserve their historical consciousness through literature. Folklore, encompassing oral

narratives, epic tales, proverbs, songs, rituals, and mythologies, had always been a vital part of Uzbek cultural heritage<sup>1</sup>.

However, its integration into modern literary forms during the Soviet era took on new functions. Writers such as Abdulla Qodiriy, Oybek, Gʻafur Gʻulom, and later, Oʻtkir Hoshimov and Erkin Aʼzam, skillfully employed folkloric motifs, symbols, and linguistic patterns to enrich their works with deeper national color, allegorical meaning, and ethical significance. In doing so, they often navigated complex ideological terrains, subtly critiquing sociopolitical realities while foregrounding timeless human values expressed in traditional narratives. This revival of folklore in Uzbek literature served several key purposes. First, it allowed writers to encode resistance and social commentary in a veiled yet resonant manner, particularly under repressive censorship regimes. Second, it functioned as a cultural bridge between generations, transmitting moral, philosophical, and communal wisdom through accessible and emotionally powerful symbols. Third, it reinforced the authenticity and distinctiveness of Uzbek literature in the broader Soviet and post-Soviet literary landscapes.

Moreover, the folklorization of literary discourse also gave rise to new hybrid genres and stylistic innovations, blending epic storytelling with psychological realism, lyrical introspection with mythic structure. The presence of folklore in the narrative voice, character archetypes, and symbolic imagery highlighted a return to indigenous modes of storytelling while simultaneously responding to modern themes such as alienation, identity crisis, and the struggle for self-expression. This article explores the aesthetic, cultural, and ideological dimensions of the folklore revival in XX century Uzbek literature<sup>2</sup>. It examines how key authors appropriated and transformed folklore to craft a unique literary language that resonates with the collective memory of a nation and contributes to the continuity of its cultural tradition. The 20th century was a turbulent but transformative period for Uzbek literature. As political ideologies shifted and cultural identities were redefined under Soviet influence, Uzbek writers began to search for ways to preserve their national heritage within the frameworks of modern literary expression.

One of the most effective tools in this process was the revitalization of folklore elements<sup>3</sup>. The incorporation of folk tales, epics, mythological symbols, idioms, and proverbs into literary prose served not only as a bridge to cultural memory but also as a subtle form of cultural resistance. Folklore, as a body of orally transmitted cultural narratives and beliefs, played a critical role in shaping the aesthetics and moral

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<sup>1</sup> Toʻxtaboyev X. Oʻzbek xalq ertaklarining poetikasi. – Toshkent: Fan, 1987. – 198 b.

<sup>2</sup> Nazarov Q. Adabiyot nazariyasi. – Toshkent: Oʻzbekiston, 2001. – 384 b.

<sup>3</sup> Matjonov A. XX asr oʻzbek adabiyoti taraqqiyot bosqichlari. – Toshkent: Akademnashr, 2014. – 312 b.

worldviews of the Uzbek people for centuries. In the early Soviet period, however, folklore was viewed with suspicion by the authorities, often labeled as backward or “bourgeois nationalist.” Despite these challenges, many Uzbek writers continued to embed folklore elements into their works, albeit with careful discretion. Over time, folkloric themes and devices were reinterpreted, symbolically charged, and woven into the fabric of modern Uzbek prose. One of the pioneering figures in this regard was Abdulla Qodiriy. His historical novel *O‘tgan kunlar* (*Days Gone By*) masterfully employs folkloric structure in its character development and narrative arc. Qodiriy’s use of oral storytelling techniques repetitive dialogue structures, parable-like events, and embedded moral lessons evokes the atmosphere of traditional Uzbek storytelling. Moreover, his use of proverb-like sayings and metaphorical language reflects the cadence and wisdom of folk speech, anchoring the novel in a deeply rooted cultural worldview. Similarly, Oybek’s *Navoi* integrates elements of folk epics to portray the legendary figure of Alisher Navoi<sup>4</sup>. Oybek draws from *dastan*-style narration, using elevated language, moral dichotomies, and heroic motifs. The text mirrors not only the grandeur of epic storytelling but also promotes the cultural and intellectual pride of the Uzbek people, subtly countering Soviet narratives that sought to erase pre-Soviet cultural legacies. In mid-century works, authors like G‘afur G‘ulom revived folkloric motifs in more urban and satirical contexts. In *Shum bola* (*The Mischievous Boy*), G‘.G‘ulom integrates riddles, folk idioms, and humorous storytelling patterns to highlight the resilience of traditional culture amid modernization.

His characters often express themselves through proverbial speech and folk logic, emphasizing that folklore is not just a remnant of the past, but a living, evolving system of cultural interpretation<sup>5</sup>. The late 20th century witnessed a resurgence of folklore as a conscious literary strategy, particularly among authors seeking to explore issues of identity, alienation, and spirituality. O‘tkir Hoshimov’s novel *Ikki eshik orasi* (*Between Two Doors*) is a powerful example of how folkloric elements can enrich modern narrative with emotional depth and moral clarity. Hoshimov’s portrayal of the Uzbek mother figure a wise, patient, and spiritually strong woman is constructed through layers of folkloric symbolism and language. The use of lullabies, superstitions, and rural customs provides an intimate glimpse into the cultural psychology of the nation. Likewise, Erkin A‘zam’s works demonstrate a refined use of folklore to explore existential and philosophical questions. In *Hijron kunlari* (*Days of Separation*), folkloric metaphors and dreamlike storytelling evoke themes of memory, loss, and the

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<sup>4</sup> Mirvaliev B. *O‘zbek xalq og‘zaki ijodi*. – Toshkent: O‘zbekiston Milliy ensiklopediyasi, 2010. – 260 b.

<sup>5</sup> Ergashov R. *O‘zbek romani va xalq og‘zaki ijodi*. – Toshkent: Sharq, 2006. – 219 b.

search for meaning. A'zam frequently uses nature symbols, such as rivers, trees, and birds, drawn from folk beliefs, to represent emotional and spiritual transformation. The stylistic function of folklore in these works is multifaceted. First, it enhances the poetic quality of prose, giving rhythm and resonance to narrative structure. Second, it anchors the text in a shared cultural reality, enabling readers to recognize familiar patterns of thought and expression<sup>6</sup>. Third, it provides authors with a flexible symbolic system through which they can critique society, navigate censorship, and explore complex moral issues. Furthermore, the revival of folklore has contributed to the hybridization of literary genres. Elements from dastans (epics), masals (fables), and afsonas (legends) have been combined with modern realist, psychological, and postmodern techniques, resulting in a distinctive literary style unique to Uzbek literature. This synthesis reflects a broader cultural phenomenon: the negotiation between tradition and modernity, locality and universality. In sum, the revitalization of folklore in 20th-century Uzbek literature represents more than a stylistic choice; it is a cultural statement. Writers have used folkloric forms not only to preserve heritage but to reshape it, adapting ancestral knowledge to address the challenges of the modern world<sup>7</sup>. Through the voices of their characters, the structures of their narratives, and the symbolic textures of their language, these authors have ensured that folklore remains a vital part of Uzbekistan's literary and national identity.

**Conclusion.** The revival of folklore elements in twentieth-century Uzbek literature reflects a profound cultural and artistic response to the challenges of modernity, political change, and identity preservation. Throughout the century, Uzbek writers consistently turned to folk narratives, symbols, and stylistic devices as a means of grounding their work in national heritage while addressing contemporary themes. This process was not simply a matter of imitation or nostalgia, but a creative adaptation that gave new life to ancient traditions within the context of literary modernism.

By incorporating folklore into prose, authors such as Abdulla Qodiriy, Oybek, G'afur G'ulom, O'tkir Hoshimov, and Erkin A'zam contributed to a unique narrative style that balanced historical depth with literary innovation. Their works reveal how folklore functions as a living system—capable of transformation, reinterpretation, and symbolic richness. It helped preserve collective memory, instill cultural pride, and offer subtle critiques of dominant ideologies.

Ultimately, the resurgence of folklore in literature underscores the resilience of national identity and the enduring value of oral heritage in shaping modern literary discourse.

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<sup>6</sup> Rajabov A. Adabiyotda tarix va mifologiya. – Samarqand: SamDU nashriyoti, 2011. – 175 b.

<sup>7</sup> Shamsiyev S. Poetik tafakkur va folklor tafakkuri. – Buxoro: BDU nashriyoti, 2016. – 200 b.

This synthesis of the old and the new continues to define Uzbek literature as a space where cultural memory and creative expression converge.

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