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"A special kind of beauty exists which
is born in language, of language,
and for language."

– GASTON BACHELARD



**UZBEKISTAN STATE WORLD
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Semantic aspects of epistemic modality and the linguistic expression of reliability criterion**Turakulova Dilafruz Mamatsoli qizi**dilimturakulova1309@gmail.com

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Annotation *As modern linguistics transitions from formal and substantial stages to an anthropocentric one, systematic approaches and contemporary methodological principles emphasize the necessity to describe linguistic units like grammatical modality and develop precise theoretical conclusions regarding their linguistic nature. Specifically, modality and closely associated evaluative aspects reflect the anthropocentric features of language, portraying the complex and continually changing human worldview. This article investigates the linguistic and semantic foundations, expression features, and relevance of epistemic modality as one of the subjective types of modality. The research highlights that the epistemic type of modality remains relatively underexplored, and its semantic essence lacks unanimous interpretation, thereby enhancing the topicality and scientific significance of this issue. Epistemic modality is analyzed as a linguistic category employed by humans to evaluate the reliability or uncertainty of events and phenomena. The primary aim of this article is to examine epistemic modality through the criterion of reliability, which expresses the speaker's subjective attitudes toward statement content using semantic categories such as probability, certainty, and doubt.*

Keywords *Modality, epistemic modality, subjective modality, reliability scale, probability, doubt, uncertainty*

Семантические аспекты эпистемической модальности и языковое выражение критерия достоверности**Туракулова Дилафруз Маматсоли қизи**dilimturakulova1309@gmail.com

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Аннотация *Переход современной лингвистики от формального и субстанционального этапов к антропоцентрическому обуславливает необходимость системного подхода и применения современных методологических принципов при изучении языковых единиц, таких как грамматическая модальность, и разработке конкретных теоретических выводов об их лингвистической природе. В частности, категория модальности и тесно связанная с ней оценочность отражают антропоцентрические характеристики языка, демонстрируя сложную и динамичную картину человеческого мира. В статье рассматриваются лингвистические и семантические основы, особенности выражения и актуальность одного из субъективных типов модальности – эпистемической модальности. Исследование показывает, что эпистемический тип модальности сравнительно мало изучен, а его семантическая сущность до сих пор не получила однозначной интерпретации, что дополнительно подчеркивает*

актуальность и научную значимость темы. Эпистемическая модальность анализируется как категория, используемая человеком для оценки степени достоверности или недостоверности событий и фактов. Цель статьи – проанализировать эпистемическую модальность на основе критерия достоверности, выражающей субъективное отношение говорящего через такие семантические категории, как вероятность, уверенность и сомнение.

Ключевые слова

Модальность, эпистемическая модальность, субъективная модальность, шкала достоверности, вероятность, сомнение

Epistemik modallikning semantik jihatlar va ishonchlilik kategoriyasining lingvistik ifodalanishi**Turakulova Dilafruz Mamatsoli qizi**dilimturakulova1309@gmail.com

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Annotatsiya

Bugungi kunda zamonaviy tilshunoslik formal va substantzial bosqichlardan antropotsentrik bosqichga o'tib borar ekan, tizimli yondashuv va zamonaviy metodologik tamoyillarga asoslangan holda, ilmiy tadqiqotlarning markazida grammatik modallik kabi til birliklarini tavsiflash hamda ushbu birliklarning lisoniy tabiati haqida aniq nazariy xulosalar ishlab chiqish vazifasi turibdi. Bu esa zamonaviy ilmiy izlanishlarning asosiy yo'nalishlaridan birini tashkil etmoqda. Xususan, modallik kategoriyasi va u bilan uzviy bog'liq bo'lgan baholash xususiyati tilning antropotsentrik xususiyatlaridan bo'lib, inson olamining o'ta murakkab, doimiy o'zgaruvchan manzarasini aks ettiradi. Mazkur maqolada modallik kategoriyasining subyektiv tabiatini aks ettiruvchi turlaridan biri epistemik modallikning lingvistik va semantik asoslari, uning ifodalanish xususiyatlari hamda dolzarbligi masalalari o'rganiladi. Olib borilgan tadqiqot natijalaridan shunisi ayon bo'ldiki, modallikning aynan epistemik turi nisbatan keng o'rganilmaganligi sababli, uning semantik mohiyati xususida hali hanuz yakdil xulosaga kelinmagan. Bu esa mavzuning dolzarbligini hamda epistemik modallikning ilmiy ahamiyatini yanada oshiradi. Epistemik modallik insonning dunyoni anglash jarayonida voqea-hodisalarning ishonchli yoki ishonchsizligini baholashga xizmat qiluvchi modallik kategoriyasi sifatida tahlil qilinadi. Mazkur maqolaning maqsadi aynan epistemik modallikni so'zlovchining bayonot mazmuniga nisbatan subyektiv munosabatini ehtimollik, ishonch, shubha singari kategoriyalar orqali ifodalovchi semantik kategoriya sifatida ishonchlilik mezoni asosida tahlil etishdan iborat.

Kalit so'zlar

Modallik, epistemik modallik, subyektiv modallik, ishonchlilik shkalasi, ehtimollik, ishonchsizlik, shubha

Introduction

Modality, as a crucial component of the semantic structure of any utterance, has been

actively studied for several decades. Arising from human verbal interaction, modality constitutes one of the oldest grammatical

categories and remains a dynamic element in language development. Despite numerous comprehensive analyses and scholarly investigations dedicated to the theory of modality, issues such as the boundaries of the modality category and the classification of modal meanings remain subjects of ongoing debate.

Modality serves as a fundamental semantic category, mediating between language and external reality, thus shaping the communicative potential of speech. S. S. Vaulina emphasizes that, despite over sixty years of extensive linguistic research on the semantic scope of modality and its expressive mechanisms, modality continues to hold a central place within linguistic studies. Vaulina identifies three key dimensions essential to understanding modality as a natural language category, defining its nature, and guiding further research directions: firstly, modality is a primary linguistic category manifesting differently across various linguistic systems; secondly, its semantic content and expressive forms evolve historically; and thirdly, in European languages, it covers the core structure of speech (Vaulina, 2013).

The foundational contributions of academician V. V. Vinogradov have been particularly influential in forming a general theory of linguistic modality. Vinogradov interpreted modality as a universal linguistic category, demonstrating that it manifests uniquely in languages with different structures. He distinguished between objective modality (OM), which expresses the speaker's relationship to reality, encompassing reality/non-reality, possibility/impossibility, and necessity, and subjective modality (SM), which involves the speaker's personal beliefs, feelings, and logical reasoning processes. Objective modality typically refers to judgments based on external evidence or factual observation, independent of personal emotions or subjective experiences. For example, the statement *"The tea appears warm"* reflects an objective modality, based on

external observation rather than personal feelings. In contrast, subjective modality involves the speaker's personal perspective and internal convictions, exemplified by utterances such as *"I believe this to be true,"* where the modal verb explicitly conveys certainty from the speaker's subjective viewpoint (Beloedova, 2017).

Subjective modality is characterized by a broad semantic scope, often encompassing rational, emotional, aesthetic, ethical, quantitative, and logical evaluations, and is frequently recognized as secondary modality due to its extensive range compared to objective modality. S. O. Boymirzayeva's research within Uzbek linguistics further elaborates on the communicative-pragmatic features of modality, particularly emphasizing subjective modality's emotive, epistemic, deontological, and axiological subtypes. According to Boymirzayeva, epistemic modality involves multiple gradations of knowledge, each expressing distinct epistemic meanings. She particularly notes the co-expression of reliability (certainty) alongside possibility and necessity within epistemic modality (Boymirzayeva, 2009).

This study specifically focuses on epistemic modality, emphasizing the speaker's or writer's stance regarding the reliability of communicated information. Epistemic modality markers function linguistically as explicit indicators clarifying the truthfulness of propositions. Thus, epistemic modality encapsulates the speaker's confidence level in the accuracy of stated facts or events. In this context, modality not only conveys factual accuracy but also significantly supports communicative intentions and speaker engagement. Therefore, epistemic modality is considered here as reflecting the speaker's degree of belief or trust in the truthfulness of the information presented, reinforcing modality's essential role in effective linguistic communication.

Main part

In the process of comprehending the world, humans encounter information ranging from verifiable, objectively true facts to deeply personal, subjective experiences whose veracity is known only to the individual (Panchenko, 2010). When discussing the epistemic world of an individual, it is crucial to analyze their epistemic state, defined as a mental representation reflecting a particular aspect of reality. This cognitive model emerges from processing sensory perceptions and combines logical reasoning with emotional and imagery-based components. Each epistemic state is unique, primarily characterized by the cognitive relation the subject establishes with the information, i.e., the modality the subject assigns to the knowledge – whether it is logical or epistemic. These modalities are expressed in logic through states such as “true,” “false,” “possible,” “impossible,” “probable,” “certain,” or “uncertain”. Determining a specific modality also involves assessing the reliability of the information source (as judged by the subject), influenced by psychological and cultural factors (Yurovitskaya, 2005).

Evaluating the reliability of expressed propositions is directly linked to epistemic modality. The semantics of reliability and epistemic modality reflect the speaker's knowledge and their relationship to information from the standpoint of certainty. The theory of epistemic semantics or epistemic modality, a constituent of subjective modality, relates on one hand to certainty, definitiveness, and confidence, and on the other to uncertainty, doubt, and insecurity. Epistemic modality became a significant focus in philosophy, logic, and linguistics in the latter half of the twentieth century. It is inherently subjective and includes semantic nuances such as doubt, hesitation, confidence, determination, and hope (Samoylova, 2003).

Furthermore, epistemic modality linguistically evaluates the presence, existence, or probability of a state or event. Broadly defined, epistemic modality indicates the

speaker's degree of confidence in the proposition, which can vary from uncertainty to certainty. In academic discourse, epistemic modality functions to demonstrate the speaker's cautious stance and their level of confidence in the presented knowledge.

Several linguistic studies describe epistemic modality as a linguistic expression evaluating the likelihood of a situation's existence or truthfulness within the context of “possible worlds”. Epistemic modality, therefore, involves linguistically indicating whether a particular situation is true or false in past, present, or future contexts. Scholars such as M. Halliday, J. Bybee, R. Perkins, U. Pagluica, and E. Weiner define epistemic modality primarily through the concept of probability. Bybee, Perkins, and Pagluica propose three levels of probability: possibility, probability, and certainty. They argue epistemic modality is utilized when a speaker has reasons to believe a statement is true. Rubin analyzed epistemic modality through linguistic markers representing absolute, high, moderate, low certainty, or uncertainty, describing modality as a spectrum ranging from doubt and confusion to absolute certainty. Rubin also emphasizes that epistemic modality markers help identify whether information is primary or secondary (Rubin, 2007).

Lyons divides modality into epistemic and deontic types. While epistemic modality concerns knowledge, belief, inference, or opinion, deontic modality pertains to the necessity or possibility of actions undertaken by the speaker, linked to moral obligations, permissions, or acceptable behaviors rooted in social, cultural, or ethical norms. Additionally, scholars distinguish epistemic, deontological, and dynamic modality. Dynamic modality relates to internal abilities, needs, or external circumstances influencing the subject's actions. Palmer similarly categorizes modality into dynamic, deontic, and epistemic types, with epistemic modality marking the subject's stance on truthfulness, whereas deontic and

dynamic modality alter the event or state described.

Examples illustrating these distinctions include:

- Dynamic modality: "I can go for a walk today."
- Deontic modality: "You must go for a walk today."
- Epistemic modality: "I might go for a walk today."

Other researchers, such as Wesson et al., employ alternative terms like "external" and "internal" modality to approximate epistemic and root modality, respectively. This binary classification aims to consolidate non-epistemic usages into a comprehensive "root modality" category to reduce ambiguities arising from distinctions between deontic and dynamic modalities (Rubin, 1997).

L. Høye defines epistemic modality as linguistic tools indicating the reliability level of transmitted information and clarifying the proposition's truth value. Thus, epistemic modality reflects the speaker's confidence level based on available evidence. Linguistic expressions of epistemic modality span a range from doubt to certainty, and linguists have proposed various classification schemes. Initially, epistemic expressions were categorized as hedges (restrictive expressions) or boosters (intensifying expressions). More complex schemes, such as Huddleston and Pullum's four-tiered model and Rubin's five-tiered classification (absolute, high, medium, low certainty, and doubt), have also been proposed. Rubin's classification places absolute certainty at the top, marking 100% confidence or total absence of uncertainty.

However, the tripartite classification of epistemic markers – strong, medium, and weak – has gained wide acceptance among linguists. Illustrative examples using modal verbs clearly demonstrate these distinctions:

- Weak epistemic modality: "John might be in his office by now."
- Medium epistemic modality: "John is probably in his office by now."

- Strong epistemic modality: "John will be in his office by now."

Although debates persist regarding whether epistemic modality markers should be continuous or categorical, there is general consensus on at least three clearly defined points within the confidence-to-doubt continuum: certainty, probability, and possibility. These categories enable speakers or writers to express varying degrees of confidence in the truth or falsehood of propositions, supporting nuanced communication and clarity in academic discourse (Byalyk, 2022).

Addressing the issue of evaluating the reliability of epistemic statements, linguists have encountered the necessity of describing the internal structure of epistemic modality. One notable classification is offered by V.M. Shvets, who divides epistemic modality into reliability, unreliability, and problematic reliability categories.

- Reliability: "*I know/believe that P.*"
- Unreliability: "*I know/believe that not-P.*"
- Problematic reliability: "*I do not know/believe whether P or not-P.*"

Problematic reliability itself is further classified into:

1. Presumed reliability: "*I do not know/believe whether P or not-P, but assume P.*"
2. Presumed unreliability: "*I do not know/believe whether P or not-P, but assume not-P.*"
3. Epistemic possibility: "*I do not know/believe whether P or not-P, and consider both possible*" (Panchenko, 2010).

The assessment of reliability in these categories depends on the speaker's epistemic state and knowledge base. Commonly, epistemic modality is classified into absolute certainty, ordinary certainty, and problematic certainty. Absolute certainty expresses unequivocal belief in a statement's validity, frequently articulated through modal

expressions or introductory words (e.g., undoubtedly, indeed).

Example:

- *"Indeed, after death, both rich and poor end up in the same place."*
- *"Undoubtedly, witnesses observed the event."*

Problematic certainty, often characterized by negative emotional assessments such as doubt, hesitation, or uncertainty, reflects varying degrees of subjective assurance. It denotes the speaker's incomplete confidence, often conveyed through speculative language or expressions of doubt.

Example:

- *"I am unsure; I have my suspicions."*

In contemporary linguistics, reliability within epistemic modality is frequently depicted using a scale. A widely accepted model places ordinary certainty at the center, problematic certainty on the left, and absolute certainty on the right:

- 10% (Uncertainty): *"I have no confidence in the truth of his statement."*
- 50% (Moderate certainty): *"He might come home today."*
- 100% (Absolute certainty): *"The sun will undoubtedly rise tomorrow."*

Another proposed scale demonstrates shifts between certainty and uncertainty:

- Certainty: 100% → 1%
- Uncertainty: 1% → 100%

The scales of reliability and uncertainty presented in this diagram reflect the semantic nature of trust, indicating that a decrease in the level of reliability corresponds to a shift towards uncertainty. At 100%, absolute reliability indicates unquestionable truthfulness, free from any doubt or hesitation. This reliability gradually decreases, transitioning through equal likelihood at 50%, down to minimal certainty at 1%. The segment beginning at 1% represents minimal uncertainty and extends towards absolute uncertainty at 100%, illustrating complete doubt and absence of trust in the proposition.

Doubt originates from negative certainty, the lowest confidence regarding the truthfulness or realization of an expected event. In this region, negative pragmatic modality dominates, encompassing emotions such as doubt, hopelessness, and despair.

Doubt or uncertainty, represented at the lower end of the epistemic scale, constitutes an integral part of human life, influencing individuals' epistemic and emotional states. Every individual's cognitive and mental activity aims to comprehend fragments of reality and establish personal attitudes toward them. Doubt serves as an essential component of knowledge acquisition and intellectual processes, functioning as a driving force behind scientific, domestic, artistic, philosophical, and cognitive activities.

Defined as subjective uncertainty experienced when evaluating one's decisions, beliefs, or opinions, doubt opposes certainty within decision-making contexts. The concept of doubt holds substantial significance in human thought and culture, existing broadly across languages and cultures. Typically, doubt indicates limitations in knowledge, uncertainty, and ambiguity, playing a critical role in individual decision-making processes. This continuum indicates how declining levels of certainty transition into uncertainty, emphasizing the subjective nature of epistemic evaluations. Doubt, a central element of this spectrum, significantly influences decision-making and reflects the subject's cognitive and emotional state, highlighting its foundational role in human cognition and culture (Samoylova, 2003).

Conclusion

In summary, our study has examined modality as a universal, functional-semantic category intended to express the speaker's relation to the truthfulness of reported information and various subjective evaluative capabilities. Thus, we support the perspective dividing this category into objective and subjective types. Analysis of views on epistemic modality reveals that there is still no universally

accepted definition, underscoring the relevance and importance of ongoing research in this area. Some linguists interpret epistemic modality through the speaker's commitment to the truthfulness of the statement, others connect it with the notion of reliability, while still others view it within the framework of probability. A review of theoretical literature demonstrates that epistemic modality encompasses meanings such as certainty, uncertainty, doubt, assumption, reliability, probability, possibility, and necessity. Consequently, epistemic modality is understood as the speaker's assessment of the reliability of the proposition, evaluating the likelihood of its truthfulness. Depending on

how the speaker assesses this probability, epistemic modality can take the form of epistemic necessity or epistemic possibility. Addressing the challenge of determining the reliability of epistemic statements, linguists recognize the necessity of distinguishing the internal structure of epistemic modality. According to widely accepted classifications, epistemic modality is categorized into ordinary, problematic, and absolute certainty, typically expressed through modal words and phrases. Expressions of absolute certainty indicate the speaker's unequivocal confidence in overcoming previous doubts or reaffirming prior statements.

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Language contact in a globalized world: history, theory, and phenomena

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Annotation *The study of language interactions has become more important than it has ever been before as a result of the growing globalization of the world, which has led to an increase in both the frequency and intensity of language contact. The purpose of this article is to study the field of contact linguistics within the context of globalization, migration, and intercultural exchange. More specifically, the article will investigate the linguistic impacts of encounters that involve multiple languages and show the various linguistic phenomena that can arise from contact circumstances by synthesising major studies that have been conducted by academics. This article presents a historical over view of contact linguistics and its development as a separate area, with a particular emphasis on the significant contributions made by famous scientists. There is a reflection of how individuals who speak more than one language and groups that speak several languages traverse their respective linguistic environments, shaping and being influenced by the languages they speak.*

Keywords *Contact linguistics, bilingualism, multilingualism, language change, borrowing, interference*

Языковой контакт в глобализированном мире: история, теория и феномены

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Аннотация *Изучение языковых взаимодействий стало важнее, чем когда-либо прежде, в результате растущей глобализации мира, которая привела к увеличению как частоты, так и интенсивности языковых контактов. Целью данной статьи является изучение области контактной лингвистики в контексте глобализации, миграции и межкультурного обмена. Более конкретно, в статье будут исследованы лингвистические воздействия встреч, в которых задействованы несколько языков, и показаны различные лингвистические явления, которые могут возникнуть в результате обстоятельств контакта, путем синтеза основных исследований, проведенных учеными. В данной статье представлен исторический обзор контактной лингвистики и ее развития как отдельной области с особым акцентом на значительный вклад, внесенный известными учеными. Здесь отражено, как люди, говорящие более чем на одном языке, и группы, говорящие на нескольких языках, пересекают свои соответствующие языковые среды, формируя и находясь под влиянием языков, на которых они говорят.*

Ключевые слова *Контактная лингвистика, двуязычие, многоязычие, изменение языка, заимствование, интерференция*

Globallashgan dunyoda til kontaktlari tarixi va nazariyasi

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Annotatsiya *Dunyoning globallashuvi kuchayishi natijasida tillarning o'zaro ta'sirini o'rganish har qachongidan ham muhim ahamiyat kasb etdi, bu esa tillar bilan aloqa qilish chastotasi va intensivligining oshishiga olib keldi. Maqola bir nechta tillarni o'z ichiga olgan uchrashuvlarning lingvistik ta'sirini o'rganadi. Birinchi navbatda, tillarning bir-biri bilan o'zaro ta'sir qilish usullarini, shuningdek, tillar o'rtasida kod almashish, qarz olish, pidginizatsiya va kreolizatsiya kabi lingvistik hodisalarni yaratishni o'rganadi. Ushbu maqolaning asosiy maqsadi til aloqasi ko'p tilli muhitda tildan foydalanishga qanday ta'sir qilishini tushuntirish va ushbu o'zaro ta'sir qiluvchi ijtimoiy, siyosiy va madaniy omillarni tahlil qilishdir. Bundan tashqari, ushbu maqolaning maqsadi kontakt tilshunosligi va uning alohida soha sifatida rivojlanishining tarixiy sharhini taqdim etish, mashhur olimlarning salmoqli hissalariga alohida e'tibor berishdir. Bir nechta tilda so'zlashadigan shaxslar va bir nechta tillarda so'zlashadigan guruhlar o'zlarining tegishli til muhitini qanday bosib o'tishlari, ular so'zlashadigan tillarni shakllantirish va ta'sir qilishlari aks ettirilgan.*

Kalit so'zlar *Kontakt tilshunosligi, ikki tillilik, ko'p tillilik, til o'zgarishi, o'zlashma so'zlar, interferentsiya*

Introduction

The relationship between many language communities has grown both common and difficult in a world marked by growing globalization, migration, and intercultural exchange. This interaction usually has notable linguistic effects and creates the area of contact linguistics—a subfield of linguistics investigating what happens when speakers of many different languages interact. Contact linguistics aims to explain how languages affect one another, how new forms of speech arise, and how language use in multilingual settings is shaped by social, political, and cultural processes.

Language contact has been studied for quite some time; it has been noted that no language evolves in total isolation. Historically,

empires, trade routes, colonization, and diaspora shifts have all helped to blend languages and civilizations. Such interactions produce a range of linguistic results from basic lexical borrowing to the development of completely new language systems like pidgins and creoles. Taking into account not only linguistic but also identity-related aspects of communication, bilingual and multilingual societies in modern environments often experience phenomena such as code-switching and language convergence.

An extensive variety of categories and procedures are included in the field of contact linguistics. Borrowing—the adoption of words or structures from one language into another, code-switching—the alternating use of two or

more languages within a conversation or sentence, interference-structural influence from one language on another, pidginization-the creation of simplified languages for communication between groups that do not have a common language, and creolization-the development of pidgins into fully-fledged native languages are some of the most linguistic phenomena that are studied the most frequently. Furthermore, important sociolinguistic processes that frequently follow language contact-especially in situations of political or economic domination-include language shift, language preservation, and language death.

Methodology

For the purpose of providing a full understanding of the topic, the article takes a descriptive and theoretical approach to the examination of language interaction. More specifically, it integrates both qualitative and theoretical viewpoints. The primary methodology consists of doing a comprehensive evaluation and examination of both basic and contemporary literature. This review and analysis draw from a wide variety of scholarly publications that are associated with language contact and multilingualism. By encompassing pertinent studies drawn from Western and Russian educational traditions, this body of literature offers a well-rounded view on the most important challenges that are now being faced in the subject.

The article presents a synthesis of significant theoretical models and empirical data from well-established experts in the field. The purpose of the study is to investigate the many language phenomena that develop in contact settings. Code-switching, linguistic convergence, lexical borrowing, language shift, pidginization, and creolization are some of the main phenomena that are investigated in this study. When speakers of several linguistic systems engage with one another, these occurrences are extremely important for understanding how languages influence one another. This is especially true in the context

of globalization, migration, and social integration.

Literature review

Contact linguistics has arisen as a distinct area within linguistics very recently, near the conclusion of the 20th century. The advancement of contact linguistics and bilingualism is grounded on the contributions of researchers in the scholars of western countries, such as H. Schuchardt, W. Weinreich, E. Haugen, C. A. Ferguson, W. Labov, S. Poplack, C. Myers-Scotton, P. Muysken among others.

In addition to this, For the purpose of gaining a better knowledge of contact linguistics, Russian academics have made crucial contributions, L. V. Shcherba, L. V. Vygotsky, T. V. Nikitina, N. S. Anikina can be great example on this sphere. Research focused on language contact, language mixing, and bilingualism has evolved concurrently and forms a substantial component of the shared theoretical framework.

In the field of contact linguistics, Hugo Schuchardt was one of the pioneers who conducted systematic research on creoles and pidgins. This work is ground-breaking for the field of contact linguistics, particularly with regard to the comprehension of language diversity and interference in early contact context conditions (Schuchardt, 1885). The esteemed German linguist G. Paul asserts in the early 20th century that to examine the origins of language contact and mixing, one must explore the consciousness of bilingual speakers, whose speech reflects the influence of the interaction between two languages, subsequently impacting the language of the broader community (Paul, 1920).

In the latter half of the 20th century, research on language contact phenomena such as bilingualism, multilingualism, interference, convergence, and borrowing was prominent. One of the most significant contributions to the field of contact linguistics is Weinreich's book. He presented fundamental ideas such as interference and established the study of cross-linguistic effect as a distinct academic discipline

(Weinreich, 1953). U. Weinreich then suggested making a distinction between microscopic and macroscopic methods of studying language contact, stating that in the former, bilingual speakers' speech patterns are compared to those of monolingual speakers, whereas in the latter, the language impacted by contact is compared to a section of that language that is adjacent to it in terms of spatial and temporal features that are not impacted by language contact (Weinreich, 1972; 32). He identifies three categories:

- a) the community's language may be entirely supplanted by the new language;
- b) a language shift will occur within the community; both the community's language and the new language may be utilized in speech depending on the context, with each language potentially possessing distinct functional capabilities and a variety of communicative domains;
- c) the integration of the two languages will transpire during their interaction, resulting in the amalgamation of language systems and the formation of a new language that diverges from its constituent elements (Weinreich, 1972; 28).

Interference is exemplified by borrowing and calques. Borrowings refer to words, phrases, and morphemes that have integrated into the lexical structure of a language. Borrowed units are modified to conform to the standards of the recipient language, experiencing specific alterations until they are ultimately absorbed at three levels: phonetic, grammatical, and semantic. Borrowings typically arise from the need to address a lexical gap in the language or to introduce a synonym that presents an established topic from a novel perspective. Weinreich designates this necessity as the sensation of lexical deficit (Weinreich, 1972; 43). Nonetheless, vocabulary can be appropriated without necessitating the closure of a lexical void. He emphasizes the need of differentiating the circumstances where a gap connected to the absence of a

term in the receiving language is filled by using a word from the donor language—in this case, lexical borrowing. On the other hand, calquing is the possibility whereby the gap is filled using already used words in the recipient language. In the context of genetically and culturally linked languages, it should be underlined that the semantic forms of borrowings comprise the extension of the meaning of a term that already exists in the language, impacted by a word from another language.

The concept of borrowing is encompassed within interference they may be equated, or borrowing may be regarded as a consequence of the interference process. Conversely, scholars differentiate between these two phenomena by asserting that borrowing involves the introduction of an element foreign to the language system, which subsequently undergoes assimilation. In contrast, interference results in a deviation from the language's norms, leading to alterations in its structural elements due to the influence of another language system (Haugen, 1972; 62). In contrast, interference refers to the alteration of the structure or elements of the receiving language due to the influence of a foreign element. In interference, one language's system influences the connections and relationships within another language, without the assimilation of the foreign element.

In discussing the theoretical basis of language contact and code-switching, it is crucial to consider the linked phenomena, specifically interference, borrowing, and bilingualism. Interference is defined as "the interaction of language systems within the framework of bilingualism" (Gumperz & Levinson, 1996) and "deviations from the normative standards of the second language influenced by the native language in the written and spoken discourse of a bilingual" (Merriam-Webster). Scholars defined code-switching differently, such as Weinreich characterises interference as "instances of deviation from the

norms of a language that manifest in the speech of bilingual individuals due to their familiarity with two or more languages" (Haugen, 1972; 62).

It is important to acknowledge that the early research in the field of contact linguistics and bilingualism is distinguished by the understanding of interference as a process of deviation from the norm of the mother tongue during the acquisition of a second language, and, as a result, in bilingualism of various varieties. The theoretical foundation for research on code-switching and code-mixing is derived from the primary propositions that scholars developed in early works on bilingualism. In this context, we will draw comparisons between the terms and phenomena discussed in the theory of contact linguistics and the concepts of bilingualism described in foundational works on the study of multilingualism issues.

Conclusion

The study of contact linguistics, in conclusion, offers a comprehensive framework for comprehending the intricate dynamics that emerge as a result of the interaction of languages, particularly in societies that are multicultural and multilingual. As a result of the contact between languages, a broad variety of linguistic phenomena are produced. These phenomena include borrowing, code-switching, pidginization, and creolization. Globalization, migration, and intercultural interchange are all factors that contribute to

this phenomenon. These phenomena are produced not only by linguistic elements, but also by sociopolitical and cultural variables that influence the way languages evolve in contact settings. The development of these phenomena is shaped not only by linguistic causes alone.

This research into language contact, on the other hand, is not just concerned with linguistic structures; it also digs into the more profound social ramifications, such as the influence that language contact has on group identities, the integration of society, and the preservation or destruction of languages. Western theories are supplemented by the research conducted by scientists from a variety of linguistic traditions, including Russian experts such as Shcherba and Vygotsky. This results in a more comprehensive comprehension of the worldwide patterns of language interaction.

Not only does contact linguistics shed light on the linguistic repercussions of language contact, but it also sheds light on the ways in which these interactions are intertwined with the social, political, and historical settings in which they take place. The field of contact linguistics provides vital insights into the dynamic nature of language and the role it plays in defining human experience and social identity in a world that is becoming increasingly interconnected. These insights are gained via the examination of the numerous links that exist across languages.

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Conceptual Differences of English and Uzbek Values in Linguistics

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Annotation *This article describes the conceptual differences between English and Uzbek values as reflected in their respective linguistic structures. It analyzes how language serves as a mirror of cultural values, social expectations, and cognitive worldviews in each community. The study highlights how the English language often emphasizes individualism, directness, and time-consciousness, whereas the Uzbek language reflects collectivism, indirectness, and respect for age and hierarchy. By examining vocabulary, idiomatic expressions, and speech etiquette, the article identifies how value systems are embedded in everyday language use. The research also discusses the implications of these conceptual differences for cross-cultural communication, language teaching, and intercultural understanding. Furthermore, it emphasizes the significance of language in shaping and preserving cultural identity. Through comparative linguistic analysis, this article provides valuable insights for language learners, educators, and translators who engage with English and Uzbek linguistic and cultural contexts. The analysis includes areas such as politeness strategies, pronoun usage, idiomatic expressions, metaphors, and proverbs.*

Keywords *Concept, values, culture, comparative analysis, theoretical framework, individualism and collectivism, metaphors*

Концептуальные различия английских и узбекских ценностей в лингвистике

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Аннотация *В этой статье рассматриваются концептуальные различия между английскими и узбекскими ценностями, отраженные в их соответствующих языковых структурах. В ней анализируется, как язык служит зеркалом культурных ценностей, социальных ожиданий и когнитивных мировоззрений в каждом сообществе. В исследовании подчеркивается, как английский язык часто подчеркивает индивидуализм, прямоту и осознание времени, тогда как узбекский язык отражает коллективизм, косвенность и уважение к возрасту и иерархии. Изучая словарный запас, идиоматические выражения и речевой этикет, в статье определяется, как системы ценностей встроены в повседневное использование языка. В исследовании также обсуждаются последствия этих концептуальных различий для межкультурной коммуникации, преподавания языка и межкультурного понимания. Кроме того, в ней подчеркивается значение языка в формировании и сохранении культурной идентичности. С помощью сравнительного лингвистического анализа эта статья дает ценную информацию для изучающих язык, педагогов и переводчиков, которые взаимодействуют с английским и*

узбекским языковыми и культурными контекстами. Анализ включает такие области, как стратегии вежливости, использование местоимений, идиоматические выражения, метафоры и пословицы.

Ключевые слова

Концепция, ценности, культура, сравнительный анализ, теоретические основы, индивидуализм и коллективизм, метафоры

Tilshunoslikda ingliz va o'zbek qadriyatlarining konseptual farqlari

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Annotatsiya

Ushbu maqolada ingliz va o'zbek tillarida qadriyatlarning ifodalanishidagi kontseptual farqlar ularning tegishli lingvistik tuzilmalarida aks ettirilganligi tasvirlangan. Unda til har bir jamoada madaniy qadriyatlar, ijtimoiy umidlar va kognitiv dunyoqarashlarning ko'zgusi bo'lib xizmat qilishini tahlil qiladi. Tadqiqotda ingliz tilida individuallik, to'g'ridan-to'g'rilik va vaqt ongiga urg'u berilgan bo'lsa, o'zbek tilida kollektivizm, bilvositalik, yosh va ierarxiyaga hurmat ko'rsatilishi ko'rsatilgan. Maqolada lug'at, idiomatik iboralar va nutq odob-axloq qoidalarini o'rganib chiqib, kundalik tildan foydalanishda qadriyatlar tizimi qanday kiritilganligini aniqlaydi. Tadqiqot shuningdek, ushbu kontseptual farqlarning madaniyatlararo muloqot, til o'rgatish va madaniyatlararo tushunish uchun oqibatlarini muhokama qiladi. Bundan tashqari, u tilning madaniy o'ziga xoslikni shakllantirish va saqlashdagi ahamiyatini ta'kidlaydi. Qiyosiy lingvistik tahlil orqali ushbu maqola ingliz va o'zbek tillari va madaniy kontekstlari bilan shug'ullanuvchi til o'rganuvchilar, o'qituvchilar va tarjimonlar uchun qimmatli tushunchalar beradi. Tahlil xushmuomalalik strategiyalari, olmoshlardan foydalanish, idiomatik iboralar, metaforalar va maqollar kabi sohalarni o'z ichiga oladi. Ushbu lingvistik elementlarning har biri chuqurroq madaniy tamoyillarning aksi bo'lib xizmat qiladi – bir madaniyatda odobli yoki mos deb hisoblangan narsa boshqasida uzoq yoki hatto qo'pol deb qaralishi mumkin.

Kalit so'zlar

Tushuncha, qadriyatlar, madaniyat, qiyosiy tahlil, nazariy asos, individualizm va kollektivizm, metafora

Introduction

Language is more than just a tool for communication – it is a mirror of culture, thought, and worldview. Through the words we choose, the expressions we use, and the ways we interact, language reveals the underlying values and beliefs of a society. In this regard, linguistic analysis becomes a powerful means

of understanding cultural differences. English and Uzbek, originating from two distinct linguistic families and cultural traditions, offer a rich contrast in terms of their conceptual frameworks and value systems. English, a Germanic language spoken predominantly in Western societies, has been shaped by values such as individualism, direct communication,

and egalitarianism. Uzbek, a Turkic language spoken in Central Asia, reflects values rooted in collectivism, respect for hierarchy, and social harmony.

In English-speaking cultures, communication tends to be low-context, meaning that messages are expected to be explicit and clear. Personal opinions and direct speech are encouraged, and language often serves the function of expressing individual thought. On the other hand, Uzbek culture relies on high-context communication, where much of the meaning is derived from context, non-verbal cues, and shared social understanding. In such settings, speech tends to be indirect, with a strong emphasis on preserving harmony and showing respect, particularly to elders and those in positions of authority.

Recognizing these conceptual differences is especially important in today's globalized world, where cross-cultural communication is increasingly common. Misunderstandings often arise not from linguistic errors, but from cultural misinterpretations embedded in language use. Therefore, studying the conceptual values behind linguistic structures can enhance intercultural understanding and help in the fields of translation, language teaching, diplomacy, and international business.

The study of linguistic values across cultures provides insight into how language reflects and shapes societal norms, beliefs, and worldviews. English and Uzbek, as representatives of Western and Central Asian linguistic traditions respectively, offer a rich field for contrastive analysis. While English is a global language rooted in individualism and analytic thought, Uzbek, a Turkic language, embodies collectivist values and a high-context communication style. Various researchers have explored how cultural values are embedded in linguistic structures, vocabulary, and communicative behavior, revealing substantial conceptual differences between these two languages.

One of the foundational frameworks for understanding cross-cultural values is Hofstede's cultural dimensions theory (Hofstede, 2001), which identifies dimensions such as individualism versus collectivism and low versus high power distance. English-speaking cultures, particularly British and American, rank high on individualism, which emphasizes personal autonomy and direct expression. This is reflected linguistically through frequent use of personal pronouns like "I" and a tendency toward assertive speech acts. In contrast, Uzbek culture is predominantly collectivist, valuing family, community, and social harmony. Uzbek language usage mirrors this with more indirect speech patterns and the frequent use of honorifics, reflecting a greater sensitivity to social hierarchy and group belonging (Kadirova, 2016).

The concept of politeness and face also illustrates a major conceptual divergence. Brown and Levinson's (1987) politeness theory explains how face-saving strategies vary between cultures. In English, politeness often involves mitigation strategies like hedging ("perhaps," "I think") and softeners to avoid imposition. While these strategies exist in Uzbek as well, they are deeply intertwined with cultural norms of respect and deference, particularly in relation to age and social status. For example, the use of the second-person plural "siz" instead of the singular "sen" is a vital marker of politeness and formality in Uzbek, a distinction that is absent in modern English. The level of respect is further intensified by honorific forms like "ota-ona" (parents) or "ustoz" (teacher), showing the importance of social roles and reverence in everyday communication (Yuldasheva, 2018).

Another key area of divergence is seen in conceptual metaphors and idioms. According to Lakoff and Johnson (1980), metaphors are not just linguistic expressions but reflect how cultures conceptualize the world. In English, metaphors often emphasize personal control and linear progress, such as "time is

money" or "move forward." Uzbek metaphors, by contrast, often reflect natural cycles, communal well-being, and moral instruction – e.g., "Elga xizmat qilgan elga otadan aziz" (He who serves the people is dearer than a father), illustrating the value placed on service and collectivism. These metaphorical frameworks indicate deeper cultural logics about success, time, and interpersonal responsibility.

Moreover, the role of proverbs in both languages highlights differing value systems. English proverbs often focus on self-reliance and pragmatic wisdom (e.g., "God helps those who help themselves"), while Uzbek proverbs stress social harmony and collective ethics (e.g., "Kichikdan hurmat, kattadan izzat" – "Respect comes from the young, dignity from the elders"). According to Tadjibayeva (2019), Uzbek proverbs function as a form of moral instruction, preserving traditional values and guiding social behavior, especially in rural and family contexts.

Finally, the educational and communicative context reinforces these values. In English-speaking academic culture, students are encouraged to question authority and present their own arguments – a reflection of low power distance and a preference for critical thinking. In Uzbek education, respect for teachers and elders remains paramount, often leading to more hierarchical classroom interactions and a focus on memorization over debate (Rakhimov, 2020). This affects language use in formal and academic settings, with Uzbek students displaying more deference and indirectness.

1. *Individualism vs. Collectivism*

In English language people emphasize individualism. Phrases like "You are your own person" reflect values of personal freedom and self-expression. On the other hand in Uzbek language prioritizes collectivism. Proverbs such as "Birlik – kuch" ("Unity is strength") highlight the importance of community and family over the individual.

2. *Directness vs. Indirectness*

In English language Communication is often direct and straightforward. People value clarity and honesty, as seen in phrases like "Say what you mean." Uzbek people tend to be more indirect. Politeness and respect are prioritized, with communication often requiring reading between the lines to understand underlying meanings.

3. *Equality vs. Hierarchy*

English people promotes egalitarianism. There is a strong emphasis on equal rights and opportunities, often reflected in language that treats everyone fairly, such as using first names in professional settings. The Uzbek reflects a respect for hierarchy and authority. Language structures often indicate social status, and formal titles are used in conversations to show respect.

4. *Time Orientation*

English people generally has a linear time orientation, emphasizing punctuality and efficiency. Phrases like "Time is money" illustrate this perspective Often exhibits a more flexible approach to time, valuing relationships and social interactions over strict adherence to schedules (Тыпаев, 2015).

5. *Conflict Resolution*

Values open discussion and confrontation to resolve conflicts. The idea is to address issues head-on for clarity and resolution. Prefers harmony and avoidance of confrontation. Conflict resolution often involves mediation and consensus-building to maintain social cohesion. These conceptual differences in values between English and Uzbek languages reflect broader cultural attitudes and social structures. Understanding these distinctions is crucial for effective cross-cultural communication and fostering mutual respect.

6. *Theoretical Background: Language, Culture, and Values*

Language and culture are inseparable; language is a repository of cultural values and social norms. Sapir-Whorf hypothesis posits that language influences thought and worldview, suggesting that speakers of

different languages may perceive reality differently based on their linguistic framework. While the strong version of linguistic determinism is controversial, the weaker version – linguistic relativity – acknowledges that language affects habitual thought (Sapir, 1921).

Values, as culturally defined standards of good and desirable behavior, shape how people communicate. Linguistic expressions, choice of words, sentence structure, and speech acts all reflect underlying values. Thus, exploring conceptual differences between English and Uzbek requires analyzing linguistic forms alongside cultural contexts.

7. *Cultural and Historical Contexts of English and Uzbek*

English is a Germanic language that evolved in the British Isles and later spread globally through colonization and globalization. Its development in Western Europe shaped its association with Enlightenment values such as individual rights, scientific rationalism, and secularism.

Uzbek belongs to the Turkic language family, spoken primarily in Uzbekistan and parts of Central Asia. It has been influenced by Persian, Arabic, Russian, and Mongolian through historical interactions. Uzbek culture blends Turkic nomadic traditions with Islamic values and Soviet legacy, creating a rich tapestry of collectivist, hierarchical, and community-oriented values.

8. *Time Orientation and Linguistic Expression*

Time perception and its linguistic representation differ culturally and linguistically.

English and Linear Time:

English-speaking cultures tend to perceive time linearly and value punctuality, planning, and deadlines. This is reflected in frequent use of precise temporal adverbs (e.g., "now," "soon," "later") and a strong focus on future-oriented language

- *"We have a meeting at 3 PM tomorrow."*

Uzbek and Flexible Time:

Uzbek culture has a more flexible approach to time, emphasizing relationships over schedules. Time expressions may be vaguer, and context is important for interpreting deadlines or commitments.

An Uzbek might say, "We will meet sometime after noon," without stressing exact times.

This reflects a value system prioritizing social interaction over rigid time constraints.

9. *Conceptual Metaphors and Worldview*

Languages encode values through conceptual metaphors – systematic mappings between one conceptual domain and another. These metaphors reveal how cultures understand abstract concepts.

English Metaphors:

English metaphors often emphasize control, competition, and progress, reflecting Western values.

- *"Time is money"* – equates time with a valuable commodity, reflecting economic efficiency.
- *"Life is a journey"* – emphasizes individual goals and personal progress.

Uzbek Metaphors:

Uzbek metaphors tend to emphasize nature, hospitality, and social cohesion, mirroring the culture's ties to environment and community

Proverbs about rivers and mountains often symbolize life's challenges and perseverance.

Hospitality metaphors reflect the importance of generosity and honor in social relations (Боймуродов, 2018).

These cultural foundations explain many linguistic differences between the two languages.

Methodology: Comparative analysis of linguistic features, idiomatic expressions, and cultural references. A comparative analysis of linguistic features, idiomatic expressions, and cultural references between English and Uzbek reveals significant insights into how each language reflects its respective culture. Here's an overview of these aspects: Linguistic

Features **English**: Typically follows a Subject-Verb-Object (SVO) structure. This straightforward syntax supports direct communication. Example: "The teacher (S) teaches (V) the students (O)." **Uzbek**: Generally follows a Subject-Object-Verb (SOV) structure, which can lead to more complex sentence constructions and a focus on the action at the end. Example: "O'qituvchi (S) talabalarga (O) dars beradi (V)." (The teacher gives a lesson to the students.) Uses a single set of pronouns (I, you, he, she, it, we, they) regardless of social context, with formality often indicated through tone or context. **Uzbek**: Has different pronouns and forms of address that reflect social hierarchy and respect. For example, "siz" is a formal "you," while "sen" is informal. Idiomatic expressions also emphasize differences between languages. For instance:

- **"Break the ice"**: To initiate conversation in a social setting, reflecting a value on social interaction and openness.
- **"Bite the bullet"**: To face a difficult situation with courage, emphasizing individual resilience.
- **"Birlik – kuch"**: "Unity is strength," emphasizing the importance of community and collaboration.
- **"Ona yurtga xizmat qilish – farz"**: "Serving the homeland is a duty," reflecting a strong sense of duty to family and society.

Holidays: References to Christmas and Thanksgiving highlight individualism and family gatherings, emphasizing personal relationships and gratitude.

Literature: Works by Shakespeare or modern authors often explore themes of individual struggle, identity, and personal choice.

Holidays: Navruz (the Persian New Year) emphasizes renewal and community, showcasing collective celebrations and cultural heritage.

Folklore: Stories and legends often feature communal values, respect for elders,

and the importance of family ties, reflecting societal norms.

In addition to structural and pragmatic differences, the role of language in socialization processes further highlights conceptual distinctions between English and Uzbek values. In English-speaking societies, children are often encouraged from a young age to express personal opinions, make choices independently, and develop a strong sense of self-identity. Language reflects this through expressions that emphasize autonomy, such as "stand up for yourself" or "follow your dreams." These phrases promote individual agency and self-determination.

In contrast, Uzbek children are typically socialized into a more community-oriented framework. From early childhood, they are taught the importance of respecting elders, fulfilling familial obligations, and maintaining group harmony. Language plays a critical role in this cultural transmission, with commonly used phrases such as "yaxshi bola bo'l" (be a good child) and "katta kishini hurmat qil" (respect your elders). These expressions serve not only as directives but also as reflections of core cultural values.

Furthermore, greetings and parting phrases in both languages showcase differing social expectations. In English, greetings are often brief and serve primarily as social lubricants (e.g., "Hi," "How are you?"). In Uzbek, greetings tend to be more elaborate and formal, especially when addressing elders or strangers. A typical Uzbek greeting such as "Assalomu alaykum, yaxshimisiz?" (Peace be upon you, are you well?) conveys respect, warmth, and communal concern. These longer greetings are part of a broader communicative style that values relational depth over efficiency.

Finally, in Uzbek, the influence of Islamic culture has also contributed to the presence of religious expressions in everyday speech, such as "Insha'Allah" (God willing) or "Alloh saqlasin" (May God protect). Such expressions are rare in secular English communication and further

underscore the culturally specific ways language is used to reflect values, beliefs, and worldviews.

Conclusion

The comparison of English and Uzbek languages reveals deep-rooted conceptual differences that stem from their respective cultural, historical, and social contexts. English, as a product of Western individualistic cultures, emphasizes directness, personal autonomy, and clarity in communication. Its linguistic structures often reflect values such as independence, assertiveness, and low power distance. In contrast, Uzbek, shaped by collectivist traditions and a strong sense of social hierarchy, places great importance on indirectness, politeness, and respect for elders and authority figures. The Uzbek language is rich with honorifics, formal expressions, and culturally embedded idioms that prioritize social harmony and communal values.

These differences are evident not only in vocabulary and grammar but also in broader discourse patterns, politeness strategies, and conceptual metaphors. For example, while English may encourage speakers to express

their individual thoughts and opinions, Uzbek promotes group consensus and cautious, respectful speech – especially in formal and intergenerational settings.

Understanding these linguistic and cultural differences is essential for effective intercultural communication, translation, language teaching, and diplomacy. Misinterpretations often arise not from the literal meanings of words, but from differing cultural expectations encoded in language use. By exploring the conceptual foundations of English and Uzbek, we gain valuable insights into how language reflects cultural identity and guides social interaction.

The comparative analysis of linguistic features, idiomatic expressions, and cultural references between English and Uzbek languages reveals profound differences rooted in their respective cultural values. English tends to emphasize individualism, directness, and personal achievement, while Uzbek reflects collectivism, respect for hierarchy, and community-oriented values. Understanding these differences is essential for effective communication and cultural appreciation.

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Nemis xalqi ertaklarining poetik strukturasi va estetik mezonlar orqali ifodalanishi

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Annotatsiya *Maqolada Aka-uka Grimm yozib olgan nemis xalq ertaklari poetik struktura va estetik mezonlar sintezida sistematik tadqiq etiladi. Asosiy maqsad – formulalik iboralar, uch martalik takror, ritm hamda stereotip obrazlar orqali ertak matnida barqaror badiiy tuzilma bilan go'zallik-adolat dualizmini namoyon etuvchi mexanizmlarni aniqlash. Muallif struktural, estetik va ramziy tahlil metodlarini uyg'unlashtirib, Maks Lüthi va Vladimir Propp nazariyalarini tayanch sifatida qo'llagan. Tahlil "Es war einmal" va "... dann leben sie noch heute" kabi kirish-yakun formulalari ertakni tarixiy va makoniy chegaradan uzib, universallikka ko'tarishini, uch martalik syujet bosqichlari esa tinglovchi psixologik tayyorligini mustahkamlashini ko'rsatadi. Yaxshi-yomon qarama-qarshiligi, sehrli buyumlar va gapiruvchi hayvonlar xalq ongidagi axloqiy ideal hamda estetik orzularni ramziylashtiradi. Natijalar mukofot-jazo tizimi estetik tenglikni tiklashini va go'zallik me'yorlarini mustahkamlashini tasdiqlaydi. Xulosada Grimm korpusidagi poetik birliklar o'zbek ertaklarida uchraydigan struktura va motivlar bilan taqqoslanib, xalq poetik tafakkurining universal xususiyatlari yoritilgan. Natijalar folklor estetikasini o'rganishda metodik ishonchli qo'llanma bo'ladi, tadqiqotga yo'naltiruvchi muhim, ishonchli manba kelgusidagi ilmiy ishlar.*

Kalit so'zlar *Ertak poetikasi, estetik mezonlar, Grimm ertaklari, uch martalik takror, formulalik iboralar, ritmik kompozitsiya, epik syujet, syujet tipologiyasi, ramziy tasvirlar, personifikatsiya, metafora, epitet, ramziy arketiplar, didaktik funktsiya, sehrli elementlar, strukturaviy estetika*

Поэтическая структура немецких народных сказок и её выражение через эстетические критерии

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Аннотация *В статье системно исследуются немецкие народные сказки, записанные братьями Гримм, в синтезе их поэтической структуры и эстетических критериев. Цель работы – выявить механизмы, благодаря которым формульные выражения, тройное повторение, ритмическая организация и стереотипные образы формируют устойчивую художественную конструкцию и передают дуализм красоты и справедливости. Автор сочетает структурный, эстетический и символический анализ, опираясь на теории Макса Люти и Владимира Проппа. Вводные и заключительные формулы «Es war einmal ...» и «... und wenn sie nicht gestorben sind, dann leben sie noch heute» выводят сказку за пределы историко-пространственных рамок и придают ей универсальность, а трёхчастная композиция сюжета обеспечивает психологическую готовность слушателя.*

Противопоставление добра и зла, волшебные предметы и говорящие животные символизируют моральный идеал и эстетические устремления народного сознания. Результаты подтверждают, что система награды и наказания восстанавливает эстетическое равновесие и закрепляет нормы красоты. В заключение поэтические единицы корпуса Гриммов соотносятся со структурами и мотивами узбекских сказок, выявляя универсальные черты народного поэтического мышления. Итоги представляют собой методически надёжное пособие по эстетике фольклора и важный источник для дальнейших исследований.

Ключевые слова

Поэтика сказки, эстетические критерии, сказки Гримм, тройное повторение, формульные выражения, ритмическая композиция, эпический сюжет, типология сюжета, символические образы, олицетворение, метафора, эпитет, архетипические символы, дидактическая функция, волшебные элементы, структурная эстетика

The poetic structure of German folk tales and their expression through aesthetic criteria**Madolimov Xusanboy Shuxratovich**husanboy8282@gmail.com

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Annotation

This article offers a systematic study of German folk tales recorded by the Brothers Grimm, combining analysis of their poetic structure with aesthetic evaluation. Its chief aim is to identify the mechanisms by which formulaic phrases, triple repetition, rhythmic patterning and stereotyped images create a stable artistic framework that conveys the duality of beauty and justice. Structural, aesthetic and symbolic methods of analysis are integrated, drawing on the theories of Max Lüthi and Vladimir Propp. Introductory and closing formulas such as "Es war einmal ..." and "... und wenn sie nicht gestorben sind, dann leben sie noch heute" lift the tale beyond historical and spatial limits, while the three-stage plot pattern reinforces listeners' psychological readiness. The conflict between good and evil, magic objects and talking animals symbolise moral ideals and aesthetic aspirations embedded in folk consciousness. Findings confirm that a reward-and-punishment system restores aesthetic balance and consolidates standards of beauty. Finally, poetic units from the Grimm corpus are compared with corresponding structures and motifs in Uzbek folk tales, highlighting universal features of folk poetic thought. The results provide a methodologically reliable guide for the study of folklore aesthetics and a trustworthy source for future research.

Keywords

tale poetics, aesthetic criteria, Grimm tales, triple repetition, formulaic phrases, rhythmic composition, epic plot, plot typology, symbolic imagery, personification, metaphor, epithet, archetypal symbols, didactic function, magical elements, structural aesthetics

Xalq ertaklari og'zaki ijodning qadimiy va universal shakli bo'lib, ular poetik struktura va estetik mazmunni o'zida mujassam etgan badiiy matnlardir. Bu ertaklarda voqea syujeti qat'iy tartibda tuzilgan bo'lib, iboralar, takroriylik, dramatik vaziyatlar va obrazlarning stereotiplashuvi orqali xalqning estetik qarashlari ifoda etiladi. Aka-uka Grimlar tomonidan yozib olingan nemis xalq ertaklari bu jarayonni ilmiy asosda tahlil qilish imkonini beradi.

Nemis ertaklari tarixi ko'p asrlarga borib taqaladi va og'zaki adabiyotni hikoya qilish va yetkazish an'anasi bilan bog'liq (Tajigalieva, 2024). Xalq ertaklari og'zaki ijod mahsuli sifatida qat'iy poetik strukturaga ega bo'ladi. Bu qurilish, avvalo, an'anaviy syujet strukturalari, syujet bosqichlarining tartibiyiligi va obrazlar tizimi orqali shakllanadi. Ertaklar odatda formulalik iboralar bilan boshlanadi ("Es war einmal...") va shunga o'xshash yakun bilan tugaydi ("...und wenn sie nicht gestorben sind, dann leben sie noch heute"), bu esa ertakning ritmik va esda qolarli bo'lishini ta'minlaydi.

Poetik qurilmaning markazida uch martalik takror, tovush o'xshashliklari, dialogik ifoda, monolog va dramatik pauzalar, obrazlarning stereotiplashuvi mavjud bo'lib, ular ertakni estetik jihatdan mukammal qiladi. Shuningdek, qahramonlik, sinov, g'alaba va mukofot singari komponentlar poetik struktura orqali estetik mazmun bilan boyitiladi.

Estetik mezonlar esa ertaklarda axloqiy-psixologik qarashlar bilan bog'liq tarzda ifodalanadi. Yaxshi va yomonning qarama-qarshiligi, go'zal va xunuk obrazlarning kuchli farqlanishi, adolatli yakunlar – bularning barchasi xalqning estetik didi va dunyoqarashi bilan uzviy bog'liq. Grimm ertaklarida masalan, halol, kamtar, sabrli qahramon mukofotga sazovor bo'ladi; yolg'onchi, manman, yovuz obraz esa jazolanadi – bu estetik adolatning muhim ko'rinishidir.

Tadqiqot maqsadi: Nemis xalq ertaklari misolida poetik va estetik xususiyatlarni tahlil qilish

Ushbu maqola nemis xalq ertaklari asosida xalq og'zaki ijodining poetik ifoda shakllarini va estetik mazmunini aniqlashga qaratilgan. Tadqiqotning asosiy maqsadi-Aka-uka Grimlar tomonidan yozib olingan mashhur ertaklar misolida poetik struktura (formulalik, takroriylik, obraz qurilishi) va estetik mezonlar (go'zallik, adolat, axloqiy ideallar) qanday ifodalanганиni tahlil qilishdan iborat. Shuningdek, ertaklardagi poetik vositalar va estetik g'oyalarning xalq madaniy xotirasi va ma'naviy qadriyatlari bilan qanday uyg'unlashgani o'rganiladi. Bu maqsadga erishish uchun ertaklar struktural tahlil, estetik yondashuv, ramziy qatlam orqali o'rganiladi va qahramonlarning harakati, obrazlar tili hamda ertak syujeti orqali qanday estetik hissiyotlar uzatilishi aniqlanadi.

Adabiy matnlarning badiiy qiymatini belgilovchi eng muhim jihatlardan biri-bu poetik ifodadir. Xalq og'zaki ijodi, xususan ertaklar, o'zining ko'p asrlik tarixiy rivojida shakllangan poetik vositalar va badiiy qurilmalari bilan nafaqat axborot manbai, balki estetik hodisa sifatida ham qadrlanadi. Og'zaki ijod mahsulida poetik ifoda faqatgina san'atkorlik elementi emas, balki xalqning dunyoqarashi, axloqiy qadriyatlari va madaniy xotirasining estetik shaklidir.

Poetik ifodaning nazariy asoslari: Maks Lyuti va Vladimir Propp qarashlari

Folklor matnlarining poetikasini o'rganishda Maks Lyuti va Vladimir Propp ilmiy merosi alohida o'rin tutadi. Maks Lyuti xalq ertaklarini "axloqiy-estetik soddalikda qurilgan san'at asarlari" deb ta'riflab, ular poetikasining asosiy belgilarini ko'rsatib bergan:

- ertak voqealarining joy va zamondan uzilganligi;
- obrazlarning ideallashtirilganligi;
- harakat markazidagi qat'iylik;

- hamda an'anaviy formulalarning takrorlanuvchanligi.

Lyuti fikricha, xalq ertaklarida poetik ifoda o'z-o'zidan badiiylilik emas, balki tinglovchida hayajon, kutish va ishonch hissini uyg'otuvchi qat'iy tuzilma va estetik muvozanatdir (Lyuti, 1997). Ertak poetikasi bu og'zaki rivoyatning san'atga aylangan shaklidir.

Vladimir Propp esa "Xalq ertagining morfologiyasi" asarida ertak matnining funksional strukturasini o'rganadi (Propp, 1968). U ertakdagi voqealarni ketma-ket sodir bo'ladigan 31 ta funksiyaga ajratib, bu strukturaning deyarli barcha ertaklarda takrorlanishini ilmiy asoslaydi. Propp nazariyasiga ko'ra, poetik ifoda-bu syujet mexanizmidagi ritmik va ma'naviy strukturaviyligni anglatadi. Shu bilan birga, xalq ertaklaridagi poetika nafaqat tashqi struktura, balki axloqiy-ramziy obrazlar tizimi, estetik go'zallik ideali va badiiy muvozanatdir.

Og'zaki ijod mahsullari yozma adabiyotdan farqli ravishda eshitish, yodlash, ifoda qilish asosida shakllangani sababli, ular o'ziga xos poetik qurilishga ega. Xalq ertaklari hamisha an'anaviy kompozitsiya asosida tuziladi: muqaddima, rivoj, avj nuqtasi va yakun.

1. Formulalik – ertakning poetik tuzilmasida muhim rol o'ynaydi. Masalan, "Es war einmal..." kabi kirish iborasi voqeani real hayotdan ajratadi va uni afsonaviy fazoga ko'chiradi. Yakunda esa "...und wenn sie nicht gestorben sind, dann leben sie noch heute" iborasi yordamida ertakning vaqt doirasidan tashqariligi ta'kidlanadi.
2. Takroriylik – ertaklarda, ayniqsa uch martalik sxema keng tarqalgan: uchta sinov, uchta qahramon, uchta muvaffaqiyatsizlik va nihoyat, g'alaba. Bu struktura og'zaki matn esda qolarli bo'lishi, ritmik tarzda eshitalishi va tinglovchini ruhiy tayyorgarlikka olib borishiga xizmat qiladi.
3. Ritm – ertakning harakatiga dinamiklik va muvozanat bag'ishlaydi. Har bir harakatdan keyin bo'ladigan pauza,

dialoglar, syujetlik burilishlar ritm vositasida boshqariladi. Bu tinglovchi yoki o'quvchi e'tiborini uyg'otishda estetik vosita sifatida ishlaydi.

Shunday qilib, og'zaki matnning poetik tuzilmasi – bu mazmunni shakllantiruvchi estetik qolip, u ertakning ta'sirchanligini oshiradi va tinglovchini badiiy dunyoga olib kiradi.

Xalq ertagi har doim faqat syujetli hikoya emas. U xalq tafakkurining, orzu-umidlarining, axloqiy qarashlarining poetik va estetik shaklidir. Ertak matni o'z ichiga qahramonlik, sarguzasht, xavf, adolat va halollik g'oyalarini jamlagan holda, tinglovchining nafaqat aqliga, balki qalbiga ham ta'sir qiladi. Masalan, "Kuloyim" (Aschenputtel) ertagida qizaloqning sabr-toqati va sadoqati orqali mukofotga erishishi, yoki "Qizil qalpoqcha"da xavfga duch kelgan qizaloqning najot topishi – bularning barchasi estetik katarsis (ruhiy tozalanish)ni keltirib chiqaruvchi poetik stsenariylardir.

Ertaklardagi mo'jizaviy vositalar (gapiradigan hayvon, sehrli buyumlar) tinglovchining tasavvur olamini jonlantiradi. Qahramon har doim ruhiy yoki axloqiy jihatdan yuksak bo'ladi. Bu-go'zallik idealining poetik shakli, ya'ni estetik mukammallik ramzidir.

Xalq ertaklarida poetik ifoda vositalari syujetni tashkil qilishdan tashqari, axloqiy-estetik qadriyatlarni uzatish, xalq madaniyatini estetik shaklda aks ettirish vazifasini ham bajaradi. Maks Lyuti va Vladimir Proppning nazariy ishlari shuni ko'rsatadiki, ertaklar o'z strukturasini, ritmi va badiiy vositalari orqali tinglovchini go'zallik, ezgulik va adolat haqidagi umumiy insoniy qarashlarga yetaklaydi. Shu bois ertaklarda poetika faqat badiiy texnika emas, balki madaniy estetik tizim sifatida talqin qilinishi lozim.

Xalq ertaklari o'ziga xos strukturaviy qat'iylik va poetik uyg'unlikka ega og'zaki matnlar tizimidir. Ularning poetik tuzilmasi – ertakni oddiy hikoyadan farqlovchi muhim belgi bo'lib, tinglovchiga emotsional va estetik ta'sir ko'rsatadi. Bu strukturaviy elementlar

orasida formulalik, uch martalik ritmik qurilish va dramaturgik rivojlanish ajralib turadi.

Formulalik – bu xalq ertaklariga xos barqaror, stereotipik iboralar tizimi bo'lib, ular ertakning poetik ohangini, uslubini belgilaydi va uni boshqa janrlardan ajratib turadi. Har bir ertak an'anaviy tarzda formulali boshlangan va formulali yakunlangan.

Boshlanish formulalari:

"Es war einmal..." ("Bir bor ekan...")-bu ibora ertak voqeasini real zamon va makondan ajratadi, uni afsonaviy, umumbashariy va ramziy makonga ko'chiradi. Bu boshi noaniq ifoda orqali ertak tinglovchisida mistik intizorlik va ajralganlik tuyg'usi hosil bo'ladi.

Yakun formulalari:

"...und wenn sie nicht gestorben sind, dann leben sie noch heute" ("Agar ular haligacha o'lmagan bo'lsa, demak hanuzgacha yashashmoqda")-bu ibora ertakning tugashini bildiradi, ammo bu yakun chegaralanmagan vaqtni ifodalaydi, voqeaga abadiylik va xayoliylik bag'ishlaydi. Shuningdek, formulalik dialoglarda, sinovlarda, so'rov-javob shakllarida ham uchraydi. Bularning barchasi og'zaki ijodning yodda saqlanishini osonlashtiradi va poetik ritmni mustahkamlaydi.

Xalq ertaklarining eng qadimiy poetik xususiyatlaridan biri bu-uch martalik strukturadir. Bu element ritmik tuzilmani belgilaydi va voqealar rivojiga ichki tartib beradi.

Masalan:

- Qahramon uchta sinovdan o'tadi (masalan, akalarning muvaffaqiyatsiz urinishlari, kichik o'g'ilning g'alabasi).
- Uchta dushman yoki to'siqdan o'tiladi (uchta dev, uchta eshik, uchta hayvon).
- Uch martalik takroriy harakatlar ("uch marta uriladi, uch marta yordam so'raladi" va h.k.).

Bunday strukturaviy takrorlar tinglovchida kutilganlik, ishonch va estetik zavq hissini uyg'otadi. Maks Lyuti bu hodisani "ritmik barqarorlik orqali psixologik tayyorgarlik hosil qilish" deb ta'riflaydi. Bu uslub orqali ertaklar

ritmik, ohangdor va emotsional ta'sirchan bo'lib qoladi.

Ertakning ichki dinamizmini tashkil qiluvchi asosiy poetik komponent bu-dramatik konflikt va syujetdagi kuchlanish-avj-mukofot strukturasidir. Bu qatlam o'z-o'zidan estetik zavq bag'ishlaydi, chunki u qahramonning ichki va tashqi kurashi orqali ifodalanadi.

Syujet odatda quyidagicha quriladi:

1. Qahramon yo'lga chiqadi – sababi: g'am, iztirob, adolatsizlik.
2. Sinovga duch keladi – odatda uchta to'siq yoki sinov mavjud.
3. Yengiladi yoki muvaffaqiyatsiz bo'ladi – ilk urinishlar ko'pincha yakun bermaydi.
4. Yordam oladi (ko'pincha mo'jizaviy) – qahramonga sehrli hayvon yoki buyum yordam beradi.
5. Yakuniy g'alaba va mukofot – qahramon baxtli bo'ladi, ko'pincha to'y, taxt, yoki oilaviy baxtga erishadi.

Masalan, Grimm ertaklaridagi "Oltin sochli qiz"da uchta aka-ukadan faqat eng kichigi, halol va kamtarin bo'lgan qahramon sinovlarni yengadi. Bu dramaturgik tuzilma orqali ertaklarda adolat, sabr, halollik kabi g'oyalar poetik shaklda aks ettiriladi. Konflikt-ertakning poetik yuragi. Qahramon bu to'qnashuvdan o'tgan sayin, uning qiyofasi, ichki kuchi va estetik ideali boyiydi. Shu orqali ertak inson ruhining kurashi va go'zallik idealining tasviriga aylanadi.

Ertak strukturasida bu poetik ifoda vositalarining barqaror tizimi bo'lib, u matnni nafaqat badiiy, balki estetik jihatdan mukammal qiladi. Formulalik, ritmik takroriylik va dramatik kurashlar ertak tinglovchisiga nafaqat voqeani tushunish, balki estetik zavq olish va axloqiy fikrlash imkonini yaratadi. Shunday qilib, ertak strukturasining poetik elementi xalq ijodining nafaqat ifoda shakli, balki estetik tafakkuri va tarbiyaviy mezonlarining aksidir. Xalq ertaklari og'zaki ijod mahsuli bo'lishiga qaramay, ularning matni chuqur badiiy qatlamga ega bo'lib, epik poetikaning ifodali vositalariga boydir. Ertak poetikasi faqat syujet asosida emas, balki badiiy

uslub va obrazli ifoda vositalari orqali ham namoyon bo'ladi. Aka-uka Grimlar tomonidan to'plangan nemis xalq ertaklari bu borada juda boy misollarni taqdim etadi. Bunday badiiy vositalar orqali xalq ertagi estetik zavq va axloqiy saboqni bir butun holda tinglovchiga etkazadi.

Xalq ertaklarining poetik boyligida epitetlar muhim o'rin tutadi. Epitetlar obrazga estetik kuch baxsh etadi, uni xalq ideallariga yaqinlashtiradi. Masalan, Grimm ertaklaridagi "Oltin sochli qiz", "aqlli qiz", "yovuz o'gay ona" kabi iboralar obrazning sifat jihatlarini xalqona baholash asosida belgilaydi. Bu epitetlar ertak obrazlariga katta-kichik, yomon-yaxshi, go'zal-xunuk kabi estetik kategoriyalarni yuklaydi. Og'zaki formulalar nazariyasining shakllanishi va shu doirada epitetlar ustida olib borilgan tadqiqotlarning deyarli barchasida she'riy asarlardan foydalanilgan (Bekki, 2012).

Matnlarning badiiy ifodasini poetik tropistika ochib beradi (Koval, 2020). Bunga ko'ra metaforalar ertak matnining ramziy-estetik qatlamida muhim rol o'ynaydi. Masalan, "oltin kalit"-sir va najot timsoli, "qora o'rmon" – xavf va sinovlar makoni sifatida talqin etiladi. Bu obrazlar orqali ertakning ichki ma'naviy mazmuni va xalq fantaziyasi boyitiladi.

Parallelizm-og'zaki matnga xos bo'lgan poetik qurilma bo'lib, qahramonlar harakatlarining yoki taqdiralarining takroriy yoki o'xshash tarzda bayon etilishi orqali obrazlar o'rtasida badiiy muvozanat yaratiladi. Masalan, bir-biriga o'xshagan aka-ukalarning harakati, sinovdan qanday o'tgani, faqat eng kichigining muvaffaqiyat qozonishi – bular parallel qurilgan epizodlar orqali beriladi.

Mo'jizaviylikning ajralmas tarkibiy qismi animizmdir, ya'ni narsalar va jonsiz tabiatni jonlantirish yoki hayvonlarni insonlardek gavdalantirish bo'lib, natijada ular inson bilan muloqotga kirisha olish qobiliyatiga ega bo'ladilar (Roquet, 2015). Personifikatsiya – ya'ni jonli bo'lmagan narsalarga jonli xususiyatlar berish ertaklarda keng qo'llaniladi. Gapiradigan hayvonlar, o'z-o'zidan ovqat tayyorlaydigan dasturxon, uchuvchi gilam,

gapiruvchi qush-bularning barchasi xalq ongidagi fantastik orzular, sehrli yutuqlar, axloqiy yengilmaslik g'oyalarining badiiy timsollaridir.

Ertaklarda uchraydigan sehrli obrazlar xalq fantaziyasi, umidi va ezgulikka bo'lgan ishonchining ramzidir. Ular syujetda faqat voqeani oldinga suruvchi vosita emas, balki ichki estetik muvozanatni ta'minlovchi kuchdir. Gapiradigan hayvonlar: Masalan, "Gapiruvchi qarg'a", "Do'st bo'lgan tulki", "Qahramonni ogohlantiruvchi qush"-bular inson va tabiat o'rtasidagi ramziy aloqa timsollaridir. Bu hayvonlar ko'pincha aql, donishmandlik va sadoqatni ifodalaydi. Sehrli buyumlar Grimm ertaklarida juda keng tarqalgan. Masalan: sehrli kalit, ko'z ilg'amas qalpoq, o'z-o'zidan pishadigan dasturxon, yengilmas qilich. Bu obrazlar qahramonning ma'naviy fazilatlarini mukofotlovchi ramzlardir va xalq tasavvurida yaxshilikni yengilmas qilish funksiyasini bajaradi.

Sehrli obrazlar orqali fantastika estetik vositaga aylanadi. U real voqelikdan yiroq bo'lsa-da, xalq idealining badiiy timsoli sifatida xizmat qiladi.

Ertaklarda mavjud bo'lgan eng muhim estetik mezonlardan biri bu-qarama-qarshilik asosidagi poetik muvozanatdir. Har doim ezgulik va yovuzlik, go'zallik va xunuklik, halollik va hiyla qarama-qarshi obrazlarda ifodalanadi. Bu esa ertakning estetik strukturasi va ma'naviy-g'oyaviy asosini tashkil etadi. Yaxshi obrazlar – mehribon, halol, sabrli, odatda ijtimoiy zaif (yetim bola, kambag'al o'g'il) bo'ladi, lekin mukofotga sazovor bo'ladi. Yovuz obrazlar – manman, yolg'onchi, o'g'ri, o'gaylar, shohlar yoki badjahl sehrgarlar bo'ladi, ular ertak yakunida jazolanadi. Go'zallik bu yerda faqat tashqi belgi emas, balki ichki axloqiy poklikning tashqi timsoli sifatida namoyon bo'ladi. "Kuloyim" (Aschenputtel) ertagidagi qahramon tashqi go'zallikka ega bo'lishidan avval, sabr, sadoqat va poklik orqali sinovdan o'tadi. Bunday obrazlar o'rtasidagi qarama-qarshilik ertak poetikasiga dinamiklik, dramatism va estetik ishonch olib kiradi.

Tinglovchi, aynan mana shu muvozanatning tiklanishidan estetik zavq oladi va ichki axloqiy tozalanishga erishadi.

Xalq ertaklaridagi badiiy vositalar va obrazlar tizimi xalq ongining poetik ko'zgusidir. Epitet, metafora, personifikatsiya kabi vositalar yordamida ertak matni emotsional va estetik jihatdan yuksaladi. Sehrli obrazlar esa xalq istak va ideallarining ramziy ifodasidir. Ezgulik va yovuzlik o'rtasidagi poetik muvozanat esa tinglovchini go'zallik, adolat va ma'naviy poklik haqida chuqur mulohazaga chorlaydi. Shu bois ertaklar poetikasi nafaqat badiiy, balki estetik va tarbiyaviy hodisa sifatida katta ilmiy ahamiyatga ega.

Xalq ertaklari o'zining badiiy-estetik tabiati bilan insonning go'zallikka, adolatga va axloqiy yuksaklikka bo'lgan ehtiyojini qondiradi. Ertakda go'zallik tasviri nafaqat estetik zavq berish, balki axloqiy qadriyatlarni badiiy shaklda ifodalashga xizmat qiladi. Nemis ertaklarining tarbiyaviy qiymatining asosiy jihatlaridan biri bu axloqiy saboqlardir. Ertak syujetlari orqali bolalar va kattalar yaxshi va yomonni, to'g'ri va noto'g'ri xatti-harakatlarni farqlashni, do'stlik, sadoqat, adolat va boshqa axloqiy fazilatlarining qadr-qimmatini tushunishni o'rganadilar (Tajigalieva, 2024). Aka-uka Grimmlar tomonidan to'plangan nemis xalq ertaklarida estetik mezonlar aniq ifodalanadi: qahramonning ichki pokligi tashqi go'zallik orqali ramziylashadi, mukofot va jazolar esa xalq adolat tuyg'usining estetik timsollariga aylanadi. Ertaklardagi estetik kategoriyalar bu xalq tafakkurida go'zallik va axloqiylik o'rtasidagi uzviy bog'liqlikni ifodalovchi mezonlar majmuasidir. Go'zallik ertaklarda ikki ko'rinishda tasvirlanadi:

1. Tashqi go'zallik – qahramonning jozibadorligi, libosi, harakati, ovozi orqali ifodalanadi (masalan: "oltin sochli qiz", "mehribon va xushfe'l qizaloq").
2. Ichki go'zallik – halollik, sabr, sadoqat, rahm-shafqat kabi axloqiy fazilatlar orqali namoyon bo'ladi.

Ideal qahramon – faqat jismonan kuchli yoki chiroyli emas, balki ma'naviy yuksak

fazilatlar egasi. Grimm ertaklarida bunday obrazlar odatda ijtimoiy jihatdan zaif: kambag'al, yetim, yolg'iz bo'ladi, lekin oxirida u ideal mukofotga erishadi – podsholik, sevgi, baxt. Mukofot – ertaklarda go'zallik va fazilatlarining ijtimoiy e'tirofidir. Bu nafaqat moddiy boylik, balki xalq orzusi, ideali sifatida tasvirlanadi: podshoning qizi bilan turmush, shohlik taxti, baxtli hayot. Estetik mukofot va jazolarining vazifasi bu axloqiy-ramziy ifoda. Ertaklar syujeti odatda axloqiy sinov asosida quriladi. Qahramon halollik, jasorat, sadoqat bilan sinovdan o'tadi. Bu jarayonning yakunida esa estetik qiymatga ega mukofot yoki jazo yuzaga chiqadi. Bu elementlar axloqiy g'oyalarni estetik shaklda ifodalovchi ramzlar sifatida ishlaydi. Mukofot-ideal xatti-harakatni tasdiqlovchi estetik bayramdir. U baxt, sevgi, boylik yoki shon-shuhrat ko'rinishida beriladi. Masalan, "Kuloyim" ertagida qizaloq sabr-toqat evaziga shahzodaning muhabbatiga sazovor bo'ladi. Jazo-ertakda yomonlik qilgan obrazning tan olinmasligi yoki yo'q qilinishi orqali amalga oshadi. Bu jazo og'ir emas, balki estetik tenglikni tiklashga qaratilgan ramziy amaldir.

Bunday mukofot va jazo tizimi orqali ertakda go'zallik g'oyasining axloqiy ildizi chuqurlashadi. Estetik mezonlar orqali xalq ertaklarida axloqiy g'oya nafaqat tushuntiriladi, balki tasvir orqali his etiladi.

Grimm ertaklarining asosiy poetik tamoyillaridan biri-bu axloqiy-estetik dualizm, ya'ni ezgulik va yovuzlik, go'zallik va xunuklik o'rtasidagi badiiy qarama-qarshilikdir. Bu dualizm:

- Syujetning harakatlantiruvchi kuchi hisoblanadi;
- Qahramonlar tizimida aniq ajralib turadi;
- Tinglovchining estetik his-tuyg'usini faollashtiradi.

Ezgu obrazlar: sabrli, halol, kamtar, ijtimoiy jihatdan zaif, ammo axloqan yuksak. Yovuz obrazlar: o'g'ri, hiylakor, manman, ochko'z, soxta kuch egalari (masalan: yovuz sehrigar, o'gay ona, yolg'onchi aka). Bu ikki kuch to'qnashuvi ertak davomida dramatik

kuchlanish hosil qiladi va yakunda go'zallik (ezgulik) g'alabasi bilan tugaydi. Grimm ertaklaridagi har bir yakun bu xalq ongidagi adolat istagining badiiy timsoli, estetik idealning ramziy bayoni hisoblanadi.

Shunday qilib, ertakdagi estetik mezonlar, mukofot-jazo tizimi va go'zallik g'oyasi xalqning axloqiy dunyoqarashi bilan to'g'ridan-to'g'ri bog'liq bo'lib, ular poetik ifoda orqali badiiy voqelikka aylantirilgan.

Xalq ertaklari o'z tabiatiga ko'ra ikki qatlamli hodisadir: ular badiiy shakl (poetika) va "ichki mazmun (estetika)"ning barqaror uyg'unligiga asoslangan. Bu uyg'unlik orqali ertak nafaqat og'zaki voqealarning jamlanmasi, balki xalqning go'zallik, axloq, umid va ma'naviylik haqidagi qarashlarining badiiy ifodasiga aylanadi. Aka-uka Grimmlar to'plagan nemis ertaklarida ayni uyg'unlik – poetik strukturadagi aniqlik va estetik g'oyalarning aniqligi orqali o'z ifodasini topadi.

Ertaklarda poetik qurilma ya'ni syujet tuzilishi, formulalik, takroriylik, badiiy vositalar-faqatgina estetik bezak emas, balki estetik mazmunni yetkazish vositasi hisoblanadi. Masalan, ertakda qahramonning yo'lga chiqishi, uchta sinovdan o'tishi, oxir-oqibat mukofotga erishishi-bu syujet sxemasi go'zallikning sinovdan o'tgan shakli sifatida talqin qilinadi. Shakl orqali mazmun yetkaziladi: ertak syujeti axloqiy-estetik g'oyani shakllantiruvchi ritmik-poetik vosita sifatida ishlaydi. Qahramonning safaridagi har bir sinov, har bir dialog, har bir uch martalik urinish tinglovchiga "ezgulik sabr, halollik va sadoqat orqali g'alaba qozonadi" degan estetik xulosani singdiradi.

Ertakda ilgari suriladigan go'zallik, adolat, sadoqat, jasorat kabi tushunchalar – bu shunchaki axloqiy tamoyillar emas, balki xalq uchun estetik qadriyatlardir. Bu qadriyatlar ertak poetikasining ichiga simvol, obraz, harakat va mukofot tizimi orqali joylashtirilgan. Grimm ertaklarida bu qadriyatlar ideal obrazlar orqali mujassam: halol dehqon o'g'li, mehribon qizaloq, sabrli yetim bola – bular xalq tasavvuridagi go'zal inson timsollaridir.

Ertakda xalqning ichki dunyosi, axloqiy ideali va estetik didi obrazlar orqali ifodalanadi. Ayniqsa, "Qizil qalpoqcha" yoki "Kuloyim" kabi ertaklarda jasorat, poklik, iztirob va najot kabi tushunchalar estetik obrazlar tizimiga aylangan. Estetik qadriyatlar ertak orqali avloddan avlodga o'tadi va ma'naviy meros shaklida saqlanadi. Shu bois ertaklar nafaqat bolalar uchun ko'ngilochar janr, balki xalqning estetik va axloqiy o'zini anglash modelidir. Ertaklar insonning ma'naviy va jismoniy kuchiga ishonch ruhi bilan sug'orilgan bo'lib, ijobiy kuchlar tabiat va ijtimoiy hayotda o'ziga dushman bo'lgan kuchlarga qarshi kurashda doimo g'olib chiqadi (Usarova & Amonova, 2022).

Grimm ertaklari qahramonlari ko'pincha syujet davomida tashqi voqealar orqali ichki o'sishga erishadi. Ular ertak boshida zaif, kambag'al, yolg'iz yoki rad etilgan bo'lsa-da, poetik syujet ularni sinovdan o'tkazadi, va yakunida ular ichki go'zallik, ruhiy poklik va axloqiy yuksaklik bilan ajralib turadigan timsollarga aylanadi. Masalan, "Oltin sochli qiz" ertagida eng kichik aka ko'p hollarda tan olinmagan, kamsitilgan, ammo eng halol, sadoqatli va jasur obraz bo'lib, aynan u syujet oxirida g'alaba qozonadi. Bu orqali ertak shuni ifodalaydiki: go'zallik-tashqi ko'rinishda emas, balki qiyinchilikdan o'tib, o'zini topgan insonning ichki pokligidadir. Bunday rivojlanish bu xalq estetikasi doirasidagi ideal shakllanishdir. Qahramonning tashqi harakatlari ichki ruhiy yuksalishining poetik shakliga aylanadi. Ertakdagi poetika va estetika bir-biriga xizmat qiluvchi ikki asosiy qatlamdir. Poetik shakl estetik g'oyani jozibali va ta'sirchan tarzda etkazishga yordam beradi. Estetik qadriyatlar esa bu shakl orqali go'zallik, adolat, fazilat kabi tushunchalarni xalq ongida mustahkamlaydi. Grimm ertaklarida poetika va estetika o'zaro uyg'unlashib, xalqning ma'naviy ideallarini badiiy obrazlarda mujassam etuvchi san'at namunasini yuzaga keltiradi.

Nemis xalq ertaklari xalq og'zaki ijodining badiiy-estetik namunasi bo'lib, ularning shakllanishida poetik struktura va estetik

mezonlar o'zaro bog'liq, uyg'un tizimda namoyon bo'ladi. Aka-uka Grimmlar tomonidan yozib olingan va tizimlashtirilgan ertaklar bu borada noyob material hisoblanadi. Ushbu ertaklarda formulalik, takroriylik, uch martalik syujet harakati, obrazlarning stereotiplashuvi kabi poetik unsurlar barqaror ifoda topgan bo'lib, ular tinglovchi va o'quvchining estetik didini shakllantiradi.

Poetik qurilma ertak syujetining tuzilishiga ritm, ohang va kompozitsion uyg'unlik baxsh etadi. Aynan shu poetik qatlam orqali estetik g'oyalar-adolat, go'zallik, jasorat, sadoqat kabi qadriyatlar obrazlar tizimi va syujet orqali ta'sirchan tarzda yetkaziladi. Shunday qilib, ertak matnining tashqi shakli (poetika) va ichki mazmuni (estetika) o'zaro chambarchas bog'langan va bir-birini to'ldiruvchi ikki asosiy qatlam sifatida qaraladi.

Estetika va poetika ertaklarda bir butun san'at tizimi sifatida xizmat qiladi. Ertak voqealari orqali xalq nafaqat orzu-umidlarini ifodalaydi, balki go'zallik, axloqiylik va hayotiy kurashlar haqidagi qarashlarini badiiy obrazlar vositasida taklif etadi. Qahramonning sinovdan o'tib, mukofotga erishishi faqat dramatik g'alaba emas-u xalq idealining shakllangan estetik modeli sifatida namoyon bo'ladi. Shu nuqtai nazardan qaralganda, Grimm ertaklari nafaqat folklor namunasi, balki estetik-madaniy yodgorlik sifatida ham alohida ilmiy ahamiyat kasb etadi. Ular orqali nemis xalqining tarixi, axloqiy idealari, madaniy xotirasi va estetik tafakkuri o'rganiladi. Shu bois, bunday ertaklarni faqat bolalar adabiyoti doirasida emas, balki estetik-falsafiy, madaniyatshunoslik va adabiyotshunoslik nuqtayi nazaridan ham chuqur o'rganish zarur.

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The Expression of Hospitality in the revered works of Uzbek heritage

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Annotation *This article explores the concept of hospitality in the Uzbek language and its reflection in the historical and cultural heritage of the Uzbek people. Hospitality has been highly valued in our people's centuries-old historical and cultural traditions, becoming an integral part of our national culture. By welcoming guests and showing them respect, our people demonstrate their tolerance, sincerity, and nobility. Although Hospitality plays a significant role in our culture, it hasn't been investigated sufficiently from the linguistic point of view. It examines how hospitality is expressed in everyday communication and how it is portrayed in sacred books such as the Holy Qur'an and the Hadiths of the Prophet Muhammad, as well as in classical literary works like "Qutadgu Bilig," "Qobusnoma," and "Mahbub ul-Qulub." Various examples of sayings, phrases, and social norms related to hospitality as depicted in these revered sources will be presented in this article. The values of Hospitality will be discussed in this article as well.*

Keywords *Hospitality, guest, host, attitudes, respect, honor, communication, hadiths, sacred books*

Гостеприимство как культурная ценность: анализ его выражения в почитаемых произведениях узбекского наследия

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Аннотация *В данной статье рассматривается понятие гостеприимства в узбекском языке и его отражение в историко-культурном наследии узбекского народа. Гостеприимство издавна высоко ценилось в многовековых исторических и культурных традициях нашего народа, став неотъемлемой частью нашей национальной культуры. Принимая гостей с уважением и почётом, наш народ демонстрирует свою терпимость, искренность и благородство. Несмотря на важную роль гостеприимства в нашей культуре, оно недостаточно изучено с лингвистической точки зрения. В статье исследуется, как гостеприимство выражается в повседневном общении, а также как оно представлено в священных книгах, таких как Священный Коран и хадисы Пророка Мухаммеда, а также в классических литературных произведениях, таких как «Кутадгу билиг», «Кобуснаме» и «Махбуб ул-кулуб». В статье будут приведены различные примеры высказываний, фраз и социальных норм, связанных с гостеприимством, как они представлены в этих уважаемых источниках. Также в статье будут обсуждаться ценности, связанные с гостеприимством.*

Ключевые слова *Гостеприимство, гость, хозяин, отношения, уважение, честь, общение, хадисы, священные книги*

Mehmondo'stlik qadriyatining o'zbek milliy madaniyatidagi tabarruk asarlarda ifodalanishi

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Annotatsiya *Ushbu maqolada o'zbek tilidagi mehmondo'stlik tushunchasi va uning o'zbek xalqining tarixiy va madaniy merosida qanday aks etganligi o'rganiladi. Mehmondo'stlik xalqimizning asrlar davomida shakllangan tarixiy va madaniy an'analarida yuksak qadrlanib, milliy madaniyatimizning ajralmas qismiga aylangan. Mehmonlarni iliq kutib olish va ularga hurmat ko'rsatish orqali xalqimiz bag'rikenglik, samimiylik va oliyjanoblik kabi fazilatlarini namoyon etadi. Mehmondo'stlik madaniyatimizda muhim o'rin tutishiga qaramay, bu tushuncha lingvistik nuqtai nazardan yetarli darajada o'rganilmagan. Unda mehmondo'stlikning kundalik muloqotdagi ifodasi hamda Qur'oni Karim, Payg'ambar Muhammad (s.a.v.) hadislari kabi muqaddas kitoblarda, shuningdek, "Qutadg'u Bilig", "Qobusnoma" va "Mahbub ul-Qulub" kabi klassik adabiy asarlarda qanday tasvirlangani tahlil qilinadi. Ushbu mo'tabar manbalarda mehmondo'stlikka oid iboralar, maqollar va ijtimoiy me'yorlarning turli namunalarini keltiriladi. Shuningdek, ushbu maqolada mehmondo'stlikka oid qadriyatlar ham muhokama qilinadi.*

Kalit so'zlar *Mehmondo'stlik, mehmon, mezb-on, munosabatlar, hurmat, izzat, muloqot, hadislar, muqaddas kitoblar*

Hospitality has been highly valued in our people's centuries-old historical and cultural traditions, becoming an integral part of our national culture. By welcoming guests and showing them respect, our people demonstrate their tolerance, sincerity, and nobility.

The concept of the guest holds deep roots in the Uzbek language and culture, playing a significant role in the social life, values, and traditions of our people. For Uzbeks, welcoming a guest and showing them respect is not only a social duty but also an important expression of national identity, politeness, and diligence. This concept has evolved over centuries, encompassing unique

cultural and religious aspects. The traditions of Uzbek hospitality are tied to historical and cultural roots and play a crucial role in regulating social relations within each family, community, and nation, contributing to the stable development of society (Mahmudov, 1989).

According to Uzbek family tradition, even an uninvited guest is treated politely by the host. The fact that the Uzbek nation is a hospitable people in any situation can be understood from the following proverb, which is reflected in the Uzbek linguistic culture: The guest who comes is the honor of the host; His guest is a god; Where there is a man, a man

comes. So, for the Uzbek nation, welcoming a guest is not only an obligation, but also a sacred duty. The Uzbek nation compares the arrival of a guest with the arrival of food and blessings, and therefore appreciates the guest: The light of the guest house comes on brightly. When an uninvited guest arrives, it has become an Uzbek family tradition to share and enjoy the food prepared for him without hesitation, because in his mind the guest enters with his own food and it is not polite to leave without food: The guest with his own food is coming; The guest's food comes before him; Even if the ash is small, let the feeling be a word. According to Isa Jabbor, no matter who the guest is, he will be offered at least some tea and bread (Jabbor, 1994; 218-220).

Moreover, in Islam, hospitality and generosity are considered inseparable parts of the Islamic faith. Both the Holy Qur'an and the Hadiths of the Prophet Muhammad (peace be upon him) provide numerous references to this. The Qur'an affirms the importance of respecting guests and the significance of hospitality in Islam in Surah 51 – Az-Zariyat, verses 24–27, and Surah 11 – Hud, verses 69 and 78. In particular, verse 78 emphasizes the importance of protecting guests from external threats. If the host fails to do so, it is regarded as a source of shame for them. Here is the English translation of verses 24 to 27 from Surah Az-Zariyat (Chapter 51) of the Qur'an:

Verse 24: *Has the story reached you of the honored guests of Abraham?*

Verse 25: *When they entered upon him and said, "Peace." He said, "Peace," [and thought to himself], "These are unfamiliar people."*

Verse 26: *Then he went to his family and came with a fat [roasted] calf.*

Verse 27: *And placed it before them. He said, "Will you not eat?"*

These verses highlight the samples of hospitality of Prophet Abraham (peace be upon him), showing how he welcomed guests with kindness and generosity—even before knowing who they were. This story serves as a model for hospitality in Islamic teachings.

Through these verses, Allah reminds Muslims of the great importance of hospitality, presenting the beautiful example of Prophet Abraham (peace be upon him), as well as the miraculous event of angels descending in human form. Moreover, Islam emphasizes that honoring and welcoming guests with dignity and respect is a reflection of one's faith.

The Hadiths – the sayings of the Prophet Muhammad (peace be upon him) – also clearly show that hospitality is a central value in Islam. The following Hadiths serve as evidence of this:

1. *"Whoever believes in Allah and the Last Day should honor his guest. The guest's share (of hospitality) is one day and one night, and hospitality extends for three days. Anything beyond that is considered charity (voluntary goodness). And it is not permissible for a guest to stay in a way that causes hardship for the host."* (Reported by Imam al-Bukhari and Muslim). This hadith highlights that honoring a guest is an essential part of Islamic faith. It also defines the proper limits of hospitality: hosting for one day and night is the guest's due, extending it to three days is generous, and anything beyond that is voluntary charity. However, it is considered inappropriate for a guest to overstay in a way that burdens the host.
2. *The generous person is close to Allah, close to Paradise, close to people, and far from Hell. The miserly person is far from Allah, far from Paradise, far from people, and close to Hell. Indeed, a generous person is more beloved to Allah than a miserly worshipper.* (Reported by Imam al-Tirmidhi) This hadith emphasizes the virtue of generosity and the negative consequences of miserliness. In the eyes of Allah, generosity is a sign of spiritual elevation and moral excellence – so much so that a generous person, even if lacking in knowledge, is more beloved than a devout but stingy worshipper.

3. "None of you truly believes until he wishes for his brother what he loves for himself." (Reported by Imam al-Bukhari and Muslim) This hadith expresses the deep connection between faith and human compassion. Genuine faith is reflected in one's love, generosity, and fairness toward others. Wanting good for others as one does for oneself is one of the true signs of sincere belief.

It is important to note that the moral and educational aphorisms of nearly all Eastern civilizations offer advice on everyday aspects of life, which can be analyzed from a modern perspective. Works such as "Qutadgu Bilig", "Devoni Lug'ati Turk", "Qobusnoma", "Axloqi Muxsiniy", "Makorim ul-Axloq", "Guliston", "Bo'ston", "Mahbub ul Qulub" express the individual's role in society and daily activities through an aesthetic and ethical framework.

These works demonstrate the vital role that values play in shaping a person's moral character, social role, and way of life. In particular, Hospitality is expressed in another book "Devoni Lug'ati Turk" by Mahmud al-Kashgari. Here are some examples related to hospitality in this esteemed work in the 11th century.. While the book is primarily a Turkic-Arabic dictionary, it includes many proverbs and cultural insights reflecting Turkic nomadic values – including hospitality, generosity, and communal responsibility.

1. "If a calf is born in the yurt, grass grows near the irrigation canal." ("Ögilxanada buzaq tugsa, ariq boyida ót únedi") it means every living being comes with its own provision or blessing. This proverb reinforces the belief that guests bring their own blessings. In nomadic culture, hosting was never seen as a burden but an opportunity for spiritual gain and social goodwill.
2. "If you cannot offer water, give milk." ("Suv ichirmasga sut ber"). If you can't offer the basic necessity (like water), give what you can (milk). This proverb encourages generosity no matter your means. Even

the poorest should strive to host with dignity, highlighting intent over wealth.

3. "The hand that gives is above the hand that takes." Upholds the value of giving over receiving, aligning with the cultural emphasis on treating guests honorably and never sending them away empty-handed.

Furthermore, *Qutadgu Bilig* by Yusuf Khasn Hajib highlights the importance of hospitality, etiquette, mutual respect, and the preservation of peace as key social values. This work reflects the historical and cultural values of Turkic people and portrays the high regard for hospitality as one of the essential moral principles to be cultivated within society (Yusuf Xos Hojib, 1971).

- "When a guest arrives, show them respect; whoever comes to your home, serve them with kindness."
- "Welcoming a guest properly is a reflection of one's honor and character."

It appears that *Qutadgu Bilig* does not include direct, everyday hospitality scenes (i.e., hosting guests or offering food/drink), but it richly embeds hospitality-related values within its ethical and political instruction. The text emphasizes key virtues that, in mediator roles, underpin hospitable behavior. Here are relevant examples and insights:

Hilm (gentleness and kindness)

While hospitality isn't described as a scene, gentleness and kindness are foundational virtues. For example, Oytoldi and Kuntugdi embody wisdom governed by hilm, advocating for leaders and individuals to be patient, understanding, and considerate – a core attitude for welcoming others.

Ethical statecraft in place of hospitality acts

- The ideal ruler (Kuntugdi) must be just, caring, and ready to lighten the burdens of his people. Though addressed to states and rulers, this translates into everyday hospitality: attending to others' well-being, hosting with care, and being responsive – symbols of a leader (and –

by extension – any host) who is guiding with compassion.

Wisdom and moral duties

- The text is full of ethical guidance on altruism, humility, and human behavior – all virtues that hospitality calls for. Characters like Oytoldi and Odgurmish are portrayed as wise and generous, reflecting social norms that guests are worthy of respect and care.

In this book, welcoming guests warmly, treating them with respect, and offering them good service are emphasized as important moral virtues. These principles highlight how hospitality is not only a social obligation but also a measure of personal dignity and ethical conduct.

1. In the masterpiece *"Mahbub ul-Qulub"* by our great ancestor and poet, Mir Alisher Navoi, hospitality, love among people, compassion, and mutual respect are highlighted as fundamental values. Navoi emphasizes that these acts are not only important for fostering good relations within society but are also highly regarded from a religious perspective. In this work, hospitality is portrayed not merely as one-sided generosity, but as an act grounded in mutual respect and kindness. It reflects a balanced moral relationship where both host and guest uphold values of dignity, empathy, and sincerity. Through this, Navoi presents hospitality as a deeper expression of ethical and spiritual connection between individuals (Alisher Navoiy, 2019).
- *On hospitality and kindness: "Welcoming a guest is one of the noblest deeds done for the sake of God's pleasure. When you receive a guest, be joyful at their presence, for they have recognized you and granted you the opportunity to be part of their life."*

This passage emphasizes the spiritual significance of hospitality. Serving and honoring a guest is seen as a means of earning the pleasure of God. It reflects the idea that true hospitality goes beyond mere formality – it is a

sacred duty filled with sincerity, joy, and moral depth.

- *Mutual respect and hospitality: "Showing respect to every person and valuing their honor is true hospitality. Therefore, whoever welcomes a guest demonstrates not only their own respect but also the mutual respect of the entire society."*

This statement highlights the social importance of hospitality and its vital role in establishing respect within the community. Hospitality is portrayed as a key element in fostering harmonious relationships and reinforcing the bonds that hold society together.

- *Guest and friendship: "A guest is like a special messenger from Allah. Welcoming them means performing actions that are pleasing to Allah. Waiting for a guest, whether they arrive or not, is a symbol of friendship and compassion."*

This passage defines the act of welcoming and serving guests to a religious principle, portraying it as a symbol of genuine friendship and kindness. It emphasizes that hospitality is not just social etiquette but a heartfelt expression of care and spiritual devotion.

- *Hospitality and patience: "Welcoming and serving a guest requires patience. However, the highest form of patience is accepting a guest without expecting anything in return, solely for the sake of Allah's pleasure."*

This passage highlights the importance of patience in hospitality and emphasizes that true generosity is performed selflessly, motivated only by the desire to earn God's approval. It teaches that sincere hospitality goes beyond personal gain and is an act of spiritual devotion.

If we read the chapter "On Receiving Guests and Being a Guest" from Kaykovus's *Qabusnama*, we encounter detailed guidelines on hospitality, including its positive and negative aspects. Based on this work, the

following conclusions can be drawn about welcoming guests: (Kaykovus, 1994)

- *It is better to invite guests once rather than every day, so that the blessings on the food set on the table remain pure and free from fault.* (This means that inviting guests daily is discouraged; inviting them once ensures that the meals offered are more blessed and appropriate.)
- *"When a guest arrives at your home, greet them warmly and treat them kindly, so that they will pray for your well-being"* (This advises welcoming guests with kindness and good manners, which encourages them to offer prayers and good wishes in return). These rules and recommendations emphasize the moral aspects of hospitality, highlighting the importance of love, respect, and sincere care toward guests.
- *Do not repeatedly say to your guest, 'Take from this, take from that. Why aren't you eating anything? All of this is prepared for you. If something is missing, excuse us – we will make up for it next time.'* Such

words, especially, do not suit well-mannered people." This advice emphasizes the importance of politeness and respect in hospitality. It warns against pressuring or making guests feel uncomfortable, especially when dealing with cultured and well-behaved individuals. True hospitality means offering with sincerity and allowing guests to feel at ease without insistence or awkwardness.

Conclusion

Although several centuries have passed since the creation of these unique sources, people still value these traditions and customs by following them in their daily life. From these social etiquette rules and morals, it is clear that Uzbeks view hospitality not only as a social custom but also as a significant cultural and moral value. Providing guests with food, tea, or lodging in any circumstance is regarded as a way to show respect and strengthen social bonds. Hospitality thus serves as a crucial means of honoring others and maintaining the fabric of community life.

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The Communicative Functions of Neologisms in English and Uzbek Languages

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Annotation

This article analyzes the communicative functions of neologisms in English and Uzbek from both linguistic and socio-cultural perspectives. Globalization, technological development, the growth of the internet, and the expansion of information and communication tools play a significant role in the modern development of languages. In particular, the need to express new concepts, technologies, and phenomena has rapidly accelerated the formation of neologisms. Neologisms serve not only to convey information quickly and accurately but also to enrich stylistic expression, reflect modernity, indicate social identity, and signal group affiliation. The article explores the mechanisms of neologism formation in English and Uzbek, their role in information exchange, strengthening social communication, and enhancing stylistic diversity. The analysis shows that neologisms in English emerge quickly and systematically, while in Uzbek, they often enter the language through translation and borrowing. Additionally, the article emphasizes the impact of internet culture and mass media as powerful sources of neologism generation. In conclusion, the study highlights that in both languages, neologisms have become a key tool of modern communication and an integral part of linguistic development, cultural identity, and collective thinking.

Keywords

Neologism, English language, Uzbek language, communicative function, language change, information transfer, stylistics, social identification, innovative vocabulary

Коммуникативные функции неологизмов в английском и узбекском языках

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Аннотация

В данной статье анализируются коммуникативные функции неологизмов в английском и узбекском языках с лингвистической и социокультурной точек зрения. Глобализация, технологическое развитие, рост интернета и расширение информационно-коммуникационных средств играют значительную роль в современном развитии языков. В частности, необходимость выражения новых понятий, технологий и явлений значительно ускоряет процесс формирования неологизмов. Неологизмы служат не только для быстрой и точной передачи информации, но и обогащают стилистическое выражение, отражают современность, обозначают социальную идентичность и принадлежность к определённой группе. В статье рассматриваются механизмы образования неологизмов в английском и узбекском языках, их роль в обмене информацией, укреплении социальной коммуникации и расширении стилистического разнообразия. Анализ показывает, что в английском языке неологизмы возникают быстро

и системно, тогда как в узбекский язык они чаще проникают через перевод и заимствование. Также подчёркивается влияние интернет-культуры и средств массовой информации как мощных источников создания неологизмов. В заключение отмечается, что неологизмы в обоих языках стали важным инструментом современной коммуникации и неотъемлемой частью языкового развития, культурной идентичности и коллективного мышления.

Ключевые слова

Неологизм, английский язык, узбекский язык, коммуникативная функция, языковые изменения, передача информации, стилистика, социальная идентификация, инновационная лексика

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Annotatsiya

Ushbu maqolada ingliz va o'zbek tillarida neologizmlarning kommunikativ vazifalari keng qamrovda tahlil qilinadi. Til – jamiyat a'zolari o'rtasidagi o'zaro tushunishni ta'minlovchi asosiy vosita sifatida doimo rivojlanib, zamon talablariga mos ravishda yangilanib boradi. Bugungi globallashuv, raqamlashtirish va texnologiyalar taraqqiyoti til tizimida yangi so'zlarga bo'lgan ehtiyojni yanada kuchaytirmoqda. Ayniqsa, internet, ommaviy axborot vositalari va ijtimoiy tarmoqlar orqali tez tarqaluvchi yangi so'zlar neologizmlar sifatida tilga kirib kelmoqda. Maqolada neologizm tushunchasining mohiyati, o'zlashma so'zlardan farqi va ularning muloqotdagi kommunikativ funksiyasi batafsil yoritiladi. Tahlillar shuni ko'rsatadiki, ingliz tilida neologizmlar ko'proq ichki til mexanizmlari orqali shakllansa, o'zbek tilida ular asosan tashqi manbalardan, ya'ni rus va ingliz tillaridan tarjima yoki o'zlashtirish yo'li bilan kirib keladi. Neologizmlar zamonaviy muloqotda axborotni aniq, qisqa va tez yetkazish, ijtimoiy identifikatsiya, stilistik boylik yaratish va guruhga mansublikni ifodalashda muhim vosita sifatida xizmat qilmoqda. Maqolada, shuningdek, kommunikativ jarayonda neologizmlarning axborot uzatishdagi samaradorligi, madaniy tafakkurga ta'siri va jamiyatlardagi o'rniga alohida urg'u beriladi. Xulosa qilib aytganda, neologizmlar har ikki tilda ham zamonaviy til rivojining ajralmas qismi bo'lib, muloqot madaniyatining takomillashuvi va tilning funksional imkoniyatlarini kengaytirishda muhim ahamiyat kasb etadi.

Kalit so'zlar

Neologizm, ingliz tili, o'zbek tili, kommunikativ vazifa, til o'zgarishi, axborot uzatish, stilistika, ijtimoiy identifikatsiya, innovatsion leksika

Introduction

Language is the primary means of ensuring mutual understanding among

members of society. It is constantly evolving and enriching over time. Social, political, cultural, and technological changes within a

society have a direct impact on language development. Especially in the context of globalization, digitalization, and the rapid growth of mass media, the need for words that express new concepts and phenomena has significantly increased. This demand has led to the emergence of neologisms. Neologisms are words that are newly introduced into the language or existing words used with a new meaning. This article analyzes the communicative functions of neologisms in English and Uzbek, their role in linguistics, their reflection in social life, and their significance among different social groups.

Firstly, it is important to clarify the concept of a neologism. A neologism is a word or phrase that emerges in response to various needs within a language (O'zbek tilining izohli lug'ati). Many sources incorrectly define neologisms as loanwords. In fact, neologisms and loanwords are two distinct concepts. Loanwords are words borrowed from other languages, which over time adapt to the phonetic, grammatical, and orthographic rules of the Uzbek language. Neologisms, however, are either newly coined words created from existing elements within the language or previously existing words that have acquired new meanings. The key difference is that loanwords are generally well-known and easily understood by speakers (Zaynabiddinova, 2025).

Neologisms in both English and Uzbek emerge under the influence of different factors. In English, the process is more natural and driven by internal mechanisms, while in Uzbek, it is mostly influenced by external (exogenous) factors such as borrowings from Russian and English, a desire to sound modern, and the influence of social media. For example, English words like *selfie*, *streaming*, *influencer*, and *ghosting* describe technological and social innovations. Similarly, Uzbek has adopted terms like *onlayn dars* (online class), *startup* (startup), *brifing*, *kontent*, and *bloger*, which are increasingly used in everyday speech. These words not only convey information but also

reflect the speaker's worldview, level of modernity, and professional or social identity.

Another key concept to consider is *communication*. The term communicative relates to the process of exchanging ideas and information. Neologisms fulfill several major communicative functions. Firstly, they help convey information in a clear, concise, and modern way. For instance, the word *streaming* expresses the idea of watching videos directly via the internet, condensing what would otherwise require a longer explanation into a single, effective term. Similarly, in Uzbek, terms like *onlayn ta'lim* (online education), *mobil ilova* (mobile app), and *masofaviy ish* (remote work) became widely used during the pandemic, helping society adapt to new informational realities.

A second important function is serving cultural and social identity. Neologisms often signal belonging to specific social groups, especially among youth, and reflect a desire to appear modern. For instance, the English term *influencer* refers to a social media personality with significant popularity and influence. In Uzbek, the word *bloger* originally referred to someone involved in journalism but now signifies anyone actively sharing opinions on social platforms with a large audience. In this way, language not only conveys information but also becomes a marker of social status and group identity.

The third function of neologisms is directly related to scientific and innovative fields. New technologies, economic concepts, and phenomena related to artificial intelligence require the use of neologisms. For example, English terms like *AI* (*artificial intelligence*), *big data*, and *blockchain* are entering the Uzbek scientific environment mostly in transliterated form rather than fully translated. While this sometimes draws criticism, it significantly facilitates international scientific cooperation and mutual understanding.

The fourth function is enhancing stylistic and emotional expression. Neologisms are often used as tools for humor, irony, or concise

expression. For instance, English terms like *FOMO* (fear of missing out) and *ghosting* (suddenly cutting off communication) describe certain psychological states. Similarly, Uzbek neologisms such as *karantin zerikishi* (quarantine boredom), *likechi* (someone obsessed with likes), or *shoumenlik qilish* (showing off) vividly convey everyday situations.

Additionally, neologisms play an important role in the development of cognitive thinking. Every new concept, technology, or social phenomenon must first be named to take root in society's collective consciousness. A concept without a name cannot be fully grasped or integrated into everyday use. Therefore, neologisms enable faster assimilation of new ideas into daily life. For example, the term *metaverse* was initially used in scientific literature but has now become widespread among ordinary users. Similarly, Uzbek terms like *raqamli iqtisodiyot* (digital economy), *startup* (startup), and *sun'iy intellekt* (artificial intelligence) serve as tools for shaping collective thinking.

Neologisms have also become a core linguistic resource in modern mass media and social networks. The language of the internet itself is a constant source of neologisms. English words like *meme*, *cancel culture*, *troll*, and *clickbait* have spread so rapidly that they are now commonly used even in formal academic writing. In Uzbek, equivalents like *mem*, *bekor qilish madaniyati* (cancel culture), *troll*, and *sarlavha tuzog'i* (clickbait) are either being newly created or directly borrowed. The role of social media is particularly significant here, as linguistics increasingly requires studying language not only through written and formal discourse but also through the lens of online, digital communication.

The influx of neologisms sometimes leads to social debates, particularly in Uzbek. New words, especially those borrowed in their English or Russian forms, are often criticized for being used despite having existing Uzbek equivalents. For instance, the word *onlayn* is

frequently preferred over its Uzbek equivalent *masofaviy*. This highlights the ongoing search for balance between language policy, cultural independence, and modernity. As a result, linguists, journalists, and writers are increasingly recognizing the need for a standardized approach when adopting neologisms.

On the other hand, neologisms are indicators of linguistic richness. Each new word signals the dynamic development of language. However, if such words do not undergo processes of normalization and systematization within the language, they risk remaining transient. Therefore, one of the pressing tasks of modern linguistics is to standardize neologisms, ensuring they adhere to spelling, grammar, and stylistic norms. For example, in English, words like *email* and *website* were originally written as two separate words but have since become single accepted terms. Similarly, Uzbek requires unified spelling and stylistic conventions for terms like *elektron pochta* (email) and *vebsayt* (website).

Furthermore, neologisms contribute to the development of functional styles within a language. Whether used in official discourse, scientific writing, literary works, or journalistic texts, neologisms add a sense of modernity, relevance, and alignment with current societal realities. For example, journalistic expressions such as *raqamli avlod* (digital generation), *sun'iy intellekt inqilobi* (artificial intelligence revolution), and *axborot jamiyati* (information society) serve as powerful linguistic tools that encourage readers to engage with and analyze contemporary processes.

When analyzing neologisms, their etymology, structure, and function within the socio-cultural context deserve special attention. In English, many neologisms are formed through abbreviations, compounds, or by adding affixes to existing words. For example, portmanteau words like *brunch* (breakfast + lunch), *staycation* (stay + vacation), and *workaholic* (work + alcoholic) are both compact in form and efficient for

communication. In contrast, Uzbek tends to apply word-formation mechanisms more cautiously, which often leads to the adoption of neologisms primarily through borrowing. This is partly due to the presence of conservative attitudes in society toward modern models of word formation, slowing the widespread adoption of new terms.

It is also essential to examine both the positive and negative aspects of neologisms and analyze their long-term sustainability. Every language accepts new words based on its internal linguistic rules. If a neologism integrates well, it becomes a regular lexical unit; otherwise, it eventually disappears. Linguists classify neologisms based on functional, structural, and semantic criteria, and analyzing the types of texts in which they appear helps to better understand neological processes. This approach supports language policy, enriches the national language, and promotes the development of modern scientific and literary styles.

Given the rapid pace of technological and social change, neologisms are expected to continue enriching the stylistic and emotional capacity of language in the future. Fields like globalization, artificial intelligence, the metaverse, quantum technologies, and green economy will inevitably introduce numerous new terms and expressions. These lexical units will function not only as tools for information transfer but also as means of stylistic enhancement and emotional expression.

In the future, neologisms will become tools for more precisely expressing people's emotions, social status, and technological awareness. For instance, current English terms like *ghosting*, *FOMO*, *cringe*, and *flex* have quickly gained popularity. Similarly, terms like *AI burnout*, *digital detoxer*, *meta-fatigue*, and *green-washer* may become widely used stylistic and emotional expressions.

The Uzbek language is likely to follow the same trend, adopting expressions like *raqamli toliqish* (digital exhaustion), *sun'iy intellektdan charchash* (AI burnout), *virtual hayotdan voz*

kechish (quitting virtual life), or *ekobarqarorlikni faqat gapda targ'ib qiluvchi* (someone who promotes eco-sustainability only in words). These expressions will help convey emotional states, express opinions vividly, and communicate attitudes toward certain phenomena.

Additionally, future neologisms will often take the form of abbreviations, portmanteau words, and expressions rooted in internet culture. Just as English terms like *staycation* and *workaholic* are commonly used today, similar types of formations will likely emerge tomorrow. In Uzbek, words such as *onlayntaqvim* (online calendar), *kontentchi* (content creator), *trendchi* (trend follower), and *vlogchi* (vlogger) will continue enhancing stylistic and emotional impact.

Furthermore, new neologisms connected to the metaverse, artificial intelligence, and biotechnology will increasingly serve to define people's digital lives and virtual identities. Terms like *avatar charchashi* (avatar fatigue), *metajonlik* (being meta-active), *kvant foydalanuvchi* (quantum user), and *raqamli shaxs* (digital persona) will help individuals articulate their status both in virtual and real worlds. Such words will not only convey information but also signal modernity, technological proficiency, and social standing.

Future neologisms will not only facilitate communication but also make language more expressive, vibrant, and impactful. Through these words, people will express not only ideas but also inner emotions, worries, joy, and identities. This trend will be especially prominent among younger generations, who will increasingly rely on neologisms for self-expression, appearing modern, and integrating into specific social groups.

In conclusion, future neologisms will have even greater stylistic and emotional influence. They will not only reflect technological or cultural phenomena but also invigorate communication, convey modern sentiments, and serve as powerful tools for social identity and personal branding.

In today's era of globalization and digitalization, language constantly evolves and updates itself. Internet communication significantly impacts the lexical richness of language. As a result of modern technologies, social networks, and virtual communication formats, new words, phrases, and terms are rapidly emerging. Neologisms—new lexical units—have become an integral part of modern discourse.

The key feature of internet communication is that it demands fast, concise, and emotionally charged information exchange. Therefore, languages are quickly absorbing words that are easy to pronounce, clearly understood, and contextually relevant. These words are not only tools for information transfer but also symbols of stylistic richness, group identity, and modernity.

Linguistic studies confirm that neologisms emerge in several ways: first, by assigning new meanings to existing words; second, through abbreviations and hybrid word formations; and third, by directly borrowing or adapting words from other languages. Particularly, English-origin terms related to technology, business, the digital environment, and internet culture frequently enter other languages, including Uzbek.

Words typical of internet communication differ significantly from those used in ordinary speech. Their main function is to accelerate communication, convey emotions briefly and concisely, and ensure social identification. For example, commonly used expressions like *kontentchi* (content creator), *blok qildi* (blocked), *trendga chiqish* (to become a trend), *story qildi* (posted a story), *like bosish* (to like), and *offline bo'ldim* (I went offline) clearly demonstrate this.

This process affects not only the lexical composition of language but also its cultural and psychological structure. For people communicating in a virtual environment, traditional grammar rules become less important. The main goal is fast communication, clarity, and emotional impact.

As a result, the language of the internet tends to be informal, simplified, and heavily abbreviated.

Neologisms are spreading rapidly not only among young people but also across all age groups through internet platforms. On the one hand, they serve to express knowledge and skills related to modern technology; on the other hand, they reflect the linguistic manifestation of cultural changes in society. Internet language mirrors the psychological state, social status, cultural values, and communication needs of its users.

Neologisms create new stylistic opportunities in speech, fostering a unique emotional connection between speakers and listeners. For instance, simple phrases like *blok qildi* (blocked) or *ghost qilib yubordi* (ghosted) do not merely indicate a technical action but also express psychological processes within interpersonal relationships. This highlights the fact that language is constantly evolving. The internet has become the most active catalyst for language development, enriching not only the lexicon but also transforming linguistic structures and giving rise to new styles and forms of speech.

In conclusion, neologisms emerging through internet communication are now an inseparable part of language development. They fulfill not only technological and informational needs but also reflect the mindset, cultural values, and social life of modern people. Therefore, studying neologisms in the context of internet language is crucial not only from a linguistic perspective but also from psychological and cultural standpoints (Muxamedjanova, 2022).

It should be particularly emphasized that the emergence of neologisms in English happens much faster and in a more systematic manner. This is due to the language's openness, flexible structure, and vast word-formation capabilities. In contrast, neologisms in Uzbek mostly enter through translation or borrowing, which slows down their full acceptance and normalization. Nevertheless,

Uzbek has its own word-formation mechanisms that, if actively utilized, can lead to the creation of national neologisms.

In summary, neologisms in both English and Uzbek serve not only as lexical units for expressing new concepts but also as powerful communicative tools. They allow people to describe modern lifestyles, indicate social

status, and convey developments in science and technology. The emergence of neologisms in both languages stems directly from societal needs. Moving forward, it will be crucial to study neologisms scientifically, adapt them to linguistic norms, and ensure their broad acceptance within society as part of effective language policy.

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Метафора в свете когнитивно-стилистического подхода: монолингвальный и сопоставительный аспекты**Рустамова Иродахон Нематжон қизи**rustamovairow98@gmail.comУзбекский государственный университет
мировых языков

Аннотация В статье метафора рассматривается в свете когнитивно-стилистического подхода, основанного на рассмотрении стилистических явлений сквозь призму когнитивных процессов, принципов и структур знания. Особое внимание уделено выявлению особенностей функционирования метафоры в художественных текстах на монолингвальном уровне, а также проводится сопоставительный анализ метафорических моделей на материале английского и русского языков. Целью анализа является выявления когнитивных основ метафор и их национально-культурной обусловленности, отражающей менталитет носителей языка. Результаты анализа наглядно демонстрируют, что метафора выступает не только как стилистический приём, придающий тексту выразительность и образность, но и важнейшим механизмом концептуализации действительности в сознании человека. Сопоставительный подход демонстрирует как универсальные когнитивные схемы метафорического мышления, общие для разных языков, так и культурно-специфические различия, проявляющиеся в выборе образов и семантических полей. Таким образом, метафора представляет собой многоуровневое явление, объединяющее в себе когнитивные, стилистические, культурные и прагматические функции, что делает её ключевым объектом междисциплинарных исследований. Её анализ позволяет глубже понять не только структуру художественного текста, но и особенности мышления, ментальности и культурных кодов носителей языка.

Ключевые слова Метафора, когнитивная стилистика, концептуальная метафора, художественный текст, когнитивная лингвистика, культурная специфика

Metafora kognitiv-stilistik yondashuv nuqtayi nazaridan: monolingval va qiyosiy aspektlar**Rustamova Irodaxon Nematjon qizi**rustamovairow98@gmail.com

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Annotatsiya Ushbu maqolada metafora kognitiv-stilistik yondashuv doirasida o'rganilib, stilistik hodisalar kognitiv jarayonlar, bilim tuzilmalari va inson tafakkurining asosiy mexanizmlari orqali tahlil qilinadi. Asosiy diqqat badiiy matnlarda metaforalarning qanday ishlashi, ularning lingvistik va mantiqiy asoslari, shuningdek ingliz hamda rus tillari misolida metaforik modellarni qiyosiy tahlil qilishga qaratilgan. Tadqiqotning bosh maqsadi – metaforalarning kognitiv ildizlarini aniqlash va ularning milliy-madaniy xususiyatlarini ochib berish orqali til egalarining dunyoqarashi va mentalitetini yoritishdir. Tahlil natijalari shuni ko'rsatadiki,

metafora nafaqat badiiy ifoda vositasi, balki inson ongida borliqni shakllantirish va tushuntirishga xizmat qiluvchi muhim kognitiv vosita hisoblanadi. Qiyosiy yondashuv orqali turli tillarga xos bo'lgan umumiy (universal) tafakkur modellari bilan bir qatorda, madaniyatga xos semantik obrazlar va konseptual farqlar ham aniqlanadi. Xulosa qilib aytganda, metafora bu – kognitiv, stilistik, madaniy va pragmatik funksiyalarni uyg'un holda mujassam etgan ko'p qatlamli hodisa bo'lib, uni o'rganish zamonaviy lingvistikaning muhim yo'nalishlaridan biriga aylanmoqda. Metaforani kognitiv-stilistik nuqtai nazardan tahlil qilish badiiy matn tuzilmasini chuqurroq anglash, shuningdek inson tafakkuri va madaniy ongning ichki mexanizmlarini tushunishda keng imkoniyatlar yaratadi

Kalit so'zlar *Metafora, kognitiv stilistika, konseptual metafora, badiiy matn, kognitiv lingvistika, madaniy xususiyatlar*

Metaphor from a cognitive stylistic approach: monolingual and comparative aspects

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Annotation *The article examines metaphor within the framework of the cognitive stylistic approach, which connects stylistic features of language with underlying cognitive processes and mental representations. It focuses on how metaphors function in literary texts at the monolingual level and provides a comparative analysis of metaphorical models in English and Russian. The aim is to identify both the cognitive foundations of metaphor and the culturally specific elements that reflect the worldview of native speakers. The results demonstrate that metaphor plays a dual role: it enhances the expressive and imaginative quality of texts while also serving as a central cognitive tool for structuring and interpreting reality. Through comparative analysis, the study highlights universal conceptual patterns shared across languages, as well as culturally grounded differences in metaphorical imagery and semantic domains. Ultimately, metaphor emerges as a multidimensional phenomenon that integrates cognitive, stylistic, cultural, and pragmatic functions. Analyzing metaphor from this perspective deepens our understanding of literary discourse and offers insight into how language reflects human thought and cultural identity.*

Keywords *Metaphor, cognitive stylistics, conceptual metaphor, literary text, cognitive linguistics, cultural specificity*

Введение

Метафора традиционно привлекала внимание философов, риториков и лингвистов на протяжении более двух тысячелетий, начиная с Аристотеля. Однако лишь во второй половине XX века –

примерно с 1960-х годов – исследователи стали рассматривать метафору как объект специального научного анализа, используя новые подходы. Американский логик М. Блэк одним из первых применил понятия «фокус» и «фрейм» для описания

взаимодействия компонентов метафорического значения и тем самым расширил интерактивную модель метафоры (Блэк, 1990). В рамках этой модели было показано, что смысл метафорических выражений реализуется не на поверхностном уровне языка, а в его глубинных, имплицитных структурах. Иными словами, метафора рассматривается не как декоративный элемент речи, а как средство, задействующее скрытые пласты смысла.

Развитие теории метафоры на современном этапе во многом связано с ее трактовкой в свете положений когнитивной лингвистики. Дж. Лакофф и М. Джонсон в рамках теории концептуальной метафоры выдвинули идею о том, что метафора пронизывает наше повседневное мышление и язык, являясь фундаментальным механизмом познания. Согласно данной теории, за каждым метафорическим выражением стоит система соответствий между двумя концептуальными сферами – источником и целью (source domain – target domain). Метафора, по Лакоффу и Джонсону, – это не просто риторический прием, а способ структурирования нашего опыта; многие абстрактные понятия человек понимает через более конкретные образы. Например, такие концепты как время, жизнь, мысль осмысливаются через метафорические модели: время – это ресурс *«тратить время»*), жизнь – это путь, мысль – это объект (который можно *«понять»*, т.е. схватить) и т.д. (Lakoff, Johnson, 1980).

Теоретические основы когнитивно-стилистического подхода к изучению метафоры

Как известно, во второй половине XX века в области лингвистических исследований произошёл когнитивный поворот, т.е. смена научной парадигмы, сместившей фокус на изучение языка как отражения работы человеческого разума. Это явление, известное как *«когнитивная революция»* означало резкий рост интереса

к антропоцентрическим исследованиям языка. В рамках этого подхода сформировался ряд новых дисциплин с приставкой когнитивная: когнитивная психология, когнитивная социология, когнитивная лингвистика и др. Язык стал рассматриваться как ключ к пониманию мышления: как отмечает Е. С. Кубрякова, сегодня язык воспринимается не просто *«окном в окружающий мир»*, но *«окном в духовный мир человека, в его интеллект, средством доступа к тайнам мыслительных процессов»* (Кубрякова, 2004). Когнитивная лингвистика, возникшая на стыке лингвистики, психологии и философии, изучает язык как средство концептуализации и категоризации опыта, исследуя такие феномены, как концепты, фреймы, метафоры и другие когнитивные структуры, лежащие в основе языковых значений.

Когнитивная стилистика оформляется в конце XX – начале XXI века на пересечении когнитивной лингвистики и традиционной стилистики. Если классическая стилистика изучает выразительные средства языка и стиль как выбор языковых вариантов, то когнитивная стилистика добавляет к этому измерение когнитивных процессов – то есть того, как человек понимает и порождает стилистически окрашенный текст. Возникновение когнитивной стилистики было закономерным этапом развития обоих направлений: когнитивная наука искала новые объекты исследования, а стилистика – новые методы и теоретические обоснования. Зарубежные исследователи (Э. Семино, Дж. Кальпепер, П. Стоквелл, М. Фриман и др.) начали говорить о *cognitive stylistics* или *cognitive poetics*, интегрируя лингвистический анализ текста с данными о когнитивных механизмах восприятия художественных текстов.

Отмечается, что когнитивная стилистика не отменяет традиционные методы стилистического анализа, а дополняет их новым измерением. Как

подчёркивает, например, Г. Г. Молчанова, новый подход нацелен на *«смену акцента с моделей текста и его структуры на когнитивные механизмы порождения и восприятия стилистических эффектов»* (Молчанова, 2001; 60). Произведение искусства рассматривается не только как текст с набором языковых особенностей, но как результат творческой когниции автора и одновременно объект когнитивной деятельности читателя.

В. Н. Базылев предлагает рассматривать когнитивную стилистику как дисциплину, цель которой – показать зависимость формы текста от экстралингвистических факторов (факторов внеязыковой действительности, включая когнитивные особенности автора). Стиль понимается не просто как выбор языковых средств, но как отражение концептуального мира автора, его индивидуальной картины мира и интенций (Базылев, 2005).

В статье Н. М. Джусупова *«Когнитивная стилистика: современное состояние и актуальные вопросы исследования»* (2011) когнитивная стилистика определяется как «интенсивно развивающееся междисциплинарное направление современной лингвистики», и обозначаются ключевые проблемы: терминология («разграничение понятий когнитивная стилистика, когнитивная поэтика, лингвокогнитивный анализ и др.»), соотношение когнитивного и традиционного аспектов стилистики, основы формирования новой дисциплины. Особое внимание уделяется вопросам, что именно и как изучает когнитивная стилистика: это когнитивное исследование стилистических приёмов (метафор, символов, аллюзий и т.д.), репрезентации информации в тексте (явления выдвижения, фигуры/фона, импликации) и когнитивно-стилистический анализ концептов в художественном произведении. Иными словами, когнитивная стилистика смещает фокус с простого описания стилистических средств

на раскрытие тех когнитивных структур и процессов, которые стоят за ними и обеспечивают их воздействие на читателя (Джусупов, 2011; 66).

Метафора в художественном тексте

Одним из ключевых направлений когнитивной стилистики является анализ художественного текста, учитывающий ментальные модели автора и читателя. В рамках традиционного анализа текста литературного произведения стилистика описывает использованные автором тропы (метафоры, метонимии, эпитеты и пр.), фигуры речи, особенности синтаксиса, лексики и т.д. Когнитивная стилистика, не отрицая этих положений, добавляет следующее: выяснить, какую концептуальную роль играют эти стилистические приёмы, какие знания и ассоциации они активируют, как влияют на интерпретацию текста в сознании читателя.

Художественный текст предоставляет богатый материал для исследования метафор, так как именно в авторской речи проявляются уникальные, новаторские метафорические образы. Стилистика традиционно различает языковые (лексикализованные, общеупотребительные) и поэтические (индивидуально-авторские) метафоры. Первые закреплены в языке и зафиксированы в словарях, вторые создаются в контексте конкретного текста и обычно не существуют вне его. Г.Н. Складаревская отмечает, что языковая метафора представляет собой отдельную словарную единицу с переносным значением, тогда как художественная метафора не обладает статусом самостоятельной единицы языка и тесно связана с контекстом (Складаревская, 1993; 41). Из-за контекстуальной привязки каждая авторская метафора уникальна и неповторима; она может актуализировать новые оттенки смысла, выходящие за рамки привычных значений слов. Для анализа метафоры в тексте с позиций когнитивной

стилистики необходимо учитывать как языковой уровень, т.е. лексико-семантические особенности метафорических выражений, так и когнитивный уровень (какие концепты задействованы и какова их взаимосвязь).

В работе Д. У. Ашуровой и М. Р. Галиевой рассматривается следующая поэтапная процедура анализа метафор в художественном тексте.

Концептуальное смешение основано на взаимодействии нескольких ментальных пространств: они соединяются в так называемое смешанное пространство, где формируется новое значение. При этом используется общее (генерическое) пространство, которое выявляет, что общего между разными понятиями, и способствует их объединению.

Теория концептуального смешения тесно связана с когнитивной лингвистикой и теориями метафоры. Она активно используется для анализа языковых и стилистических явлений — таких как метафора, аллюзия, сравнение — и позволяет понять, как мышление влияет на структуру языка и смысл высказываний (Ashurova, Galieva, 2018; 68-70).

Интерпретация роли метафоры в тексте заключается в определении того, какое концептуальное значение она передаёт, какую идею автора или эмоциональный эффект выражает. Метафора — это не просто художественный приём, а отражение индивидуальной картины мира автора, его восприятия действительности. Посредством метафоры абстрактные понятия становятся более наглядными, а эмоциональное или интеллектуальное намерение автора — более выразительным. Таким образом, метафора выполняет как когнитивную, так и экспрессивную функцию, воздействуя на восприятие и понимание читателя.

Следуя этим шагам, исследователь последовательно раскрывает, каким образом конкретная метафора «работает»

в тексте: какие ассоциации она вызывает, какие концептуальные проекции осуществляет и какое значение вносит в общее содержание произведения.

Монолингвальный анализ метафоры на материале одного языка (например, русского) позволяет глубоко понять, как автор создает новые смыслы посредством метафор, опираясь на культурные и когнитивные ресурсы родного языка. Так, при чтении русской литературы мы встречаем образы, понятные носителям русского мировоззрения: например, метафоры с ключевым словом «душа» (широкая душа, черная душа и т.п.) отражают особую роль концепта душа в русской культуре. Анализируя такие метафоры, когнитивист выявляет, какие ассоциации и ценности стоят за образом «души» и как они проявляются в речи персонажей или повествователя. Через метафору часто раскрывается эмоциональное состояние героя или авторское отношение к описываемому явлению. Когнитивный подход позволяет связать эти стилистические наблюдения с общим пониманием того, как носители языка мыслят: например, русское выражение «душа болит» показывает, что переживание горя мыслится как боль в душе, тогда как в английском аналогом будет heartache («боль в сердце»), что указывает на некоторое различие в концептуализации эмоций. Таким образом, анализ метафор в художественном тексте в рамках когнитивно-стилистического подхода даёт возможность прочесть глубинные смыслы, вложенные автором. Метафоры формируют своеобразный концептуальный каркас произведения, позволяя идентифицировать ключевые идеи и образы, составляющие авторскую картину мира. Кроме того, сопоставление множества метафор одного автора или жанра может выявить так называемый mind style (когнитивный стиль мышления) автора или персонажа – термин, проявляющегося в языковых конструкциях

текста. Когнитивная стилистика, таким образом, служит инструментом для связанного анализа языка, мышления и культуры в литературе.

В качестве иллюстрации можно привести когнитивно-стилистический анализ небольшого фрагмента. Допустим, в стихотворении встречается строка: «*И холод разлуки ласкает мне сердце огнём*». С точки зрения традиционной стилистики, здесь есть оксюморон («холод... ласкает огнём») и метафора («огонь разлуки» как образ боли от расставания). Когнитивная стилистика в свою очередь выясняет, какие концепты и образные схемы стоят за этим образом? Мы видим, что абстрактное чувство разлуки передано через конкретные сенсорные домены холод и огонь. Это вовлекает две базовые образные схемы (image schemas) *temperature* и *pain*, и одновременно метафорическую модель *эмоция это ощущение температуры*. Скорее всего, автор опирается на универсальную метафору душевная боль – огонь (ср. «*жгучая тоска*»), но накладывает на неё оксюморональный эффект (холодный огонь), чтобы усилить впечатление противоречивости чувств. Для читателя эта строка может подсознательно вызывать ассоциации одновременно с обжигающим пламенем и ледяной пустотой – когнитивный диссонанс, точно передающий сложность эмоции лирического героя.

Таким образом, когнитивно-стилистический анализ позволил развернуть скрытые слои смысла: почувствовать через метафоры, как воспринимается разлука на уровне телесных ощущений и ментальных образов.

Сопоставительный анализ метафор в разных языках

Сопоставительный (межъязыковой) анализ метафор позволяет увидеть, какие метафорические модели являются универсальными, а какие отражают национально-культурную специфику. Концептуальная теория метафоры исходно

предполагала наличие общих для человечества метафорических схем, основанных на общих телесных и когнитивных переживаниях (например, метафоры типа «*эмоция – это жар*» основаны на физиологической реакции и встречаются в разных культурах). Действительно, многие базовые метафоры обнаруживаются во множестве несвязанных языков. Так, метафора «*Жизнь – путь*» присутствует и в русском, и в английском языках: ср. рус. «идти по жизненному пути», англ. “*walk of life*” и т.п. – в обоих языках жизнь осмысливается как движение по дороге с этапами вехами и выбором направления. Другой пример – метафора «*Время – ценность (деньги)*»: и русское «*терять/экономить время*», и английское “*to waste/save time*” свидетельствуют об общем понимании времени как ресурса, которым можно распоряжаться. Однако помимо таких универсалий, существуют и различия. Они возникают из-за того, что каждая языковая картина мира формируется под влиянием культуры, истории, географии и других уникальных факторов.

Когнитивные исследователи указывают, что одна и та же концептуальная метафора может по-разному реализовываться в различных культурах. Например, концепт «внутренний мир человека» в русской культуре традиционно связывается с душой – отсюда множество метафор с компонентом «*душа*» («*открытая душа*», «*хранить в душе*», «*душа поёт*» и т.д.). В англоязычной культуре близкую роль играет heart («*сердце*»), выступающее символом чувств и характера (*to have a kind heart*, *heartbroken*, *heart of stone*). Соответственно, при переводе метафор часто происходит замена образа: русскую метафору с «*душой*» переводят на английский с «*сердцем*», чтобы сохранить смысл, понятный носителю другой культуры (Kövecses, 2005).

Сопоставляя метафорические системы русского и английского языков, можно

отметить и различия в доминирующих тематиках метафор. К примеру, для описания интеллектуальной деятельности в русском языке широко используются метафоры света/зрения («озарение», «пролить свет», «проникнуть взглядом в суть»), тогда как в английском часто встречаются метафоры, связанные с физическим манипулированием ("grasp an idea" – «схватить идею», "chew over a thought" – «обдумывать (букв. пережевывать) мысль»). Эти различия показывают, какие сенсорные или культурные ассоциации более привычны носителям каждого языка при осмыслении абстрактных понятий.

Важной частью межкультурного анализа является также изучение переводческих соответствий метафор. Трудности перевода метафоры нередко связаны именно с культурными коннотациями. Переводчик должен решить, сохранить ли оригинальный образ (если он понятен другой культуре) или заменить его функциональным аналогом. Например, устойчивую метафору "add fuel to the fire" (букв. «подлить масла в огонь») носитель русского языка поймет, поскольку в русском есть аналогичное выражение. А вот метафору "take with a grain of salt" дословно перевести трудно – вместо нее в русском используется другая метафора («фильтровать базар» в жаргоне, либо литературно «относиться скептически» без образного эквивалента).

Заключение

Когнитивно-стилистический подход к изучению метафоры позволяет рассматривать это языковое явление не только как средство художественной

выразительности, но и как важный механизм концептуального мышления, обеспечивающий осмысление абстрактных понятий через конкретные образы. Метафора выступает связующим звеном между языком, мышлением и культурой, отражая глубинные ментальные структуры, характерные для той или иной лингвокультуры.

Анализ художественных текстов с позиций когнитивной стилистики способствует выявлению скрытых смыслов, авторских интенций и концептуальных моделей, формирующих образную картину мира произведения. При этом индивидуально-авторские метафоры позволяют читателю воспринимать не только эстетическую, но и когнитивную оригинальность текста.

Сопоставление метафорических моделей в английском и русском языках демонстрирует наличие как универсальных схем метафорического мышления, так и культурно обусловленных различий, что особенно значимо в условиях межкультурной коммуникации и при осуществлении художественного перевода.

Практическая значимость когнитивно-стилистического анализа метафоры проявляется в возможностях его применения в лингвистике, литературоведении, преподавании иностранных языков, а также в исследовании современных типов дискурса. Полученные результаты могут быть использованы как теоретическая и методологическая база для дальнейших научных разработок в области когнитивной лингвистики и стилистики.

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Can Uzbek people use media-related neologisms and use them in proper way to reduce cultural misunderstandings in conversations?

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Annotation

This article indicates the usage of body language, acceptance of words' meaning and their reaction, tone of intonation, and accepted words from the internet and their role in conversations between people. Due to gathering and accepting new logos, speakers can use the words according to their understanding, their feelings, and their way of speaking. The research gives several ideas about neologisms from the net and using their meaning to get and clarify cultural viewpoints of Uzbek people. Thus, the article could be found effective for different fields like linguistics, culture, and communication tools, as well. Moreover, it highlights how digital communication has introduced new interaction patterns, reflecting modern identities and social roles. The study emphasizes how understanding these trends can aid in cross-cultural communication, language teaching, and sociolinguistic research. It also points to the growing importance of digital literacy in comprehending the evolving nature of spoken and written language in everyday use.

Keywords

Media-related neologisms, cultural misunderstandings, acceptance of words' meaning, clarify cultural viewpoints

Могут ли узбеки использовать неологизмы из медиа-сферы и применять их правильно, для сокращения культурного недопонимания в общении?

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Аннотация

В этой статье рассматривается использование языка тела, принятие значения слов и их реакция, тон интонации и принятые слова из сети и их роль в разговорах между людьми. Благодаря сбору и принятию новых логотипов, говорящие могут использовать слова в соответствии со своим пониманием, своими чувствами и своей манерой речи. Исследование дает несколько идей о неологизмах из сети и использовании их значения для получения и уточнения культурных точек зрения узбекского народа. Таким образом, считается, что статья может быть полезна и в других областях, таких как лингвистика, культура и средства коммуникации. Кроме того, подчеркивается, что цифровое общение формирует новые модели взаимодействия, отражающие современные идентичности и социальные роли. Понимание этих изменений важно для межкультурной коммуникации, преподавания языков и социолингвистических исследований. Также

акцентируется внимание на растущем значении цифровой грамотности для понимания развивающегося характера устной и письменной речи в повседневной жизни.

Ключевые слова

Неологизмы, связанные с медиа, культурные недоразумения, принятие значения слов, уточнение культурных точек зрения

O'zbek xalqi ommaviy axborot vositalari bilan bog'liq neologizmlardan foydalanib, suhbatlarda madaniy tushunmovchiliklarni kamaytirish uchun ulardan to'g'ri foydalana oladimi?**Xayrulloeva Lola Dilshod qizi**xayrulloeva_lola1995@mail.ru*O'zbekiston davlat jahon tillari universiteti***Annotatsiya**

Ushbu maqolada tana tilidan foydalanish, so'zlarning ma'nosini qabul qilish va ularning reaksiyalari, intonatsiya ohangi va tarmoqdan qabul qilingan so'zlar va ularning o'zaro suhbatlardagi roli ko'rib chiqiladi. Yangi logotiplarni to'plash va qabul qilish orqali ma'ruzachilar so'zlarni tushunishlari, his-tuyg'ulari va gapirish uslubiga ko'ra ishlatishlari mumkin. Tadqiqot Internetdagi neologizmlar va ularning ma'nosidan o'zbek xalqining madaniy istiqbollarini olish va oydinlashtirish uchun foydalanish haqida bir qancha tushunchalarni beradi. Shunday qilib, maqola tilshunoslik, madaniyat va aloqa vositalari kabi turli sohalar uchun samarali bo'lishi mumkin deb hisoblanadi. Bundan tashqari, unda raqamli muloqot yangi ijtimoiy rollar va shaxsiylik obrazlarini shakllantirayotganligi ta'kidlanadi. Ushbu o'zgarishlarni anglash madaniyatlararo muloqot, til o'qitish va sotsiolingvistik tadqiqotlar uchun muhim ahamiyat kasb etadi. Shuningdek, bugungi kundagi og'zaki va yozma nutqdagi o'zgarishlarni tushunishda raqamli savodxonlikning ahamiyati oshib borayotganiga urg'u beriladi.

Kalit so'zlar

Ommaviy axborot vositalari bilan bog'liq neologizmlar, madaniy tushunmovchiliklar, so'z ma'nolarini qabul qilish, madaniy istiqbollarni oydinlashtirish

Introduction

The term "neologism" refers to a freshly created word that accommodates a language's usage at a certain period. It provides a relatively recent or isolated term, word, or phrase that may go through the process of becoming commonplace but has not been completely included into the language. They seem to be

heavily impacted by societal shifts, particularly in the areas of culture and technology, as well as the recent explosive growth in internet-based communication. Nonetheless, because of their extensive usage, they appear to be rapidly and universally embraced on social media platforms worldwide (Facebook, Instagram, WhatsApp, and Twitter). These days,

social networking sites have a big influence on everyone since they facilitate and expedite communication, build relationships, and support business endeavors. This paper's hypothesis is that neologisms produced by various morphological processes are overused in internet-based communication. To support this claim, examples from the four most widely used social networks have been taken and compared. According to the analysis's findings, a very high percentage of social networking sites use neologisms.

New terms that are distinct from those that currently exist in the English language are presented by neologisms. Various morphological processes take place when new words are created. People's inventiveness in communicating more quickly has sped up the alteration of words and rhythm in language. As a result, neologisms continue to emerge and broaden the vocabulary of English, and it is argued that a deeper and more comprehensive comprehension of them helps students use the language in a variety of contexts, acquire the knowledge they need, and enhance their communication skills (Shahlee & Mustaffa, 2019; 1-2).

It goes without saying that neologisms are particularly helpful for referring to new phenomena, innovations, or ancient concepts that have acquired a new cultural meaning. These criteria should be followed in the current study since it appears to include all the key traits that distinguish neologisms. In order to support the hypothesis that neologisms resulting from various morphological processes are overused in online communication, examples from the four most widely used social networking sites – Facebook, Instagram, Twitter, and WhatsApp – will be taken and compared in this paper.

Tables illustrating the more than 120 neologisms used in online communication from four distinct social networking sites – Facebook, Instagram, WhatsApp, and Twitter – will also be provided as part of the research in order to more clearly observe the employment

of neologisms in relation to the type of social networking site (SNS).

Additionally, the document will give the percentages of neologisms used, or the frequency of specific neologism kinds (comparisons, clip words, blend words, acronyms, and abbreviations). The data collected from four social networking sites will be presented in a helpful graph at the end, offering insightful sociolinguistic. The usage of neologisms in social media communication nowadays details, such as the kind of neologisms present in the corpus, how frequently they occur, and the context in which they are used. It is crucial to stress that the results of this study on neologisms in four distinct social networking sites (SNSs) do not necessarily reflect findings about neologism usage in online communication in general. This essay is a substantial effort in the fields of linguistics, sociolinguistics, semantics, lexicography, and English language instruction, and it must be acknowledged that additional neologism research would help us comprehend the dynamics of English vocabulary and its regular expansion.

It is clear that new terms are continuously being added to the language to explain emerging ideas, technologies, and our interpretations of them. On the other hand, when their cultural relevance declines, older terms grow increasingly archaic and gradually become less common. It is therefore not unexpected that lexicographers have discovered that science and technology are by far the most common sources of neologisms in recent years, given the impact that digital technology has had on society worldwide.

In journalistic text neologisms are commonly created in the media, advertising, and technical domains as a "response to a particular need." For example, the need to create the (now lexicalized) neologism PC (Personal Computer) arose as soon as the product-computer became accessible to the typical consumer. Neologisms can be found in fields other than linguistics, such as psychiatry,

religion, and others, and are frequently directly linked to a particular individual, work, time period, or event. It goes without saying that neologisms in many scientific fields reflect the core of the idea when they unveil something novel. They are particularly helpful in designating innovations, novel phenomena, or traditional concepts that have acquired a new cultural meaning (Usevičs, 2012; 1).

This definition should be followed in the current study since it appears to cover all of the key characteristics of neologisms. Some critics believed that language change in general was a process of deterioration, and they compared neologism in literature to the ongoing production and introduction of new lexical units into the language. Neologism was so denounced both linguistic and aesthetic grounds, and the phrase was exclusively employed in a negative manner. Both the neologism's earlier meaning and the attitude it conveys are still relevant today. However, it was clear as early as the second half of the 18th century that there was no way to completely restrict the vocabulary of literary expression. As a result, derogatory neologism was given an ameliorative doublet, neology, which denoted that newly coined words were accepted and accurate. According to Usevičs (2012), the term "neologism" was once thought to be equivalent with barbarism, Gallicism (in English), anglicism (in French), and even archaism. When it comes to a term, an archaism or neologism is a historically relative issue. A word might only be regarded as an outdated notion or recognized as a neologism by examining a specific era of a language's social existence. Although they were novel terms in their respective eras, terms like "cable television" (1966), "CD-ROM" (1988), "flashback" (1966), "environment" (1972), "hip-hop" (1985), and "piña colada" (1967) are now all well-known to the general public.

Determining the precise moment at when a new word turns into a neologism is the primary challenge. While some scholars contend that a term should not be older, others assert that a speaker must believe that a word

is neologism in order for it to be named that way over 25 years old. Linguistics studies the functions of words in sentences as well as the various elements of speech. But since there isn't a single classification scheme for neologisms, the classification debate in linguistics hasn't been resolved yet. Furthermore, distinct facets of neologism are considered in various classifications (Usevičs, 2012; 2).

In conclusion, neologisms represent innovation in all languages and are rapidly growing within the English lexicon. As the paper will demonstrate, they typically rely on conventional word formation processes like compounding and affixation, of which there are numerous examples; neologisms can also be formed through acronymization (RAM, or random-access memory); blending ('Spanglish', 'Slanguage', 'vodkatini'); and conversion ('to network' (v.), 'to nurse' (v.)) (Usevičs, 2012; 3).

Due to several challenges are occurring in conversation between people by the meaning of cultural viewpoint in Uzbekistan, usage of mass-media related words is becoming common words. Even though we are communicating same language in society, basic notions, special words are reflecting and accepting by the world. That's why it's recommended by the article that Uzbek people can use mass-media neologisms in proper way to reduce conflicts and misunderstandings in dialogues.

They could alter a word's grammatical function or meaning. Furthermore, the processes exist, and not all of them in every language. Compounding is the morphological operation that, generally speaking, puts together two or more free morphemes and gives rise to a new word. The importance of compounding stems from the fact that there are probably no languages without having this process recognized, and in some languages (e.g., Chinese) it is the major source of new word formation (Lieber 2009: 44). Some examples of the compounding process are presented below:

- video-conferencing – number of people taking part in a conference or conferences by means of video equipment rather than all meeting in one place;
- break dance – to dance with acrobatic movements. The composition of this word is break (v.) and dance (v.);
- dry-clean – to clean clothes using chemicals instead of water, formed through the combination of dry (adj.) and clean (v.)

Pairs or groups of word forms that share both their phonological and (and orthographic) shape in addition to some semantic components, but which appear to belong to distinct word classes. Furthermore, it is quite effective and helps create new words in the English language because it is a simple method of transforming current words into new ones. As a result, the speaker can swiftly close a significant linguistic gap or use fewer words, and the message is flawless and simple to understand (Lieber, 2009; 49). The following words, for example, have a few new morphemic statuses, meaning that they have changed their word class while keeping their original form:

1. Verbs can be formed from nouns: ship, email, Google, and butter. I emailed you yesterday night, but I got your email last night.
2. Adjectives change to verbs: better, clean, empty, and open.
3. Verbs like "desire," "guess," "love," and "smell" change become nouns. Your house is spotless, whereas I'll clean mine tomorrow. You have a lovely scent however I can sense something odd in the house.

Clipping is the process of word construction where a word is shortened or decreased without affecting its meaning (Lieber, 2009; 52). LAB stands for laboratory, sitcom for situation comedy, gas for gasoline, and pub for public house. These are the most often used instances that are heard on a daily basis:

- netspeak (n.) = (internet + speak)

This term refers to the vocabulary, idioms, and grammatical and spelling quirks that are typical of online communications and publications. It can be used interchangeably with chat, conversation, or teen talk. Netspeak includes most internet-related terms, online acronyms, net trends, and internet slang (Massrura, 2013; 148).

- thumbo (n.) = (thumb + typo)

The word 'thumbo' refers to an error made while using the thumbs to type, particularly on a mobile device keypad. The word is mainly used by youngsters.

- flirtationship (n.) = (flirt + relationship)

The word refers to a situation in which someone regularly flirts with an acquaintance or friend, but it never goes any farther than that. It is more than a friendship, less than a relationship.

- frienemy/ frenemy (n.) = (friend + enemy)

A friend who acts like an enemy; a fair-weather or untrustworthy friend is known as 'frenemy' (alternately spelled 'frienemy'). It is a portmanteau of friend and enemy that can refer to either an enemy disguised as a friend, or someone who is both a friend and a rival. The term is used to describe personal, geopolitical, and commercial relationships both among individuals, groups, or institutions (Massrura, 2013; 148).

In 2020, Facebook was most likely the most widely used social networking site. Posts, comments, user status updates, Facebook groups, pages, and other related features are the foundation of online interaction on Facebook. Although Facebook and the Messenger app are linked, this study will not use Messenger as a source of neologisms.

CLIP WORDS (examples):

- a) Make another member an admin (administrator) or moderator. Help me out! I have a Hoover Floormate vacuum/mop combo (combination).
- b) The Facebook app (application) Page celebrates how our friends inspire us, support us, and help us... Learn more

about Facebook advertising and how you can manage and create ads (advertisement) on Facebook.

- c) Moisture perm (permanent) for medium length. Are you ready for more info (information)?
- d) Show someone this vid (video) and say nothing.
- e) Essential weekend vibe (vibration).
- f) Scroll on our news feed and check out some merch (merchandise)!

BLEND WORDS (examples):

- a) Boris Johnson crashes Brexit (Britain + exit) dinner to warn Michel Barmier deal must be done ...
- b) I made an infomercial (information + commercial) on 8-bit music, ...
- c) Your friend used to be a confidante and cheerleader; suddenly she turns into a frenemy (friend + enemy)
- d) We're collecting smiley face emoticons (emotion + icon).

- e) Wake up sheeple (sheep + people).
- f) Meet the widest Android phablet yet! (phone + tablet).
- g) Please take a look at our upcoming webinar topics to see if there is a ... (web + seminar).
- h) Breakfast, brunch, lunch, late snack; join us 9 - 4 every day (breakfast + lunch).
- i) ...Check out my anticipated video with my mom's hair transformation and it was a "Paranormal Hairtivity Situation" (hair + activity).

COMPOUNDS (examples):

- a) I had previously registered to have less junk snail mail (snail + mail).

ABBREVIATIONS/ACRONYMS

(examples):

- a) TBT → throwback Thursday
- b) OMG.... that smile. → oh my God
- c) IMHO, boy and man should also watch this. → in my honest opinion.

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Antropofenomenlarning lingvomenta va lingvokognitiv kategoriyalar sifatida konseptualizatsiya va kategorizatsiyasining metodologik asoslari

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- Annotatsiya** *Ushbu tadqiqotda antropofenomenlarning lingvistik, mantiqiy hamda kognitiv xususiyatlari tahlil qilinib, ularning lingvomenta va lingvokognitiv kategoriyalar sifatidagi mazmuniy va struktural jihatlari o'rganiladi. Antropofenomenlar til orqali ongda shakllanadigan, inson tajribasi asosida konseptual darajada qayta ishlanuvchi birliklar sifatida talqin etiladi. Ular madaniyat, tafakkur va til o'zaro ta'siri natijasida shakllanib, jamiyat a'zolari ongida umumiy kognitiv model ko'rinishida mujassamlanadi. Tadqiqotda konseptualizatsiya va kategorizatsiya jarayonlarining metodologik asoslari, xususan, semantik tahlil, kognitiv modellash va assotsiativ maydonlarni aniqlash kabi usullar yordamida ochib beriladi. Shuningdek, til birliklarining kognitiv asoslari, ularning muloqotdagi pragmatik funksiyalari va konseptual o'ziga xosliklari tahlil qilinadi, bu esa lingvokognitiv yondashuvning nazariy va amaliy ahamiyatini mustahkamlaydi. Mazkur tadqiqot antropotsentrik yondashuv doirasida inson omilining til tizimidagi aks etish mexanizmlarini chuqurroq tushunishga xizmat qilib, tilshunoslik sohasida yangi ilmiy qarashlarni shakllantirishga hissa qo'shadi.*
- Kalit so'zlar** *Antropofenomen, lingvokognitiv kategoriya, lingvomenta konsept, konseptualizatsiya, kategorizatsiya, kognitiv lingvistika, antropotsentrizm, til va tafakkur*

Методологические основы концептуализации и категоризации антропофеноменов как лингвоментальных и лингвокогнитивных категорий

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- Аннотация** *В данной работе исследуются методологические основы процессов концептуализации и категоризации антропофеноменов в рамках когнитивной лингвистики и лингвокультурологии. Антропофеномены анализируются как ментальные конструкции, отражающие культурно обусловленные представления о мире, человеческом опыте и социальной реальности. Особое внимание уделяется изучению лингвоментальных и лингвокогнитивных механизмов, через которые данные феномены формируются и организуются в сознании носителей языка. В работе*

анализируются семантические, ассоциативные и концептуальные структуры, лежащие в основе процессов концептуализации и категоризации. Описываются методы когнитивного моделирования, семантической деривации и прототипирования, а также подчеркивается значение культурных кодов и национально-культурной специфики при формировании антропоцентрических концептов. Полученные результаты способствуют более глубокому пониманию роли языка как средства ментального отображения реальности и когнитивной репрезентации человеческого опыта. Предоставленное исследование будет полезно специалистам в области когнитивной лингвистики, лингвокультурологии, психолингвистики и всем, кто изучает взаимосвязь языка, мышления и культуры.

Ключевые слова

Антропофеномены, концептуализация, категоризация, лингвоментальные категории, лингвокогнитивные процессы, когнитивное моделирование, ментальные репрезентации, язык и мышление, культурно-языковая специфика

Methodological foundations of conceptualization and categorization of anthropophenomena as linguomental and linguocognitive categories**Mamatova Feruza Makhamadovna**feruzahon26@gmail.com

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Annotation

This article explores the methodological principles behind the conceptualization and categorization of anthropophenomena in cognitive linguistics and linguistic anthropology. Anthropophenomena are understood as mental constructs shaped and conveyed through language, reflecting human experiences, social values, and culturally influenced perceptions of reality. The study investigates how these phenomena operate as linguomental and linguocognitive categories embedded in the shared perception and conceptual framework of a linguistic community. It highlights the crucial role language plays in forming cognitive models that individuals use to interpret and structure human-centered knowledge. The research employs methods such as semantic analysis, cognitive modeling, prototype-based categorization, and associative field mapping to uncover the underlying conceptual frameworks of anthropophenomena. Furthermore, it stresses the importance of national-cultural uniqueness and worldview in molding linguistic representations of concepts related to human existence. By explaining the processes of conceptualization and categorization, this work advances our considerate of the intricate connections between language, cognition, and culture.

Keywords

Anthropophenomena, conceptualization, categorization, linguomental categories, linguocognitive frameworks, cognitive modeling, mental representation, language and cognition, cultural worldview

Kirish

Lingvomenta va lingvokognitiv antropofenomenlarni kategoriyalashtirish va konseptualashtirishni qiyosiy tahlil qilishga xizmat qiluvchi metodologik apparat lingvomenta sohalarning tuzilishini lingvokognitiv yondashuv asosida o'rganishga qaratilgan jarayonlar, metodlar va usullar majmuasini qamrab oladi. Ushbu usullar, odatda, lingvokognitiv tadqiqotlarning shakllangan yo'nalishlari va ilmiy maktablari bilan bevosita bog'liqdir. Lingvomenta sohalarni inson tafakkuriga xos bo'lgan murakkab aqliy hodisalar sifatida o'rganish esa, ularning ko'p qatlamli va murakkab tarkibini samarali tahlil qilishga imkon beruvchi tadqiqot strategiyalarini talab etadi. Bu tarkib nafaqat tushunchaviy elementlarni, balki psixologik, ijtimoiy va madaniy omillarni ham o'z ichiga oladi. Har qanday lingvomenta maydon ma'lum bir etnosga xos bo'lgan assotsiatsiyalar, emotsiyalar, baholovchi munosabatlar, konnotatsiyalar va milliy tasavvurlar bilan boyitilgan bo'ladi. Shu sababli, "lingvomenta soha" atamasi o'z ichiga madaniyat bilan uzviy bog'langan barcha semantik unsurlarni oladi. Bugungi bosqichda kognitiv tilshunoslikda bu sohalarni izchil va yagona uslubda tahlil qilishga oid barqaror metodologik asoslar hali to'liq shakllanmagan. Ko'plab olimlar lingvomenta sohalarni an'anaviy tilshunoslik, psixolingvistika, etnolingvistika va lingvomadaniyatshunoslik kabi yo'nalishlar bilan uyg'unlashgan holda o'rganishga harakat qilmoqdalar. Shu jihatdan, Ye.S. Kubryakovaning kognitiv tilshunoslikni antropotsentrik paradigma doirasidagi kichik paradigma sifatida tavsiflagani alohida e'tiborga loyiq (Kubryakova, 1995). Qoidaga muvofiq "paradigma" tushunchasi uchta tarkibiy qismdan tashkil topgan:

1. tayanch-asos beruvchi (fanning asosiy tamoyillari va dastlabki farazlari);
2. predmet-bilish (nimani bevosita tahlil sohasi deb qabul qilinishi);

3. aniq tartib-qoidalar yoki texnik (amaliy) – (mavjud tahlil usullari va aniq jarayonlari, asosiy modellar va boshqalar).

Paradigmani yo'l-yo'riqlar bilan bir qatorda u yoki bu nazariyani to'ldirishi kerak bo'lgan va ilmiylikka da'vo qiladigan talablar ham tashkil etadi. R.M.Frumkinaning aniq ta'kidlashicha, inson haqidagi fanlar tarixida, xususan tilshunoslikda ham, ikkita keng qamrovli paradigma galma-gal keladi va bu tebranma harakat sezilarli vaqt oralig'ini qamrab oladi: "Bir paradigma doirasida tadqiqotchi tadqiqot obyektiga go'yo insonni faqat tabiat yaratgandek munosabatda bo'ladi. Boshqa paradigma tadqiqotchini, insonni birinchi navbatda madaniyat shakllantirganini esda tutishga undaydi" (Frumkina, 1995).

Kognitiv tilshunoslik aniq bir nazariya emas, balki bir qator asosiy fundamental tamoyillar, farazlar va postulatlariga asoslangan tadqiqot dasturlari birlashmasidir. V. Evansning fikricha, bunday mazmunda kognitiv tilshunoslik funksional yondashuvlarga mansub bo'lsa-da, "inson tili – tafakkur – ijtimoiy-jismoniy tajriba" uchligini o'rganishga qaratilgan umumiy va keng qamrovli yo'nalishi bilan ajralib turadi (Evans, 2012). Fikrimizcha, ushbu triadaning uchinchi tashkil qiluvchisini "ijtimoiy-psixologik-jismoniy" deb qo'shimcha qilish zarur. Zero, inson tili va tafakkuri orqali nafaqat ijtimoiy tajribalar markazida, balki hissiy-emotsional holatlarga ham duch keladi va uni "boshidan o'tkazadi".

Mavzuga oid adabiyotlarning tahlili

Kognitiv tilshunoslik nuqtai nazaridan, til kategoriyalash amallarini bajarish uchun mo'ljallangan bo'lib, quyidagi asosiy vazifalarni ado etadi: yuboruvchining miyasida kategoriyalarni hosil qilish, ularni muayyan maqsad bilan ifodalash va uzatish, hamda qabul qiluvchining miyasida mos kategoriyalarning paydo bo'lishi. Ushbu to'rtta kategoriyalash amali – *yaratish, tashqi ifodalash, aloqa o'rnatish va faollashtirish* –

tilning barcha qo'llanilishi va uning an'anaviy belgilangan vazifalarining asosini tashkil etadi.

J. Lakoff (1990) ta'kidlaganidek, kognitiv tilshunoslik paradigmasi ikki muhim tamoyilga asoslanadi. Ushbu asosiy yondashuvlardan bir qator nazariy xulosalar kelib chiqadi. Bu tamoyillarni V. Evans (2012) ishlarini inobatga olgan holda tahlil qilish maqsadga muvofiqdir. Umumlashmaga yo'naltirilgan tamoyil (generalization commitment) tadqiqotchilarni til hodisalarini insonning umumiy kognitiv qobiliyatlaridan kelib chiqib, yagona tizim sifatida o'rganishga undaydi. Bu yondashuv tilni butun bir kognitiv tizimning integratsiyalashgan qismi sifatida ko'radi, bu esa N. Xomskiy tomonidan ilgari surilgan modulli yondashuvdan farq qiladi. Modulli yondashuv tilni mustaqil komponentlarga – fonologiya, sintaksis, semantika va morfologiyaga – ajratilgan alohida bloklar sifatida tasvirlaydi. Kognitiv yondashuv esa aksincha, bu qismlarning o'zaro aloqadorligi va inson tafakkuri bilan bog'liqligiga urg'u beradi. Masalan, leksik semantikadagi "prototip effekti" (E. Rosh) bu nuqtai nazarni tasdiqlaydi, J. Lakoff (1987) esa bu g'oyalarni nazariy jihatdan chuqurlashtirgan.

Kognitiv moslik tamoyili (cognitive commitment) esa kognitiv fanlar, xususan kognitiv psixologiya va neyrofanlardan olingan ma'lumotlarni tilshunoslikdagi nazariyalar bilan uzviy bog'lash zaruratini belgilaydi. Bunda muhim jihat shundaki, agar sof tilshunoslikdagi umumlashmalar kognitiv fanlarda aniqlangan miya faoliyati haqidagi faktlarga zid kelsa, ustuvorlik oxirgilarga beriladi. Ya'ni, kognitiv tilshunoslik "til ichidagi" nazariyalar bilan emas, balki tilni inson tafakkuri va bilish jarayonlari bilan bog'lovchi umumiy qonuniyatlar bilan ishlaydi (Fauconnier, 1999).

Shundan kelib chiqib aytish mumkinki, kognitiv tilshunoslik doirasidagi nazariyalar inson tafakkurining haqiqiy (real) mexanizmlariga zid keluvchi har qanday elementni inkor qiladi. Ustunlik faqatgina mantiqiy izchillikka emas, balki tajriba asosida tasdiqlangan kognitiv xususiyatlarga mos

keluvchi lingvistik modellar asosida belgilanadi. Kognitiv tilshunoslikdagi umumlashtirishlar boshqa tilshunoslik yo'nalishlaridagi natijalar bilan har doim ham to'g'ri kelavermaydi, chunki ko'plab an'anaviy yondashuvlarda psixologik yoki neyrobiologik asoslar talab etilmaydi. Masalan, lingvistik kategoriyalarni o'rganishda kognitiv tilshunoslar ularning klassik emasligini kutishadi, chunki tabiiy tildagi (J. Lakoff terminologiyasi bo'yicha – "kognitiv") kategoriyalarning aksariyati an'anaviy chegaralarga to'g'ri kelmaydi (Sergiyenko, 2023). Shu sababli, kognitiv yondashuv lingvistik kategoriyalarni realistik tarzda, ya'ni prototiplar asosida va noan'anaviy tuzilishda shakllantirishni maqsad qiladi. Agar kimdir klassik kategoriyalarni qo'llamoqchi bo'lsa, u holda ular prototipik ta'sirga ega emasligini amaliy tajriba asosida isbotlashi lozim bo'ladi. Xuddi shunday, kognitiv yondashuv tuzilmasiz yoki ierarxik bo'lmagan ro'yxatlarga nisbatan ehtiyotkorlik bilan yondashishni taqozo etadi, chunki bu kabi strukturaviy yondashuvlar inson tafakkurining murakkab tarmoqli tizimiga mos emas. Shuning uchun, tabiiy tildagi kategoriyalash mexanizmlarini tushuntirishda kognitiv nazariya nafaqat asosiy metodologik poydevor, balki nazariy mezon sifatida ham maydonga chiqadi. Bu nuqtai nazardan, tabiiy til asosida amalga oshiriladigan kategorizatsiyani ikki asosiy yo'nalishda tahlil qilish zarur: birinchidan, til va tafakkur o'rtasidagi chuqur bog'liqlik haqidagi tushunchalarimizni yanada kengaytirish, ikkinchidan esa, lingvokognitiv nazariyalarni yaratish uchun zarur bo'lgan ilmiy-metodologik asoslarni aniqlashtirish (Sergiyenko, 2023).

Tahlil va natijalar

Yuqorida keltirilgan nazariy asoslardan kognitiv tilshunoslikning bir qator muhim qoidalari kelib chiqadi. Bu qoidalar lingvokognitiv kategoriyalashning o'ziga xos xususiyatlarini o'rganishda alohida ahamiyat kasb etadi. Ularni tahlil qilishda biz V.Evansning (Evans, 2012) ishida shakllangan tezislariga asoslanamiz.

1. **Embodied cognition postulati** – insonning tushunchaviy tuzilishi uning tanasi va atrof-muhit bilan o'zaro aloqalariga asoslanadi. Lakof (1987) bu holatni "mujassamlashgan tajriba" yoki "tajribaviy realizm" deb ataydi. Tadqiqotlar shuni ko'rsatdiki, kategoriyalar nafaqat tajribani aks ettiradi, balki tildagi kodlash voqelikni idrok etishga, jumladan ranglarni qabul qilishga ham ta'sir ko'rsatadi (Thierry, 2009).
2. **Ensiklopedik semantika postulati** – kognitiv oqimlarda semantik va konseptual tuzilmalar o'rtasidagi munosabat turlicha talqin qilinadi. Kognitiv grammatikada R. Langacker bu ikki tuzilma o'zaro teng deb hisoblasa, V. Evans (2012) ular ikki alohida, va semantik tuzilma konseptualga kirish imkonini beradi deydi. Masalan, ingliz tilidagi "red" so'zi qizil, qizg'ish yoki jigarrangni, "blue" esa ko'k, moviy yoki osmon rangini anglatishi mumkin. Bu ma'nolar lingvistik belgilardan ko'ra, kontekst, konseptual bilimlar va ensiklopedik tajribaga tayanadi.
3. **Ramziylik (symbolic thesis) postulati** – tilning asosiy tuzilmaviy birligi ramziy birikmalardir (Langacker, 2007), konstruktivistlarda esa bu "konstruksiya" deb ataladi (Goldberg, 2006). Bu birliklarga morfemalar, so'zlar, iboralar, sintaktik tuzilmalar va sxematik strukturalar kiradi va ular tilning turli darajadagi ma'no funksiyalarini ifodalaydi (Sergiyenko, 2023). Ramziy birliklar o'rtasidagi struktura "montaj" deb qaraladi va ular murakkab grammatik butunlikni hosil qiladi.
4. **Meaning is conceptualization postulati** – kognitiv tilshunoslik til ifodasidagi ma'noni konseptualizatsiya deb talqin qiladi, ya'ni bu jarayon nolisoniy, yuqori darajadagi kognitiv funksiyalarni o'zida mujassam ettiradi. Til birliklari miya ichida konseptual bloklarni yuzaga

keltiradi, bu esa boshqa kognitiv operatsiyalar va nolisoniy integratsiya asosida shakllanadi. Shu tarzda ular turtki sifatida ishlaydi va til ifodasi tushunarli konseptual shakllarga aylantiriladi. Bu yondashuv lisoniy va nolisoniy bilimlar oralig'idagi chegarani yo'q qiladi hamda so'z qanday fikrni ifodalashini yaxshiroq tushuntiradi. Til konseptualizatsiyaning ko'p model va tasvirlarini beradi. Ifontologik ma'nolar umuman inson ongida mavjud bo'lgan konseptlardan faqat bir qismini aks ettiradi, i.e., lingvistik belgilar ensiklopedik bilimlarning tarkibida mujassamlanadi (Langacker, 2007).

5. **Usage-based postulati** – til tuzilishi til qo'llanishining o'zidan kelib chiqadi (Tomasello, 2003). Bu yondashuv asosida: til bilimlari qo'llanishdan hosil bo'ladi; tilni bilish tilni ishlatishni bilishni anglatadi; til faoliyati lingvistik tuzilmaning ajralmas qismi hisoblanadi. Til birliklari so'zlovchi ongida doimiy amaliy rutinga aylanadi (entrenchment) va bu miya faoliyati bilan barqaror bog'lanadi (Evans, 2012).

Hozirgi tilshunoslik kognitiv paradigmasi tilni madaniy va tarixiy kontekstda ijtimoiy hodisa sifatida ko'rib chiqadi, ayni paytda kategoriyalash mexanizmi uning asosiy ilmiy ob'ekti bo'lib qolmoqda. Bu tahlillar nafaqat til-tafakkur munosabatlarini chuqurlashtiradi, balki zamonaviy lingvokognitiv nazariyalarni shakllantirish uchun ham ilmiy asos bo'lib xizmat qiladi (Sergiyenko, 2023). Qo'llanish sohasiga qarab umumilmiy (universal) va ixtisoslashtirilgan tamoyillar farqlanadi. Ixtisoslashtirilgan tamoyillar fanning muayyan sohalariga, masalan, *psixologik tadqiqotlar tamoyillari*, *falsafiy tamoyillar* va hokazolarga, yoki aniq ilmiy nazariyalarga, jumladan, *til kategoriyalash tamoyillari*, *filologik tahlil tamoyillari* va shu kabilarga taalluqli bo'ladi. N.N.Boldirev kognitiv tilshunoslikning asoslanadigan quyidagi asosiy tamoyillarini qayd etadi:

Kognitiv tilshunoslikda bir qator muhim tamoyillar mavjud bo'lib, ularning har biri tilni inson ongi bilan bog'liq murakkab hodisa sifatida tahlil qilishga xizmat qiladi. Jumladan:

1. Antropotsentriklik tamoyili tilning shakllanishi va ishlatilishida inson markaziy rol o'ynashini anglatadi;
2. Fanlararo yondashuv esa tilni tahlil qilishda psixologiya, neyrobiologiya, madaniyatshunoslik va boshqa sohalar yutuqlaridan foydalanishni talab qiladi;
3. Til insonning umumiy bilish qobiliyatlaridan biri sifatida ko'riladi, bu esa uni boshqa kognitiv tizimlar bilan bog'laydi;
4. Til birliklarining ko'p qatlamli ma'noga ega bo'lishi tilni faqat formal tizim emas, balki kontekstual va kognitiv jihatdan boy hodisa sifatida tahlil qilish zaruratini bildiradi;
5. Lisoniy konseptualizatsiya va toifalash jarayonlarining darajali xususiyati (Boldyrev, 2004; 2013) til mazmunining ierarxik tuzilishini namoyon etadi.

Tarkibiy-funksional yaxlitlik tamoyiliga ko'ra esa til va nutq yagona tahlil obyekti sifatida qaraladi (Boldyrev, Alpatov, 2008). Ye. S. Kubryakova fikriga ko'ra, til ikki asosiy – kognitiv va kommunikativ funksiyani bajaradi va ular o'zaro teng muhim hisoblanadi (Kubryakova, 2012). N. A. Besedina bu fikrni davom ettirib, agar e'tibor til mazmuniga qaratilsa, u holda kognitiv tarkib tahlil qilinadi; agar esa ma'lumot qanday taqdim etilganiga urg'u berilsa, diskursiv qirralar o'rganiladi. Besedina, shuningdek, tilni o'rganishda fanlararo va kognitiv-diskursiv yondashuv bilan bir qatorda til va nutqning konseptual birligi, ko'p omillilik va tizimlilik tamoyillariga ham alohida e'tibor qaratadi. Uning fikricha, til hodisasi faqat aloqa vositasi emas, balki murakkab ijtimoiy va kognitiv tizimlarning bir qismi sifatida talqin qilinishi lozim. Bu nuqtai nazardan, konseptual va semantik darajalarni farqlash tamoyili alohida ahamiyat kasb etadi – bu orqali til orqali yaratilgan dunyo manzarasi

bilan konseptual darajadagi bilimlar o'rtasidagi farq belgilanadi (Besedina, 2010).

T. G. Skrebsova (2011) tomonidan kognitiv tilshunoslikning asosiy metodologik tamoyillari quyidagicha tavsiflanadi:

- Til, tafakkur va matn hosil qilish qobiliyatini yagona kognitiv tizim sifatida o'rganish;
- Til bilimini umumiy bilish faoliyatining ifodasi sifatida qarash;
- Til va ruhiy jarayonlarning o'zaro bog'liqligini e'tirof etish;
- Antropotsentrik yondashuvni asosiy tamoyil sifatida qabul qilish;
- Konseptlar shakllanishida insonning jismoniy tajribasining hal qiluvchi roli;
- Bilish jarayonlariga subyektiv omillarning ta'sirini hisobga olish;
- Tilni uni amalda qo'llash kontekstida tahlil qilish;
- Til va tafakkur o'rtasidagi bog'lovchi bo'g'in sifatida til ma'nolariga e'tibor qaratish;
- Eksplanatorlik tamoyili – til hodisalarini nafaqat tasvirlash, balki ularni sababiy jihatdan tushuntirishga intilish;
- Lingvokognitiv tadqiqotlarning boshqa sohalariga ochiqligi tamoyili.
- Kognitiv lingvistika doirasida kategoriyalash tamoyillariga ham alohida e'tibor qaratilgan. K. M. Abisheva (2013) bu borada quyidagi tamoyillarni ajratadi:
- Prototipiklik – E. Rosh ta'riflaganidek, har bir toifa eng yaxshi vakil – prototipga ega bo'lishi kerak.

Toifalashning qat'iy emasligi – bu toifalar chegarasining moslashuvchan va o'zgaruvchan bo'lishini bildiradi (Kubryakova, 1996).

Ko'p asoslilik va xilma-xillik – inson tajribasining turli shakllari asosida turlicha toifalash mumkinligini tan olish;

Uzluksizlik tamoyili – bu jismoniy obyektlarning fazoviy yaxlitligi bilan bog'liq.

Zamonaviy lingvistik tadqiqotlarda ishonchli natijalarga erishish uchun metodologik yondashuvlar muhim o'rin tutadi. Bunda quyidagi usullar keng qo'llaniladi:

Tavsifiy tahlil; Leksikografik manbalarni tekshirish; Lug'at ta'riflarini o'rganish; Komponent tahlil usuli; Kontrastiv (qiyosiy) tahlil; Sotsiolingvistik va psixolingvistik tadqiqotlar, jumladan erkin assotsiatsiyalar va reflektiv tahlil.

Konsept belgilarini kognitiv va tasnifiy kognitiv jihatdan markazga yoki yaqin/uzoq/chekka periferiya zonasiga tegishli ekanligini aniqlash jarayonida *maydon stratifikatsiya* va *prototipik tahlil* metodlari qo'llaniladi. Maydon stratifikatsiyasi usuli lingvokognitiv hodisa va kategoriyaning mazmuniy mohiyatini ko'rgazmali tarzda namoyish etish maqsadida qo'llaniladi. Bu usul yordamida maydonning turli darajalari, shartli ravishda ajratilgan markaziy (yadro) hududdan chekka tomonga qarab tahlil qilinadi. Tasnifiy belgilarning tartibli maydonning u yoki bu qismiga mansubligini ularning tilga olinish chastotasiga ko'ra aniqlanadigan yorqinlik darajasi belgilaydi. A. V. Bondarkoning (Bondarko, 2004) tadqiqotlariga ko'ra, eng ko'p uchraydigan belgilar yoki tasniflagichlar prototipik va muhim deb hisoblanadi, chunki prototip sifatida ishlashining yuqori darajadagi muntazamligi bilan tavsiflanadigan belgini ko'rib chiqish mumkin. Shunga muvofiq, prototipik (takrorlanuvchi) kognitiv belgilar va tasniflagichlar yadro zonasiga kiradi, prototipik bo'lmaganlari esa maydonning yaqin, uzoq va eng chekka chegaralariga taqsimlanadi. Kognitiv talqin yoki umumlashtirish bosqichida mazmun jihatidan o'xshash bo'lgan semantik komponentlar lingvokognitiv hodisaning kognitiv belgilarini aniqlash maqsadida birlashtiriladi. Bu belgilarni tartiblash miqdoriy ma'lumotlarni hisobga olgan holda *miqdoriy usul* yordamida amalga oshiriladi. Belgi ravshanligi yoki ravshanlik indeksi kognitiv belgini shakllantiruvchi leksemalarning o'xshash ma'nolari asosida birlashgan ma'nolar sonining ajratilgan ma'nolar umumiy soniga nisbati bilan belgilanadi. Yana bir metod bu *lingvokognitiv kategoriyaning modelashtirish usuli* sun'iy abstrakt kategoriya modelini "ideallashtirilgan obyekt" sifatida aniqlash

imkonini beradi. Bu model "asliyatning mumkin bo'lgan tuzilishi to'g'risidagi taxminlar asosida" (Guiom, 1992) quriladi yoki "olamning lisoniy manzarasining bir qismi" (Apresyan, 1982) deb hisoblanadi. U "o'rganilayotgan obyektning haqiqiy yoki taxmin qilinayotgan xususiyatlari aks ettirilgan aniq tasviri" (Kravtsova, 2023) sifatida qoraladi. Kognitiv modelashtirish til va aqliy hodisalar o'rtasidagi munosabatni aniqlash hamda kognitiv modelni bilimlarni qayta ishlash va saqlashning asosi sifatida ko'rib chiqish imkonini beradi. Bu usulga J. Lakoff (propozitsional, tasviriy, metaforik, metonimik kognitiv modellar), J. Fokonye (mental fazo nazariyasi), Ch. Fillmor (freymlar nazariyasi), R. Leneker (kognitiv sohalar nazariyasi), V. Z. Demyanov, Yu. D. Apresyan, E. S. Kubryakova, A. A. Zaliznyak, E. V. Paducheva, Yu. V. Kravtsova, N. Yu. Shvedova, K. M. Shilixina kabi olimlar murojaat qilganlar.

Keyingi usul lingvokognitiv tadqiqotlarda faol qo'llaniladigan *psixolingvistik yondashuvning* klassik va zamonaviy shakllari (A. A. Potebnya, A. A. Leontev, L. S. Vigotskiy, Ch. Osgud, N. Xomskiy, N. V. Ufimtseva, I. A. Sternin, R. M. Frumkina, V. V. Krasnix, A. A. Zalevskaya, Ye. V. Xarchenko, T. A. Gridina, L. O. Butakova va boshqalar) o'zining metodologik asosiga ega bo'lib, bu asos so'zlarning psixolingvistik ma'nosini o'rganishga qaratilgan. Ye. A. Maklakova (Maklakova, Sternin, 2015) bu ma'noni til ongida mavjud bo'lishi mumkin bo'lgan semantik komponentlar sifatida ta'riflaydi, ular muayyan tovush qobig'i bilan bog'liq bo'ladi. Asosiy usul sifatida Yu. N. Karaulov, Yu. S. Sorokin, N. F. Ufimtseva, I. A. Sterninlar tomonidan ishlab chiqilgan erkin *verbal-assotsiativ tajriba varianti* qo'llanildi. Yuqorida ko'rsatilgan tajriba turi lingvokognitiv xususiyatga ega bo'lib, taqdim etilgan stimul so'zga og'zaki reaksiyani (alohida so'z, so'z birikmasi, turg'un ibora va boshqalarni) o'z ichiga oladi. Bunda respondentning beradigan reaksiyalari soni cheklanmagan bo'lishi mumkin, chunki ikkinchi va keyingi assotsiatsiyalar o'rganilayotgan lingvokognitiv

fenomenning periferik va interpretatsion belgilariga ishora qilishi mumkin. Qolaversa, erkin verbal-assotsiativ tajriba olamning sodda lisoniy manzarasini o'rganish yo'llaridan biridir, chunki uning natijalari muayyan ijtimoiy-madaniy hamjamiyatdagi muayyan so'z ortidagi bilimlarni aks (Ufimceva, 2015).

Bugungi kunda tilshunoslikda lingvokognitiv kategoriyalashtirish va konseptuallashtirish xususiyatlarini o'rganish hamda tavsiflashning bir nechta usullari ishlab chiqilgan. Bular qatoriga S. M. Proxorovning vertikal sintaktik maydonlar nazariyasi, E. Bartminskiyning profillash nazariyasi, O. S. Axmanova va I. Gyubbenetning vertikal kontekst nazariyasi kiradi. Kognitiv tuzilmalarni tadqiq etishga bag'ishlangan nazariyalar orasida Ch. Fillmorning freym semantikasi, M. Minskiyning freym nazariyasi, E. Roshning prototip nazariyasi, J. Lakoffning metafora va metonimiya nazariyasi, shuningdek, R. Shenk va R. Abelsonning ssenariylar nazariyasi mavjud.

Lingvomenta sohalarni o'rganish usullari, asosan, ularning madaniy ahamiyatga ega tushunchalar sifatidagi xususiyatlari bilan belgilanadi. Chunonchi, ma'lum bir so'z chuqur lug'aviy ishlanganlik sharti asosida lingvomenta soha maqomiga da'vogar bo'lishi mumkin. Shu sababli, har qanday lingvomenta sohani tadqiq etishda turli lug'atlardan olingan ma'lumotlardan foydalanish lozim: *etimologik, ensiklopedik, izohli, sinonimik, frazeologik va hokazo*. So'z-konseptlarning majburiy aksiologik belgilanganlik tamoyili, xususan, ularning qo'llanilish kontekstlari tahlili asosida, shuningdek, *frazeologizmlar (maqollar)* tadqiqi orqali ham isbotlanishi mumkin. Zero, lingvomenta soha aksiologik belgilangan mohiyat bo'lib, voqelikni axloqiy-qadriyatli toifalash va tushunchalash jarayonlari natijasida shakllanadi.

Ma'lumki kognititologiya tamoyillarida faqat muayyan xalqning aqliy dunyoqarashi uchun muhim bo'lgan so'zlarga konseptga aylanadi. Bu borada Ye. O. Golubovska shunday yozadai: "Asosiy, muhim ya'nikalit so'zlar har bir

madaniyat uchun o'ziga xos bo'lgan lug'atga taalluqli bo'lib, ular orqali etnos o'zini atrofdagi voqelikni ma'lum tarzda his qiladigan, fikrlaydigan, qabul qiladigan va baholaydigan til egalarining jamoasi sifatida o'zini anglaydi" (Golubovska, 2004). A. Veybitskaya yoqirdagi fikrga yaqin: "aytish mumkinki ma'lum bir madaniyat haqida muhim va g'ayrioddiy fikrlar bildirish imkoniyatini beradi" (Vezhbickaya, 2002) va albatta bu konseptni madaniyatning tayanch so'zi sifatida to'g'ri amalga oshirilgan tahlil natijasidan kelib chiqadi deb hisoblaymiz.

M. V. Pimenova (Pimenova, 2001) lingvomenta sohalarni tahlil qilishni quyidagicha amalga oshirishni taklif etadi: birinchi bosqichda tushuncha nomini ifodalovchi so'zning leksik ma'nosi va ichki shakli tahlil qilinadi. Keyin tadqiqotchi tushunchani namoyon etuvchi leksemalarning sinonimik qatorini aniqlashi lozim. Keyingi qadam til manzarasida tushunchani kategoriyalash usullarini tavsiflash bo'lib, bu tegishli leksemalarni ikkilamchi aniqlash usullarini belgilashga, ya'ni konseptual metaforalar va metonimiyalarni tahlil qilishga qaratilgan. Yakuniy bosqichda kategorial mazmunni rivojlantirish ssenariylarini o'rganish amalga oshiriladi.

Fikrimizcha, lingvomenta, lingvokognitiv antropofenomenlarni o'rganish usullarining xilma-xilligi va ularning tadqiqot konsepsiyasining mohiyatiga qarab o'zgarishi nafaqat tadqiqot predmetining o'ziga xos xususiyatlarini, balki tahlilga nisbatan o'ziga xos ilmiy yondashuvni yaratish imkonini beradi. Bu yondashuv tahlil muammosini hal qilishning individual ko'rinishini, lingvokognitiv antropofenomenlarni tavsiflash va talqin qilish yo'llarini tushunishni, tahlilni amalga oshirishning o'ziga xos xususiyatlarini, hamda toifalash va konseptuallashtirish xususiyatlarini aks ettiradi.

Xulosa va takliflar

Bizning tadqiqotimiz metodologiyasi umumiy tilshunoslikning V.fon Gumboldt, I.A. Boduen de Kurtene, E. Benvenist asarlarida shakllantirilgan nazariy qoidalariga,

neogumboldt yo'nalishi vakillari (L. Vaysberger, E. Sepir, B. Uorf) g'oyalariga, lingvokognitiv tadqiqotlarga (R. Jakkendoff, Ye.S. Kubryakova, I. A. Sternin), lingvokulturologik izlanishlarga (N. N. Boldirev, A. Vejbitskaya, S. G. Vorkachev, I.A. Golubovskaya, V. I. Karasik, V. A. Maslova, G. G. Slishkin, Yu. S. Stepanov, V. N. Teliya va boshqalar), shuningdek, madaniyatshunoslik, falsafa va etik-falsafiy sohalaridagi tadqiqotlarga (R. Benedikt, V. Vindelband, T. Kun, K. Levi-Stross, B. Rassel, G. Rikkert va boshqalar) asoslanadi.

Lingvomenta va lingvokognitiv va shu bilan birga unlarining ijtimoiy-madaniy, ijtimoiy-psixologik kabi variatsiyalarga AFlarni o'rganishda biz quyidagi metodikani va undagi tahlil bosqichlarini taklif qilamiz:

1. Ilk tahlil lingvomenta va lingvokognitiv antropofenomenlarning o'xshash, farqli, umumiy va ularning kesishish chegarasini tasvirlashdan boshlanadi;
2. Konseptualizatsiya va kategorizatsiya jarayonlari: jarayonlarning bosqichlari, ketma-ketligi, bir-birini to'ldirishi, bir-biriga bog'liq bo'lgan omillarni tasvirlash;
3. Tadqiqotga tortilishi mumkin bo'lgan lingvokognitiv va lingvomenta AFlarni:
 - lingvomenta ijtimoiy-madaniy yoki lingvomenta ijtimoiy-psixologik;
 - lingvokognitiv ijtimoiy-madaniy yoki lingvokognitiv ijtimoiy-psixologik;
 - lingvomenta yoki lingvokognitiv statik (turg'un) yoki dinamik aniq tamoyillar kategoriyalash;
4. Leksikografik lisoniy manzarasida LKAM va LMAFlarni konseptuallashtirish va kategoriyalash xususiyatlarining tavsifi

(lug'atshunoslik manbalarini o'rganish asosida);

5. Obrazli lisoniy manzarasida LKAF va LMAF konseptuallashtirish va kategoriyalash xususiyatlarining tavsifi (frazologik manbalarni o'rganish asosida);
 6. Lisoniy-fenomenal olam manzarasida lingvokognitiv va lingvomenta AFlarning konseptualizatsiya va kategorizatsiyalash xususiyatlarini tavsifi;
 7. Psixolingvistik eksperiment o'tkazish va olamning soda manzarasida LKAF va LMAFlarni konseptuallashtirish va toifalash xususiyatlarini tavsifi (ushbu tahlil bevosita so'rovnomalar ishtirokchilarining javoblari asosida amalga oshiriladi);
 8. LKAF va LMAF konseptuallashtirishning va toifalashtirishning xususiyatlarini o'rganish natijalarini statistik tahlili;
 9. O'zbek va ingliz lingvomadaniyatlaridagi tadqiqot natijalarini qiyosiy tahlili;
 10. O'zbek va ingliz lingvomadaniyatlarida LKAF va LMAFlar tarkibidagi toifalar tasnifini tavsiflash;
 11. Lingvomadaniyatlarni toifalashtirishning omili sifatida bipolyar dominantlarning ustunvor (toifaviy) belgilarini tavsifi.
- Yuqorida bayon etilgan lingvistik tahlil usullari va tamoyillarining uyg'unlashtirilgan holda qo'llanilishi yaqin qarindosh va qarindosh bo'lmagan til madaniyatlarida AFlarning lingvokognitiv toifalanishidagi o'ziga xos xususiyatlarni samarali o'rganishga yordam beradi. Bu masala dissertatsiyamizning keyingi boblarida batafsil ko'rib chiqiladi.

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Ingliz paremiologiyasida ayol obrazining aks etishi: gender yondashuv asosida tahlil

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Annotatsiya *Ushbu maqola ingliz tilidagi maqollar orqali ayol obrazining shakllanishi va paremiologik dunyoqarashda gender stereotiplarining namoyon bo'lishini tahlil qilishga qaratilgan. Tadqiqotda ayollarga oid stereotipik tasavvurlar ingliz paremiologik sistemasida qanday aks etishi modellashtirilib, ayollik obrazining til vositalarida ifodalanishi va milliy-madaniy xususiyatlari o'rganildi. Ingliz maqollarida ayol obrazi milliy-madaniy xususiyatlar orqali turli xil ijtimoiy va madaniy stereotiplarni aks ettiradi. Ushbu maqollar asosan ayollarning jamiyatdagi o'rnini, ularning fazilatlarini va kamchiliklari haqida tasavvurlarni ifodalaydi. Ingliz maqollarida ayol obrazining milliy-madaniy xususiyatlari ko'pincha patriarxal jamiyatning qadriyatlarini va stereotiplarini aks ettiradi. Shu bilan birga, ular ayollarning ijtimoiy hayotdagi o'rnini va jamiyatdagi o'zgarishlarni tushunishga yordam beradi. Maqolada ayol obrazining ijobiy va salbiy fazilatlar orqali ziddiyatli tarzda tasvirlanishi ko'rsatib berildi. Tahlil natijalari shuni anglatadiki, ingliz maqollarida salbiy etnotipik xususiyatlar ustunlik qiladi, bu esa androsentrizm darajasining yuqoriligini namoyon etadi. Shuningdek, ayol obrazining ko'pincha instrumental yondashuv asosida, ya'ni foyda nuqtai nazaridan talqin qilinishi aniqlangan. Ushbu tadqiqot gender yondashuv asosida ingliz paremiologiyasida ayol obrazining shakllanishini chuqurroq anglashga xizmat qiladi.*

Kalit so'zlar *Gender stereotipi, paremiologik dunyoqarash, ayol obrazi, ingliz maqollari, lingvomadaniyat, kommunikativ-pragmatik yondashuv, maqollar semantikasi*

Отражение образа женщины в английской паремиологии: анализ на основе гендерного подхода

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РАНЧ

Аннотация *Данная статья посвящена анализу формирования женского образа через пословицы на английском языке и проявления гендерных стереотипов в паремиологическом мировоззрении. В исследовании моделируется, как стереотипные представления о женщинах отражаются в английской паремиологической системе, изучается выражение женского образа в языковых средствах и национально-культурные особенности. Эти пословицы в основном выражают представления о роли женщин в обществе, их достоинствах и недостатках. Национально-культурные особенности образа женщины в английских пословицах часто отражают ценности и стереотипы патриархального общества. В то же время они помогают понять роль женщин в общественной жизни и изменения в обществе. В статье показано, что образ женщины изображается в противоречивой форме через положительные и отрицательные качества. Результаты*

анализа показывают, что в английских пословицах преобладают негативные этнотипические черты, что свидетельствует о высоком уровне андроцентризма. Также было обнаружено, что образ женщины часто интерпретируется на основе инструментального подхода, то есть с точки зрения выгоды. Данное исследование служит более глубокому пониманию формирования женского образа в английской паремиологии на основе гендерного подхода.

Ключевые слова

Гендерные стереотипы, паремиологический мировоззрение, образ женщины, английские пословицы, лингвокультура, коммуникативно-прагматический подход, семантика пословиц

Reflection of the image of a woman in English paremiology: analysis based on a gender approach

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Annotation

This article is aimed at analyzing the formation of the image of a woman through English proverbs and the manifestation of gender stereotypes in the paremiological worldview. The study modeled how stereotypical perceptions of women are reflected in the English paremiological system and studied the expression of the image of femininity in linguistic means and national-cultural features. These proverbs mainly express ideas about the role of women in society, their merits and shortcomings. In English proverbs, the national-cultural features of the female image often reflect the values and stereotypes of patriarchal society. At the same time, they help to understand the role of women in social life and changes in society. The article shows that the image of a woman is portrayed in a contradictory way through positive and negative qualities. The results of the analysis show that negative ethnotypic features prevail in English proverbs, which indicates a high level of androcentrism. It has also been established that the image of a woman is often interpreted on the basis of an instrumental approach, that is, from the point of view of profit. This research serves a deeper understanding of the formation of the image of a woman in English paremiology based on a gender approach.

Keywords

Gender stereotype, paremiologically worldview, female image, English proverbs, linguacultural, communicative-pragmatic approach, proverb semantics

Kirish

So'nggi yillarda gender stereotiplari masalasiga bo'lgan ilmiy qiziqishning ortib borishi tilshunoslikda, ayniqsa maqollarni tahlil qilishda o'z aksini topmoqda. "Paremiyalar – xalq tafakkurining mahsuli sifatida yuzaga

kelgan va inson xatti-harakatlarini modellashtirish vazifasini bajarayotgan barqaror iboralardir" (Kiryuxina, 2021). "Maqollar, matallar, topishmoqlar va boshqa paremiologik birliklar tilning madaniy qatlamini tashkil etadi va xalq ijtimoiy tajribasining

muhim aksidir" (Anosov, 2012). Bunday birliklar gender stereotiplari va vakilliklarini aniqlashda muhim manba bo'lib xizmat qiladi. Ular jamiyatda mavjud bo'lgan erkak va ayollarga oid umumlashtirilgan tasavvurlarni, emotsional-ekspressiv baholashlarni ifodalaydi. Gender stereotiplari – bu ma'lum madaniyat doirasida shakllangan va erkaklar hamda ayollarning xulq-atvori haqidagi umumiy tasavvurlardir (Brown, 1994).

Xalq maqollari orqali milliy mentalitet va stereotiplarning ifodalanishi ko'plab tadqiqotchilar tomonidan o'rganilgan (Butler, 1990). W. Mieder qayd etganidek, maqollar inson tajribasining asosiy aksidir va jamiyatda mavjud bo'lgan qadriyatlarni ifodalaydi.

Tadqiqot vazifalari va Metodologiya

- Ingliz maqollarida gender stereotiplarining namoyon bo'lish shakllarini aniqlash;
- Ayollik identifikatsiyasi mezonlarini belgilash;
- Paremiologik dunyoqarashda gender stereotiplarining ta'sir doirasini kuzatish;
- Ayol obrazining lingvistik tasvirini tahlil qilish;
- Ayollik obrazining milliy-madaniy xususiyatlarini aniqlash.

Tadqiqotda quyidagi metodlardan foydalanildi: Struktura-semantik tahlil: Maqollarning tuzilishi va semantik mazmunini o'rganish. Tavsifiy-tasnifiy metodlar: Maqollarni gender stereotiplariga oid mavzular bo'yicha tasniflash. Lingvomadaniy tahlil: Maqollarning milliy-madaniy xususiyatlarini aniqlash. Statistik tahlil: Gender stereotiplariga oid maqollarning ulushini aniqlash.

Adabiyotlar tahlili

Ingliz paremiologiyasida ayol obrazining aks etishi va gender stereotiplarining tahlili bo'yicha tadqiqotda foydalanilgan adabiyotlar turli xil ilmiy manbalar va tadqiqotlarga asoslangan. Ushbu bo'limda adabiyotlarning mazmuni, ularning tadqiqotga qo'shgan hissasi va ahamiyati tahlil qilinadi.

Tadqiqotda gender stereotiplarini o'rganish uchun bir qator nazariy manbalar

asos qilib olingan. Jumladan: T. Archer va A. Bertram kabi tadqiqotchilarning maqollar to'plamlari ayol obrazining lingvistik va madaniy jihatlarini o'rganishda asosiy manba bo'lib xizmat qilgan (Archer, 1962 & Bertram, 1993). Ushbu to'plamlar ingliz tilidagi maqollarning semantik va struktura xususiyatlarini aniqlash imkonini bergan. G.B. Bryan va W. Mieder tomonidan yozilgan tadqiqotlar ingliz va amerika adabiyotidagi maqollarni tahlil qilib, gender stereotiplarining tarixiy ildizlarini ochib bergan (Mieder, 2005).

Speake J tomonidan nashr etilgan *The Oxford Dictionary of Proverbs* maqollarni lingvistik va madaniy jihatdan tahlil qilishda muhim manba hisoblanadi (Speake, 2008). Ushbu lug'at maqollarning milliy-madaniy xususiyatlarini aniqlashga yordam bergan. R. Fergusson tomonidan yozilgan *The Penguin Dictionary of Proverbs* maqollarning genderga oid stereotipik mazmunini aniqlashda qo'llanilgan (Fergusson, 1995).

O. G. Dubrovskaya va G. Sh. Hakimova tadqiqotlari rus va ingliz maqollarini qiyosiy tahlil qilish orqali gender stereotiplarining universal va milliy xususiyatlarini aniqlashga qaratilgan. Ushbu tadqiqotlar ingliz maqollaridagi androsentrik dunyoqarashni boshqa madaniyatlar bilan solishtirish imkonini bergan (Dubrovskaya, 2000 va Hakimova, 2003) Gender Stereotypes in the Paremiological Picture of the World maqolasida ingliz, rus va qirg'iz maqollari tahlil qilinib, gender stereotiplarining lingvistik va madaniy jihatlarini o'rganilgan.

Negative portrayal of a woman as emerging from English proverbs (2024) tadqiqoti ingliz maqollarida ayol obrazining salbiy tasvirlanishini tahlil qilgan. Ushbu tadqiqotda maqollarning tarixiy va madaniy kontekstdagi roli ochib berilgan. Dynamic Representation of a Female Gender tadqiqoti esa ayol obrazining ijobiy va salbiy jihatlarini o'rganib, gender stereotiplarining o'zgaruvchanligini ko'rsatgan.

Tarjimaning lingvomadaniy masalalari va muammolari maqolasida lingvistik birliklarning

madaniy xususiyatlari tahlil qilingan. Ushbu yondashuv maqollarning milliy madaniyatni aks ettirishdagi o'rnini aniqlashga yordam bergan. Reflection of gender stereotypes in the paremiological worldview (2024) tadqiqoti ayol obrazining lingvistik vositalar orqali qanday shakllanishini va gender stereotiplarining madaniy ildizlarini ochib bergan.

Tahlil va natijalar

Ayol obrazini tavsiflashda uchta asosiy mezon ko'zda tutilgan:

- I. Jismoniy xususiyatlar – tashqi ko'rinish, yosh, fiziologik belgilar. Bu guruhga oid maqollar (23%) go'zallikni baholashga qaratilgan. Masalan:

1. *"There was never a mirror that told woman she was ugly"* – (*Hech qachon ko'zgu ayolni xunuk deyolmaydi*).
2. *"A woman's hair is her crowning glory"* – (*Ayol sochi – uning tojidir*).

Ayollarning yoshi esa ko'pincha tashqi ko'rinish orqali baholansa, erkaklarda esa ichki hissiyotlariga bog'liqdir. Inglizlarning maqollarida bularni uchratishimiz mumkin.

3. *"A man is as old as he feels, and a woman as old as she looks"* – (*Erkak o'zini nechida his qilsa, shuncha yoshda, ayol esa qanday ko'rinsa, shuncha yoshda bo'ladi*).

Ingliz maqollarida hayotdagi azob-uqubat va nosog'lom turmush tarzi insonni tez qaritishi ta'kidlanadi:

4. *"Sorrow and evil life make soon an old wife"* – (*G'am-g'ussa va yomon hayot ayolni erta qaritadi*).

- II. Psixologik xususiyatlar – aqliy, emotsional va xulqiy belgilar. Maqollarning (32%) bu guruhga tegishli bo'lib, ko'p hollarda salbiy baho beriladi:

5. *"A woman's advice is no great thing, but he who would take it is a fool"* – (*Ayol maslahati – yomon narsa, uni qabul qilgan esa – ahmoq*).
6. *"Women in state affairs are like monkeys in glass-shops"* – (*Davlat ishlaridagi ayol – do'kondagi maymundek*).

7. *"A woman's hair is long, her tongues is longer"* – (*Ayolning sochi uzun – tili undan ham uzun*)

Ingliz maqollarida ayollarning hissiyotga beriluvchanligi va kayfiyatining tez-tez o'zgarib turishi ta'kidlanadi:

8. *"A woman's mind and wind change often"* – (*Ayolning fikri ham, shamol ham tez-tez o'zgaradi*)

9. *"Winter weather and women's thoughts change often"* – (*Qish havosi va ayolning o'y-xayollari tez-tez o'zgaradi*)

10. *"A woman laughs when she can but cries whenever she wishes"* – (*Ayol kulgini imkon bo'lsa qiladi, yig'ini esa xohlagan paytda*)

11. *"Female is one head with two faces"* – (*Ayol – ikki chehrali bitta boshli*)

- III. Ijtimoiy-etnik xususiyatlar – ayolning jamiyatdagi ro'li, oiladagi o'rni va ijtimoiy maqomi. Bu guruh maqollarining ulushi (45%) ni tashkil qiladi. Maqollarda ayol – rafiq, ona, uy Bekasi, kelin sifatida talqin etiladi:

12. *"A man without a wife is but half a man"* – (*Er – ayolsiz – yarim odam*)

13. *"A man's best fortune, or his worst, is his wife"* – (*Erkakning eng katta baxti ham, eng katta baxtsizlik manbai ham – uning xotinidir*)

14. *"A worthy woman is the crown of her husband"* – (*Loyiq ayol – erining tojidir*)

15. *"A good wife lost is God's gift lost"* – (*Yaxshi xotin yo'qotilsa, bu Xudoning ne'matidan ayrilishdir*)

Ingliz maqollarida yana ayolning sadoqatiga ham katta ahamiyat beriladi. Masalan:

16. *"A true wife is her husband's better half"* – (*Sodiq xotin – erining yaxshiroq yarmidir*)

17. *"A faithless wife is the shipwreck of the home"* – (*Xiyonatkor xotin – oila kemasining halokatidir*). Shuningdek bu maqollarda ayollarning

mehnatsevarligi alohida ta'kidlanadi va ularning uy ishlaridagi bandligi tasvirlanadi:

18. "A woman's work is never done" – (Ayolning ishi hech qachon tugamaydi).

Xulosa

Ingliz paremiologik tizimi orqali ayol obrazining tasviri jamiyatdagi gender stereotiplarning qanchalik chuqur ildiz otganini ko'rsatadi. Tahlillar shuni ko'rsatadiki, ingliz maqollarida ayol obraziga bo'lgan munosabat ziddiyatli xarakterga ega bo'lib, u ijobiy (mehnatsevarlik, sadoqat, go'zallik) va salbiy (emotsionallik, aqlan zaiflik, gapdonlik,

o'zgaruvchanlik) sifatlar bilan ifodalangan. Maqollar orqali ayolning yoshiga, tashqi ko'rinishiga, hissiy holatiga va ijtimoiy rolga berilgan baholar genderga oid stereotipik qarashlarning shakllanganligini aks ettiradi.

Shuningdek, ayol obrazi ko'pincha erkaklar nuqtai nazaridan, instrumental (foydachilik) yondashuv asosida baholangan. Bu holat ingliz tilidagi paremiologik birliklarda androcentrik dunyoqarashning ustuvor ekanligini ko'rsatadi. Tadqiqot natijalari shuni anglatadiki, xalq maqollari nafaqat til, balki madaniyat, ijtimoiy ong va tarixiy tafakkurning mahsuli sifatida gender stereotiplarni mustahkamlovchi kuchli vosita hisoblanadi.

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Ingliz, nemis, rus va o'zbek maqollarida "aql" tushunchasining kommunikativ va pragmatik talqini

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Annotatsiya Ushbu maqolada ingliz, nemis, rus va o'zbek tillaridagi maqollar asosida "aql" konseptining kommunikativ hamda pragmatik jihatlari o'rganilgan. Har bir tildan tanlab olingan 15 tadan maqol semantik-kognitiv, qiyosiy va pragmalingsvistik metodlar asosida tahlil etilgan. Olingan natijalarga ko'ra, ingliz va nemis maqollarida "aql" tushunchasi shaxsiy intellektual o'sish, bilim va tajriba bilan bog'liq tarzda aks ettirilgan. Rus tilida esa bu tushuncha ko'proq ijtimoiy aloqalar va maslahat berish orqali namoyon bo'ladi. O'zbek maqollarida "aql" odob-axloq, tarbiya va oilaviy qadriyatlar bilan uzviy bog'langan holda ifodalangan. Ingliz va o'zbek maqollarida "aql" tushunchasi xalqning intellektual qadriyatlari, hayotiy tajribasi va madaniyati bilan bog'liq bo'lib, bir qancha o'xshashliklarga egadir, jumladan, donolik va tajriba aks ettirilishi: Har ikkala tilda ham "aql" tushunchasi donolik, tajriba va hayotiy bilimni ifodalashda ishlatiladi. Masalan, ingliz tilidagi "Wisdom is better than strength" (Donolik kuchdan afzal) maqoli o'zbek tilidagi "Aql kuchdan ustun" maqoliga mazmunan mos keladi. Tadqiqot xulosalari til va madaniyatlararo farqlarni tushunish, tarjima jarayonida mos ekvivalentlarni tanlash hamda lingvokulturologik kompetensiyani rivojlantirishda muhim o'rin tutadi.

Kalit so'zlar Maqol, aql, donolik, kommunikativ pragmatika, paremiologik tahlil, odob-axloq, qadriyatlar

Коммуникативно- прагматическая интерпретация понятия "разум" в английских, немецких, русских и узбекских пословицах

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РАНЧ

Аннотация В данной статье на основе пословиц английского, немецкого, русского и узбекского языков изучены коммуникативные и прагматические аспекты концепта "разум." 15 пословиц, отобранных из каждого языка, были проанализированы на основе семантико-когнитивного, сравнительного и прагматического методов. Согласно полученным результатам, в английских и немецких пословицах понятие "разум" отражается в связи с личным интеллектуальным ростом, знаниями и опытом. В русском языке это понятие проявляется в большей степени через социальные контакты и консультирование. В узбекских пословицах "ақл" выражается в неразрывной связи с этикой, воспитанием и семейными ценностями. В английских и узбекских пословицах понятие "разум" связано с интеллектуальными ценностями, жизненным опытом и культурой народа и имеет ряд сходств, в том числе отражение мудрости и опыта: В обоих

языках понятие "разум" используется для выражения мудрости, опыта и жизненных знаний. Например, английская пословица "Wisdom is better than strength" (Мудрость лучше силы) по содержанию соответствует узбекской пословице "Aql kuchdan ustun." Выводы исследования играют важную роль в понимании языковых и межкультурных различий, выборе подходящих эквивалентов в процессе перевода и развитии лингвокультурологической компетенции.

Ключевые слова Пословица, разум, мудрость, коммуникативная прагматика, паремиологический анализ, этика, ценности

Communicative and pragmatic interpretation of the concept of "mind" in English, German, Russian, and Uzbek proverbs

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Annotation This article examines the communicative and pragmatic aspects of the concept of "mind" based on proverbs in English, German, Russian, and Uzbek. 15 proverbs, selected from each language, were analyzed based on semantic-cognitive, comparative, and pragmalinguistic methods. According to the results obtained, the concept of "mind" in English and German proverbs is reflected in connection with personal intellectual growth, knowledge, and experience. In the Russian language, this concept manifests itself more in social contacts and counseling. In Uzbek proverbs, "mind" is expressed in close connection with morality, upbringing, and family values. In English and Uzbek proverbs, the concept of "mind" is associated with the intellectual values, life experience, and culture of the people and has several similarities, including the reflection of wisdom and experience: In both languages, the concept of "mind" is used to express wisdom, experience, and life knowledge. For example, the English proverb "Wisdom is better than strength" corresponds to the Uzbek proverb "Aql kuchdan ustun." The research findings play an important role in understanding language and intercultural differences, choosing appropriate equivalents in the translation process, and developing linguocultural competence.

Keywords Proverb, mind, wisdom, communicative pragmatics, paremiological analysis, etiquette, values

Kirish

Maqollar xalq og'zaki ijodining eng qadimiy va boy janrlaridan biri bo'lib, ular xalqning tafakkur tarzi, madaniy merosi, hayotiy tajribasi va axloqiy qadriyatlarini o'zida mujassam etadi. Har bir til va madaniyatda muhim tushunchalardan biri bu – aql, donolik

va tafakkurdir. Ushbu tushunchalar insoniyatning intellektual rivoji, ijtimoiy munosabatlari va ma'naviy qadriyatlarini aks ettiruvchi asosiy omillardan biri hisoblanadi.

Mazkur tadqiqotda ingliz, nemis, rus va o'zbek tillarida mavjud bo'lgan maqollar misolida "aql" konseptining kommunikativ va

pragmatik talqini o'rganiladi. Maqollar til va madaniyatlararo muloqotda muhim vosita bo'lib, ular xalqning dunyoqarashi, hayotiy tajribasi va ijtimoiy qadriyatlarini ifodalashda xizmat qiladi. Har bir tilda "aql" tushunchasi o'ziga xos semantik va pragmatik xususiyatlarga ega bo'lib, bu xususiyatlar xalqning tarixiy, ijtimoiy va madaniy sharoitlariga bog'liq holda shakllangan.

Tadqiqotda qiyosiy va pragmatolingvistik yondashuv asosida har bir tildan tanlab olingan maqollar tahlil qilinadi. Ingliz va nemis maqollarida "aql" tushunchasi shaxsiy intellektual o'sish, bilim va tajriba bilan bog'liq tarzda aks ettirilgan bo'lsa, rus tilida bu tushuncha ko'proq ijtimoiy aloqalar va maslahat berish orqali namoyon bo'ladi. O'zbek maqollarida esa "aql" odob-axloq, tarbiya va oilaviy qadriyatlar bilan uzviy bog'langan holda ifodalangan.

Ushbu tadqiqot til va madaniyatlararo farqlarni chuqurroq tushunish, tarjima jarayonida mos ekvivalentlarni tanlash hamda lingvokulturologik kompetensiyani rivojlantirishda muhim ahamiyat kasb etadi. Maqollar orqali xalqning intellektual qadriyatlari va madaniy merosini o'rganish nafaqat lingvistik, balki madaniy va ijtimoiy jihatdan ham qimmatli hisoblanadi.

Tadqiqot vazifalari va metodologiya

Ingliz, nemis rus va o'zbek paremiologik istiqbollarida mavjud bo'lgan aqlning kommunikativ-pragmatik asoslarini muntazam ravishda tahlil qilish uchun maqolada turli xil tadqiqot usullari, shu jumladan ilmiy kuzatish, qiyosiy tahlil, tavsiflash texnikasi va miqdoriy hisoblash qo'llaniladi. Tadqiqotning yo'nalishi semantik-kognitiv yondashuvni talab qiladi, chunki lingvistikaning murakkab va ko'p o'lchovli dunyosi insonning aqliy imkoniyatlarini tavsiflovchi lug'at orqali etkaziladi. Bunday qarashlar madaniyat ichida rivojlanadigan milliy o'ziga xoslik xususiyatlari haqida tushuncha beradi, bu belgilangan tematik guruhning maqol iboralarida aks etadi.

Bundan tashqari, ularni tahlil qilish usuli ham maqolaga kiritilgan. Xulq-atvor yoki

ijtimoiy vaziyatlarning o'ziga xos baholarini ifodalovchi paremiyalar an'anaviy amaliyotni misol qilib keltiradi. Muayyan ma'no va talqinlarni alohida kommunikativ kontekstda yetkazishning an'anaviy vositasi sifatida harakat qiladigan paremiyalar kommunikativ va pragmatik asoslarni ifodalash uchun vosita bo'lib xizmat qiladi. Har bir tilga oid 15 ta maqol tanlab olib, ularda «aql», «donolik», «idrok» tushunchalari qanday ifodalangani aniqlashtiriladi.

Adabiyotlar tahlili

O'quv materiali ingliz, nemis va rus tillaridan tanlab olingan maqollar asosida shakllantirildi. Bu jarayonda quyidagi asosiy paremiologik manbalardan foydalanildi: Bulardan G.B. Bryan va W. Mieder Angliya-Amerika maqollari va maqol iboralar lug'ati (Bryan & Mieder, 2005), Ingliz maqollari (Bertram & Mieder, 2008), Ruscha maqollar va matallar (Simrok, 1987; Anikin, 1988), Rus maqollari lug'ati (Mokienko, 2008; Murrey, 2008) Rus maqollari va frazeologik birliklari, Rus xalq maqollari va masallari asarlari asos bo'ldi.

Shuningdek, o'zbek maqollariga oid quyidagi manbalarga murojaat qilindi: O'zbek xalq og'zaki ijodi (Safarov, 2000), maqollarimiz mohiyatiga doir (Samadov, 1965). Ushbu manbalar o'zbek xalqining aql, tafakkur va bilish madaniyati haqidagi qarashlarini aks ettiruvchi maqollarni aniqlashda yordam berdi. Misol uchun, "Aqli boshda soch turmas.", "Aqli baxt topar, Baxt bilan taxt topar." kabi maqollar o'zbek xalqining aql va idrokka bo'lgan yondashuvini ko'rsatadi.

Akademik sohalarda aql, tafakkur va intellekt kabi tushunchalar falsafa, mantiq, psixologiya, biologiya hamda tilshunoslik doirasida keng tadqiq etilgan. Mazkur hodisa bilim haqidagi fundamental nazariyalar doirasida chuqur o'rganilgan: Y. A. Andreyeva (2019), C. Boeckx (2010), N. Chomsky (2006, 2011), K. Fujita (2009), A. A. Gimadeeva (2019), P.M. Greenfield (1991, 1998), A. Marantz (2005), Poeppel & Embick (2005), Poeppel D. (2012, 2019), Tomasello M. (1998) va boshqalar.

Tadqiqotning amaliy ahamiyati shundaki, uning natijalari qiyosiy paremiologiya, lingvistik folkloristika, madaniyatlararo kommunikatsiya, lingvistik va madaniy tadqiqotlar bo'yicha ixtisoslashtirilgan kurslarni ishlab chiqishdir. Qiyosiy tahlil olib borishdan yana maqsad shuki – chet tillarini o'z ona tili bilan taqqoslash orqali o'rganilayotgan til va madaniyatdagi o'xshashlik hamda farqlarni ajratib ko'rsatish, bu orqali tilni o'zlashtirish jarayonini osonlashtirishdir. Bunday yondashuv chet tillarini o'qitish, xususan, ikkinchi tilni egallashda samarali natija berishi mumkinligi (Alcon & Guzman, 1994; Gass & Varonis, 1984; Gizyatova, 2018; Lafford, 2004) kabi tadqiqotchilar tomonidan e'tirof etilgan

Tilshunoslik va paremiologiya sohasida ko'plab olimlar maqollarni lingvistik, madaniy va funksional jihatdan tahlil qilishgan. Masalan, A. V. Kunin frazeologik birliklarning madaniy kodlarini tahlil qilgan bo'lsa, G. Lakoff va M. Jonson metaforik tafakkur orqali tildagi tushunchalar qanday shakllanishini yoritadi. N. N. Amosova frazeologik birliklarning kontekstual xususiyatlariga urg'u bergan.

O'zbek tilshunosligida Sh. Rahmatullayev, I. G'ofurov, M. Jo'raev kabi olimlar maqollar semantikasi, ularning axloqiy va madaniy mazmuni ustida tadqiqotlar olib borishgan. Biroq, «aql» tushunchasining turli tillarda qanday talqin qilinishi qiyosiy o'rganilishi kam uchraydi.

Tahlil va natijalar

Ingliz maqollarida «aql» tushunchasining quyidagi maqollarda ifodalanishi:

1. *Knowledge is power* - (Bilim-bu kuch.)
2. *A wise man changes his mind, a fool never will.* - (Dono odam fikrini o'zgartiradi, ahmoq hech qachon o'zgarmaydi.)
3. *Wisdom is better than strength.* - (Donolik kuchdan yaxshiroqdir.)
4. *A belly full of gluttony will never study willingly.* - To'q qorin hech qachon o'z xohishi bilan o'qimaydi.
5. *A little knowledge is a dangerous thing.* - Ozgina bilim xavfli narsa.

6. *Better untaught than ill taught.* - Yomon o'rgatgandan ko'ra o'qitilmagan yaxshi.
7. *Knowledge is no burden.* - Bilim yuk emas.
8. *Learning is the eye of the mind.* - O'rganish aqlning ko'zidir.
9. *Live and learn.* - Yasha va o'rgan.
10. *Never too old to learn.* - O'rganish uchun hech qachon inson qari hisoblanmas.
11. *Studies are light whereas ignorance is darkness.* - O'rganish yorug'lik, jaholat esa zulmatdir.
12. *If you live long then study long.* - Agar siz uzoq yashasangiz, uzoq o'qing.
13. *One experienced man is better than ten.* - Bir tajribali odam o'ntadan yaxshiroqdir.
14. *Cannot be honest and clever..* Halol bo'lmagan aqlli bo'lmas.
15. *A book makes you clever.* - Kitob sizni aqlli qiladi

Ingliz maqollarida aql ko'proq bilim, qaror qabul qilishdagi oqillik va tajriba bilan bog'lanadi. Bu maqollar shaxsiy muvaffaqiyatga intilish va ratsional fikrlashga urg'u beradi.

Nemis maqollarida «aql» tushunchasining maqollarda ifodalanishi:

1. *Es fällt kein Gelehrter von Himmel – Hech bir olim osmondan tushmaydi.*
2. *Verstand kommt mit den Jahren.* – Tushunish yoshi bilan birga keladi.
3. *Ein kluger Mann macht nicht denselben Fehler zweimal.* – Donishmand bir xatoni ikki marta takrorlamaydi.
4. *Klug ist, wer nicht alles glaubt.* – Dono odam hamma narsaga ishonavermaydigan odamd.
5. *Lehren bringt Ehren* – O'qitish sharaf keltiradi
6. *Man lernt, solange man lebt* – Inson umri davomida o'rganadi.
7. *Übung ist die beste Schulmeister* – Amaliyot eng yaxshi maktab o'qituvchidir.
8. *Buch macht klug* -Kitoblar insonni dono qiladi.
9. *Wo einer Weise ist, sind zweie glücklich* – Bitt dono bo'lsa, ikkita inson baxtlidir

10. *Kluger Tadel ist bittere Arznei – Aqlli tanqid achchiq doridir*
11. *Als ein dummes Lob Lieber ein kluger Tadel – Aqlli tanqid ahmoqona maqtovdan afzaldir.*
12. *Ein Erfahrener ist besser als zehn Gelehrte – Bir tajribali kishi o'nta olimdan afzaldir*
13. *Es schweigen mehr kluge Leute als dumme. – Aqlliyoq odamlar ahmoqlardan ko'ra jim turadilar*
14. *Ein alter Narr wird selten klug – Keksa ahmoq kamdan-kam hollarda dono bo'ladi*
15. *Die Zeit macht auch den Narren klug – Vaqt hatto ahmoqni ham dono qiladi.*
Nemis tilida aql ko'proq ehtiyotkorlik, tajriba asosida qaror qabul qilish va harakat qilish bilan bog'liq. Bu yerdagi donolik tizimlilik va tartibga asoslanadi.

Rus maqollarida «aql» tushunchasining maqollarda ishlatilishi:

1. *Ум хорошо, а два лучше. – «Bir aql yaxshi, lekin ikkitasi yanayam yaxshi.*
2. *Не имей сто рублей, а имей сто друзей. – Yuz so'm emas, yuz do'st bo'l.*
3. *Старый друг лучше новых двух. – Ikki yangi do'stdan eski do'st afzaldir*
4. *Учение свет, а не ученье тьма – O'rganish – yorug'lik, ammo o'rgananpolmaslik – zulmat*
5. *Сытое брюхо к ученью глухо. – To'liq qorin o'rganishga kar bo'ladi.*
6. *Век живи – век учись – Bir asr yashang va o'rganing.*
7. *Для ученья нет старости – O'rganish uchun keksalik yo'q.*
8. *Знания никому не в тягость – Bilim hech kimga yuk emas .*
9. *Борода уму не замена. – Soqol aqlning o'rnini bosa olmaydi.*
10. *Не всяк умен, кто с головою – Boshi bor hamma ham aqlli emas.*
11. *Живот толстой, да лоб пустой – Semiz qorin, lekin peshonasi bo'sh.*
12. *Нищета не отнимет ни чести ни ума – Qashshoqlik or-nomusni ham, aqlni ham olib tashlamaydi.*

13. *Говори меньше, умнее будет – Oz gapir ,aqli bo'l.*
14. *Кто много знает, тот мало болтает – Kimki ko'p bilsa, kam gapirar.*
15. *Умный любит учиться, а дурак учить. – Aqlli o'rganishni yoqtirar, axmoq o'rgatishni.*

Rus tilidagi maqollar aqlni jamiyatdagi munosabatlar, do'stlik, maslahatlashuv, tajriba bilan bog'laydi. Bu yerda donolik jamiyatga moslashuv, odob-axloq bilan uyg'unlashgan.

O'zbek maqollarida esa «aql» tushunchasining ifoda etilishi:

1. *Aql – Hasan, odob – Husan.*
2. *Aqldor bo'lsa yigitning xotini, Yaxshilikka chiqarar yigitning otini.*
3. *Aql yoshi bilan emas, boshi bilan.»*
4. *Inson – aqli bilan, Dono – naqli bilan..*
5. *Aytguvchi nodon bo'lsa, Tinglovchi dono kerak.*
6. *Aql – boshda, G'ayrat – yoshda, Asl – toshda.*
7. *Kishi baxti taxtida emas, aqlida.*
8. *Yorim bor deb yorilma, Haqiqiy yor bo'lmasa. Qizim bor deb kerilma, Esli-xushli bo'lmasa.*
9. *Aql boshlovchi, Tana ishlovchi.*
10. *Aql bo'y bilan o'lchanmas.*
11. *Aql bo'yda emas, o'yda.*
12. *Aql yoshdan, Odob – boshdan.*
13. *Aql toshi – inson boshi.*
14. *Aql-farosat – nisbi karomat.*
15. *Aql o'lchovi – so'z, So'z o'lchovi – naql.*

O'zbek maqollarida aql ko'proq axloq, odob, tarbiya, ota-ona nasihati, tajriba orqali shakllangan. Bu qadriyatlar orqali insonning jamiyatdagi roli, axloqiy jihatdan etukligi baholanadi.

Xulosa

Tadqiqot natijalari shuni ko'rsatdiki, «aql» tushunchasi ingliz, nemis, rus va o'zbek

paremiologik tizimlarida muayyan madaniy, ijtimoiy va axloqiy kontekstlarda talqin etiladi. Ushbu tadqiqot til va madaniyatlararo tafovutlarni anglashda, tarjimada ekvivalentlikni belgilashda muhim manba bo'la oladi.

Ingliz va nemis maqollarida «aql» tushunchasi ko'proq shaxsiy rivojlanish, bilim orttirish, hayotiy tajriba va individual qaror qabul qilish bilan bog'liq bo'lib, bu jamiyatlarda ratsional tafakkur, mustaqil fikrlash va o'z ustida ishlash tamoyillarining ustuvorligini anglatadi. Donolik – bu nafaqat tug'ma fazilat, balki mehnat, bilim va hayotiy sinovlar orqali orttiriladigan sifat sifatida baholanadi.

Rus maqollarida esa aql ijtimoiy munosabatlar, maslahat, tajriba almashuvi, jamoaviy fikrlash kabi qadriyatlar bilan chambarchas bog'langan. Aql insonning odob-axloqiy yetukligi, muomala madaniyati va jamiyatga moslasha olish qobiliyati orqali namoyon bo'ladi. Bu esa rus xalq tafakkurida aqlning ijtimoiy-madaniy ahamiyatini ochib beradi.

O'zbek paremiologiyasida esa «aql» ko'proq axloq, odob, tarbiya, oilaviy qadriyatlar va katta-avlod tajribasi bilan bog'liq tarzda talqin etiladi. O'zbek xalq maqollarida aqlning ijtimoiy va ma'naviy o'lchovi kuchli bo'lib, u kishining jamiyatdagi o'rne, insoniy fazilatlari va

ahloqiy yetukligi orqali o'lchanadi. Bu holat o'zbek mentalitetida kollektivlik, hurmat, murosa va o'zini tuta bilish kabi qadriyatlar muhim o'rin tutishini ko'rsatadi.

Tadqiqot natijalari shuni tasdiqladiki, har bir til va madaniyatda paremiologik birliklar faqatgina til vositasi emas, balki xalq tafakkurining, dunyoqarashining, tarixiy tajribasining, madaniy qadriyatlarining ifodachisidir. «Aql»ga doir maqollar orqali milliy tafakkurdagi tafovutlar, hayotga, bilimga, odobga, axloqqa bo'lgan munosabatlar tahlil qilinadi.

Ushbu maqola madaniyatlararo kommunikatsiya, tarjimashunoslik, til o'qitish va psixolingvistika kabi yo'nalishlarda ham muhim manba bo'la oladi. Ayniqsa, til va madaniyat o'rtasidagi uzviy bog'liqlikni chuqur anglash, tarjimada ekvivalentlikni aniqlash, milliy-madaniy kontekstda pragmatik farqlarni e'tiborga olishda bunday paremiologik tahlillar katta ahamiyatga ega. Bundan tashqari, maqolalardagi «aql» ifodasining semantik hamda pragmatik jihatdan o'rganilishi xalq tafakkurini tadqiq qilishda samarali vosita hisoblanadi. Kelajakdagi izlanishlar ushbu tadqiqot doirasini kengaytirib, boshqa tillar, madaniyatlar va tushunchalar bilan ham qiyosiy tahlil qilishga xizmat qilishi mumkin.

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Dialect and regional identity in Jesse Stuart's short story "Split cherry tree"

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Annotation *This article investigates the intricate relationship between dialect and regional identity as portrayed in Jesse Stuart's renowned short story Split Cherry Tree. Set in rural Appalachian Kentucky, the story serves as a rich linguistic and cultural tapestry that captures the essence of a specific geographical and social milieu. The study explores how Stuart's deliberate use of regional dialect transcends mere stylistic ornamentation and functions as a profound narrative strategy that embodies cultural values, reflects socio-economic structures, and reveals the tensions between traditional and modern worldviews. The dialect spoken by the characters—particularly the contrast between the older generation represented by Luster Sexton and the younger, school-educated Dave—mirrors the deep-rooted cultural dichotomies within the Appalachian region.*

Keywords *Dialect, regional identity, sociolinguistics, intergenerational conflict, cultural values, rural Kentucky*

Диалект и региональная идентичность в рассказе Джесси Стюарта «Расколота вишня»

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Аннотация *В данной статье исследуется сложная взаимосвязь между диалектом и региональной идентичностью, представленная в известном рассказе Джесси Стюарта «Split Cherry Tree». Действие рассказа происходит в сельской местности Аппалачского региона штата Кентукки и представляет собой богатую лингвистическую и культурную картину, отражающую сущность конкретной географической и социальной среды. В исследовании подчеркивается, что использование регионального диалекта автором выходит за рамки простого стилистического приёма и становится глубокой художественной стратегией, с помощью которой раскрываются культурные ценности, социальные структуры и противоречия между традиционным и современным мировоззрением. Особенно выделяется контраст между представителем старшего поколения Ластером Секстоном и молодым, школьно-образованным Дейвом, что отражает укоренившиеся культурные различия внутри Аппалачского региона.*

Ключевые слова *Диалект, региональная идентичность, социолингвистика, межпоколенческий конфликт, культурные ценности, сельская местность Кентукки*

Jesse Stuart'ning "Split Cherry Tree" hikoyasida lahja va mintaqaviy identitet

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Annotatsiya Ushbu maqolada Jessi Styuartning mashhur "Split Cherry Tree" nomli hikoyasida tasvirlangan sheva va mintaqaviy identifikatsiya o'rtasidagi murakkab o'zaro bog'liqlik o'rganiladi. Kentukking Appalachi qishloq hududida sodir bo'ladigan ushbu hikoya o'ziga xos lingvistik va madaniy manzara bo'lib, ma'lum bir geografik va ijtimoiy muhit mohiyatini aks ettiradi. Tadqiqotda muallifning mahalliy shevadan foydalanishi oddiy uslubiy bezak emas, balki chuqur ma'noli badiiy strategiya sifatida namoyon bo'lishi ko'rsatiladi. Bu strategiya orqali muallif madaniy qadriyatlar, ijtimoiy tuzilma va an'anaviy hamda zamonaviy qarashlar o'rtasidagi ziddiyatlarni ochib beradi. Ayniqsa, keksa avlod vakili Luster Sexton hamda maktabda o'qigan yosh Dave obrazlari o'rtasidagi sheviy farq Appalachi mintaqasidagi chuqur ildiz otgan madaniy tafovutlarni ifodalaydi.

Kalit so'zlar Sheva, mintaqaviy identitet, ijtimoiy tilshunoslik, avlodlararo ziddiyat, madaniy qadriyatlar, Kentukki qishloq hududi

Introduction

The use of regional dialect in American literature functions as both an artistic and sociocultural device, reflecting the complexities of identity, place, and historical change. From Mark Twain's *Adventures of Huckleberry Finn* to Zora Neale Hurston's *Their Eyes Were Watching God*, dialect has been employed to capture the rhythms of speech, cultural worldviews, and the tensions between marginalized communities and dominant societal norms. In Southern and Appalachian fiction, this technique takes on heightened significance, as authors grapple with stereotypes, rural authenticity, and the clash between tradition and modernization. Jesse Stuart (1906–1984), a prolific Appalachian writer and educator, stands as a key figure in this tradition, using dialect not merely as a stylistic choice but as a vehicle for preserving and interrogating the ethos of rural Kentucky life (Shokirovna, 2025). His short story *Split Cherry Tree* (1939) exemplifies this approach, weaving linguistic authenticity into a narrative

that explores education, generational conflict, and the evolving identity of Appalachia in the early twentieth century.

The plot of *Split Cherry Tree* revolves around Dave Sexton, a farm boy who incurs a school punishment after a mishap involving a cherry tree during a biology experiment. His father, Luster Sexton – a hardened, traditional mountain man – views the teacher's disciplinary measures as an affront to his family's dignity and confronts the progressive-minded Professor Herbert. Through their charged exchange, Stuart (1985) dramatizes the friction between agrarian self-sufficiency and modern institutional education, a recurring theme in Appalachian literature. The dialogue, rich with regional dialect, serves as more than local color; it becomes a narrative strategy that underscores cultural resistance, character psychology, and the precarious balance between preserving heritage and embracing change. This article examines how Stuart's use of dialect in *Split Cherry Tree* operates as both a cultural marker and a literary tool.

Literature review and methodology

Researchers writing about dialect in American literature often point out that it serves two purposes: it shows a character's cultural background and challenges the idea that only standard English is "correct." Scholars like Sharon Monteith (2000) and Rodger Cunningham (1987) have discussed how Appalachian writers, including Jesse Stuart, use dialect to fight against negative stereotypes and give value to their region. Others, like Michael Montgomery (2000) and linguistic anthropologists such as Barbara Johnstone (2013), have studied how Appalachian English sounds and grammar work. Their research helps us understand Stuart's spelling choices (like "hit" instead of "it" or "whar" instead of "where") not as random, but as meaningful ways to show local identity.

However, not many studies have looked closely at how dialect in *Split Cherry Tree* helps show the conflict between old rural traditions and new school-based, modern thinking. This article tries to fill that gap. It uses close reading of the characters' speech and applies ideas from sociolinguistics – especially William Labov's (1972) work on how language varies depending on social identity. By looking at how characters use or avoid dialect when facing authority, the article shows how language reflects struggles over independence, education, and belonging. This method combines literary study and language analysis to give a fuller picture of what dialect means in Appalachian storytelling.

Results and discussion

Jesse Stuart's deliberate use of Appalachian dialect in *Split Cherry Tree* plays a vital role in highlighting the central theme of cultural identity and resistance. Through the story's dialogue, Stuart (1985) constructs a world where language reflects not only where characters come from but also what they stand for. The story presents a conflict between two generations and two different worldviews: Luster Sexton, a proud, uneducated mountain farmer who speaks in a strong regional dialect,

and Professor Herbert, a schoolteacher who represents formal education and social progress through his polished, standard English.

Luster's speech is rich in nonstandard grammar, local vocabulary, and phonetic spellings that reflect the patterns of rural Kentucky speech. His language is direct, emotional, and grounded in lived experience. For example, when he says, "I don't give a ding what's right! I pay my taxes!" he is not only expressing anger but also challenging the authority of the school system using the language he knows. His pronunciation of words like "l'arnin'" for "learning" and "whupped" for "whipped" is more than a dialectal quirk – it reflects a worldview that values hard work and practical knowledge over academic theories and discipline. His dialect becomes a form of resistance: he refuses to alter his way of speaking because it would mean surrendering his identity and dignity.

In contrast, Professor Herbert speaks in formal, standard English, which signals education, authority, and control. At first, his speech reflects the values of the institution he represents: rules, order, and discipline. When he tells Dave, "You broke the rule... You must be punished," his tone is calm but firm, underscoring the impersonal logic of the school system. To Luster, Herbert's language sounds cold and disconnected from everyday life. However, Stuart allows Herbert to show flexibility. When he realizes that Luster is not ignorant but unfamiliar with the scientific language used in the classroom, Herbert adapts. He simplifies his speech to connect with Luster, saying, "We study life up here... even a louse." This moment marks a shift in the power dynamic. Instead of asserting superiority through language, Herbert uses plain speech to build a bridge of understanding, showing that communication does not require uniformity but respect.

The character of Dave, Luster's son, offers a more nuanced example of how dialect and identity intersect. His language is a blend of his

father's dialect and the more standard forms he learns in school. While his grammar is still marked by regional patterns – for instance, "It wasn't his fault" – his overall speech is less marked than Luster's. This middle-ground dialect reflects Dave's transitional role in the story. He is caught between the traditional values of his father and the modern world offered by his teacher. Dave's evolving language mirrors his internal negotiation: he wants to remain loyal to his heritage while also embracing the opportunities that education can bring.

Stuart uses dialect not to mock or exoticize his characters, but to portray them authentically and sympathetically. The story does not present Luster's nonstandard language as a flaw, but as a meaningful expression of his background, values, and emotional world. Even as Luster begins to respect the school and Professor Herbert by the end of the story, he does not change how he speaks. (Shokirovna, 2025). This suggests that acceptance and growth do not require abandoning one's identity. Likewise, Professor Herbert does not force Luster to conform linguistically but chooses instead to meet him halfway. The resolution of the story, therefore, is not about one worldview defeating another, but about mutual understanding.

The image of the split cherry tree, which gives the story its title, becomes a fitting metaphor for the cultural and linguistic divide explored in the text. Like the tree that is damaged but still alive, the community can withstand internal differences without losing its roots. Through dialect, Stuart captures a moment of transition in Appalachian life – where change is inevitable, but cultural memory and identity remain strong (Hogg, & Denison, 2006).

This discussion of dialect and identity in *Split Cherry Tree* aligns with sociolinguistic theories that recognize the power and prestige of nonstandard varieties within their own communities. Scholars like William Labov (1972) have emphasized that such dialects,

while often viewed as inferior in formal settings, carry deep social meaning and respect among speakers. Similarly, Barbara Johnstone's (2013) studies of regional dialects show how language can build group identity and push back against external judgment. Stuart's story reflects these ideas by giving voice to Appalachian speakers without correcting or belittling them. Instead, he presents their language as part of a broader narrative about understanding, dignity, and cultural change. In sum, *Split Cherry Tree* uses dialect not merely for realism, but as a powerful tool to explore identity, conflict, and transformation. It shows that language is never neutral – it is tied to who we are, where we come from, and how we make sense of the world around us. Through his characters' speech, Stuart affirms the richness of Appalachian life and argues for a model of education and progress that honors, rather than erases, local voices.

Conclusion

Jesse Stuart's *Split Cherry Tree* shows that regional dialect is much more than just a way of speaking – it is a powerful expression of cultural identity, personal pride, and social resistance. Through the contrast between Luster Sexton's Appalachian dialect and Professor Herbert's standard English, Stuart explores the tension between rural traditions and modern education. Importantly, he does not present one way of life as better than the other. Instead, he suggests that both can exist together if there is mutual respect. Luster is not forced to change his language, and Professor Herbert learns to communicate more simply. This balance shows that progress does not have to erase tradition (Shokirovna, 2025).

The story remains relevant today because it reminds us that different ways of speaking are valuable and meaningful. In a time when rural or nonstandard speech is sometimes looked down on or ignored, Stuart's story gives dignity to the voices of Appalachian people. By giving equal importance to both Luster's and Herbert's speech, Stuart invites readers to think more deeply about whose language – and

whose knowledge – we respect. The image of the split cherry tree symbolizes this idea: though damaged, the tree still stands and grows. In the same way, regional dialects can survive and thrive, even in a changing world.

Overall, *Split Cherry Tree* is not just a story about a father and son – it is a thoughtful look

at how language shapes identity and how understanding across differences is possible. Stuart's message is clear: education and tradition do not have to be enemies. When people listen to each other with respect, even a "split" community can remain strong and united.

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Annotatsiya *L. Erdrik mahalliy amerikalik yozuvchilar orasida eng muhim va ta'sirli ovoz egalardan biri sifatida e'tirof etiladi. Mahalliy Amerika adabiyotining Uyg'onish davrining ikkinchi to'lqiniga sezilarli hissa qo'shgan yozuvchilardan biridir. Hozirgi kungacha L. Erdrik o'ttizdan ortiq kitob, jumladan, qariyb o'n yetti roman yozdi. Uning ko'plab romanlari bestseller maqomiga ega bo'lgan bo'lib, turli nufuzli mukofotlar orqali milliy va xalqaro miqyosda e'tirof etilgan. Quyidagi maqolada L. Erdrik nasrining betakror jihatlarini vujudga kelishida ahamiyat kasb etgan omillar muhokama qilinadi.*

Kalit so'zlar *Nasr, rivoya, rivoya, taraqqiyot, AQSH adabiyoti, mavzu, postkolonial, mahalliy, tubjoy, Ojibve*

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Аннотация *Л. Эрдрик широко признана одной из самых значительных и влиятельных фигур среди писателей коренных народов Америки, внесшей весомый вклад во вторую волну Ренессанса литературы коренных американцев. На сегодняшний день Л. Эрдрик является автором более тридцати книг, включая почти семнадцать романов. Многие из её произведений стали бестселлерами и получили признание как на национальном, так и на международном уровне благодаря различным престижным наградам. В данной статье рассматриваются факторы, сыгравшие важную роль в формировании уникальных особенностей прозы Л. Эрдрик.*

Ключевые слова *Проза, повествование, развитие, литература США, тема, постколониал, местный, коренной, Ожибве*

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Annotation *L. Erdrich is widely regarded as one of the most significant and influential voices among Native American authors, making substantial contributions to the second wave of the Renaissance of Native American literature. L. Erdrich has authored over thirty books to date, including nearly seventeen novels. Many of her novels have achieved bestseller status and garnered both national and international acclaim*

through various prestigious awards. The following article discusses the factors that played a significant role in shaping the unique features of L. Erdrich's prose.

Keywords

Prose, narration, development, US literature, theme, postcolonial, native, indigenous, Ojibwa

Kirish

Jahon adabiyoti kontekstida AQSH adabiyoti eng navqiron va yosh bo'lishiga qaramasdan, mustahkam mavqei hamda betakror tabiati bilan ajralib turadi. Xususan bu betakrorlik ko'p madaniyatli Amerika adabiyoti namunalarida yorqin namoyon bo'ladiki, bu asarlar sirasiga turli ovozlarni kiritish mumkin: Osiyo-Amerika adabiyoti, Yahudiy-Amerika adabiyoti, Yevropa-Amerika adabiyoti, Mahalliy Amerika adabiyoti. Mahalliy Amerika adabiyoti ko'p yillik tarixga ega tub aholiga taalluqli mualliflarning asarlari jamlanmasi sanalib, mamlakatdagi mustamlakachilikdan keyingi davrda mazkur kategoriyaga tegishli insonlar taqdiri, dardlari hamda tashvishlarini o'zida namoyon etadi. So'nggi yillarda bu adabiyot ko'plab tadqiqotchilarning e'tiborini tortib, bu adabiyot vakillari ijod namunalari ham shu qatorda diqqat markazida bo'lib kelmoqda. Mazkur maqolada Mahalliy Amerika adabiyoti (Native American Literature)ning zabardast vakilasi L. Erdrik ijodi, spetsifik jihatlari borasida fikrlarimizni bayon qilishga harakat qilamiz.

Metodologiya

Amerika adabiyotining muhim qismini tashkil etuvchi Mahalliy (tub) xalqlar adabiyoti ko'p asrlar davomida marginal mavqeda bo'lgan bo'lsa-da, XX asrning ikkinchi yarmidan boshlab bu adabiy yo'nalish jahon miqyosida tan olinmoqda. Uning eng yorqin vakillaridan biri – **Luyiz Erdrik** bo'lib, u nafaqat adib sifatida, balki mahalliy Amerika madaniyatining targ'ibotchisi sifatida ham e'tirof etiladi.

L. Erdrik ijodi mahalliy Amerika adabiyoti kontekstida bir necha monografik tadqiqotlar, maqola hamda tezislarda e'tirof etilgani

kuzatiladi. Tadqiqotchi Konni A. Jekobs (Connie A. Jacobs, 2021) L. Erdrik romanlarida hikoya qilish san'atini qanday o'rganganini tahlil qilib, uning Mahalliy Amerika adabiyoti, Amerika adabiyoti an'analari va ko'p madaniyatlilik (multikulturalizm) bilan o'zaro aloqalarini yoritadi. Adabiyotshunos, shuningdek, yozuvchi asarlaridagi ayol mifologik qahramonlar va ularning oilaviy hikoyalari alohida xususiyatga ega ekanligini ta'kidlaydi.

Konni A. Jekobs (Connie A. Jacobs, 2021) va Nensi J. Peterson (Nancy J. Peterson, 2001) muharrirligidagi "Louise Erdrich's Justice Trilogy: Cultural and Critical Contexts" nomli kitobda adabiyotshunoslar L. Erdrikning uchta romani – "The Plague of Doves" (2008), "The Round House" (2012) va "LaRose" (2016) asarlarini tahlil qilib, muallif adolat, travma, oila va qarindoshlik, hikoya tuzilmasi va munosabatlar kabi mavzularni qanday yondashuvda ko'rsatganini yoritishadi.

Erdrik asarlarining uslubiyati – mitologik unsurlar, realistik voqealar va folklor elementlarining sintezi orqali ifodalanadi. Uning nutq uslubi poetik, metaforik va ko'p qatlamli. Til o'ziga xosligida mahalliy lahjalar, madaniy idiomalar va diniy motivlar chuqur joy olgan.

Natijalar

L. Erdrik ota-onasi yevropalik va chippewa (ojibve) millatlariga mansub oiladan chiqqan bo'lib, ijodi davomida asarlarida asosiy urg'uni tub joy amerikaliklar oilaviy hayoti, qadriyatlarini va an'analari tasviriga bag'ishlagan zamonaviy yozuvchidir. Shuningdek, bu ayol yozuvchi mahalliy Amerika adabiyotining rivojlanishiga katta hissa qo'shgan ijodkordir.

Uning mashhur asarlari qatoriga "Love Medicine" (1984), "The Beet Queen" (1986) va "Tracks" (1988) romanlari kiradi. L. Erdrik o'zining ko'plab boshqa asarlari bilan ham Mahalliy Amerika adabiyoti sohasiga sezilarli ta'sir ko'rsatib, uning qahramonlari o'z jamoalaridagi madaniy va ijtimoiy muammolarni aks ettirdi. Aralash etnik kelib chiqishga ega inson sifatida ichki ziddiyat va dualizmni ham yorqin ifodaladi.

L. Erdrik 1954-yil 7-iyun kuni Minnesotada tug'ilgan. U olti nafar farzandli oilada ulg'ayib, onasi Rita Gurno va uning otasi (Luiza Erdrikning bobosi) Patrik Gurno qisman Ojibve (mahalliy amerikalik) millatiga mansub. Patrik Gurno bir necha yil davomida tan olingan Chippewa hindulari boshlig'i bo'lib, L. Erdrik katolik dini ta'limoti va qadriyatlari asosida tarbiyalangan bo'lsa-da, uning bobosi va buvisi huzuriga tez-tez tashrif buyurishi uning shaxsiyati va kelajak hayotiga katta ta'sir ko'rsatdi. Natijada, u mahalliy Amerika adabiyotining taniqli vakillaridan biriga aylandi.

L. Erdrik hozirgacha o'ttizdan ortiq kitob muallifi bo'lgan bo'lib, ulardan qariyb o'n yettitasi romanlardir. Bu romanlar orasida Birchbark seriyasi va trilogiyasi ham mavjud. Shuningdek, u ikki bolalar kitobi, bir hikoyalar to'plami, uchta she'riy to'plam, to'rtta publitsistik asar va boshqa turli adabiy ishlanmalarni yaratdi. Bundan tashqari, L. Erdrik o'zining adabiyotga qo'shgan ulkan hissasi uchun ikki nufuzli mukofot – Milliy Kitob Mukofoti (National Book Award) va Pulitzer mukofotiga sazovor bo'lgan. Intervyular va suhbatlarda L. Erdrik ko'pincha o'zining mahalliy amerikaliklar adabiyoti Renessansidagi yetakchi yozuvchiga aylanishiga asosiy turtki bo'lgan manba bu – bobosi va buvisi bilan o'tkazgan vaqtlaridan olingan shaxsiy xotiralar va bevosita tajribalar ekanini ta'kidlaydi.

L. Erdrik o'zining bebaho tajribalarini Kanada chegarasiga yaqin joylashgan Turtle Mountain Band of Chippewa (Turtle Mountain Chippewa qabilasi) hududidagi buvisi va

bobosi uyida orttiradi. Aynan shu yerda u qabila qadriyatlari, urf-odatlar va madaniy merosi haqida chuqur bilimga ega bo'ladi. Keyinchalik bu bilimlar uning mashhur romanlari, bolalar uchun yozgan kitoblari va she'rlariga ilhom manbai bo'lib xizmat qildi. Asosan, uning ijodi Yuqori O'rta G'arb (Upper Midwest) hududidagi mahalliy aholining hayotini tasvirlashga qaratildi.

2021-yil noyabr oyida PBS News telekanalida Jeffrey Braun bilan bo'lgan intervyuda L. Erdrik irqiy ziddiyatlar, bobosining Chippewa hindulari orasidagi o'rni hamda adabiyotda bu kabi murakkab mavzularni yoritishdagi qiyinchiliklar haqida so'z yuritadi. U bobosi bir vaqtlar Ojibve tilini ravon biladigan yagona inson bo'lganini, va boshqalar bilan bu tilda suhbatlashishga bo'lgan sog'inchini ifoda etganini aytadi (Chavkin, 1999). Hozirda L. Erdrikning qizi Persia ushbu mahalliy Ojibve tilini o'rganib, yosh bolalarga o'rgatmoqda. L. Erdrik qizini o'z bobosi bilan ona tilida bimalol muloqot qila oladigan inson sifatida tasavvur qiladi. Bu hikoya inson shaxsiyati qanday shakllanishi va atrof-muhit hamda jamiyat ta'siri uning rivojlanishiga qanday ta'sir ko'rsatishini yaqqol namoyon etadi.

Intervyu davomida jurnalist ayniqsa irqiy ziddiyatlar kabi taranglik mavzusiga chuqur kirib boradi va bunday taranglikni yozma asarlarda tasvirlashning murakkab jihatlar haqida L. Erdrikga savollar yo'llaydi. Muallifning javobi esa ushbu murakkab rivoya san'ati borasidagi teran fikr va qarashlari bilan tomoshabinlarning e'tiborini o'ziga tortadi (Ganieva, 2024).

L. Erdrik bobosining "bekor qilinish (statusdan mahrum etilish)" tahdidi bilan yuzma-yuz kelgan tajribasini eslab, yer insonning hayot tarzi va mavjudoti uchun naqadar muhim ekanini ta'kidlaydi. U shuni qayd etadiki, agar insonning tirikchiligi va borlig'i yer bilan chambarchas bog'liq bo'lsa, bunday holat nihoyatda ahamiyatli va chuqur ma'no kasb etadi. Muallifning ta'kidlashicha, "bekor qilinish" (statusdan mahrum etilish) haqida yozish juda zerikarli

va juda texnik shaklda bo'lishi mumkin (Ganieva, 2024). Biroq, agar bu mavzuga to'satdan o'z dunyosining yo'qolishi tahdidi bilan yuzlashgan inson nigohi orqali yondashilsa, u holda bu masala nihoyatda muhim va ta'sirchan ekani ayonlashadi. Bu jihat yozuvchining ijodiy merosidagi teranlik va haqiqatni faqat o'z nigohi bilan emas, balki chinakam guvoh sifatida tasvirlay olish qobiliyatiga e'tiborni qaratadi. Bu, ayniqsa, uning bobosiga bo'lgan chuqur hurmati sababli mahalliy xalqlarning hayoti, madaniyati va an'alariga oid chuqur tushunchalarni egallaganini namoyon etadi. Aynan shu omil uni Mahalliy Amerika adabiyoti Uyg'onish davrining eng ta'sirchan va sermahsul yozuvchilaridan biriga aylanishida hal qiluvchi rol o'ynadi.

Xulosa

Qilib aytganda, L. Erdrikning shaxsiy tajribalari va oilaviy ildizlari uning ijodiy yondashuvini teranlashuvida ahamiyat kasb etib, uni mahalliy madaniyatning nozik jihatlarini teran anglay oladigan va ta'sirchan shaklda ifodalay oladigan yozuvchiga aylantira oldi. Shu bois u Mahalliy Amerika adabiyotining rivojiga salmoqli hissa qo'shgan adibalardan biri sifatida e'tirof etiladi. Luyiz Erdrik zamonaviy Mahalliy Amerika adabiyotining nafaqat iste'dodli vakili, balki tub xalqlarning ovozini butun dunyoga eshittirgan yirik adib sifatida tarixda munosib o'rin egallaydi. Uning asarlari madaniyatlararo muloqotda ko'prik bo'lib xizmat qiladi. Erdrik ijodi bugungi kunda adabiy, sotsiologik va antropologik tadqiqotlar uchun bebaho manba bo'lib qolmoqda.

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**Semantik maydon
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Annotatsiya Mazkur maqolada semantik maydon tushunchasining turli tilshunoslar tomonidan berilgan nazariy talqinlari tahlil qilinadi. Yost Trir, Stiven Ullmann, Jon Layons, Olga Axmanova, Yuriy Apresyan, Lorel Brington va Yelena Kubryakova kabi yetuk olimlarning yondashuvlari qiyosiy tarzda ko'rib chiqilib, har birining semantik tizimni qanday tushunganiga aniqlik kiritiladi. Tilshunoslikdagi semantik maydon nazariyasini o'rganar ekanmiz, bu tushuncha leksik tizimdagi ichki tartib va ma'no aloqalarini izohlashda nihoyatda qulay va izchil yondashuv ekani ayon bo'ladi. Menimcha, semantik maydon – bu shunchaki ma'nosi o'xshash yoki qarama-qarshi so'zlar to'plami emas, balki inson tafakkuridagi konseptual tarmoqlarning til vositasida qanday shakllanishini ko'rsatuvchi modeldir. Har bir so'z boshqa so'zlar bilan ma'nodosh yoki zid bo'lishi bilan emas, balki ma'lum bir haqiqat segmentini qanday yoritishi bilan muhim bo'ladi. Maqolada semantik maydonlarning leksik birliklar o'rtasidagi paradigmatic va syntagmatik munosabatlarni ifodalashi, haqiqat segmentlarini konseptual modellashtirishdagi o'rni va til orqali inson tafakkuridagi ma'no strukturalarini qanday shakllantirishi tahlil qilinadi. Jadval asosida har bir ta'rifga izoh berilib, nazariy qarashlarning umumiy va farqli jihatlari yoritiladi.

Kalit so'zlar Semantik maydon, leksik birlik, paradigmatic munosabat, syntagmatik munosabat, konseptual model, kognitiv tilshunoslik, til va tafakkur

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Аннотация В данной статье анализируются теоретические интерпретации понятия семантического поля, предложенные различными лингвистами. Рассматриваются подходы таких ученых, как Йост Трир, Стивен Ульман, Джон Лайонс, Ольга Ахманова, Юрий Апресян, Лорел Брингтон и Елена Кубрякова. При изучении теории семантического поля в лингвистике становится очевидным, что это понятие представляет собой весьма удобный и последовательный подход к объяснению внутренней структуры и смысловых связей в лексической системе. На мой взгляд, семантическое поле – это не просто совокупность слов с похожим или противоположным значением, а модель, отражающая, как концептуальные сети в человеческом мышлении оформляются посредством языка. Каждое слово важно не только тем, что оно синонимично или антонимично другим словам, но прежде всего тем, как оно освещает определённый сегмент

действительности. В статье раскрывается, как каждое из этих направлений объясняет взаимосвязь лексических единиц, их парадигматические и синтагматические отношения, а также роль семантических полей в концептуальном моделировании действительности и структуре лексического значения. В качестве итогов представлена таблица с пояснениями к каждому определению и кратким анализом научных взглядов.

Ключевые слова

Семантическое поле, лексическая единица, парадигматические отношения, синтагматические отношения, концептуальная модель, когнитивная лингвистика, язык и мышление

Linguistic Interpretations of the Concept of Semantic Field

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Annotation

This article analyzes the theoretical interpretations of the concept of the semantic field as presented by various linguists. It examines the approaches of prominent scholars such as Jost Trier, Stephen Ullmann, John Lyons, Olga Akhmanova, Yuri Apresyan, Laurel Brinton, and Elena Kubryakova. When studying the theory of semantic fields in linguistics, it becomes clear that this concept offers a highly convenient and consistent approach to explaining the internal order and meaning relations within the lexical system. In my opinion, a semantic field is not merely a collection of words with similar or opposite meanings, but rather a model that shows how conceptual networks in human thought are shaped through language. Each word is significant not only because it is synonymous or antonymous to others, but because of how it highlights a particular segment of reality. The study explores how each scholar defines the semantic relationships between lexical units, the paradigmatic and syntagmatic structures they form, and the role of semantic fields in conceptualizing reality through language. The article includes a comparative table with explanatory comments, highlighting both shared and divergent perspectives in the theoretical framework.

Keywords

Semantic field, lexical unit, paradigmatic relation, syntagmatic relation, conceptual model, cognitive linguistics, language and thought

Kirish

Semantik maydon tushunchasi turli tilshunoslar tomonidan izchil tarzda talqin etilgan bo'lib, bu tushuncha leksik birliklarning o'zaro ma'no jihatdan bog'liqligini tushuntirishga xizmat qiladi. Jost Trierning

ta'kidlashicha, so'zlar faqat butunning bir qismi sifatida ma'noga ega bo'ladi, ya'ni faqat maydon doirasidagina ma'no mavjud bo'ladi.

Asosiy qism

Bu yondashuvga ko'ra, til birliklari yagona semantik makon doirasida anglashiladi. O. S. Axmanova semantik maydonni inson tajribasida ajratilgan haqiqat bo'lagining til orqali ifodalanishi sifatida ko'rsatadi; bu mikrosistema tilda nisbatan mustaqil leksik birliklar majmuasi sifatida mavjud bo'ladi. (Ахманова, 1966) Shuningdek, u semantik maydonni muayyan tematik qatordagi so'z va iboralarning yig'indisi deb ham ta'riflaydi — masalan, vaqt maydoniga oid "soat", "davomiylik", "tez orada" kabi birliklar kiradi. Yu. D. Apresyan bu tushunchani yanada aniqroq belgilab, semantik maydonni umumiy semantik komponentga ega va o'zaro paradigmatic munosabatda bo'lgan leksik birliklar to'plami sifatida izohlaydi. (Апресян,

1995) Lorel Brington esa bu tushunchani giponimiya bilan bog'laydi, lekin undan erkinroq talqin qilib, semantik maydonni o'zaro bog'liq so'zlar orqali ifodalanuvchi haqiqat segmenti deb tavsiflaydi. (Brinton, 2000) Shunday qilib, barcha yondashuvlar semantik maydonni ma'no jihatidan o'zaro aloqador leksik birliklarning tizimi sifatida ko'rsatadi, bu tizim esa til orqali haqiqatni konseptual modellashtirishda muhim ahamiyatga ega. Shu o'rinda quyidagi jadvalda semantik maydon nazariyasiga oid yetuk tilshunos olimlarning ta'riflari hamda ularning biz tomonimizdan keltirilgan shartli izohli sharhlari keltirmoqdamiz:

Olim	Ta'rif	Izoh
Yost Trir	<i>"Nur als Teil des Ganzen hat es Sinn; denn nur im Feld gibt es Bedeuten - Barcha ma'no faqat maydon ichida mavjud" - Der deutsche Wortschatz im Sinnbezirk des Verstandes (Trier, 1931)</i>	So'zlar til tizimida ma'no jihatidan o'zaro bog'liq holda semantik maydonlar doirasida birlashadi. Har bir so'zning mazmuni aynan shu maydon ichidagi boshqa leksik birliklar bilan bo'lgan semantik munosabatlar orqali aniqlanadi.
Stiven Ulman	<i>"Semantik maydon bu o'zaro bog'langan leksik birliklarning tizimli to'plamidir, ular til ichidagi semantik sistemaning bir qismini tashkil etadi." - The Principles of Semantics (Ullmann, 1962)</i>	Semantik maydon – bu o'zaro ma'no jihatidan bog'langan so'zlar to'plami bo'lib, ular tilning umumiy semantik tuzilmasida muayyan konseptual sohaga taalluqli mazmuniy makonni ifodalaydi. Ushbu birliklar bir-birini to'ldirish, farqlash va oppozitsiyalash orqali tilning yordamida insonning dunyoni idrok etish jarayonida faol rol o'ynaydi.
Jon Layons	<i>"So'zlarning paradigmatic va syntagmatic munosabatlari semantik maydonlarda ifodalanadi." - Semantics, Volume 1 (Lyons, 1977)</i>	So'zlar o'rtasidagi paradigmatic (o'rnini bosuvchi) va syntagmatic (qo'shilib keluvchi) munosabatlar semantik maydonlar tarkibida yaqqol namoyon bo'ladi. Paradigmatic aloqalar bir semantik maydon ichidagi so'zlar o'rtasida tanlov imkoniyatini bildirsa, syntagmatic aloqalar esa ularning birikishi orqali yuzaga keladigan kontekstual ma'noni tushunishga xizmat qiladi. Ushbu ikki turdagi semantik

		munosabatlar til tizimining ichki mazmuniy tuzilishini anglashda muhim omil hisoblanadi.
Olga Axmanova	<i>Поле семантическое англ. semantic field. 1) Частица («кусочек») действительности, выделенная в человеческом опыте и теоретически имеющая в данном языке соответствие в виде более или менее автономной лексической микросистемы. Семантическое поле радости.</i> <i>Семантическое поле времени. 2) Совокупность слов и выражений, составляющих тематический ряд, слова и выражения языка, в своей совокупности покрывающие определенную область значений, а Слова, относящиеся в данном языке к одному из семантических полей (в I знач), напр к полю времени - час, продолжительность, скоро и т. п. – Semantik maydon - ingliz tilida semantic field. 1. Haqiqatning inson tajribasida ajratilgan bir bo'lagi ("bo'lakchasi"), u nazariy jihatdan tilda nisbatan mustaqil leksik mikrosistema shaklida ifodalanadi. Masalan: quvonch semantik maydoni, vaqt semantik maydoni. 2. Ma'lum bir mavzuviy qatorni tashkil etuvchi so'zlar va iboralar majmuasi, ya'ni tildagi so'z va iboralar o'zaro birgalikda ma'lum bir ma'no sohasini qamrab oladi. Masalan, tildagi vaqt semantik maydoniga oid so'zlar: soat, davomiylik, tez orada va hokazo. - Lingvistik terminlar lug'ati (Axmanova, 1966)</i>	Semantik maydon (semantic field) – bu inson tajribasida ajralib chiqqan va til orqali ifodalangan haqiqatning muayyan bo'lagi bo'lib, til tizimida nisbatan mustaqil leksik mikrosistema sifatida shakllanadi. Masalan, "quvonch" yoki "vaqt" kabi semantik maydonlar ma'lum tematik sohaga tegishli bo'lgan, o'zaro ma'no jihatdan bog'langan so'zlar majmuasini tashkil etadi. "Vaqt" semantik maydonida soat, davomiylik, tez orada kabi birliklar jamlanib, birgalikda ma'no fazosini to'ldiradi hamda inson tafakkurining leksik ko'rinishini ifodalaydi.
Yuriy Apresyan	<i>"Семантическое поле представляет собой совокупность лексем, объединённых общим семантическим компонентом и находящихся в определённых"</i>	Semantik maydon deganda ma'no jihatidan o'zaro bog'langan leksik birliklarning yagona semantik tizimi tushuniladi. Bu birliklar umumiy semantik komponent asosida birlashadi. Masalan,

	<i>парадигматических отношениях друг с другом – Семантик maydon— bu umumiy semantik komponentga ega bo'lgan va o'zaro paradigmatic munosabatlarda bo'lgan leksik birliklar to'plamidir.” - Tanlangan asarlar, I jild, Leksik Semantika (Анпресян, 1995)</i>	harorat konseptiga oid semantik maydonda issiq, sovuq, iliq, muzdek va hokazo. Ushbu birliklar o'zaro paradigmatic munosabat asosida bir kontekstdan birini tanlash orqali qo'llaniladi. Paradigmatik aloqalarning asosiy turlariga esa sinonimiya (ma'nodoshlik), antonimiya (qarama-qarshilik), va giponimiya (umumiy-xususiy ma'nodagi bog'liqlik) kiradi.
Lorel Brington	<i>Giponimiya tushunchasiga yaqin, biroq undan erkinroq tarzda talqin etiladigan tushuncha bu - semantik maydon (yoki domen)dir. Semantik maydon - bu o'zaro bog'liq so'zlar orqali ifodalanuvchi haqiqatning bir bo'lagi bo'lib, bu so'zlar umumiy semantik xususiyatga ega bo'ladi. - The structure of modern English: a linguistic introduction (Brinton, 2000)</i>	Semantik maydon - bu haqiqatning muayyan qismini ifodalovchi va o'zaro ma'no jihatdan bog'langan so'zlar majmuasidir. U giponimiya hodisasiga yaqin bo'lsa-da, undan kengroq ko'lamga ega bo'lib, so'zlar umumiy semantik xususiyat yoki konseptual asosga ko'ra birlashadi. Masalan, "quvonch" semantik maydonida xursand, mamnun, shodlik, kulmoq kabi so'zlar jamlanadi. Bunday semantik strukturalar tilning ichki ma'no tizimini va inson tafakkuridagi konseptual kategoriyalarni aks ettiradi.
Elena Kubryakova	<i>"Semantik maydon - bu inson ongidagi kontseptual struktura, u kognitiv tilshunoslikning asosiy birligidir." - Jurnal lingvistik va kognitiv tahlil ishlaridan (Кубрякова, 2004)</i>	Semantik maydon - bu inson ongida shakllanadigan kontseptual struktura bo'lib, u o'z ichiga ma'no birliklarini tizimli tarzda mujassamlashtiradi va kognitiv tilshunoslikda asosiy tahlil birligi sifatida qaraladi. Ushbu struktura til orqali dunyoni idrok etish, tasniflash va tushunishda muhim kognitiv vosita vazifasini bajaradi.

Table 1.

Yuqoridagi ta'riflar shunchaki terminologik izoh bo'libgina qolmay har bir olimning soha borasidagi nazariy asoslarga qo'shgan hissasini ham anglatadi, desak, mubolag'a bo'lmaydi. Xususan, Trir semantik maydon g'oyasini sistemali tarzda ilgari surgan birinchi olimlardan biri bo'lib, u so'zlar o'z ma'nosini faqat boshqa so'zlar bilan bo'lgan nisbiy munosabatlar orqali olishini ta'kidlaydi (Trier, 1931). Uning yondashuvi strukturalizmga asoslangan bo'lib, semantik

makon doirasida har bir leksik birlikning o'rni qat'iy belgilanadi.

Ulman esa semantik maydonni leksik tizimdagi mazmuniy birliklarning o'zaro bog'liq strukturasiga asoslaydi (Ullmann, 1962). U mazmuniy qarama-qarshiliklar va to'ldiruvchanlik mexanizmlarini tahlil qilish orqali tilning semantik imkoniyatlarini chuqur tushuntirib beradi.

Axmanova semantik maydonni til va haqiqat orasidagi vosita sifatida ko'radi

(Ахманова, 1966). U semantik maydonlarni inson tajribasi asosida ajralib chiqqan konseptual sohalarning leksik ifodasi deb hisoblaydi. Bu yondashuv kognitiv tilshunoslikka yaqin turadi.

Layonsga kelsak, paradigmatic va syntagmatik munosabatlar orqali semantik maydonni aniqlashga urinish bilan, struktur tilshunosligining semantikaga qo'llanishini amaliy jihatdan ko'rsatadi (Lyons, 1977). Uning nazariyasida so'zlar orasidagi tanlov (paradigma) va birikish (syntagma) harakati asosiy ahamiyat kasb etadi.

Apresyaning yondashuvi bo'lsa, strukturaviy va komponent tahliliga asoslanadi (Апресян, 1995). U semantik maydonni umumiy semantik komponentga ega bo'lgan so'zlar to'plami sifatida ko'rib, sinonimiya, antonimiya va giponimiya kabi munosabatlar orqali ularni tasniflaydi. Bu yondashuv semantik tizimni tahliliy usulda ochib beradi.

Апресян semantik graduallikka kognitiv yondashuv asosida yondashib, til mazmunining qanday o'zgarishlar orqali shakllanishini chuqur tahlil qilgan. U til tizimidagi semantik yuksalish va pasayish jarayonlarini lug'aviy hamda sintaktik vositalar orqali qanday ifodalanishini aniqlashtirishga harakat qiladi. Апресян tadqiqotlarida semantik graduallikning til tizimi doirasida qanday ishlashi va u orqali yuzaga keladigan ma'no o'zgarishlari kognitiv jihatdan izohlanadi. Uning ishlari semantik o'zgaruvchanlikni kognitiv lingvistika mezonlari asosida o'rganish uchun muhim nazariy zamin yaratgan.

Brington ham semantik maydonni giponimiya bilan bog'lasa-da, uni undan kengroq va erkinroq konsepsiya sifatida talqin qiladi (Brinton, 2000). U bu maydonlarni haqiqatning semantik jihatdan uzviy bog'langan segmentlari sifatida ko'rsatadi, bu esa tilning konseptual model sifatida ishlashini ifodalaydi.

Kubryakovaning ilmiy qarashlarida esa semantik maydonni sof kognitiv yondashuvda sharhlaydi (Кубрякова, 2004). Uning fikricha, bu tushuncha inson ongidagi kontseptual

strukturallarni ifodalaydi va til orqali dunyoni idrok etishning ichki kognitiv tizimini aks ettiradi. U semantik maydonni tushunchaviy (kontseptual) tahlilning asosi deb biladi.

Semantik maydon nazariyasi leksik tizimdagi ichki mazmuniy bog'liqliklarni tahlil qilishda muhim metodik vosita sifatida baholanadi. Ushbu tushuncha orqali so'zlar o'rtasidagi paradigmatic va syntagmatik munosabatlar hamda inson tafakkurining til orqali ifodalanish uslublari aniqlashtiriladi. Semantik maydonlar faqat o'xshash yoki zid ma'nodagi so'zlarning jamlanmasi sifatida emas, balki haqiqatning konseptual segmentlari bilan bog'liq bo'lgan semantik tizimlar sifatida talqin etilishi zarur, deb hisoblanadi.

Xususan, O.S. Axmanova va Ye.S. Kubryakova qarashlari semantik maydonni nafaqat lingvistik, balki kognitiv nuqtai nazardan yoritishga xizmat qilishi bilan ajralib turadi. Chunki ular semantik maydonni faqat til doirasida emas, balki ong va tajriba orqali shakllanuvchi konseptual makon sifatida talqin etadi. Bu esa kognitiv tilshunoslikning chuqur qatlamlari bilan bog'liq bo'lib, tilning nafaqat kommunikativ, balki gnoseologik (bilish) vosita sifatidagi rolini ochib beradi. Ularning yondashuvlarida semantik struktura inson tajribasi va ongidagi tushunchaviy model sifatida shakllanadi. Bu esa semantik tahlilni nafaqat til strukturasi, balki bilish jarayoni sifatida ham ko'rib chiqish imkonini beradi.

Tilshunos sifatida, semantik maydonlar bo'yicha tadqiqotlar til va tafakkur o'rtasidagi murakkab munosabatlarni anglashda kuchli nazariy asos bo'lishi mumkin degan xulosaga kelish mumkin. Shu sababli, leksik tahlil jarayonlarida semantik maydon yondashuvini qo'llash, ayniqsa sinonimiya, antonimiya, giponimiya kabi semantik bog'liqliklarni tushunishda muhim vosita sifatida e'tiborga loyiq, deb hisoblayman.

Shu asosda, semantik maydon yondashuvi sinonimiya, antonimiya, giponimiya kabi semantik munosabatlarni tahlil qilishda nazariy asos sifatida keng qo'llanishi maqsadga

muvofig deb topiladi. Mazkur yondashuv, ayniqsa, til va tafakkur o'rtasidagi aloqani tadqiq etishda muhim ilmiy vosita sifatida qaralmoqda.

Xulosa

Xulosa qilib aytganda, semantik maydon nazariyasi – bu leksik birliklarning ma'no jihatidan qanday tizimlashtirilishini, til orqali haqiqat qanday modellashirilishini, va inson tafakkurining lingvistik in'ikosini anglashda muhim metodologik asos bo'lib xizmat qiladi. Har bir olim ushbu tushunchani o'z nazariy asoslari va lingvistik maktablariga tayangan holda turlicha talqin qilgan bo'lsa-da, barcha yondashuvlar bir umumiy tamoyil – ya'ni semantik aloqadorlik asosida birlashgan leksik

birliklarning mazmuniy tizimini shakllantirish zaruriyati atrofida birlashadi.

Semantik maydon nazariyasi tilshunoslikda nafaqat leksik tizimni strukturaviy tahlil qilish, balki inson bilimining kognitiv va konseptual mexanizmlarini anglashda ham samarali vosita sifatida xizmat qiladi. Bu yondashuv orqali tilning nafaqat nominativ (nom beruvchi), balki epistemik (bilim shakllantiruvchi) funksiyasi ham aniqlanadi. Mazkur maqolada tahlil qilingan nazariy qarashlar tilning semantik arxitekturasini chuqurroq tushunishga, shuningdek, leksik birliklar o'rtasidagi ichki ma'no bog'liqliklarini aniqlash orqali semantik tizimni konseptual asosda tasvirlashga xizmat qiladi.

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**Синтаксические, лексические и
прозаические средства
выражения гнева во
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Узбекистана**Аннотация**

В данной статье рассматриваются синтаксические, лексические и прозаические средства выражения гнева во французском и узбекском языках в сопоставительном аспекте. Автор анализирует, как эмоция гнева отражается на уровне языка, проявляясь через особые грамматические конструкции, выбор лексики, стилистические приёмы и интонационные особенности. Особое внимание уделяется экспрессивной функции языка, включая повтор, риторические вопросы, восклицательные структуры, а также использование сниженной и эмоционально окрашенной лексики. В статье также поднимается вопрос культурной обусловленности речевого поведения: демонстративный гнев во французской традиции и сдержанность в узбекской коммуникативной культуре. Приведены примеры из живой речи, художественной литературы и фольклора, демонстрирующие разные способы вербализации эмоции гнева. Язык является не только средством общения, но и отражением внутреннего мира человека, его эмоционального состояния и культурных кодов. Одной из наиболее ярко выраженных эмоций, находящих отражение в лингвистической системе, является гнев — сильное чувство возмущения, раздражения или агрессии, возникающее в ответ на реальные или предполагаемые внешние раздражители. Сравнительный анализ позволяет выявить универсальные и уникальные черты в выражении аффекта в двух языках, а также сделать выводы о национально-культурной специфике эмоциональной коммуникации. Материал статьи может быть полезен в лингвокультурологических, переводческих и педагогических исследованиях.

**Ключевые
слова***Гнев, сострадание, эмоция, общность, культурология, исследование*

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Annotatsiya

Ushbu maqolada fransuz va o'zbek tillarida g'azabni ifodalashning sintaktik, leksik va nasriy vositalari qiyosiy jihatdan ko'rib chiqiladi. Muallif g'azab hissining til darajasida qanday aks etishini, maxsus grammatik konstruksiyalar, lug'at tanlash, stilistik vositalar va intonatsiya xususiyatlari orqali namoyon bo'lishini tahlil qiladi. Tilning ekspressiv funktsiyasiga, jumladan takrorlash,

ritorik savollar, undov tuzilmalari, shuningdek, qisqartirilgan va hissiy rangdagi lug'atlardan foydalanishga alohida e'tibor beriladi. Maqolada nutqiy xulq-atvorning madaniy shartlanishi: fransuz an'analarida namoyishkorona g'azab va o'zbek kommunikativ madaniyatida vazminlik masalasi ham ko'tarilgan. G'azab hissini og'zaki ifodalashning turli usullarini ko'rsatadigan jonli nutq, badiiy adabiyot va folklordan misollar keltirilgan. Til nafaqat muloqot vositasi, balki insonning ichki dunyosi, uning hissiy holati va madaniy kodlarining in'ikosidir. Til tizimida aks ettirilgan eng aniq ifodalangan his-tuyg'ulardan biri bu g'azab - haqiqiy yoki idrok etilgan tashqi ogohlantirishlarga javoban paydo bo'ladigan kuchli g'azab, tirnash xususiyati yoki tajovuzkorlik hissi. Qiyosiy tahlil affektning ikki tilda ifodalanishida umuminsoniy va o'ziga xos xususiyatlarni aniqlash, shuningdek, hissiy muloqotning milliy va madaniy o'ziga xosligi haqida xulosa chiqarish imkonini beradi. Maqola materialli tilshunoslik, tarjima va pedagogik tadqiqotlarda foydali bo'lishi mumkin.

Kalit so'zlar *G'azab, raxm, hissiyot, umumiylik, madaniyatshunoslik, tadqiqot*

Syntactic, lexical and prosaic means of expressing anger in the french and uzbek languages

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Annotation

This article examines the syntactic, lexical and prose means of expressing anger in the French and Uzbek languages in a comparative aspect. The author analyzes how the emotion of anger is reflected at the language level, manifested through special grammatical constructions, choice of vocabulary, stylistic devices and intonation features. Particular attention is paid to the expressive function of language, including repetition, rhetorical questions, exclamatory structures, as well as the use of reduced and emotionally colored vocabulary. The article also raises the issue of cultural conditioning of speech behavior: demonstrative anger in the French tradition and restraint in the Uzbek communicative culture. Examples from living speech, fiction and folklore are given, demonstrating different ways of verbalizing the emotion of anger. Language is not only a means of communication, but also a reflection of a person's inner world, his emotional state and cultural codes. One of the most clearly expressed emotions reflected in the linguistic system is anger - a strong feeling of indignation, irritation or aggression that arises in response to real or perceived external stimuli. Comparative analysis allows us to identify universal and unique features in the expression of affect in two languages, as well as draw conclusions about the national and cultural specificity of emotional communication. The material of the article can be useful in linguacultural, translation and pedagogical research.

Keywords

Anger, compassion, emotion, generality, cultural studies, research

Введение

Способы выражения гнева зависят не только от лексико-синтаксических возможностей языка, но и от ментальных, культурных и социальных факторов, присущих конкретной этнической общности.

Во французском и узбекском языках выражение гнева реализуется через богатый арсенал лингвистических средств – от коротких, импульсивных фраз до стилистически сложных прозаических конструкций (Амосова, 1982). Эти средства могут быть как прямыми, так и имплицитными, варьироваться в зависимости от речевой ситуации, статуса говорящего, а также жанра (разговорная речь, художественная литература и др.). Изучение подобных выражений открывает путь к более глубокому пониманию социокультурных различий и языковой картины мира.

Настоящая статья направлена на комплексный анализ синтаксических, лексических и прозаических средств выражения гнева во французском и узбекском языках. Целью исследования является выявление типичных моделей гневной речи в обоих языках, определение сходств и различий в их использовании, а также раскрытие культурно-ментальных особенностей, влияющих на языковую репрезентацию данной эмоции. Работа основывается как на лингвистическом материале (лексиконы, грамматики, корпусные данные), так и на фрагментах из художественной прозы и диалогов, что позволяет рассматривать проблему с разных сторон (Амосова, 1982).

Эмоции в языке изучаются в рамках эмоциональной лингвистики, прагмалингвистики и когнитивной семантики. Гнев, как базовая эмоция, универсален, однако формы его выражения различаются в зависимости от языка и

культуры (Мухторов, 2003). Лингвистическая репрезентация гнева осуществляется с помощью различных уровней языка: фонетики (повышение голоса), морфологии (уменьшительно-ласкательные или уничижительные суффиксы), лексики (бранная лексика, эмоционально окрашенные слова), синтаксиса (экскламации, повторы) и текста в целом (описание состояния персонажа, стиль, темп повествования).

Французская лингвокультура, как правило, стремится к экспрессивному и художественному выражению эмоций. Узбекская – чаще апеллирует к моральным нормам и уважению, однако гнев также может выражаться резко и категорично, особенно в устной речи или пословицах.

Синтаксис играет ключевую роль в передаче эмоций, особенно в спонтанной речи.

Во французском языке:

- Восклицательные конструкции: «*Tu me rends fou!*», «*Mais c'est pas possible!*»
- Инверсии и разрывы фраз: «*Moi, te pardonner? Jamais!*»
- Эллипсис (опущение слов): «*Toi... dehors!*»
- Повторы и усиление: «*Va-t'en, va-t'en, va-t'en!*»

В узбекском языке:

- Повелительное наклонение: «*Чуқ!*» («Уходи!»), «*Йўқол!*» («Исчезни!»)
- Повторы: «*Ёқ, ёқ, ёқ!*»
- Обращения с негативной окраской: «*Ахмоқ!*» («Глупец!»), «*Бехурмат!*» («Невежа!»)
- Инверсия для усиления: «*Кет, дейман, кет!*»

Синтаксическая структура в гневных высказываниях часто нарушает нормы «спокойной» речи — это делает речь более выразительной и экспрессивной.

Лексика гнева охватывает бранную лексику, эмоционально окрашенные прилагательные, глаголы и междометия.

Французский:

- Оскорбления: «*crétin*», «*connard*», «*imbécile*»
- Эмоциональные глаголы: «*hurler*» (орать), «*claquer la porte*» (хлопнуть дверью)
- Идиомы: «*Sortir de ses gonds*» (выйти из себя), «*Mon sang n'a fait qu'un tour*» (вскипеть)

Узбекский:

- Оскорбления: «Ахмоқ», «Ҳаромхўр», «Беобрў»
- Междометия: *«Эҳ!» (гневное возглас), «Ўф!»
- Фразеологизмы: «Қон қизиган» (разозлившийся), «Қон босмади» (не сдержался)

Фразеологические единицы часто имеют образную основу, связанную с физиологическими проявлениями гнева: жар, кровь, сотрясение.

В художественной литературе гнев часто передаётся не только через диалог, но и через описание внутреннего состояния, темп повествования, ритм и лексику.

Французская литература:

В произведениях Гюго, Золя, Бальзака гнев героев сопровождается интенсивным внутренним монологом, усиленной метафоричностью, использованием эпитетов:

«*Ses yeux lançaient des éclairs...*»
«*Il tremblait de rage...*»

Узбекская литература:

В романах Абдуллы Қодирий, Айбека, гнев героя часто сопровождается резкими высказываниями, краткими фразами, нередко используются народные выражения и пословицы: «Ғазабидан юзи қизарди. Сўз топа олмади...»

«Бу бола мени кўзимдан туширди!»

Литературный текст позволяет раскрыть эмоцию гнева более глубоко, включая его причины и последствия.

Сходства:

- В обоих языках гнев передаётся через повелительные формы, междометия, экспрессивную лексику.
- Преобладание метафор с физиологическим оттенком (жар, кровь, дрожь).
- Использование фразеологизмов с отрицательной семантикой.

Различия:

- Французская речь более изощрённая, с использованием литературных фигур, инверсий.
- Узбекский язык чаще опирается на короткие, конкретные выражения и устные фразеологизмы.
- В узбекской культуре выражение гнева может быть сдержанным из-за норм этикета, во французской — более экспрессивным и допустимым в обществе.

Выражение гнева имеет ярко выраженную **гендерную и возрастную окраску** в обоих языках.

Французская речь:

- Мужчины чаще используют **прямую**, иногда грубую лексику: «*Fais pas chier!*»
- Женщины чаще прибегают к **иронии, сарказму или драматизации**: «*Vraiment? Tu crois que c'est intelligent, ça?*»

Узбекская речь:

- Мужчины используют **команды, короткие приказы**: «*Ket!*»
- Женщины — **вопросительные конструкции, обращение к совести**: «*Сендан шунча умид қилгандим...*»

У пожилых людей в узбекской культуре часто встречаются формы гнева, замаскированные под поучение или проклятие:

«*Яхши бўлмассан агар шундай қилсан...*»

(«Добра не увидишь, если так поступаешь»)

Массмедиа и кино — важный источник наблюдений за спонтанной речью гнева.

Во французских фильмах:

Герои нередко используют яркие и экспрессивные выражения:

- «*Tu me prends pour un imbécile ?!*» — эмоциональная защита
- «*Fous-moi la paix!*» — резкое отторжение
- Часто сочетаются с жестикуляцией, гримасами, повышением голоса

В узбекских сериалах:

- Часто звучат: «*Энди етап!*», «*Бу сўзни иккинчи марта эшитмайин!*»
- Вместо мата используются **уничжительные слова**: «*Бошимга мусибат бўлдинг!*»

В социальных сетях французские пользователи используют гнев в ироничной или даже эстетизированной форме: «*Je vais exploser. Littéralement.*»

В узбекских комментариях гнев чаще выражается через **сарказм** или **традиционные выражения**: «*Аллоҳ ҳидоят берсин...*»

№	Фраза на французском	Перевод	Узбекский эквивалент	Примечание
1	Tu me rends fou!	Ты сводишь меня с ума!	Менинг ақлимни чиқардинг!	Эмоциональный упрёк
2	C'est inadmissible!	Это недопустимо!	Бу гап ақлга сиғмайди!	Формально-официальный стиль
3	Fous-moi la paix!	Оставь меня в покое!	Қўй мени! / Тинч қўй!	Грубо, сниженный стиль
4	Il m'énerve!	Он меня бесит!	У мени жиннимни чиқаряпти!	Часто в бытовой речи
5	Tu crois que c'est malin ?	Ты считаешь, это умно?	Сени шу қилган ишинг ақлими?	Ирония/сарказм
6	Dégage!	Убирайся!	Йўқол! / Кет!	Приказ, резкость
7	Mon sang n'a fait qu'un tour	Я вскипел от ярости	Қоним қизни!	Фразеологизм
8	Tu m'as trahi!	Ты меня предал!	Сен мени хиёнат қилдинг!	Личностный конфликт
9	Ce n'est pas possible!	Да быть того не может!	Бу бўлиши мумкин эмас!	Удивление/негодование
10	J'en ai marre!	С меня хватит!	Сабрим тугади!	В состоянии усталости/гнева

Таблица 1. Выражения гнева во французском и узбекском языках

Выражение гнева в языке часто сопровождается **градированием эмоции** — от лёгкого раздражения до крайнего

возмущения. В обоих языках это достигается за счёт усилителей, интонации, повторов и даже нарушений нормы.

Во французском языке:

- Усилители: «*tellement*», «*vraiment*», «*trop*»
– «Je suis **tellement** en colère!»
- Повторы: «*J'en ai marre, marre, marre!*»
- Восклицательные частицы: «*Mais c'est incroyable!*»

В узбекском языке:

- Усилительные конструкции: «жуда ҳам», «ўта», «бесабр бўлиб кетдим»
– «Мен жуда ҳам ғазабландим!»
- Повторы: «Кет, кет дедим!»
- Усиленные междометия: «Ўф-ф-ф!», «Ҳой, сен!»

Заключение

Выражение гнева в языке – важный элемент межличностной и межкультурной коммуникации. Французский и узбекский языки демонстрируют как универсальные черты, так и национально-специфические особенности в передаче этой эмоции. Сравнительный анализ показал, что несмотря на различия в структуре и менталитете, оба языка используют мощные синтаксические и лексические средства для выражения гнева. Это исследование может быть полезно в преподавании языков, межкультурной коммуникации, переводоведении и эмоциональной лингвистике.

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Oziq-ovqat tushunchasini ifodalovchi birliklarning o'zbek va ingliz xalqlari olamning lisoniy manzarasida aks etishi

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Annotatsiya

Ushbu maqola oziq-ovqat tushunchasini ifodalovchi birliklarning o'zbek va ingliz xalqlari olamining lisoniy manzarasida aks etishini tahlil qiladi. Muallif, insonning atrof-muhitni qabul qilishida til va madaniyatning o'rnini ta'kidlaydi. Har bir millatning o'ziga xos konseptual tushunchalari va ularning zamon ruhiga qarab o'zgarishi ko'rsatiladi. Oziq-ovqat tushunchalari, xususan, non va choy kabi mahsulotlar orqali milliy qadriyatlar, urf-odatlar va madaniy kodlar aks ettiriladi. Maqola, shuningdek, lingvokognitiv va lingvokulturologik yondashuvlar orqali oziq-ovqat bilan bog'liq lisoniy tushunchalarni o'rganadi va ularning ijtimoiy ahamiyatini ochib beradi. O'zbek va ingliz xalqlari o'rtasidagi farqlar, shuningdek, oziq-ovqat tushunchalarining madaniy kontekstda qanday aks etishi muhim ahamiyatga ega. Ushbu tadqiqot, oziq-ovqat tushunchalarining til va madaniyatdagi o'rnini yanada chuqurroq tushunishga yordam beradi. Oziq-ovqat, inson hayotining ajralmas qismi bo'lib, uning ijtimoiy va madaniy hayotdagi roli hamda ahamiyati doimiy ravishda o'rganilishi zarur. Maqola, shuningdek, oziq-ovqat tushunchalarining tarixiy rivojlanishini, ularning xalqning madaniy merosidagi o'rnini va zamonaviy hayotdagi ahamiyatini ham ko'rib chiqadi. Oziq-ovqat tushunchalari orqali milliy identitet va madaniyatni saqlash, shuningdek, xalqaro aloqalar va globalizatsiya jarayonlarida oziq-ovqatning roli haqida ham fikrlar bildiriladi.

Kalit so'zlar

Oziq-ovqat tushunchalari, lisoniy manzara, konseptual tizim, lingvokognitiv, lingvokulturologik, milliy qadriyatlar, madaniyat, glyuttonik diskurs, non konsepti, choy, mehmondo'stlik

Отражение единиц, выражающих понятие еды, в языковой картине мира узбекского и английского народов

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Аннотация

В данной статье анализируется отражение единиц, представляющих концепт еды, в языковой картине мира узбекского и английского народов. Автор подчеркивает роль языка и культуры в восприятии человеком окружающей среды. Показаны конкретные концептуальные понятия каждого народа и их изменения в зависимости от духа времени. Пищевые концепции, в частности, такие продукты, как хлеб и чай, отражают национальные ценности, обычаи и культурные кодексы. В статье также рассматриваются лингвистические концепции, связанные с едой, посредством лингвокогнитивного и лингвокультурологического подходов и

раскрывается их социальное значение. Различия между узбекским и английским народами, а также то, как концепции еды отражаются в культурном контексте, важны. Это исследование способствует более глубокому пониманию роли пищевых понятий в языке и культуре. Пища является неотъемлемой частью жизни человека, и ее роль и значение в социальной и культурной жизни должны постоянно изучаться. В статье также рассматривается историческое развитие понятий о пище, их место в культурном наследии народа и их значение в современной жизни. Через понятия еды выражаются мнения о сохранении национальной идентичности и культуры, а также о роли еды в международных отношениях и процессах глобализации.

Ключевые слова

Концепты еды, языковой ландшафт, концептуальная система, лингвокогнитивная, лингвокультурологическая, национальные ценности, культура, глуттонический дискурс, концепт хлеба, чай, гостеприимство

Reflection of units expressing the concept of food in the linguistic worldview of the Uzbek and English peoples

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Annotation

This article analyzes the reflection of units representing the concept of food in the linguistic landscape of the world of the Uzbek and English peoples. The author emphasizes the role of language and culture in a person's perception of the environment. The specific conceptual concepts of each nation and their changes depending on the spirit of the times are shown. Food concepts, in particular, such products as bread and tea, reflect national values, customs, and cultural codes. The article also explores linguistic concepts related to food through linguocognitive and linguocultural approaches and reveals their social significance. Differences between Uzbek and English peoples, as well as how food concepts are reflected in the cultural context, are important. This research contributes to a deeper understanding of the role of food concepts in language and culture. Food is an integral part of human life, and its role and significance in social and cultural life must be constantly studied. The article also examines the historical development of food concepts, their place in the cultural heritage of the people, and their significance in modern life. Through the concepts of food, opinions are expressed about the preservation of national identity and culture, as well as the role of food in international relations and globalization processes.

Keywords

Food concepts, linguistic landscape, conceptual system, linguocognitive, linguoculturological, national values, culture, gluttonic discourse, bread concept, tea, hospitality

Kirish

Insonni o'rab turgan voqelik uning ongida o'sha jamiyat etnosi tomonidan ong osti tafakkuriga singib ketgan mavjud tushunchalar tizimi (konseptual tizim)da voqelanadi. Konsept – hissiyotlarda, emotsiya va tasavvurda, ishonch hosil qilishda, urf-odat, diniy e'tiqodda namoyon bo'ladigan hodisa, u til birliklari vositasida ifodalab beriladi.(Cherkashina, 2011). Har bir millat ongida o'ziga xos konseptual tushunchalar mavjud, ular zamon ruhiga qarab o'zgarishi, ba'zan esa eskirib, o'z ta'sirchanligini yo'qotishi mumkin. Ba'zi tilshunoslar tilning konseptual tizimini "olamning konseptual manzarasi" deb atashmoqda. Shuning barobarida mazkur istiloh umumiy olamning milliy lisoniy manzarasi fonida o'rganiluvchi muayyan tilga xos konseptlar asosida o'sha til tashuvchilari-ning olamning lisoniy manzarasini kashf etishiga xizmat qilishini ta'kidlashmoqda (Pimenova, 2011). *Olamning lisoniy manzarasi* nihoyatda keng tushuncha, xalqning etnomadaniyati, mifologiyasi, falsafasi, folklori kabilarni o'z ichiga oladi (Popova, 2007).

O'zbek tilshunosligida ham ushbu istilohning turlicha talqinlari mavjud. Xususan, N.Mahmudov o'z maqolalaridan birida olamning lisoniy manzarasi istilohini olamni bilish nazariyasini tadqiq etuvchi jahon tilshunoslarining bir qator izlanishlarida izchil tadqiq etilayotgan "antropotsentrik paradigma" tushunchasining ekvivalenti sifatida keltiradi. Rus tilshunosi V.A.Maslovaning nazariy qarashlariga tayanib antropotsentrik paradigma faqat kognitiv lingvistikanigina emas, balki lingvokulturologiyani ham, kommunikativ lingvistikani ham, etnolingvistikani ham o'z ichiga olishini ta'kidlaydi (Mahmudov, 2012). Yoki R.Shirinova o'z tadqiqotlarida olamning lisoniy manzarasining lisoniy aspektlarini tahlil qilar ekan, uning lisoniy tarkibi sifatida realiyalar, frazeologik birliklar, maqol va matallarni ko'radi (Shirinova, 2017).

Metodlar

Glyuttonik diskursni oziq-ovqat nomlari asosida o'rgangan olim G.Odilova esa *olamning milliy lisoniy manzarasi* terminini qo'llaydi hamda uni kengroq hodisa ekanligini, uning shakllanishida milliy madaniy tushunchalarni o'z ichida jamlagan konseptual sistema bilan bir qatorda tabiatning ham ta'siri mavjud ekanligini ta'kidlaydi. Zero, olam individ tasavvurida mikro va makroolamga bo'linadi. Insonning mikroolamiga u yashayotgan milliy jamiyat bevosita ta'sir o'tkazadi, shu asosda "milliy ong", "milliy qiyofa" tushunchalari yuzaga chiqadi (Odilova, 2020).

Shuningdek, L.N.Gumilev ta'biricha, milliy qiyofani shakllantiruvchi asosiy unsur – tabiiy omil (Gumilyov, 2001). Darhaqiqat, tabiat insonning olam haqidagi tasavvuri konseptual tizimida to'liq aks etadi. Iqlim sharoiti, o'simlik dunyosi va hayvonot olami lisondan chiqayotgan har bir tushuncha va so'zda o'z aksini topadi. Inson ko'zi o'rgangan, doimiy muloqotga kirishgan tabiat hodisalari yoki jonivorlar og'zaki va yozma nutqda tasviriy vositalarning asosini tashkil etadi.

Har bir nutqiy faoliyat olamning milliy lisoniy manzarasini hosil qilishga xizmat qiladi. Ammo bu tasvir faqatgina bir millatga xos fikr va qarashlar, ma'naviy ong, urf-odatlar, etnogenez xarakterdagi tushunchalar mahsuli hisoblanadi. Har bir millat vakilining mikroolami uning millatiga xos olamning milliy lisoniy manzarasining ajralmas qismi hisoblanadi. Olamning milliy lisoniy manzarasi bir millatga xos bo'lsa-da, uning asosida umumiy va yagona *olamning lisoniy manzarasi* haqidagi tasavvur yotadi.

Olamning "milliy", "konseptual" yoxud "lisoniy" manzarasi mavjudligi haqida olimlarning fikr va qarashlari nihoyatda tarqoqligini kuzatdik. Bizningcha, N.N.Goncharovanning olam manzarasi va olam lisoniy manzarasiga bergan quyidagi ta'rifi haqiqatga yaqindir: "Olam – bu odam mavjud bo'lgan muhit. Olamning ongdagi akslanishi va

odamning olam haqidagi tasavvuri. Odamning olam haqidagi tasavvurlarining tilda qayd etilishi olamning lisoniy manzarasidir (Goncharova, 2012).

Yuqorida keltirilganidek, har bir nutqiy ifoda millatning olamning milliy lisoniy manzarasini hosil qilish barobarida umumiy va yagona olamning lisoniy manzarasi bilan uyg'unlashadi. Muayyan nutqiy faoliyat ma'lum bir millat kishisi ongida siyosiy olamni qanday tushunish bilan bog'liq konseptual tizim asosida shakllanadi. Shundan kelib chiqib ko'pgina olimlar o'z tadqiqotlarida olamni "Olamning siyosiy manzarasi" (Samarkina, 2011), "Olamning ilmiy manzarasi" (Stepin, 1994), "Olamning tibbiy manzarasi", "Olamning gastronomik manzarasi" (Olyanich, 2004), "Olamning frazeologik manzarasi" (Petrenko, 2008)larga bo'lib o'rganmoqdalar.

Mazkur olam tasavvurlari asosida esa nutqiy ifoda yotadi. Nazarimizda, bunday tadqiq asosli, sababi, muayyan nutqiy ifodaga tegishli tushunchalar milliy tafakkurdagi olamning milliy manzarasi xaritasida o'sha nutq chizgilari asosida hosil bo'lgan mikroolamni paydo qiladi. Shu mikroolamlar, turli yaxlit olamning milliy lisoniy manzarasini yuzaga chiqaradi.

Lingvistikada oziq-ovqat bilan bog'liq lisoniy tushunchalar tadqiqi "glyuttonik tahlil" deb ataladi. *Glyuttonik* istilohining o'zagi qadimgi fransuz va o'rta ingliz tillaridagi *glutonie*, lotincha *gluttire* – "yutish" so'zidan olingan, bu so'z asosi *gula* "tomoq" degan ma'noni anglatadi. *Glyuttoniya* istilohi oziq-ovqat jarayonini yaxlit holatda, ya'ni uni topishdan tortib, yarim fabrikatlarni qayta ishlash va iste'molga yaroqli mahsulot tayyorlashgacha bo'lgan jarayonni o'z ichiga oladi (Derjavetskaya, 2013).

Natijalar

Odam paydo bo'libdiki, oziq-ovqat – uning kundalik ehtiyoji, yashash uchun kurashishini ta'minlovchi asosiy vosita. Insoniyat evolyutsiyasining dastlabki pog'onalaridayoq individ har kuni yuzlashadigan fiziologik hodisaga aylanib

ulgurgan taom tayyorlash va uni iste'mol qilish jarayoni tildagi muayyan lisoniy "hudud"ni egallaydi. Har bir millatning olamning milliy lisoniy manzarasida "taom" konsepti alohida o'rin tutadi. Och odamning tafakkurida olam – iste'mol qilinadigan va iste'mol qilinmaydigan mavjudlik. Bu global kognitiv murojaat insonning maishiy olamni iste'mol qilish, sarflashga bo'lgan urinishi asosini tashkil qiladi (Olyanich, 2004). Yuqorida keltirganimizdek, zamonaviy tilshunoslikda og'zaki va yozma nutqqa tegishli leksik birliklarni kichik guruhlariga bo'lib tadqiq qilish keng yoyilmoqda.

Xususan, konseptual nuqtayi nazardan o'zbek tilida non konsepti eng qadimiy, eng ulug', eng noyob, eng tanqis, eng muqaddas ne'mat va u bilan bog'liq tushunchalar, qadriyatlar majmuini ifodalashi bilan alohidalik kasb etadi. Non konsepti zamirida o'zbek xalqiga xos mehmondo'stlik, mehnatkashlik, tantilik, o'ziga xoslik, soddalik kabi odamiylik xislatlari, o'zbekona urf-odatlar, an'analar bilan bog'liq qadriyatlar sirasi jamlanganki, bu o'z navbatida, bir qator lingvomadaniy xususiyatlarga ham ega. Nonga bo'lgan hurmat, ehtirom hissi va uni e'zozlash bilan bog'liq o'zbekona milliy qadriyat hamda an'analarning ildizlari qadimiy davrlardan beri avloddan-avlodga, asrlardan asrlarga o'tib kelmoqda. Bunday buyuk xislatlar qadimiy ma'naviy-ma'rifiy, madaniy merosimiz xalq og'zaki ijodi namunalari, xususan, afsona va rivoyatlar, matal va maqollar, diniy manbalar, yozma adabiyot namunalari asosida shakllangan. "Non to'liq bo'lsa, hayot to'liq" kabi an'anaviy ifodalar, nonning hayotiy ahamiyatini ta'kidlaydi va o'zbek xalqining qadriyatlarini aks ettiradi.

O'zbeklar uchun: non – muqaddas, ona, ro'zg'or, muqaddas – *onam yopgan nonlar*. To'kislik ramzi – *uyda bir tishlam non yo'q*; qadrli narsa – *"Yegani noni bo'lmaslik"* – o'ta nochor ahvol, non topolmaslik qo'rquvi: *"Bir qishloqda, qashshoq yashar edik, yegani nonimiz, ichgani suvimiz bo'lmas edi"* ("Qismat", Isajon Sulton); Non o'ta lazzatli, shirin, mazali,

to'yimli ne'mat, uning har bir ushug'i ham mazali va qadrlil: *Ayvonda cho'psavat. Cho'psavatda non. Juda shirin, suvi qochgani undan ham shirin* ("Qismat", Isajon Sulton); Non yegan joyga qaytib kelinadi: *"Toshkentning nonini yegan chumchuq Makkatullodan qaytib keladi"* (Xalq naqli); Non – mifologik taom: *Non hech qachon teskari qo'yilmagan, bir qo'llab non ushatilmagan. Har kim o'zi tishlagan nonini o'z rizqi-nasibasini qoldirmasligi ma'nosida oxirigacha yegan*; Non yangi hayotning muqaddimasi: *Keldi keldi, hali-hozircha eskichasiga non sindirib qo'ydik. Non sindirdilaringizmi? Ha-da, o'ylab o'tiramizmi. Sindirdik-qo'ydik* ("Otamdan qolgan dalalar", Tog'ay Murod); Nonning dasturxonda bo'lishi ko'ngilni to'q qiladi, non yo'qligi kayfiyatni buzadi: *Dasturxonda zog'ora nonmi, arpa nonmi bo'lgan kuni hammamizga bayram. Ko'pincha unisiyam bo'lmaydi, bunisiyam. Biroq tutmayiz, albatta, bo'ladi* ("Dunyoning ishlari", O'tkir Hoshimov)(Odilova, 2020).

Inglizlar uchun: non asosiy ozuqa vositasi, non ishlab topiladi, non tilab olinadi, kundalik tirikchilik uchun non topiladi. Non – tiriklik manbai. Yaratgan ayolni yubordi, u bir bo'lak non sindirdi. Qadimgi grekcha "sitos" bug'doy boshog'i, "non", "ovqat" degan ma'nolarni anglatgan. Gomerdagi *"eaters of bread"* (so'zma-so'z: *non yeguvchilar*) "bandalar" ma'nosida qo'llangan (Odyssey), *while to be alive is to eat bread* (so'zma-so'z: toki tirik bo'lish, non yeyishdir). *"To break bread" is a New Testament phrase for eating or feasting* (so'zma-so'z: "nonni sindirish" Bibliyaning, ikkinchi, yangi qismida "yeyish va xursandchilik qilish" deganidir. Bibliyaning birinchi qismida non "Bread" jom ma'nosida qo'llangan. *The Lord feeds the people with "bread of tears"* (Maykl Ferber, 2007) (so'zma-so'z: Yaratgan kishilarni "ko'z yoshlar noni" bilan siyladi.) *Breaking bread* – kim bilandir nonini bo'lishib yemoq, kim bilandir gina-arazni unutib yarashmoq.

"Non/bread" konseptini lingvokognitiv va lingvokulturologik nuqtayi nazardan o'rganish bugungi kunda milliy mentalitet, mafkura va

ijtimoiy qadriyatlarni anglashda muhim ahamiyat kasb etadi. "Non" so'zi o'zbek xalqining turmush tarzida markaziy o'rin tutib, ma'naviy va moddiy madaniyatda keng qo'llanadi. Ushbu konseptni lingvokognitiv yondashuvda o'rganish, eng avvalo, so'zda ifodalangan konseptual ma'nolar tizimini aniqlash va tahlil qilishni talab etadi. Lingvokulturologik yondashuv esa "non" bilan bog'liq madaniy-ma'naviy kodlarni, urf-odat va an'analarni, tarixiy jarayonlarga xos voqeliklarni aks ettiradi. Bu ikkala yondashuv birgalikda "non"ning nafaqat lug'aviy, balki ramziy, kognitiv va madaniy ma'nolarini chuqurroq tushunishga xizmat qiladi. Avvalo, lingvokognitiv nuqtayi nazardan "non" konsepti inson dunyoqarashida shakllanuvchi turli tasavvurlar, hayotiy tajribalar va milliy ongdagi umumiy "non" haqidagi tasavvurni o'zida jamlaydi. "Non" so'zi asosida vujudga kelgan metafora, metonimiya kabi lingvistik vositalar, shuningdek, turli iboralar va maqollarda nonning hayot manbai sifatidagi ahamiyati namoyon bo'ladi. Masalan, "non topmoq" iborasi nafaqat tirikchilik, balki mehnat, harakat va sa'y-harakat bilan bog'liqlikni aks ettiradi. Demak, "non" konsepti kognitiv modelda moddiy ta'minot, baraka, mehnat va hayotiy zaruratni ifodalaydi. Bunda "non" so'zi orqali shakllangan kognitiv xarita millatning umumiy tajribasini o'z ichiga oladi. Har bir millat o'zining hayotiy ahamiyatga molik obyektlariga alohida urg'u berar ekan, "non"ning nafaqat oziq-ovqat sifatida, balki inson ongida xavfsizlik, farovonlik va mustahkam hayot kafolati sifatida ham idrok etilishi aniq ifodaga ega bo'ladi.

Munozara

O'zbek milliy gastronomik olam manzarasida *oshxona, so'ri, xontaxta, ko'rpacha* kabilar o'zbek oilasidagi nutqiy faoliyatning o'chog'i hisoblanadi. Shu yerda kundalik glyuttonik faoliyat olib boriladi, glyutonnik kommunikatsiyaga kirishiladi. Mamlakatimizga mehmonga kelgan xorijlik o'zbekona lutf, oziq-ovqat nutqi bilan yuzma-yuz keladi. Bu jarayonda kommunikatsiya vositasi sifatida

choy asosiy o'rin tutishini anglab yetish uchun yuqorida sanab o'tilgan lingvomadaniy tushunchalardan xabardor bo'lishi kerak. Zotan "choy ichasizmi?" gapidagi choy glyuttonimi shunchaki birgina chanqoqbosdi ichimlikni anglatmaydi, balki "qorningiz ochmi?", "ovqat yeysizmi?" kabi ma'nolarni ham bildiradi. "Keling, choy ichamiz" gapi faqatgina choy ichish emas, balki ovqat yeyishga taklif ma'nosida ham qo'llanadi. O'zbekistonda choy xalq maishiy turmush tarzining an'anaviy bir bo'lagi, odamlar o'rtasida o'zaro munosabat vositasi, ko'pgina kasalliklar uchun dori-darmon, chanqoqbosdi ichimlik hisoblanadi (Odilova, 2020).

Shuning uchun ham choy o'zbek kishilarining tafakkurida quyidagicha assotsatsiyalanadi:

1. Chanqoq bosdi ichimlik: chanqaganda ichiladigan, hattoki yozning chillasida ham ichiladigan issiq ko'k choy.
2. Mehmondo'stlikning ifodasi: uyga mehmon kelganda nondan keyin dasturxonga tortiladigan eng asosiy mahsulot. Kishilar tanishini uyga taklif etish uchun "bir payola choy ichib keting" iborasini ishlatishadi.
3. Bosh og'rig'ini qoldiruvchi malham: bosh og'rig'anda ko'pchilik, ayniqsa, yoshi kattalar achchiq choy damlatib ichishadi.
4. Kelinlar odobining ifodasi. O'zbek madaniyatida choy uzatishning ham o'z odobi bor, ya'ni o'zbek oilalarida asosan kelinlar avval yoshi kattalarga, turgan holatda, chap qo'llari ko'ksida, o'ng qo'llari bilan choy uzatishadi.
5. Shunchaki suhbat chog'idagi ermak.

O'zbek xalqida mehmondo'stlikni ifodalovchi belgilar qatorida gastronomik belgilardan ko'p foydalanadilar. "Choy" dominant mehmonga taklif qilishning emblematic formulasi hisoblanadi. O'zbek xalqi turmush tarzidagi o'zaro aloqalarning tarixiy takomili jarayonida mehmondo'stlikning choy bilan bog'liq ayrim shakllari ham mavjud. Chunonchi, "Choyxona bazmi" – bir choynak choyni rezalab, do'stlar bilan suhbat qurib

hordiq chiqarish. "Kelinchakning qo'lidan choy" – yangi turmush qurganlarning mazkur oila hayotidagi dastlabki mehmon kutish marosimi. "Bir piyola choy"ga taklif mehmonnavozlik shakli bo'lib, do'stlarni choy bilan siylash. Barcha mehnat va bo'sh vaqtimiz ham u yoki bu tarzda choy ichish bilan kechadi: nonushtada choy ichamiz, mehmondorchiliklar bir piyola choydan boshlanib, choy bilan yakunlanadi. Do'stlarni, tanish-bilishlarni, hamkasblarni uchratib qolsak, "Choy quyib beraman", deb uyga yoki choyxonaga taklif qilamiz. Uyda yolg'iz qolsak, zeriksak ham choy damlab ichamiz (Mahmudov, 1993).

O'zbeklarda "choyga marhamat", "keling choy ichamiz", "bir piyola choy ustida", inglizlarda "come and have some tea", "Will you come to tea tomorrow?" kabi etiket ifodalar tushunchalari mavjud. Milliy taomimiz, libosimiz va boshqa milliyligimizni bildiruvchi ehtiyojdagi narsalar qatoridan choy ham milliy ichimlik sifatida o'rin olishga ulgurgan. Shuning uchun ham so'zlashuvimizda ichimlik yoki boshqa ma'nolarni anglatadigan "choy" so'zini ko'p ishlatamiz. Masalan, "bir piyola choy ustida suhbat", "choyga marhamat", "kelinning qo'lidan choy"... deb umumiy ovqatlanishni nazarda tutishimiz mumkin. Chindan-da, choysiz kunimizni tasavvur qilolmaymiz. Shu ichimlik bilan bog'liq tarixiy voqea – "Boston choyxo'rligi" ham ko'pchilikka ma'lum.

Bo'ston choyxo'rligi (inglizcha: *Boston Tea Party*) – 1773-yil 16 dekabrda Amerika mustamlakasi Massachusetts shtatining Boston shahrida Sons of Liberty tomonidan uyushtirilgan siyosiy va savdo norozilik harakati. Harakatning asosiy sababi ham 1773-yil 10-mayda qabul qilingan choy to'g'risidagi qonun bo'lib, u Sharqiy Hindiston kompaniyasiga Xitoydan olib kelingan choyni Amerika koloniyalarida faqat Townshend qonunlari asosida belgilangan soliqlargina to'lab sotishga ruxsat bergan. Sons of Liberty Townshend qonunlaridagi soliqlarni o'z huquqlarining buzilishi deb bilib, ularga qat'iy qarshilik ko'rsatishgan. Shu sababli, ular o'z

noroziliklarini bildirgan holda, ba'zilar tub amerikaliklar kabi kiyinib, Sharqiy Hindiston kompaniyasi tomonidan jo'natilgan choy yuklamasini yo'q qilishgan (Smith, 2012). Choyxo'rlik davomida umumiy 45 tonnadan ko'proq choy suvga g'arq bo'ladi. Ularning bahosi bugungi kunda deyarli bir million dollarga teng keladi. Tarixga "Boston choyxo'rliqi" nomi bilan kirgan ushbu voqea amerikalik kolonistlarning Buyuk Britaniyaga qarshi ochiqdan-ochiq norozilik harakati edi. Norozilik aksiyasi koloniya aholisi tomonidan qo'llab-quvvatlanadi va ingliz choyining boykot qilinishi tarixdagi eng katta qarshilik harakatlaridan biri bo'lib qoladi.

Choy marosimi mehmondo'stlikning elementi sifatida hayotda muhim o'rin tutadi. Va choy tayyorlash hamda uni mehmonlarga ulashish mezbonning mutlaq vakolati hisoblanadi. O'zbek madaniyatida mehmonga tortishdan oldin, issiq choy idishda 3 marta chayqatiladi va to'rtinchi marta toza piyolada mehmonga uzatiladi. Bunga ajablanmaslik kerak. Birinchidan, buning natijasida choy yanada mazaliroq bo'ladi, mehmonga choy quyilgan toza idish esa chuqur hurmat va munosabatlar pokligining belgisidir.

Tadqiqotchi G. Odilova o'zbek gastronomik olamning lisoniy manzarasida "choy"ning konseptosferasini ishlab chiqadi. Unda *choy* – huzur baxsh etuvchi ichimlik, *choy ichish jarayoni* – kommunikativ muloqotga kirishish, yaqinlik, iliqlik vositasi, *choy* – hazm qilish vositasi deb izohlaydi. Choynakni dasturxonga keltirib qo'yishdan tortib choy qaytarish va uzatish adresantning ruhiy holati, kayfiyati va retsepiyentga munosabati haqida ham to'liq tasavvur berishi mumkin. Binobarin, o'zbek madaniyatida choynakni dasturxonga qattiq ovoz chiqarib, "do'q" etib qo'yish, piyolaga choyni shovqin chiqarib, "shopirib" qo'yish, to'ldirib quyish kabilar mezbonning mehmonni xushlamasligini anglatadi (Odilova, 2020).

Choy deganda rus an'anasida achchiq damlangan qora, yapon va ingliz choyxo'rligida ko'k choy nazarda tutiladi. O'zbek

madaniyatida esa, mazkur freym yadrosi hududiy jihatdan farqlanadi. "Choyxo'rlik" deganda toshkentliklar "qora", Qashqadaryo, Surxondaryo hududlarida istiqomat qiluvchilar "ko'k" choyni tasavvur qiladilar. Sababi, iqlim sharoitlaridan kelib chiqib, O'zbekistonda ikki xil choy iste'mol qilinadi. Qashqadaryo, Surxondaryoda, asosan, quruq issiq iqlim va ko'p miqdorda yog'li va go'shtli taomlar iste'mol qilinishi natijasida qon bosimi ko'tarilishi, yurak-qon tomir kasalliklari ko'p uchraydi. Shu sababdan, mazkur hududlarda yashovchi kishilar, asosan, ko'k choy iste'mol qiladilar va kiyik o'tli choy ham ichadilar.

Choy ichish marosimidan turli xalqlar har xil maqsadlarda foydalanadilar. Masalan, inglizlarda choy ichish kun davomida 5-6-martagacha bo'ladi. Kunduzgi choy ichishlar qisqa muddatli charchoq chiqarish uchun ishxona va ofislarda o'tkaziladi va mazkur holatga idora rahbariyati tomonidan e'tiroz bildirilmaydi. Sababi, bu xodimlar bilan rahbariyat o'rtasidagi sog'lom muhitning buzilishiga olib keladi, deb hisoblashadi. Kechki choy ichish esa oila va do'stlar davrasida, turli xil yangiliklardan xabardor bo'lish, kun qanday o'tganligi muhokamasi va hokazolarni o'z ichiga oladi. O'zbek madaniyatida "choy ichish" hamma ish tugaganda, oyoqni uzatib charchoq chiqarish, gurunglashish, ayollar o'rtasidagi choy ichishlar "g'iybatlashish", "dardlashish" kabilarni anglatadi. Shu sababdan ish vaqti idorada tushlik payti bo'lmasa, choynakdan choy quyib, davra bo'lib choy ichib o'tirish ma'qullanmaydigan holat hisoblanadi. Biroq ish stoli ustida turgan bir finjon yoki piyoladagi issiq choy odatiy holat hisoblanadi. Choy ichishdan maqsad doim ham chanqoqni qondirish bo'lmaydi. Masalan, ingliz madaniyatida do'stlari yoki yaqin tanishlarni uyga choyga taklif qilib, ingliz choyxo'rligi an'analarini namoyish etish bu o'sha oilaning aslzoda, ingliz qadriyatlariga sodiq ekanligini ko'rsatish uchun ham qilinishi mumkin. Sababi, ingliz choy ichish marosimining ba'zi qat'iy qonuniyatlari dasturxon va sochiqlarning gulsiz oq rangda bo'lishi, choynak turgan patnisni

o'ng tarafdin ushlab choy quyish, finjonni ushlaganda ko'rsatgich barmoq bilan ilgakdan tutib turish hamda qolgan barmoqlarning qayirilgan holatda turishi kabilar asl ingliz choy ichish an'anasiga rioya etish elementlari sanaladi. Angliyada har qancha paketli choy ishlab chiqarilmasin o'z qadriyatlariga rioya qiluvchi konservativ haqiqiy inglizlar bargli choy iste'mol qilishadi (Londonmania.ru/stories/tea-party). O'zbek madaniyatida ham, choyxo'rlikdan maqsad turlicha bo'lishi mumkin: chanqoq bosish, ovqatlanish, suhbatlashish, muhim masalani muhokama qilish, yarashib olish va hokazo. O'zbek tilidagi "yur, choy ichamiz", "uyga kir,

choy qilib beraman", "choy-poying yo'qmi?" kabi ibora va gaplarda asosiy maqsad chanqoq bosish emas, balki ovqatlanish hisoblanadi. Shu sabab "choy ichish" freymida "harakat maqsadi" slotining kiritilishi maqsadga muvofiq.

O'zbek va ingliz tilshunosliklarida "choy" tushunchasi ilqlik hissi bilan bog'liq bo'lgan oilaviy va do'stona uchrashuvlar, tinchlik va tartib ramzi hamdir. *"Tea over and the tray removed, she again summoned us to the fire; we sat one on each side of her, and now a conversation followed between her and Helen, which it was indeed a privilege to be admitted to hear"*.

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The imagination: How stories “paint” the world for young minds

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Annotation *This conceptual article explores the intricate relationship between children’s literature and the development of imagination, specifically focusing on how stories serve as a powerful medium through which young minds construct their understanding of the world. Drawing upon established theories in child development, literacy, and narrative studies, this paper examines how folk tales, traditional tales, and contemporary stories provide frameworks and stimuli for children to imaginatively engage with diverse environments, characters, and social constructs. It argues that the narrative elements within these stories act as “paint”, allowing children to visualise, interpret, and internalise the world around them, fostering crucial cognitive, social, and emotional development. Immersion in storytelling teaches children how to negotiate abstract ideas, build empathy, and establish flexible thinking processes that facilitate lifelong learning. The paper also emphasizes the instructional potential of literature in improving classroom engagement and overall child development. The article concludes by highlighting the enduring significance of storytelling in nurturing children’s imaginative capacities and shaping their perceptions of reality.*

Keywords *Children’s literature, imagination, perception, storytelling, child development, narrative*

Воображение: Как рассказы «рисуют» мир в сознании детей

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Аннотация *В статье рассматривается концептуальное осмысление взаимосвязи между детской литературой и формированием воображения, с акцентом на роль повествования как медиума, посредством которого ребёнок конструирует собственную картину мира. На основе современных теоретических подходов в области психологии развития, педагогики чтения и нарратологии (нарративы) анализируется, каким образом фольклорные, традиционные и современные повествовательные тексты обеспечивают когнитивные и символические модели для взаимодействия с разнообразными социальными, культурными и природными контекстами. Выдвигается гипотеза, согласно которой нарративные структуры функционируют как семиотическое средство «визуализации» действительности, способствуя интериоризации внешнего опыта и стимулируя развитие ключевых когнитивных, аффективных и социальных компетенций. Погружение в повествование учит детей осмыслять*

абстрактные идеи, развивать эмпатию и формировать гибкое мышление, способствующее обучению на протяжении всей жизни. В статье также подчеркивается образовательный потенциал литературы в повышении вовлечённости в учебный процесс и всестороннем развитии ребёнка. В заключении подчёркивается значимость рассказа как инструмента культурной медиации и когнитивного развития, способного влиять на становление образа мира в детском сознании.

Ключевые слова

Детская литература, воображение, восприятие, нарратив, развитие ребёнка, повествование, когнитивные структуры

Tasavvur: Hikoyalar bolalar ongida dunyoni qanday "chizadi"**Javlieva Sarvinoz Dilmurod qizi**justinmind006@gmail.com

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Annotatsiya

Ushbu ilmiy maqolada bolalar adabiyoti va tasavvur shakllanishi o'rtasidagi o'zaro bog'liqlik nazariy jihatdan tahlil qilinadi. Asosiy e'tibor hikoyalarning bola ongida real voqelik tasvirini shakllantirishdagi ahamiyatiga qaratiladi. Rivojlanish psixologiyasi, didaktika va narratologiya (voqelilik nazariyasi) bo'yicha zamonaviy ilmiy yondashuvlar asosida, folklor, an'anaviy va zamonaviy hikoya matnlarining bola tafakkurini shakllantiruvchi ijtimoiy, madaniy hamda tabiiy kontekstlar bilan muloqot vositasi sifatida tutgan o'rni yoritiladi.

Maqolada hikoya va ertaklar tarkibidagi narrativ strukturalar haqiqatni anglash, uni «vizual» tasvirga aylantirish va uni ichki ongga singdirishda semios (belgilar) tizimi sifatida amal qilishini ilgari suruvchi ilmiy faraz asoslab beriladi. Shuningdek, ushbu matnlar orqali bola tafakkurining kognitiv (bilish), affektiv (hissiy) va ijtimoiy jihatdan shakllanishi tahlil qilinadi. Hikoya qilish jarayoniga sho'ng'ish bolalarni mavhum g'oyalarni anglash, hamdardlikni rivojlantirish va butun hayoti davomida o'rganishga yordam beradigan moslashuvchan tafakkurni shakllantirishga o'rgatadi. Maqolada, shuningdek, bolalarning dars jarayoniga faol jalb etilishi va har tomonlama rivojlanishini ta'minlashda adabiyotning ta'limiy salohiyati alohida keltirib o'tiladi. Xulosa sifatida hikoyalarning madaniy media vositasi hamda bola shaxsiyatini shakllantirishdagi ilmiy-metodik ahamiyati ta'kidlanadi.

Kalit so'zlar

Bolalar adabiyoti, tasavvur, idrok, narrativ, bola rivoji, hikoya, kognitiv strukturalar

Introduction

The formative years of childhood strike me as a period of unparalleled intellectual and emotional burgeoning. It is a time marked by an almost insatiable curiosity, a relentless drive to grasp the intricacies of the world. As

researcher, we have observed how young minds actively construct their understanding, and a cornerstone of this process, as Jerome Bruner (1990) so compellingly argued, is the reliance on narrative. Children do not just passively absorb information; they actively use

stories to make sense of complex realities, weaving together experiences and ideas into coherent tapestries.

Within this crucial developmental window, children's literature emerges as a profoundly influential force. From the timeless echoes of ancient folk tales to the vibrant narratives of contemporary stories, these diverse forms offer more than just entertainment. They provide a rich, fertile ground upon which young imaginations can flourish. Think of it as a vast canvas: the characters, settings, and plots of these stories provide the raw materials, and children, through their imaginative engagement, become the artists, "painting" their understanding of the world around them. Stories are not merely a pleasant diversion for children. Rather, they are fundamental tools, essential for cultivating imaginative abilities and, in turn, shaping their perceptions of their environment, their social interactions, and even abstract concepts that might otherwise remain out of reach.

The intrinsic link between imagination and cognitive development is, of course, a well-established area of scholarly inquiry. Pioneers like Jean Piaget (1962) illuminated the critical role of symbolic play and imaginative thought in how children come to understand their world. Lev Vygotsky (1978) further emphasized the social dimension, highlighting how interaction and imaginative play are vital for the development of higher mental functions. Moving into the realm of literacy, Louise Rosenblatt's (1978) transactional theory fundamentally shifted our understanding by emphasizing the reader's active role in constructing meaning from text – a process deeply reliant on the power of imagination. And who can overlook the enduring insights of Bruno Bettelheim (1976), who argued that even the fantastical elements of fairy tales serve a crucial psychological purpose, offering children symbolic frameworks to navigate their inner emotional landscapes and the complexities of the outer world? Building upon these

foundational ideas, my own research delves into the specific mechanisms by which the narrative structures and content embedded within literature actively facilitate this crucial process of imaginative world-building. It is a fascinating area, constantly revealing the profound and intricate ways in which stories shape the developing mind.

Methods

This article utilizes a conceptual analysis methodology, referencing established literature and theoretical frameworks from child development, literacy studies, psychology, and narrative theory. It integrates academic viewpoints regarding the significance of imagination in childhood, the influence of storytelling on cognitive and emotional growth, and how narrative components in children's literature enhance their comprehension of the world. The analysis aims to pinpoint common themes and theoretical links across diverse scholarly works, thereby creating a thorough understanding of the phenomenon being examined. This methodology facilitates an extensive exploration of the subject, emphasising the complex interactions between stories and imagination in shaping children's perceptions.

The role of imagination in children's cognitive and emotional development has been a focal point in educational psychology and literary studies for decades. Scholars such as Vygotsky (2004) emphasized that imaginative play and narrative exposure are critical for the development of abstract thinking. He argued that stories do more than entertain – they scaffold the child's understanding of social roles, emotions, and possibilities beyond their immediate experience.

Bruner (1990) expanded this by suggesting that narrative structures serve as mental frameworks through which young minds organize reality. According to him, stories teach children how to interpret the world, distinguish right from wrong, and make sense of complex emotions. This "narrative

mode of thought" is essential in shaping not only moral judgment but also cultural identity.

Research by Zipes (2006) and Nikolajeva (2014) further explores how children's literature introduces symbolic meaning and metaphor, enabling children to internalize societal values and challenge norms. Picture books, in particular, combine visual imagery with narrative, helping young readers visualize abstract concepts like courage, kindness, or difference. The metaphor of stories as tools that "paint" the world aligns with Kearney's (2002) theory of narrative imagination, where storytelling becomes a process of world-making.

Moreover, neuroscientific studies (Mar et al., 2009) show that reading fiction activates the brain's empathy circuits, enhancing a child's capacity to understand others' perspectives. This reinforces the idea that stories function as simulations, helping children rehearse real-life social interactions in a safe, imaginative space.

Results

Looking through various studies, we can see a few important ways that stories shape how kids perceive the world, all thanks to their imagination.

- a) **Fostering imagination through imagery:** When kids dive into stories filled with detailed descriptions, they are encouraged to conjure up colourful pictures of characters, places, and happenings (Nikolajeva & Styles, 2015). This imaginative process really boosts their creative skills and helps them explore realms outside of their everyday lives. When kids dive into stories, they start to visualize things, which really boosts their imagination and helps them explore realms that go way beyond what they see every day. For instance, descriptions of a "deep, dark forest" or a "sparkling, magical castle" in folk tales enable children to construct their own mental representations of these environments, fostering spatial reasoning and imaginative flexibility.

- b) **Experiencing many places and cultures:** Children's literature introduces young readers to a variety of settings, ranging from familiar home surroundings to distant lands and exotic realms. These narratives allow youngsters to imaginatively experience diverse cultures, customs, and ways of life, extending their understanding of the world's diversity and encouraging empathy (Bishop, 1990). Stories set in different historical periods or geographical regions encourage children to move beyond their own setting and interact with the "other".
- c) **Comprehending social roles and relationships:** Stories frequently have a diverse cast of characters who embody various social positions and engage in many forms of relationships. Children can learn about other viewpoints, motivations, and social dynamics by imagining themselves as these characters. (Gee, 2007). Folk tales with clear heroes and villains help children understand basic moral principles and the consequences of different actions within a social context.
- d) **Integrating abstract concepts and emotions:** Narratives may help children comprehend and connect to abstract notions such as bravery, kindness, jealousy, and grief. Children can build their emotional literacy by imaginatively exploring exacerbated themes through the experiences and emotional journeys of the characters (Oatley, 2016). A story about a character overcoming anxiety can assist a child develop an imaginative framework for understanding and managing their own worries.
- e) **Developing problem-solving abilities and critical thinking:** Many stories feature people who face obstacles and must find solutions. By mentally engaging with these scenarios, children can build their problem-solving skills and learn to think critically about numerous

options and outcomes. (Wells, 2015). Folk tales often feature clever characters who use their wits to overcome obstacles, providing models for imaginative problem-solving.

Discussion

The outcomes of this conceptual research underline children's literature's tremendous impact on imagination development and world perception forming. Stories promote creative involvement by allowing youngsters to actively develop their awareness of various locations, social roles, abstract concepts, and emotional landscapes. This imaginative process is more than just passively receiving information; it is an active and dynamic production of meaning that contributes considerably to children's cognitive, social, and emotional development. The ability to imagine is fundamental for creativity, empathy, and critical thinking, all of which are necessary talents for navigating the world's complexities. Children's literature, with its narrative frameworks and fascinating material, provides a secure and stimulating environment for children to stretch their creative muscles. Folk tales provide basic moral frameworks, traditional tales inspire amazement and introduce archetypal themes, and contemporary stories represent the intricacies and diversity of today's society. Each genre makes a distinctive contribution to the imaginative "painting" of the world in young minds.

These findings have major consequences for educators, parents, and children's literary authors. It emphasises the significance of giving children access to a wide variety of

stories and encourages them to actively participate in these narratives through debate, creative play, and artistic expression. Understanding how stories stimulate the imagination can influence instructional strategies that use story to improve learning across multiple topic areas. While this article presents a conceptual overview of the role of storytelling and imagination in molding children's world perception, more empirical study might look into the exact cognitive and neurological processes involved in this interaction. It would also be beneficial to investigate the effects of various genres and narrative styles on specific components of imaginative growth.

Conclusion

In conclusion, this article contends that stories act as a strong "paint" for young minds, allowing children to imaginatively develop their understanding of the world. Children learn to visualise, explore different environments and cultures, understand social roles and relationships, internalise abstract concepts and emotions, and solve problems through the diverse characters, settings, and plots found in folk tales, traditional tales, and contemporary stories. The growth of imagination through storytelling is critical to children's general development, changing their views and preparing them to interact with the world in meaningful, creative ways. Recognising the importance of children's books in developing imagination is critical for ensuring that young brains have the cognitive and emotional tools they need to navigate and shape their own futures.

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**“Could you please...” vs.
“Tayyorlang”: A pragmatic
investigation of indirectness and
directness in English and Uzbek
language orders**

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Annotation *This research article investigates the pragmatic tactics used to articulate direct and indirect orders in the English and Uzbek linguistic environments, with a focus on educational leadership settings. This study uses frameworks based on speech act theory and politeness theory to analyse how cultural norms impact the expression of instructions in these two typologically dissimilar languages (Austin, 1962; Searle, 1975; Brown & Levinson, 1987). According to the findings, English speakers generally attenuate their directions via modal verbs, hedging, and collaborative framing approaches. In contrast, Uzbek speakers prefer more direct imperative formulations that are shaped by established social hierarchies and role-based expectations. The approach, which uses real speech samples, shows how the concept of politeness is encoded and culturally defined in directive communication (Thomas, 1983). Furthermore, the study emphasizes how language users adopt either linguistic softening or hierarchical positioning depending on their communicative roles and contexts. This work contributes significantly to the subject of intercultural pragmatics and has implications for educators and institutional leaders dealing with complicated multilingual or multicultural situations. The insights gathered may aid in more nuanced and courteous communication across various institutional contexts.*

Keywords *Directive speech acts, indirectness, directness, pragmatics, speech act theory, politeness theory, educational leadership, intercultural communication, mitigation strategies, authority and hierarchy, cross-cultural pragmatics, syntactic structure*

**«Could you please...» и
«Tayyorlang»: прагматическое
исследование косвенных и
прямых директив в английском
и узбекском языках**

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Аннотация *Данная научная статья посвящена исследованию прагматических тактик, используемых для выражения прямых и косвенных приказов в англоязычной и узбек язычной языковых средах, с особым акцентом на сферу образовательного лидерства. В работе применяются теоретические рамки, основанные на теории речевых актов и теории вежливости, для анализа того, как культурные нормы влияют на выражение директив в двух типологически различных языках (Остин, 1962; Серль, 1975; Браун и Левинсон, 1987). Согласно полученным данным, носители английского языка, как правило, смягчают свои приказы с помощью модальных глаголов,*

эвфемизмов и кооперативных формулировок. В противоположность этому, носители узбекского языка чаще прибегают к прямым императивным конструкциям, обусловленным устоявшимися социальными иерархиями и ролевыми ожиданиями. Методология, основанная на анализе реальных речевых образцов, демонстрирует, каким образом понятие вежливости кодируется и культурно определяется в директивной коммуникации (Томас, 1983). Кроме того, в исследовании подчеркивается, что носители языка опираются либо на языковое смягчение, либо на иерархическое положение в зависимости от коммуникативных ролей и ситуаций. Работа вносит значительный вклад в область межкультурной прагматики и имеет практическое значение для преподавателей и руководителей образовательных учреждений, работающих в сложных многоязычных или мультикультурных условиях. Полученные выводы могут способствовать более тонкому и уважительному общению в различных институциональных контекстах.

Ключевые слова

Директивные речевые акты, косвенность, прямота, прагматика, теория речевых актов, теория вежливости, образовательное лидерство, межкультурная коммуникация, стратегии смягчения, власть и иерархия, межкультурная прагматика, синтаксическая структура

**«Could you please...» va
«Tayyorlang»: Ingliz va o'zbek
tillaridagi buyruqlarning bilvosita
va bevosita ifoda shakllarining
pragmatik tahlili**

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Annotatsiya

Ushbu ilmiy maqola ingliz va o'zbek tilli muhitlarda bevosita va bilvosita buyruqlarni ifodalash uchun qo'llaniladigan pragmatik usullarni o'rganishga bag'ishlangan bo'lib, ta'lim sohasidagi yetakchilikka alohida e'tibor qaratilgan. Tadqiqotda nutq aktlari nazariyasi va xushmuomalalik nazariyasiga asoslangan nazariy asoslar qo'llanilgan bo'lib, ular yordamida ikki tipologik jihatdan farqlanuvchi tillarda madaniy me'yorlarning ko'rsatmalarini ifodalashga ta'siri tahlil qilingan (Ostin, 1962; Searl, 1975; Braun va Levinson, 1987). Olingan natijalarga ko'ra, ingliz tilida so'zlashuvchilar odatda o'z buyruqlarini modal fe'llar, evfemizmlar va hamkorlikka asoslangan iboralar yordamida yumshatishga moyil. Bunga qarama-qarshi o'laroq, o'zbek tilida so'zlashuvchilar ko'proq o'rnatilgan ijtimoiy darajalar va vazifaviy kutilmalar tufayli to'g'ridan to'g'ri imperativ konstruksiyalarga murojaat qilishadi. Haqiqiy nutq namunalarini tahlil qilishga asoslangan metodologiya buyruq berish muloqotida xushmuomalalik tushunchasi qanday kodlanganligini va madaniy jihatdan qanday belgilanganligini ko'rsatadi (Tomas, 1983). Bundan tashqari, tadqiqotda til egalarining muloqotdagi rollar va vaziyatlarga qarab, yoki til orqali yumshatish usullariga, yoki ierarxik mavqega tayanuvchi strategiyalardan foydalanishi keltirib o'tiladi. Ushbu ish madaniyatlararo pragmatika sohasiga

sezilarli hissa qo'shadi hamda murakkab ko'p tilli yoki ko'p madaniyatli sharoitlarda faoliyat yuritayotgan ta'lim muassasalari o'qituvchilari va rahbarlari uchun amaliy ahamiyatga ega.

Kalit so'zlar *Buyruq nutq aktlari, bilvosita ifoda, bevosita ifoda, pragmatika, nutq aktlari nazariyasi, hushmuomalalik, ta'limdagi yetakchilik, madaniyatlararo muloqot, yumshatish strategiyalari, hokimiyat va ierarxiya, madaniyatlararo pragmatika, sintaktik tuzilma*

Introduction

Directives are essential in the dynamic context of educational institutions for leaders and instructors to communicate effectively. However, the forms and pragmatics of delivering commands change considerably among cultures and languages. This research investigates the differences in how English and Uzbek speakers explain directions, with a special emphasis on directness and mitigating measures. The analysis is based on speech act theory (Searle, 1979) and politeness theory (Brown & Levinson, 1987), which provide insight into how linguistic choices reflect cultural objectives and norms. Additionally, the study investigates how syntactic word order and rhetorical standards influence the perception of authority, intelligibility, and respect in directive acts.

Theoretical Framework

Speech acts classify statements according to their intended influence on the recipient. According to Austin (1962) and Searle (1975), instructions are utterances designed to elicit a response from the hearer. They can be expressed explicitly (such as *"Please send the updated report to the academic committee by 3 PM."* – mentioned by a dean) or indirectly (such as *"Could you possibly arrange the documents for the rector's briefing?"* – uttered by a department head). The illocutionary impact of these statements is frequently influenced by the environment, social dynamics, and cultural expectations surrounding communication. Notably, instructional leaders' professional

communication incorporates rhetorical aesthetics, with tone, clarity, and communicative etiquette representing moral and intellectual authority (Thomas, 1983).

Politeness Theory

Politeness theory provides a lens through which to understand why speakers choose direct or indirect ways of contact, taking into account issues such as "face" concern (the need to maintain one's own and others' self-images) and culturally dictated standards of interaction. According to Brown and Levinson (1987), individuals' communication techniques are heavily influenced by their social and cultural surroundings, which determine suitable levels of directness or indirectness.

Methodology

The study used a comparative qualitative approach, based on a curated corpus of speech samples from English- and Uzbek-speaking educational leaders such as rectors, deans, and senior teachers. Data sources include a variety of communication formats such as recorded meetings, institutional memoranda, and classroom encounters. The investigation focuses on the speech act aspects, mitigation mechanisms used, and relevant contextual variables such as role, social distance, and level of formality.

Findings and Analysis

English directives: *Preference for indirectness*

English-speaking educational leaders have a strong preference for indirect means of dissent in order to maintain a courteous

environment and reduce potential face threats. Common strategies include:

- **Modal verbs:** (e.g., "must," "should," "could")
- **Interrogative forms:** (e.g., "Can you...?")
- **Softeners:** (e.g., "I'd appreciate it if...")

Such strategies demonstrate equality and cooperation, and are consistent with Hofstede's (2001) cultural orientations of individualism and low power distance.

Example (by a dean): *"Could you please finalise the schedule for next week's faculty meeting?"*

Example (by a rector): *"Would it be possible to update the academic report by Thursday?"*

Direct communication cultures, such as those present in English-speaking countries, rely heavily on words to communicate the message, and literal interpretation is expected. Phrases like *"Say what you mean"* and *"Get to the point"* reflect this emphasis on clarity and efficiency (Thomas, 1983).

Uzbek directives: Cultural legitimacy of directness

In contrast, the use of directions in Uzbek language frequently embodies a more direct approach, especially with imperative forms like *"Tayyorlang"* (*"Prepare it"*). This direct mode of

approach is culturally validated within established hierarchies of age, social position, and institutional roles. In these cases, politeness is typically stated as follows:

- **Suffixes:** (e.g., -ing, (-lar) bare infinitive) that signal respect,
- **Relational framing** rather than through syntactic mitigation.

Example (by a department chair): *"Ish rejangizni bugun soat beshgacha topshiringlar."* (Submit your work plan by 5 PM today.)

Example (by a professor): *"Ma'lumotnomani olib chiqing."* (Bring the reference file.)

In contrast, as noted in *O'zbek tili grammatikasi. Sintaksis* (1995), Uzbek indirect communication represents a context-rich culture in which meaning is inferred from social cues, silence, tone, or role-based expectations. Expressions like *"If you don't have anything nice to say, don't say anything,"* or *"The nail that sticks out gets hammered back in,"* demonstrate a strong preference for social harmony, conflict avoidance, and face saving.

Comparative Pragmatic Strategies

The following table summarises the key features differentiating directives in English and Uzbek:

Feature	English	Uzbek
Typical Structure	Modalized requests, interrogatives	Imperatives with politeness suffixes
Face-saving Strategy	Negative and positive politeness	Role-based deference, honorifics
Cultural Orientation	Individualist, egalitarian	Collectivist, hierarchical
Examples	<i>"Could you please upload this?"</i>	<i>"Bu faylni yuklab qo'ying"</i>

Table 1.

Cultural aesthetics of leadership speech: Uzbek oratory culture (notiqlik madaniyati) views speech not only as a utilitarian tool, but also as a reflection of the speaker's intellectual and ethical status. Directives frequently use poetic, allegorical, or religious phrases to reinforce authority while

remaining harmonious. To inspire obedience with moral legitimacy, an order could be preceded by a saying like *"Harakatda baraka"* (*There is blessing in action*) (Karimov, 2015).

In English leadership speech, rhetorical clarity, structure, and positive motivational language (e.g., *"Let's aim to finish this*

together") are valued. These methods are consistent with leadership ideas based on teamwork and shared responsibility rather than command compliance.

Syntactic patterns of word order in English and Uzbek command sentences

While pragmatic techniques of politeness and authority alter the surface form of directions, the underlying word order patterns reflect long-held linguistic standards. In English, the imperative structure usually starts with the verb and skips the subject: "*Open the book.*" In Uzbek, however, the imperative verb is at the conclusion of the sentence: "*Kitobingizni oching.*"

Uzbek syntax allows for stylistic emphasis change, such as beginning a command with the verb in emotionally charged discourse (e.g., "*Olib chiqing o'sha tekshirilgan ishlaringizni*"), whereas English word order is less adaptable (Yadixanova, 1954). Uzbek command sentences include modal expressions like "*kerak*", "*mumkin*", and hopeful constructs like "*Qani endi...*" to soften or stylize directives.

Discussion

The tendency for indirect directions among English speakers is not just linguistic, but also reflects deeper norms of interpersonal sensitivity and cultural expectations of authority and equality. In contrast, direct

directives in Uzbek communication frequently denote clarity and decisiveness, especially when articulated by people in positions of power. While both languages include systems for dealing with dangers, their use is dependent on different sociocultural norms and conditions.

Furthermore, communication from educational leaders in both circumstances is characterised by professional demands such as clarity, composure, and persuasion, which show not only language but also ethical aspects. According to Uzbek educational discourse, the teacher's or dean's job is inextricably linked to the ideals expressed, which include respect, mentorship, and communal harmony.

Conclusion

This study proves clearly that the displays of directness and indirectness in order speaking acts are heavily influenced by broader cultural patterns and institutional norms. English directives typically adopt mitigating tactics to ease imposition, but Uzbek directives support directness as a legitimate expression of power. An respect and comprehension of these contrasts can help individuals improve their pragmatic competence, especially in cross-cultural educational settings where effective communication is essential for successful collaboration and leadership.

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Трансформация американского романа в XX веке и развитие реализма и постмодернизма

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Аннотация В работе проводится комплексный анализ основных этапов трансформации американского романа XX века, выделяются ключевые представители реализма (например, Теодор Драйзер, Уильям Фолкнер) и постмодернизма (например, Томас Пинчон, Дон Делилло), а также раскрываются особенности их творческих поисков. Особое внимание уделяется влиянию социальных и исторических факторов на развитие литературных стилей и изменение восприятия реальности в художественном тексте. Таким образом, исследование демонстрирует, как американский роман XX века отражает сложный диалог между традицией и инновацией, стремлением к объективности и признанием множественности смыслов.

Вторая половина XX века ознаменовалась развитием постмодернизма – литературного течения, которое отвергало однозначность и фиксированные нормы повествования. Постмодернистский роман отличается фрагментарностью сюжета, многозначностью интерпретаций, игрой со словами и жанрами, а также осознанием собственной условности и текстуальности. Трансформация американского романа отражает не только эволюцию литературных форм и жанров, но и глубокие изменения в культурном, социальном и политическом контексте США. Американские писатели постмодернизма исследовали вопросы идентичности, реальности и языка, размывая границы между «высокой» и «низкой» культурой.

Ключевые слова Американская литература, роман XX века, литературные направления, модернизм, постмодернизм, реализм, бит-поколение, афроамериканская проза, феминистская литература, культурные трансформации

XX asrda Amerika romanining o'zgarishi va Amerika adabiyotida yangi yo'nalishlarning paydo bo'lishi

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Annotatsiya Maqolada 20-asr Amerika romani o'zgarishining asosiy bosqichlari har tomonlama tahlil qilingan, realizm (masalan, Teodor Drayzer, Uilyam Folkner) va postmodernizm (masalan, Tomas Pinchon, Don DeLillo)ning asosiy vakillari yoritilgan va ularning ijodiy izlanishlari xususiyatlari ochib berilgan. Badiiy adabiyotda voqelikni idrok etishda adabiy uslublar rivojiga, ijtimoiy-tarixiy omillarning ta'siriga alohida e'tibor qaratilgan. Shunday qilib, tadqiqot 20-asr Amerika romanida an'ana va innovatsiya, ob'ektivlikka intilish va ko'p ma'nolarni tan olish o'rtasidagi murakkab dialogni qanday aks ettirganini ko'rsatadi. 20-

asrning ikkinchi yarmi bir ma'nolilik va qat'iy bayon me'yorlarini rad etgan adabiy oqim — postmodernizmning rivojlanishi bilan ajralib turdi. Postmodernistik roman parcha-parcha syujet, polisemantik talqinlar, so'z va janrlar bilan o'ynash, shuningdek, o'ziga xoslik va matnlilikni anglash bilan ajralib turadi. Amerikalik postmodern yozuvchilar o'ziga xoslik, voqelik va til masalalarini o'rganib, "yuqori" va "past" madaniyat o'rtasidagi chegaralarni aniqladilar.

Kalit so'zlar *Amerika adabiyoti, 20-asr romani, adabiy harakatlar, modernizm, postmodernizm. Realizm, beat avlodi, afro-amerika nasri, feministik adabiyot. madaniy o'zgarishlar*

Transformation of the American novel in the 20th century and the emergence of new trends in American literature

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Annotation *The article provides a comprehensive analysis of the main stages of the transformation of the 20th-century American novel, highlights key representatives of realism (e.g. Theodore Dreiser, William Faulkner) and postmodernism (e.g. Thomas Pynchon, Don DeLillo), and reveals the features of their creative searches. Particular attention is paid to the influence of social and historical factors on the development of literary styles and changes in the perception of reality in fiction. Thus, the study demonstrates how the 20th-century American novel reflects a complex dialogue between tradition and innovation, the desire for objectivity and the recognition of multiple meanings. The second half of the 20th century was marked by the development of postmodernism, a literary movement that rejected unambiguity and fixed norms of narration. The postmodernist novel is characterized by a fragmentary plot, polysemantic interpretations, play with words and genres, as well as an awareness of its own conventionality and textuality. American postmodern writers explored questions of identity, reality, and language, blurring the boundaries between "high" and "low" culture.*

Keywords *American literature, 20th century novel, literary movements, modernism, postmodernism. Realism, beat generation, African American prose, feminist literature, cultural transformations.*

История США до Второй мировой войны определялась следующими событиями: победа в испано-американской войне (1899) и участие в Первой мировой войне, промышленный бунт: индустриализация (появление трамвая, заводов Форда, Панамского канала),

окончательное заселение территорий (Аляски и Калифорнии), рост городов, "Великая депрессия" 1929 года (кризис перепроизводства), Новый экономический курс Рузвельта, в результате которого США к началу Второй мировой войны становятся ведущей мировой державой. На рубеже

веков главным социальным ориентиром в Америке стал миф о равных возможностях. Нельзя сбрасывать со счетов традиционную пуританскую мораль поселенцев и влияние нетрадиционных наборов идей (марксизм, фрейдизм) и нового искусства (кубическая живопись, кинематографические технологии). Начало XX века в американской литературе связано с фактом зарождения социально-реалистической литературы, потому что это гораздо более молодая литература, которая развивалась ускоренными темпами на протяжении 2х столетий. То, что было в европейской литературе в середине XIX века, то есть социально-реалистический роман (Бальзак, Диккенс и его компания), в американской литературе не было ни в то время, ни позже.

После Гражданской войны в США литература претерпела значительные изменения, отражая социальные и экономические преобразования. Реализм стал доминирующим направлением, стремясь точно изображать повседневную жизнь и внутренний мир персонажей. Марка Твена, Генри Джеймса и Стивена Крейна можно считать основателями этого подхода.

Литература Америки XX века делится на следующие этапы:

1. 1900-е годы - господство позитивизма (А. Конт), сильное влияние позднего романтизма (Уитмен).
2. С конца 1910-х по 1930-е годы в американской литературе обращается к проблеме индивидуального мастерства, широко распространен романтический конфликт культуры и цивилизации. время становления американской национальной драмы (Юджин О'Нил)
3. 1930-е годы - примиряются лирическое и эпическое (натуралистическая техника и романтическая идея нового типа индивидуализма). Происходит политизация литературы в связи с

экономическим кризисом, гражданскими войнами и угрозой фашизма. 1930-е годы ознаменовались бурным рабочим движением. Под влиянием этих событий американские писатели усилили критику капиталистического строя. Среди них были Томас Вулф и Джон Стейнбек.

4. Период Второй мировой войны (конец 1930-х - до 1945 года). Во время Второй мировой войны многие американские писатели включились в борьбу с гитлеризмом. С антифашистскими произведениями выступили Хемингуэй, Синклер и другие.
5. Послевоенные годы (после 1945 года):
 - а) Послевоенный период характеризуется Холодной войной. Сюда относятся произведения Александра Сэкстона, Ширли Грэм, Ллойда Брауна, Уильяма Сарояна, Уильяма Фолкнера.
 - б) 1950-е годы. В 1950-е годы США пережили расцвет маккартизма (сенатор Маккарти).

В литературе, кино и ТВ усиливаются охранительные, конформистские тенденции (Микки Спиллейн, Герман Воук, Аллен Друри).

В послевоенной американской литературе появляются произведения так называемых "битников" - молодых американцев, представителей послевоенного сломленного поколения. Битники восстают против уродств буржуазной цивилизации, осуждают буржуазную мораль. Представители - Норман Мейлер, Сон Беллоу, Джеймс Болдуин.

6. 60-е годы. В 60-е годы усиливаются антивоенные настроения, усиливается борьба с агрессией во Вьетнаме. Вторая половина 60-х годов отмечена усилением молодежного движения, появляется много новых ярких книг об американской действительности -

Трумэн Капоте, Джон Апдайк, Харпер Ли.

7. 70-90-е годы 20 века (Т. Уильямс, Т. Моррисон и др.)

Термин "реализм" в американской литературе относится к периоду времени от Гражданской войны до рубежа веков, в течение которого Уильям Дин Хауэллс, Ребекка Хардинг Дэвис, Генри Джеймс, Марк Твен и другие писали художественные произведения, посвященные точному отображению и исследованию жизни американцев в различных контекстах. Поскольку Соединенные Штаты получили быстрое развитие после Гражданской войны, растущие темпы демократии и грамотности, быстрый рост индустриализации и урбанизации, бум населения из-за иммиграции и относительный рост благосостояния среднего класса создали плодородную литературную среду для читателей, заинтересованных в понимании этих быстрых сдвигов в культуре. Будучи определен как "верное отображение реальности" или "правдоподобие", реализм считается литературным приемом, практикуемым многими школами письма (Кэмпбелл, Донна, 2010). Но, если глубже взглянуть на реализм, можно охарактеризовать это литературное движение не только как прием, но и как определенный вид предмета, представление жизни среднего класса. Существует ряд факторов, предшествовавших возникновению реализма, таких как устаревшие идеи романтизма, интерес к науке и развитие логики и философии. Следовательно, все это повлияло на возникновение реализма. По словам Уильяма Хармона и Хью Холмана, "там, где романтики выходят за рамки непосредственного, чтобы найти идеал, а натуралисты проникают в действительное или поверхностное, чтобы найти научные законы, которые управляют его действиями, реалисты в значительной степени

сосредотачивают свое внимание на непосредственном, здесь и сейчас, конкретном действии и проверяемом следствии" (Хармон, Холман, 1938). Если мы посмотрим на историю возникновения реализма в литературе США, как литературное движение реализм пришел в США из Франции. Во Франции писатели начали публиковать произведения, которые делали истории из повседневных событий в серийной форме через газеты. Оноре де Бальзак был одним из первых таких писателей. Он писал рассказы со сложными персонажами, которые содержали подробные наблюдения об окружающем мире. Гюстав Флобер следовал за ним следом. Он определил реалистическую форму повествования, которая все еще появляется в литературе сегодня. Вскоре стиль письма пересек океан и начал влиять на писателей в Америке. Реализм вскоре укоренился в американской литературной истории, создав некоторые из наиболее изученных американских произведений. Уильям Дин Хауэллс занял мантию реализма в Америке и стал первым американским автором-реалистом. Его романы исследовали жизнь среднего класса в конце 1800-х годов в Америке. На протяжении всей своей карьеры как писателя-фантаста Уильям Дин Хауэллс боролся с сентиментальностью и идеализацией, которые пронизывали популярную американскую литературу в девятнадцатом веке. Он призывал к тому, чтобы персонажи, ситуации, поведение, ценности, обстановка и даже речевые модели были правдивыми. В то время как читатели двадцатого века стали воспринимать такие элементы как должное, факт остается фактом: во времена Хауэллса его считали чем-то вроде литературного радикала. Одним из признаков его радикализма было предпочтение, отдаваемое им персонажу, а не сюжету в его художественной литературе: он был гораздо меньше заинтересован в том, чтобы рассказать хорошую историю

(хотя его истории хороши), чем в представлении персонажей из плоти и крови, которые думают, чувствуют, совершают ошибки и являются продуктами генетических, социальных и экономических условий – другими словами, которые столь же несовершенны (и столь же интересны), как и реальные люди. Хауэллс не предавался дотошному психологическому анализу своих персонажей, как это делал его друг Генри Джеймс, и его сюжеты, как правило, гораздо более линейны и прямолинейны, чем запутанные и тщательно выстроенные сюжеты Джеймса. Тем не менее, он был новаторским и влиятельным писателем, изменившим качество американской художественной литературы. (Мэмброд, 2018) Сэмюэл Клеменс, более известный как Марк Твен, последовал вскоре после этого. Работа Марка Твена под названием "Приключение Гекльберри Финна" является одним из примеров работы, которая показывает как реалистические, так и натуралистические элементы в одном литературном произведении. Впервые опубликованный в 1884 году как продолжение предыдущей книги под названием "Приключения Тома Сойера", "Приключение Гекльберри Финна" рассказывает историю о путешествии, в котором рассказчик, Гек, сталкивается со множеством расовых предрассудков от рабовладельцев к их рабам. В путешествии Гек встречает Джима, американского африканского раба, который искал свободу, который позже становится настоящей фигурой отца Гека во время его путешествия. Действие романа происходит в 1800-х годах в Сент-Питерсберге, штат Миссури, и он фокусируется на нескольких темах: дружбе, свободе, расизме и рабстве. Реалистичные аспекты, показанные в произведении, являются упомянутыми в нем социальными проблемами. Там, где обычным поведением общества среднего класса в то время было то, что многие люди все еще владели рабами.

Натурализм, развившийся в конце XIX века, акцентировал внимание на детерминизме и влиянии среды на личность. Произведения Франка Норриса, такие как "McTeague", демонстрируют, как социальные и биологические факторы формируют судьбы героев.

По мнению Гладких Е. А. одна из ключевых фигур американской литературы конца XIX – начала XX века это Френк Норрис. Хотя его жизнь была недолгой (1870–1902), он успел внести значительный вклад в мировое литературное наследие. В своём творческом развитии Норрис прошёл через несколько этапов – от романтизма к натурализму и далее к реализму. Тем не менее, сквозной темой его произведений, почти без исключений, оставалась Калифорния. Но это уже не привычная, мифологизированная Калифорния времён золотой лихорадки, населённая индейцами, разбойниками и просящими милостыню авантюристами в бахромчатых гамашах. У Норриса Калифорния предстаёт как пространство, насыщенное духом городской жизни.

Е. А. Гладких подчеркивает тот факт, что в своих произведениях Писатель выделял три города США, которые, по его мнению, особенно подходят для литературного действия – это Нью-Йорк, Новый Орлеан и, разумеется, Сан-Франциско. Именно о нём он писал, как о месте, где "может случиться что угодно". Сан-Франциско в глазах Норриса – это удивительное сочетание звуков, запахов, событий, природных и урбанистических ландшафтов: величественный залив, особняки Ноб-Хилла, экзотический Чайнатаун, трагическая окраина Барбери-Коуст, рыбный причал, утончённые французские рестораны, скромные мексиканские таверны и сомнительные бары с потайными комнатами для закрытых встреч.

По словам Норриса, все эти места окутаны особой атмосферой

неопределённости, пробуждающей воображение. Кажется, что сами их названия уже готовы стать частью книги, а их обитатели - идеально подходят на роли героев рассказа или романа. (Гладких, 2010)

Пирожкова и Цепенко в своей статье "Художественная литература XX века" указывают что литература США XX века столь же многогранна и противоречива, как и сама эпоха, в которой она формировалась. Её развитие отличает национальная специфика (Пирожкова, Цепенко, 2019), а культурный ландшафт обогатился сотнями ярких имён и тысячами тщательно выстроенных художественных произведений. Такие писатели, как Уильям Фолкнер, Фрэнсис Скотт Фицджеральд, Эрнест Хемингуэй, Джон Апдайк, Курт Воннегут стали не просто знаменитыми авторами, но и своеобразными символами определённых литературных направлений и тем. Темы, которые поднимались в их романах, имели общенациональное и даже универсальное значение. Погружаясь в американскую литературу XX столетия, читатель то оказывается в южных штатах времён Гражданской войны, то на светской вечеринке эпохи джаза в Нью-Йорке, то среди калифорнийских хиппи шестидесятых годов.

Тем не менее, даже эти культовые имена - лишь малая часть литературного мира США. Количество американских писателей столь велико, что исследовать творчество каждого в отдельности практически невозможно. Однако возможно выявить общие закономерности и культурные тенденции, определяющие развитие литературы этой страны (Пирожкова, Цепенко, 2019).

В начале XX века американская литература пережила модернистскую революцию. Писатели, такие как Фрэнсис Скотт Фицджеральд, Эрнест Хемингуэй и Гертруда Стайн, отвергли традиционные формы и экспериментировали с языком и структурой. Роман Фицджеральда «Великий

Гэтсби» стал символом «потерянного поколения», исследуя темы богатства, любви и американской мечты.

Эрнест Хемингуэй и Фрэнсис Скотт Фицджеральд - два выдающихся американских писателя XX века, чьи работы оказали огромное влияние на мировую литературу. Оба они принадлежат к так называемому «Потерянному поколению» - группе молодых американских авторов, которые пережили ужасы Первой мировой войны и искали новый смысл жизни в эпоху перемен. Хемингуэй и Фицджеральд были современниками и друзьями, несмотря на различия в характерах и творческом стиле. Фицджеральд родился в 1896 году, а Хемингуэй - в 1899-м. Оба участвовали в жизни Парижа 1920-х годов, который стал центром художественного авангарда и литературных экспериментов.

Фицджеральд прославился романом "Великий Гэтсби", в котором показал трагедию американской мечты и моральный упадок общества. Хемингуэй, напротив, был известен лаконичным, сдержанным стилем и тематикой мужской стойкости и борьбы, которую отражают такие произведения, как "Прощай, оружие!" и "Старик и море".

Хотя Хемингуэй и Фицджеральд отличались по стилю - Хемингуэй был приверженцем минимализма, а Фицджеральд - изысканной лирики, их объединяла глубокая любовь к литературе и стремление передать сложные человеческие переживания. Оба писателя исследовали темы утраты, разочарования и поиска смысла жизни в мире, который казался им разрушенным войной и социальными переменами. При этом Фицджеральд склонялся к изображению гламура и иллюзий, тогда как Хемингуэй фокусировался на внутренней борьбе человека с обстоятельствами.

По мнению Г.Б.Слижиковой романы писателей "потерянного поколения" позволяют проследить этапы становления их героев: от осознания бессмысленности

жестокоей войны до отчуждения от общества после возвращения с фронта. Герой, прошедший сквозь ад войны, больше не может найти общий язык с теми, кто остался в стороне: "Раньше он был таким же, как все, но теперь он будто вырос, а они остались детьми. Их игрушки ему уже не интересны".

Главная тема этих произведений - судьба молодежи, искалеченной войной. Через нее авторы затрагивают не только антивоенные мотивы, но и важнейшие нравственные и эстетические вопросы: одиночество человека в послевоенном буржуазном обществе, отчужденность, проблемы любви. Любовь становится для героя попыткой спастись, найти утешение, но и она оказывается ненадежной опорой: "Чужой, враждебный мир способен сломать даже двоих, если они остаются одни против него".

Романы объединяет не только общая тематика, но и характер повествования - исповедальный, лиричный тон, передающий утрату прежних ценностей и болезненное осмысление жизни. Герой часто уходит в себя, замыкается в личных переживаниях, а нередко - "выходит из игры", погибая.

Похожую линию продолжает роман Бобби Энн Мейсон "Там и здесь", где речь идет о вьетнамской войне. Хотя время другое, судьбы героев схожи: война остается за кадром, но продолжает жить внутри, как заноза. Герои ищут забвение - в наркотиках, в бегстве, в любви - но не находят выхода. Эта тема, уже знакомая нам по Хемингуэю и Фолкнеру, звучит с новой силой: романтический ореол войны рассыпается, остается только горькое осознание всеобщего морального крушения (Слижикова, 2005).

Американская почва оказалась наиболее благоприятной для восприятия новых веяний по ряду причин. Здесь возникла необходимость осмысления тех тенденций в развитии искусства и литературы, которые заявили о себе с середины 1950-х годов (появление поп-арта,

сделавшего цитирование ведущим художественным принципом) и все больше набирали силу, что привело к смене культурной парадигмы в середине 1970-х годов: модернизм уступил место постмодернизму. Время не вселяло надежд, оно не оставляло выхода. Выходом стал захватывающий путь литературной игры, смелого эксперимента, пародии. Эти два момента: во-первых, ощущение абсурдности общественной жизни и истории, во-вторых, вкус к литературной игре, в различных сочетаниях определили суть американского постмодернизма, который был основным течением литературы США 60-70-х годов, оставался важным фактором ее развития вплоть до середины 80-х годов и во многом повлиял на ее дальнейшую судьбу. Как известно, литературный постмодернизм свойствен не только американской литературе. И потому парадоксально звучат слова некоторых критиков, утверждающих: "В отличие от модернизма, появившегося в Европе, постмодернизм - явление чисто американское". Между тем, в этом парадоксе есть большая доля истины. Действительно, в отличие от европейского постмодернизма, постмодернизм в США генетически не связан с «высоким» модернизмом начала века. Фактически лишенный литературной основы, постмодернизм в США возник исключительно на социокультурной основе. Современная Америка с ее чисто технологическим превосходством, культурной неоднородностью и быстрым вымыванием морально-политических убеждений из современной американской жизни была страной отчетливо постмодернистской культуры. Эта тенденция характеризует произведения формирующейся постмодернистской литературы, в которой преодолевается разрыв между "искусством для образованных" и его упрощенной версией "для необразованных", намечается выход за

устоявшиеся границы литературных направлений, жанров, читательских ожиданий и т.д. Акт попрания границ Фидлер рассматривает как акт обретения свободы. Предвестниками последнего являются Джон Барт и Норман Мейлер, которые первыми объединили в своих работах массовость и элиту. Американский теолог Харви Кокс в своих работах начала 70-х годов, посвященных проблемам религии в Латинской Америке, широко использует понятие "постмодернистская теология". Однако популярность термин "постмодернизм" приобрел благодаря архитектору и теоретику Чарльзу Дженксу. В своей книге "Язык постмодернистской архитектуры" он отметил, что хотя само слово использовалось в американском литературоведении в 1960–1970-х годах для обозначения ультрамодернистских литературных экспериментов, автор придал ему принципиально иное значение. В своей статье "Взлет постмодернистской архитектуры" Дженкинс предлагает идеи о плюрализме искусства и отказе от шаблонов: чем больше вариантов прочтения смысла (образа здания), тем значимее сам смысл. (Дженкинс, 2004) Перекочевавшие в США идеи французских постструктуралистов, и в особенности Жака Деррида (некоторое время работавшего в Йельском университете), помогли лучше понять процессы, происходящие в американском искусстве, и дали новый импульс дискуссиям о постмодернизме. В 1975 году начал выходить журнал "Октябрь" под редакцией Розалинд Краусс, сыгравший большую роль в пропаганде открытий представителей новой французской философии, культурологии, психоанализа, литературной критики и в объединении усилий американских интеллектуалов для осмысления феномена постмодернизма. Теория постмодернизма получила системное оформление в трудах американского ученого И. Хасана. Со временем концептуальная парадигма

постмодернизма в США оказала влияние не только на литературу и искусство, но и на весь комплекс гуманитарных наук, включая психоанализ, криминологию, психологию, право, социологию, бизнес и менеджмент. Вот некоторые из самых известных авторов-постмодернистов: Томас Пинчон: Известный своими сложными, параноидальными повествованиями, Пинчон является ключевой фигурой в постмодернистской литературе. Его романы, такие как «Радуга тяготения», характеризуются сложностью, игривостью и экспериментированием с формой и стилем. Дон Делилло: Делилло — выдающийся автор-постмодернист, известный своим исследованием пересечения политики, СМИ и культуры. Его романы, такие как «Белый шум», характеризуются игривостью с языком и повествовательной структурой, а также размыванием границ между высокой и низкой культурой. Тони Моррисон: Моррисон - лауреат Нобелевской премии, известная тем, что использует магический реализм для исследования опыта афроамериканцев.

В XX веке американский роман претерпел значительные изменения, отражающие сложные социальные, культурные и исторические процессы, происходившие в стране. Традиционные формы повествования уступили место экспериментальным приемам и новым литературным течениям, которые помогли авторам глубже исследовать проблемы идентичности, массовой культуры, расовых и гендерных конфликтов. Появление модернизма, постмодернизма, а также других направлений сделало американскую литературу более разнообразной и многогранной. Таким образом, трансформация американского романа в этот период стала не просто сменой художественных стилей, но и отражением эволюции общества, его ценностей и взглядов, что в конечном итоге обогатило мировой литературный

процесс и укрепило роль США как одного из центров мировой культуры.

От реализма XIX века до постмодернизма и современного многообразия голосов, американская проза последовательно переосмысливает ключевые понятия идентичности, свободы, справедливости и принадлежности. Современный американский роман становится всё более гибким и открытым к новым формам повествования – межжанровым экспериментам, мультикультурной перспективе,

фрагментарной структуре и голосам, ранее исключённым из литературного канона. Эта трансформация свидетельствует о стремлении литературы идти в ногу со временем, сохраняя при этом свою главную миссию: быть зеркалом общества и средством его критического осмысления.

Таким образом, американский роман продолжает развиваться, демонстрируя свою способность адаптироваться, провоцировать дискуссии и оставаться важным культурным инструментом в меняющемся мире.

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The issue of cultural code in expressive means of newspaper and publicistic style

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Annotation

The relevance of the problem lies in the need to address the peculiarities of expressive means functioning in newspaper texts. The study of expressive means in newspaper texts remains extremely relevant, as they play a key role in shaping media style. Stylistic analysis has shown that expressive devices not only create a holistic perception of newspaper-journalistic style but also enhance the expressiveness of publications. This style, inherent to mass media, skillfully combines precise facts, topicality, and emotional vibrancy to address a wide audience. Its goal is not only to inform but also to shape public opinion. Research on expressiveness revealed that one of the main functions of such tools is to highlight key elements of the text, which helps the media effectively influence readers. The purpose of the article is to explore the role of cultural code in the use of expressive means in newspaper-journalistic style. The work aims to analyze how expressive devices imbued with cultural meanings contribute to enhancing the emotional impact of media texts, shaping public opinion, and highlighting key ideas while reflecting the unique values and worldview of the target audience.

Keywords

Mass media, newspaper, media text, newspaper and publicistic style, cultural code, expressiveness, audience, expressive means, impact, linguoculturology

Проблема культурного кода в выразительных средствах газетно-публицистического стиля

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Аннотация

Актуальность проблемы заключается в необходимости рассмотрения особенностей функционирования выразительных средств в газетных текстах. Изучение выразительных средств в газетных материалах остаётся чрезвычайно актуальным, так как они играют ключевую роль в формировании медийного стиля. Стилистический анализ показывает, что выразительные средства не только создают целостное восприятие газетно-публицистического стиля, но и усиливают выразительность публикаций. Этот стиль, присущий средствам массовой информации, искусно сочетает точные факты, актуальность и эмоциональную насыщенность для обращения к широкой аудитории. Его цель – не только информировать, но и формировать общественное мнение. Исследование выразительности показало, что одной из основных функций таких средств является выделение ключевых элементов текста, что помогает СМИ эффективно воздействовать на читателей. Цель статьи – исследовать роль культурного кода в использовании выразительных средств в газетно-публицистическом стиле. Работа направлена на анализ того, как выразительные средства, насыщенные культурными смыслами, способствуют усилению эмоционального воздействия медийных текстов, формированию общественного мнения и акцентированию ключевых идей, одновременно отражая уникальные ценности и мировоззрение целевой аудитории.

**Ключевые
слова**

Средства массовой информации, газета, медиатекст, газетно-публицистический стиль, культурный код, выразительность, аудитория, выразительные средства, воздействие, лингвокультурология

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Annotatsiya *Muammoning dolzarbligi gazeta matnlarida ifoda vositalarining funksional xususiyatlarini o'rganish zaruriyatida namoyon bo'ladi. Gazeta matnlarida ifoda vositalarini o'rganish nihoyatda dolzarb bo'lib qolmoqda, chunki ular ommaviy axborot uslubi shakllanishida muhim rol o'ynaydi. Stilistik tahlil shuni ko'rsatadiki, ifoda vositalari nafaqat gazeta-publitsistik uslubning yaxlit qabul qilinishini ta'minlaydi, balki nashrlarning ifodaviyligini kuchaytiradi. Ushbu uslub ommaviy axborot vositalariga xos bo'lib, aniq faktlar, dolzarblik va hissiy jozibadorlikni mohirona uyg'unlashtirib, keng auditoriyaga murojaat qiladi. Uning maqsadi faqat axborot berish emas, balki jamoatchilik fikrini shakllantirishdir. Ifodaviylik bo'yicha tadqiqotlar shuni ko'rsatdiki, bunday vositalarning asosiy funksiyalaridan biri matndagi asosiy elementlarni ajratib ko'rsatish bo'lib, bu esa OAVga o'quvchilarga samarali ta'sir ko'rsatishga yordam beradi. Ushbu maqolaning maqsadi – gazeta-publitsistik uslubda ifoda vositalaridan foydalanishda madaniy kodning rolini o'rganishdir. Ishning asosiy vazifasi – madaniy ma'nolar bilan boyitilgan ifoda vositalari media matnlarining hissiy ta'sirini kuchaytirish, jamoatchilik fikrini shakllantirish va asosiy g'oyalarni ajratib ko'rsatishda qanday xizmat qilishini hamda maqsadli auditoriyaning o'ziga xos qadriyatlari va dunyoqarashini aks ettirishini tahlil qilishdan iborat.*

Kalit so'zlar *Ommaviy axborot vositalari, gazeta, media matn, gazeta-publitsistik uslub, madaniy kod, ifodaviylik, auditoriya, ifoda vositalari, ta'sir, lingvokulturologiya*

Introduction

The relevance of this issue stems from the necessity for modern linguists to study media text trends while considering their national and cultural specifics. These specifics, investigated by scholars across generations, are most prominently manifested in the use of expressive means that reflect the cultural codes and values of the audience, thereby enhancing the impact of media texts and shaping public opinion.

This article is written as part of a study on the influence of cultural codes on the functioning of expressive means in newspaper and journalistic style, focusing on their role in intensifying emotional impact and forming public opinion in mass media texts. It aims to characterize expressive means imbued with national and cultural meanings that contribute to the creation of media texts.

It is known that the formation of media language is closely linked to their general

functions. Researchers divide these functions into the following groups:

- information transmission;
- commentary and evaluation (often the presentation of facts is accompanied by their interpretation, analysis, and assessment);
- education, instruction, and moral upbringing (by transmitting cultural, historical, and scientific information, media serves to enrich its audience's knowledge base);
- influence function (It is not without reason that media is called the fourth estate: its impact on public opinion and worldview is very powerful. This is particularly evident during major socio-political processes, including presidential elections);
- entertainment function (in this case, it is assumed that the media is effectively received by the audience, generates great

interest and satisfaction, and provides aesthetic pleasure);

- hedonistic characteristic (this refers not only to entertainment information (Лазутина, 1988; 35; Агратин, 1988; 12; Федотова, 1996; 123; Шкондин, 1995; 36).

Any information that evokes a sense of satisfaction in the audience during the transmission process and meets the aesthetic needs of the recipient is received with a great positive effect.

Information is the substantive aspect of communication. Being integrated into the communication process, it is inextricably linked with the means and networks of storing, collecting, disseminating, and sorting information, constantly influencing them and being itself under their influence. "Information, in its essence, is the 'necessary' data in a message, which is understood by the audience as knowledge, norms, and values being assimilated, and thereby exerts influence on the audience" (Тростников, 1970; 14).

"Information refers to data that serves as the object of storage, transmission, and modification". Text is one of the most important forms of presenting information (Teshabayeva, 2012; 26). Indeed, language is a crucial means of communication and expression of thought. It serves as a tool for a person to systematically and actively comprehend the world and transform knowledge into experience. As a result, it becomes possible to perceive the world through information and language.

The method and forms of materialization play a crucial role in expressing information through language. Linguistic communication, that is, the exchange of information, always necessitates the creation of specific linguistic forms based on certain models (texts). These, in turn, are uniquely reflected in the consciousness of the participating partners. The dynamics of communication require two aspects to emerge between two poles: 1) a norm that allows for "similar understanding" of

the language units being created, and 2) the necessity for freedom of choice in such a creative process. Furthermore, language is the long-term memory of a person as a social individual, formed from sign-concepts. It is essential for retaining new knowledge and sharing accumulated social skills with others during communication (Teshabayeva, 2012; 27). Language, first and foremost, prompts the execution of an appropriate action that arises as a result of specific emotions (Wittgenstein, 1994; 233).

Materials and methods of research

The dissemination of information, to a certain extent, influences societal consciousness and forms a picture and assessment of the surrounding world by constructing a general worldview. In fulfilling this function, the following characteristics of mass media play a crucial role: targeting a mass audience, being intended for everyone, and timeliness (Teshabayeva, 2012; 27). Undoubtedly, the role of mass media in the continuous evolution of language is immeasurable. This is determined not only by changes resulting from the implementation of new information technologies but also by qualitative shifts in the overall linguistic culture. The study of mass media's influence on the internal dimensions of language is based on examining how mass media affects language use within a specific linguistic and cultural sphere (Доброслонская, 2005; 178).

Every nation uses its language in its own way. Language is a means of communication for providing information and naming things. Due to this characteristic, it reflects nationality. When discussing the relationship between language behavior and the Uzbek mentality, it should be noted that this section is based on the principles of linguoculturology, which studies the connection between communicative processes in the media and the language expressions used in them with the mentality of the people.

It should be emphasized that it is necessary to take into account the national

style of communication, that is, the specific, widespread, and more convincing features of thinking, perception, and action. The use of language in the media reflects the unity of behavior and actions in the activities of the community. The mentality of a nation is manifested through the use of linguistic means and specific methods in the speech of its representatives. Every culture has more or less accumulated experience by its people. A nation's actions and perceptions are explained by its cultural skills.

When analyzing media speech trends through the national mentality, it is also recognized that the Uzbek behavioral stereotype implies strict control over the use of inappropriate words, slang, and taboo words in the language. Here it is appropriate to discuss the norms of communicative behavior.

Defining the general cultural norms of speech behavior, I.A. Sternin notes: "they reflect the rules of etiquette and politeness inherent in the entire linguocultural community and accepted in many ways; they are national in nature". In media language content, journalists take first place, while the interests, needs, and values of the audience take second place. In this case, the clarity and openness of information are important instead of abstract and neutral news in the media. This ensures that the information is understandable. A person-centered approach allows for establishing a strong emotional connection with content that receives information and increases the level of trust in media information (Narziyeva, 2025; 17). Indeed, the human factor is recognized as the primary tool in studying national-cultural codes in media language. In covering the media world, the role of individuals (both authors and active audience members receiving information) as cultural subjects and creators is crucial in shaping cultural events, processes, and media texts. When reporting events, societal beliefs and values are taken into account. It should be emphasized that the human factor plays a leading role in the formation and interpretation

of cultural symbols, stereotypes, and values in the audience through media. Undoubtedly, it is necessary to understand humans as active participants in the cultural process arising through language and to acknowledge their unique role in creating and disseminating media content. In this process, media text serves as one of the main means of conveying and interpreting the cultural meanings and ideas of the language community.

In analyzing media texts, great attention is paid to studying them through a linguocultural approach, particularly examining texts related to the cultural sphere. It is important to interpret the cultural features of media language in connection with the concept of text. Generally, the concept of text has been studied from various perspectives in media language research. Among these, Yu. M. Lotman's theory of text deserves special attention today. This theory is widely recognized and highly regarded by all specialists. According to Lotman, culture is interpreted as a collection of texts or a "complexly structured text". The scholar views text as an "information-growing mechanism" that has the property of accumulating information within various texts that fill the cultural space. This serves to preserve cultural memory by embodying it within the text (Лотман, 1988; 22).

According to G. S. Melnik, text as a product of culture is not a phenomenon that remains unchanged; along with expressing various meanings (unambiguous texts), it also possesses the function of creating new meanings, that is, a creative function (polysemous texts). Such texts have significant cultural value on a global scale. The scholar emphasizes that any reader can find something new for themselves in these texts.

The linguocultural approach is relevant. In this regard, it is important to consider the role of a person as a recipient of events and messages, as well as the influence of the cultural language tools presented to them on perception and interpretation. This approach

allows for a deeper understanding of how media texts are formed based on cultural codes and how they impact society.

The issue of cultural code in media language is one of the most pressing problems in modern linguistics. Cultural code is understood as a system of information related to the spiritual and material cultural heritage of a people. In the media space, the cultural code is reflected in specific forms. The protection of national and cultural values in the media, as well as their wide promotion, is recognized as an important element in preserving and strengthening national values.

Many scholars working in the field of social sciences and humanities have conducted theoretical and practical research within the framework of the "cultural code" concept. In particular, researchers such as O. A. Svirepo, D. V. Gudkov, V. Yu. Mikhaylin, G. V. Zubko, Yu. M. Lotman, A. P. Markov, O. B. Kafanova, N. V. Bukin, M. S. Sitova, K. Rapay, N. I. Stepanova, A. A. Radugin, V. V. Krasnykh, V. M. Savitsky, V. A. Maslova, D. S. Khudoyberganova, R. U. Majidova, G. Narzieva, (Кононенко, 2003; 321; Папшева, 2010; 142; Зубко, 2004; 281; Букина, 2010; 236; Букина, 2008; 71; Majidova, 2020; 24) and other specialists have thoroughly analyzed the linguistic foundations of cultural code in their works and highlighted its important aspects.

To elucidate this concept, we turn to dictionaries:

Cultural code is a system of signs, symbols, values, norms, and representations that define and characterize a specific culture, enabling its identification and distinction from others. It is akin to a "language" of culture that is transmitted from generation to generation, shaping people's particular patterns of thinking and behavior¹.

The cultural code is the key to understanding a given type of culture (Кононенко, 2003; 391); Unique cultural characteristics inherited by peoples from their

ancestors; this is information encoded in a certain form that allows for the identification of a culture.

Cultural code defines a set of images associated with a particular complex of stereotypes in consciousness. This cultural unconscious is not what is explicitly stated or clearly realized, but what is hidden from understanding and manifests in actions. A nation's cultural code helps to understand its behavioral reactions and defines the national psychology (Giltebrandt et al., 1865; 20).

Cultural code is a set of information encoded in a specific format that serves to define culture. It is a system of semiotic signs that enables a person to correctly understand and appropriately respond to processes characteristic of a particular time and place within a cultural environment. Essentially, each element of the cultural code is interpreted as an integral part of human mental activity (Букина, 2010; 130; Букина, 2008; 72).

According to V. M. Savitsky, national-cultural codes serve as models regulating human behavior, and they are seen as a system of norms and rules that are passed down to generations without having biological hereditary characteristics. Indeed, through national-cultural codes, the lifestyle, ethnocultural heritage, historical events, beliefs, and worldview of each nation are transmitted from generation to generation. Furthermore, the scholar analyzes the object-practical and mental behavioral models of national-cultural codes, emphasizing their manifestation in society as semiotic forms – moral norms, rituals, social symbolism, various signs and signals, as well as orders, laws, advice, legal and moral norms, adages (sentences), proverbs, speech expressions, legends, religion, ideology, law, education, mass media, advertising and other manifestations of public consciousness – as a general "mega-program" that governs thinking and actions, and as a

¹ https://ru.wikipedia.org/wiki/культурный_код.

system of signs expressed through linguistic units.

It should be noted that it is necessary to take into account the national style of communication, that is, the widespread, more convincing features of thinking, perception, and behavior. The use of language in the media reflects the unity of behavior and actions in the activities of the community. The mentality of a nation is manifested through the use of linguistic means and unique methods in the speech of its representatives. Every culture has more or less experience accumulated by its people. A nation's actions and perceptions are explained by its cultural skills.

Newspaper journalistic style. The language of newspapers, like the language of other mass media, performs the functions of information delivery, propaganda, education, advertising, and influence. In increasing their effectiveness, a number of linguistic and non-linguistic factors play an important role in creating newspaper language texts. These include mass appeal, imagery, expressiveness, emotionality, evaluative nature, clarity, conciseness, stylistic balance, truthfulness, and timeliness.

The tendency towards expressiveness manifests itself in the acceptability inherent in artistic style and colloquial speech, and in the striving for a figurative form of expression. Thus, the distinctive features of different styles are embodied in journalistic speech. The journalistic style is simultaneously both conservative and dynamic. On the one hand, there are enough stereotypes, socio-political and other terms in journalistic speech, and on the other hand, the desire to convince the reader requires the use of new language tools to influence them (Солганик, 1980; 22). The entire richness of artistic and colloquial speech serves precisely this purpose.

In the press, expressiveness is determined by the specific characteristics of genres. In informational genres, neutral language tools or neutralized words and phrases serve the purpose of such

communication, while in other press genres, the opposite trend is observed. For example: "field stars", "creators of white gold", etc.

Newspaper-journalistic speech is, first and foremost, speech intended to have an impact, therefore it takes into account the interests of the audience to the maximum extent. Thus, from the perspective of the speech's target audience, newspaper speech is of great social significance.

The author's role in using the aforementioned linguistic means of expression in newspaper texts is of particular importance. In the narrative of events presented in press texts, the author's intervention manifests as a principle that determines its uniqueness, power, and expressiveness. In terms of expressiveness, general speech tendencies in the newspaper-journalistic style have a specific, distinctive character. The features of the newspaper-journalistic style, both in speech and language, are determined by the rule of social evaluation, which is its main principle. This is reflected in language and speech, in its structure.

The category of expressiveness has a rich history in language and serves as one of the key tools of journalistic style. "Expressiveness" is understood as a specially emphasized way of conveying thoughts and emotions, which is often equated with the term "expressivity". This is especially noticeable when expressiveness is associated with emphasizing or highlighting a certain meaning expressed through linguistic means (Лекант и др., 2002; 324).

According to N. A. Lukyanova, expressive vocabulary is represented by a lexeme or a lexico-semantic variant of a word, whose linguistic significance is determined by the expressive function of language. This semantic function aims to "convey specific linguistic content through figurative or non-figurative verbal forms, relating to the qualitative and quantitative characteristics of real objects and their emotional evaluation by the subject" (Солганик, 1990; 176).

A study of linguistic literature on the language of the press has revealed that the effectiveness of newspaper and journalistic texts is determined not only by the relevance of the issues raised, the efficacy of the proposed solutions, and the author's perceptiveness, but also by a combination of linguistic features. These include the communicative significance and socio-evaluative coloring of the language tools employed, the active incorporation of colloquial speech elements, the emphasized expression of the author's position, the combination and alternation of standard and expressive forms of expression, as well as moderation in the use of emotionally charged words and constructions.

In the language of mass media, an intensive process of increasing expressiveness is observed. In the current competitive information market, the form of information delivery has become significantly more important than its content. Expressive vocabulary plays a key role in creating striking, memorable headlines that capture readers' attention and pique their interest.

The newspaper-journalistic style addresses issues of harmony among cultural elements and the national-cultural code. It is known that in journalistic texts, the author reflects the national values, traditions, mentality, historical experience, and way of life of the people. In this process, the role of mass media in shaping and expressing socio-cultural reality is of paramount importance. The aforementioned characteristics of internet media, including the presentation of information in various forms, the diversity of analyses and articles, and the updating and accessibility of information, are closely linked to the interactivity and relevance of internet journalism.

An analysis of newspaper materials examining the use of expressive-evaluative vocabulary and the reflection of cultural codes is presented below:

*"Harbiy orkestr va milliy cholg'u asboblari ansambli ohanglari ostida **Vatan tuyg'usi, ona***

***yurt himoyasi ulug'lanadigan** jangovar qo'shiqlar, publitsistik she'rlar tomoshabinlarda ajib zavq uyg'otdi"* (<https://xs.uz/uzkr/post/vatan-manzumasi>).

Highly emotional vocabulary related to patriotism and national pride is used: "*Vatan tuygusi*" (sense of Homeland), "*ona yurt himoyasi*" (defense of the native land), "*jangovar qo'shiqlar*" (battle songs), "*ajib zavq*" (extraordinary delight). These terms carry a strong emotional charge, evoking a sense of elevation and inspiration in the reader. The phrase "*ohanglari ostida*" (to the melodies of) creates a vivid image of musical accompaniment, enhancing the emotional impact. The mention of "*milliy cholg'u asboblari*" (national musical instruments) adds cultural specificity and strengthens the connection with traditions. The sentence is complex, with enumeration ("*jangovar qo'shiqlar, publitsistik she'rlar*" [battle songs, journalistic poems]), which creates an effect of emotional accumulation and emphasizes the scale of the event. The use of the verb "*uyg'otdi*" (awakened) at the end of the sentence emphasizes the impact on the audience, enhancing the expressiveness.

In this example, patriotism ("*Vatan tuygusi*", "*ona yurt himoyasi*") takes center stage, which is a key element of the Uzbek cultural code. Defending the Homeland and glorifying it through art (songs, poems) reflects a mentality in which duty to the Fatherland holds an important place. The mention of "*milliy cholg'u asboblari*" (national musical instruments) underscores the connection with Uzbek musical tradition, which is perceived as part of national identity. The military orchestra symbolizes strength, discipline, and statehood. The audience's emotional reaction indicates the collective nature of perception, which aligns with Uzbek culture, where social events and their emotional experience play a significant role.

*"Yuksak artistizm va ijrochilik mahoratiga asoslangan bu tomosha zalga to'planganlar qalbida **Vatanga muhabbat**, erishilgan*

yutuqlardan g'urur tuyg'ularini uyg'otdi" (<https://xs.uz/uzkr/post/vatan-manzumasi>).

The text employs figurative language with strong emotional and evaluative connotations: *"yuksak artistizm"* (high artistry), *"ijrochilik mahorati"* (performance mastery), *"Vatanga muhabbat"* (love for the Motherland), *"g'urur tuyg'ulari"* (feelings of pride). These lexemes create an elevated tone, emphasizing the significance of the event. The phrase *"zalga to'planganlar qalbida"* (in the hearts of those gathered) intensifies the emotional impact, creating an image of collective experience. The mention of *"erishilgan yutuqlar"* (achieved successes) adds a sense of national pride. Love for the Motherland (*"Vatanga muhabbat"*) and pride in achievements (*"erishilgan yutuqlardan g'urur"*) are key elements of the Uzbek mentality. These values emphasize the connection between generations and respect for historical heritage. The mention of artistry and performance mastery indirectly refers to the Uzbek tradition of high art (for example, musical or poetic), which is perceived as part of national culture. *"zalga to'planganlar qalbida"* reflects the importance of social unity in Uzbek culture, where mass events often become a way to strengthen national identity.

These examples demonstrate high expressiveness achieved through emotionally charged vocabulary, figurative expressions, and dynamic syntax. They effectively reflect the Uzbek cultural code, emphasizing patriotism, national traditions, and collective experiences. The texts belong to the journalistic style, which is characterized by expressiveness, emotionality, and an orientation towards a wide audience.

*"The products embody the **enchanted energy of Navruz**";*

In this example, the highly emotive adjective *"enchanted"* is used, conveying admiration and emotional allure. The word *"energy"* enhances dynamism and emphasizes vitality, while *"Navruz"* as a cultural symbol adds solemnity and national character. The

vocabulary is concise et rich in emotional and evaluative meaning. The phrase *"enchanted energy of Navruz"* creates a vivid image connecting material products with the spiritual and festive atmosphere of Navruz. This image evokes associations with renewal, joy, and cultural wealth. A short sentence with a dash enhances expressiveness, creating the effect of emphasis and an emotional pause. Such a structure is typical for journalistic headlines aimed at capturing attention. As is known, Navruz is the central symbol of Uzbek culture, associated with spring renewal, fertility, and unity. The mention of this holiday underscores national identity and spiritual traditions. *"Products"* as carriers of *"Navruz energy"* symbolize the connection between handicraft art and cultural heritage. In the Uzbek mindset, Navruz is associated with harmony, joy, and creativity, which extends to the perception of crafts.

*"Ферганская долина – не только цветущий и плодородный оазис, но и **родина известных на весь мир ремесел: риштанской керамики, маргиланского шелка, кокандских и чустских ножей, филигранной чеканки по металлу и многих других.** Обогащенные современным авторским видением, они составляют **культурное и духовное достояние страны,** очаровывают туристов и исследователей со всего мира"* (<https://xs.uz/ru/post/v-izdeliyakh-charuyuschaya-energiya-navruza>).

This text is rich in emotionally charged and evaluative vocabulary: *«цветущий и плодородный оазис»* ("flourishing and fertile oasis"), *«известных на весь мир»*, ("world-renowned"), *«филигранной чеканки»* ("intricate filigree"), *«культурное и духовное достояние»* ("cultural and spiritual heritage"), *«очаровывают»* ("enchanted"). These words create an elevated tone, emphasizing the uniqueness and significance of the crafts being described. Adjectives (*«цветущий»* ("flourishing"), *«плодородный»*, ("fertile"), *«филигранной»* ("intricate")) enhance imagery

and emotional appeal. The phrase «цветущий и плодородный оазис» ("flourishing and fertile oasis") paints a vivid image of the Fergana Valley as a place of abundance and beauty, metaphorically extending to its crafts. The mention of specific crafts (Rishtan ceramics, Margilan silk) creates the effect of a cultural mosaic, enhancing the perception of the region's wealth. The Fergana Valley is presented as the cradle of Uzbek culture, and its crafts are portrayed as the embodiment of national pride and creative spirit. The reference to «культурного и духовного достояния» ("cultural and spiritual heritage") emphasizes the importance of traditions for national identity. Specific crafts (Rishtan ceramics, Margilan silk, Kokand knives) are cultural symbols of Uzbekistan, linked to history, craftsmanship, and regional identity. The mention of «современного авторского видения» ("modern artistic vision") reflects the balance between preserving traditions and developing them, which aligns with the contemporary Uzbek mindset. The text highlights the openness of Uzbek culture to the world («очаровывают туристов и исследователей со всего мира» ("enchancing

tourists and researchers from all over the world")), reflecting hospitality and pride in their achievements. Simultaneously, the emphasis on "spiritual heritage" indicates a deep connection with history and traditions.

These examples emphasize national identity: the first through the symbol of Navruz, the second through the crafts of the Fergana Valley. Navruz and traditional crafts are key elements of the Uzbek cultural code, linked to traditions, creativity, and pride.

In conclusion, the newspaper-journalistic style serves as an important means of reflecting the national-cultural code, through which the audience's national identity, traditions, values, and unique cultural characteristics are manifested. Therefore, studying the expression of the national-cultural code in mass media and its reflection through linguistic units is one of the primary tasks in linguistics. The expression of cultural code through language and the author's purposeful use of negative expressions in their message help develop the audience's perception of good and evil, contributing to the formation of a tolerant society by overcoming the consequences of evil.

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Syntactic parallelism in poetry: distinctive features and functions

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Annotation

This article explores syntactic parallelism as a foundational mechanism in poetic language, highlighting its aesthetic, cognitive, and cultural functions across diverse traditions. Drawing on recent empirical research and cross-cultural analyses, the study demonstrates that parallelism enhances rhythmic predictability, emotional resonance, and cognitive fluency – key contributors to poetic appreciation. In modern cognitive poetics, parallel structures correlate strongly with perceived melodiousness and beauty, while controlled deviations create dynamic tension, enriching textual engagement. Biblical Hebrew poetry reveals a Gestalt-informed view of parallelism as structural harmony rather than mere repetition, while classical Chinese couplets illustrate analogical reasoning through culturally embedded symmetries. Parallelism also serves a vital role in translation, preserving stylistic integrity and communicative force across languages. From rhetorical repetition in modern oratory to AI-assisted alignment in bilingual corpora, syntactic parallelism proves to be more than a stylistic ornament – it is a multidimensional scaffold for meaning-making. This integrative view affirms its status as a core poetic device at the intersection of form, thought, and cultural cognition.

Keywords

Syntactic parallelism, poetic meaning, cognitive poetics, structural symmetry, stylistic devices

Синтаксический параллелизм в поэзии: особенности и функции

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Аннотация

В данной статье рассматривается синтаксический параллелизм как основополагающий механизм поэтического языка, с акцентом на его эстетические, когнитивные и культурные функции в различных поэтических традициях. На основе современных эмпирических исследований и межкультурного анализа показано, что параллелизм усиливает ритмическую предсказуемость, эмоциональную выразительность и когнитивную лёгкость восприятия – ключевые факторы поэтического воздействия. В современной когнитивной поэтике параллельные

конструкции тесно связаны с восприятием мелодичности и красоты, а управляемые отклонения от них создают динамическое напряжение, углубляя читательское вовлечение. В поэзии на библейском иврите параллелизм предстает как структурная гармония, а не простое повторение, в то время как классические китайские куплеты демонстрируют аналогическое мышление через культурно обусловленные симметрии. В переводе параллелизм играет решающую роль, сохраняя стилистическую целостность и коммуникативную силу. От риторических повторов в современной ораторской речи до ИИ-ассистированных соответствий в билингвальных корпусах синтаксический параллелизм оказывается не просто стилистическим приёмом, а многомерной конструкцией, формирующей смысл. Этот интегративный взгляд подтверждает его статус как ключевого поэтического средства на пересечении формы, мышления и культурной когниции.

**Ключевые
слова**

Синтаксический параллелизм, поэтический смысл, когнитивная поэтика, структурная симметрия, стилистические приёмы

**She'riyatda sintaksik parallelizm:
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Annotatsiya

Ushbu maqolada sintaktik parallelizm she'riy tilning asosiy mexanizmi sifatida ko'rib chiqiladi va uning estetik, kognitiv hamda madaniy funksiyalari turli adabiy an'analar doirasida yoritiladi. Zamonaviy empirik tadqiqotlar va madaniyatlararo tahlillarga asoslangan holda, parallelizm ritmik kutiluvchanlik, hissiy ta'sirchanlik va kognitiv qulaylikni kuchaytirishi – she'riyatning estetik qabulida muhim omillar ekanligi isbotlanadi. Kognitiv poetikada parallel tuzilmalar ohangdorlik va go'zallik tasavvuri bilan kuchli bog'liq, nazorat ostidagi og'ishlar esa matnga dinamik kuch bag'ishlab, uni yanada mazmunli qiladi. Bibliyadagi ibroniy she'riyatida parallelizm oddiy takror emas, balki tarkibiy uyg'unlik sifatida namoyon bo'ladi, xitoy klassik baytlari esa madaniyatga singdirilgan simmetriyalar orqali analogik fikrlashni ko'rsatadi. Tarjimada esa parallelizm uslubiy yaxlitlik va muloqot mazmunini saqlab qolishda muhim rol o'ynaydi. Zamonaviy notiqlikdagi ritorik takrorlardan tortib, sun'iy intellekt asosida moslashtirilgan ikki tilli korpuslargacha, sintaktik parallelizm faqat bezakli uslub emas, balki mazmunni shakllantiruvchi ko'p o'lchovli tuzilmadir. Ushbu integrativ yondashuv parallelizmni forma, tafakkur va madaniy idrok kesishgan nuqtasidagi asosiy poetik vosita sifatida tasdiqlaydi.

Kalit so'zlar

Sintaktik parallelizm, she'riy ma'no, kognitiv poetika, struktura simmetriyasi, uslubiy vositalar

The analysis of syntactic parallelism in poetry reveals its profound role in shaping cognitive and aesthetic appreciation, as evidenced by empirical studies demonstrating its strong positive correlation with evaluative ratings across text genres, particularly in poetry ($r = 0.53$, $p < 0.001$) (Menninghaus et al., 2024, p.6). This correlation underscores parallelism's function in reinforcing rhythmic and harmonic structures, which facilitate cognitive fluency and aesthetic pleasure. Notably, its predictive power is most pronounced in melodiousness (coefficient = 1.29, $p < 0.001$) and beauty/liking (coefficient = 0.52, $p < 0.001$), suggesting that parallelism enhances poetic texture by creating predictable yet engaging patterns (Menninghaus et al., 2024; 7). However, deviations from parallelism, while generally negatively correlated with ratings, coexist with parallel structures in original poetic texts, indicating that their interplay – rather than strict opposition – contributes to poetic complexity. This is reflected in curvilinear effects where excessive parallelism may diminish returns on melodiousness and vividness, reinforcing the idea that controlled cognitive challenges enrich poetic texture (Menninghaus et al., 2024; 8). These findings align with the Predictive Processing framework, where parallelism enhances predictability while deviations introduce dynamic tension, ultimately deepening aesthetic engagement.

The nuanced function of syntactic parallelism is further explored in biblical Hebrew poetry, where traditional interpretations are challenged by Gestalt-based models emphasizing perceptual symmetry over rigid line-by-line correspondence (Wendland, 2024; 68-70). Grosser's critique of the term "parallelism" as overly broad is countered by Wendland's argument that poetic meaning emerges from larger structural integrations rather than isolated symmetries. For instance, the strophic structure of Psalm 100 (Appeal-Reason: vv. 1-2,

4 and vv. 3, 5) and the medial break in 2 Samuel 1:19-27 (v. 23a) illustrate how syntactic parallelism operates within a holistic framework, where prosodic, semantic, and rhetorical harmonies collectively generate poetic effect (Wendland, 2024, p.68). This challenges reductionist views of parallelism as mere repetition, instead positioning it as one facet of a broader poetic system. The debate over line division in Lamentations 2:22 – whether it constitutes three or six lines – further highlights the syntactic complexity that resists rigid classification, reinforcing the need for flexible interpretive models (Wendland, 2024; 69).

Wendland's integrative approach suggests that syntactic parallelism functions alongside other poetic devices, such as rhythmic iteration and rhetorical apposition, rather than in isolation (Wendland, 2024; 70). Dobbs-Allsop's rhythmic iteration model and Holmstedt's appositional framework expand the syntactic lens by prioritizing clausal relationships over formal symmetry, demonstrating that parallelism in biblical poetry is as much about cognitive resonance as structural repetition. Hobbins' principle – that syntactic, morphological, and sonic parallelisms are hallmarks of ancient Hebrew verse – further supports this view, emphasizing minimal prosodic requirements for rhythmic balance between versets (Wendland, 2024; 68). Thus, syntactic parallelism in biblical poetry operates within a dynamic interplay of repetition, structural patterning, and audience perception, enriching textual meaning beyond surface-level correspondences.

A similar complexity is observed in classical Chinese couplets, where parallelism functions as a dynamic, interpretively rich construct rather than a rigid binary structure (Kurzynski et al., 2024; 203). Couplets such as 昔闻汾水游 · 今见尘外骖 ("Once I heard of travels by the Fen River, Now I see a horse beyond the dusty realms") exhibit deep semantic

correspondence despite imperfect syntactic symmetry, illustrating that parallelism transcends formal constraints and engages subjective interpretation. This aligns with the concept of "vector poetics," where analogical relationships (e.g., 春 – 生 + 死 $\approx$ 秋, "Spring – Life + Death $\approx$ Autumn") evoke culturally embedded oppositions, positioning parallelism as an expression of cultural cognition (Kurzynski, 2024; 205). Transformer-based models like SikuBERT further validate this by revealing focused attention along the diagonal in parallel couplets (indicating strong syntactic-semantic alignment), whereas non-parallel lines produce dispersed attention patterns (Kurzynski, 2024; 206). These findings confirm that syntactic parallelism in poetry serves as both a stylistic device and a cognitive scaffold, enhancing reader engagement and reinforcing culturally situated meaning.

Pashaei's study reinforces syntactic parallelism as a multifunctional stylistic device in poetry, emphasizing its role in repetition, rhythm, and thematic cohesion (Pashaei, 2024, p.10). Devices such as anaphora, epistrophe, and parallelism enhance structural harmony while aiding cognitive processing, as seen in the works of Emily Dickinson and Langston Hughes, where parallel constructions amplify emotional depth and musicality (Pashaei, 2024; 9). Beyond poetry, parallelism's effectiveness is evident in rhetoric – such as Martin Luther King Jr.'s "I Have a Dream" speech – where repeated syntactic patterns intensify the message and ensure memorability (Pashaei, 2024; 10). This demonstrates that parallelism is not merely decorative but fundamental to structuring thought, evoking emotion, and guiding interpretation across literary and rhetorical contexts (Pashaei, 2024; 11).

The significance of syntactic parallelism extends to translation, where maintaining structural symmetry preserves poetic and rhetorical integrity (Dhimal & Timalisina, 2024; 170). In Muglān, declarative-to-declarative translations (98.88%) ensure narrative continuity, as in "He couldn't believe it and

thought this must be happening in the dream" (Dhimal & Timalisina, 2024; 170). Interrogative parallelism (e.g., "How much for two people?") retains dialogic function, while exclamatory parallelism ("Wow! How wonderful it is, Kānchhā to be in lorry!") sustains emotional intensity (Dhimal & Timalisina, 2024; 171). Imperative forms like "Stay here today" reinforce directive immediacy, illustrating how parallelism safeguards poetic voice and communicative function in translation (Dhimal & Timalisina, 2024; 171).

The Parallel Corpus for Tang Poetry and Song Lyrics (PCTS) further highlights parallelism's role in translation, where aligned bilingual corpora preserve syntactic symmetry across languages (Wang & Wang, 2024; 290). Example-based machine translation (EBMT) methods ensure that parallel couplets and rhythmic patterns – central to Chinese classical poetry – are faithfully rendered, maintaining rhetorical and aesthetic fidelity (Wang & Wang, 2024; 291). Concordancers enable learners to analyze recurring syntactic patterns, deepening engagement with poetic form and meaning. Thus, parallelism is not only an artistic technique but a functional framework in corpus-based translation, ensuring structural consistency and cross-linguistic poetic comprehension.

In light of Galante, da Rosa Righi, and de Andrade's (2024) exploration of adaptability in parallel programming, we can draw a compelling conceptual parallel with syntactic parallelism in poetry. Just as adaptability mechanisms in high-performance computing (HPC) systems enhance computational fluency, flexibility, and responsiveness to dynamic conditions (Galante et al., 2024; 12549-12552), syntactic parallelism in poetry functions as a cognitive and aesthetic mechanism that promotes rhythm, predictability, and emotional engagement (Menninghaus et al., 2024; 6). In both domains, patterning – whether algorithmic or syntactic – serves as a structural scaffold that facilitates processing while simultaneously

opening space for deviation, tension, and interpretive richness.

For example, the controlled deviations from parallelism in poetry (which exhibit curvilinear effects where excess repetition reduces aesthetic return) mirror the way adaptability in computing handles dynamic resource allocation for better efficiency and responsiveness (Galante et al., 2024; 12558-12561). Similarly, the dynamic interplay between fixed hardware/software configurations and real-time adaptive responses in computing (Fig. 1b) parallels the function of flexible poetic structures like those found in biblical Hebrew or classical Chinese verse, where syntactic symmetry coexists with expressive variation (Wendland, 2024; 68; Kurzynski et al., 2024; 205). In both fields, the evolution from static, repetitive frameworks to dynamic, context-sensitive models reflects a broader shift toward systems – whether textual or computational – that prioritize balance between structure and creativity, predictability and surprise.

Syntactic parallelism in poetry – marked by repeated structures and predictable syntactic patterns – finds an unexpected but insightful parallel in the morphosyntactic architecture of Baniswola Pashto as explored by Khan et al. (2025). The dialect's strict subject-verb agreement patterns and adjective-noun alignment echo the same principle found in poetic parallelism: structural symmetry as a cognitive and aesthetic device. For instance, examples such as *yaṭ kitob* ("big book") and *kujul-a kitob* ("beautiful book") illustrate agreement in gender, case, and number between adjectives and nouns (Khan et al., 2025; 4), forming parallel syntactic constructions. Similarly, subject-verb agreement in sentences like *miza kitob-ina lar-i* ("We have books") demonstrates morphosyntactic symmetry through repeated inflectional patterns, akin to poetic parallelism's rhythm and harmony (Khan et al., 2025; 5). These repeated syntactic alignments serve not only functional purposes in Baniswola Pashto

but also reinforce fluency and processing ease – core outcomes of poetic parallelism as identified by Menninghaus et al. (2024, p. 6).

However, just as modern cognitive poetics recognizes the aesthetic impact of controlled deviations from syntactic parallelism (e.g., curvilinear effects in Menninghaus et al., 2024; 8), Baniswola Pashto introduces variability through multifunctional structures like *aya*, which can serve both as a pronoun and demonstrative (Khan et al., 2025; 5). This hybrid element complicates parallel syntactic expectations and mirrors the poetic strategy of alternating parallel and non-parallel lines to generate semantic depth and engagement (Wendland, 2024; 68). For example, in the poetic couplet 昔闻汾水游 · 今见尘外镳 ("Once I heard of travels by the Fen River, now I see a horse beyond the dusty realms"), the imperfect syntactic parallelism enhances meaning through conceptual analogy rather than strict repetition (Kurzynski et al., 2024; 203). Likewise, the dialectal flexibility of *aya* creates interpretive tension, pushing minimalist assumptions of strict categorial boundaries and reflecting a poetic-like dynamism in morphosyntax.

Baniswola Pashto offers empirical support for understanding syntactic parallelism not as a rigid form but as a fluid system of pattern and variation that balances structure with contextual adaptability. Just as Pashaei (2024; 10) illustrates how parallel syntax enhances cohesion in the works of Emily Dickinson and Langston Hughes, Baniswola's structural regularities in possessive constructions (*de-mo kitob*, *de-de kitob*) reveal systematic layering that supports clarity and emphasis (Khan et al., 2025; 3). Yet, its divergence – e.g., context-driven agreement ambiguity in *aya kitob-ina lar-i* – pushes the boundaries of syntactic norms, much like poetic deviations do. This synergy between poetic and linguistic structure underscores that syntactic parallelism, whether in verse or vernacular grammar, functions as a multidimensional

scaffold for meaning, memory, and aesthetic effect, enriching both literary and theoretical understanding.

Syntactic parallelism in poetry – characterized by the repetition of structural patterns – operates as both a formal and cognitive device that enhances coherence, rhythm, and aesthetic experience. According to X-Bar theory, such parallelism arises from the universal organization of syntactic phrases into a Head, Intermediate (X'), and Maximal Projection (XP) structure (Radford, 2009; Ishtiaq & Gill, 2024; 552). This theory provides a compelling lens through which poetic structures can be analyzed: just as poetry often repeats or varies syntactic frames to produce emphasis or contrast, X-Bar theory models how Specifiers, Complements, and Adjuncts interact in uniform hierarchical ways. For instance, in English poetry, the use of repeated phrase constructions like “the wind that cries / the wind that howls” exemplifies how parallel XP projections emphasize thematic content through syntactic recurrence (Majid et al., 2019). These structures mirror the kind of phrase-building governed by X-Bar syntax, supporting the view that poetic syntax and universal grammar share foundational features.

However, cross-linguistic evidence complicates this universality. Ishtiaq and Gill (2024) argue that South Asian languages like Urdu and Pashto, with their SOV word order and rich inflectional morphology, challenge the presumed fixity of head-complement relations. For instance, in Pashto, postpositions replace English prepositions and verb morphology is significantly more complex (p. 553). This diverges from canonical X-Bar patterns yet still demonstrates syntactic parallelism through aligned structures like *aya kitob* (“that book”) and *kujul-a kitob* (“beautiful book”) – each maintaining consistent gender and case agreement (Khan et al., 2025; 4). These noun phrases showcase a morphosyntactic symmetry akin to poetic repetition, despite not adhering strictly to English-based X-Bar projections. Moreover, constructions like *miza*

kitob-ina lar-i (“we have books”) reinforce parallelism through consistent subject-verb agreement, revealing that even languages that diverge from typical European models maintain internal structural harmony that poetry often draws upon.

The poetic function of syntactic parallelism becomes especially apparent when structures deviate for expressive purposes. Just as X-Bar theory faces criticism for its limitations in accounting for non-linear and multifunctional syntactic behavior (Croft, 2009; Evans & Levinson, 2009), poetry thrives on controlled disruption. For example, the multifunctional Pashto element *aya*, which can act both as a demonstrative and a pronoun (Khan et al., 2025; 5), echoes the kind of syntactic flexibility exploited in poetic lines like 昔闻汾水游 · 今见尘外镳, where the imperfect parallelism enhances conceptual contrast (Kurzynski et al., 2024; 203). Similarly, idiomatic expressions and figurative language in Urdu and English (Ali et al., 2019) further reveal how poetic syntax may intentionally defy predictable patterns to evoke deeper emotional or cognitive responses. Therefore, syntactic parallelism in poetry – while undergirded by universal tendencies as modeled in X-Bar theory – is not merely about repetition but about structured variation, a principle that both poetic language and multilingual syntax elegantly embody.

All these studies demonstrate that syntactic parallelism in poetry is a multifaceted phenomenon, operating at the intersection of cognitive processing, aesthetic appreciation, cultural cognition, and translational fidelity. Whether through the harmonic predictability observed by Menninghaus et al., the Gestalt-integrated symmetries in biblical poetry (Wendland, 2024), or the culturally embedded analogies in Chinese couplets (Kurzynski, 2024), parallelism emerges as a defining feature of poetic language. Its functions – ranging from rhythmic reinforcement to emotional amplification and cross-linguistic preservation

– confirm its indispensability in both the creation and interpretation of poetry.

The diverse studies explored above collectively affirm that syntactic parallelism in poetry is neither a mere stylistic embellishment nor a rigid syntactic constraint, but a complex, adaptable mechanism that balances structural repetition with expressive flexibility. Its distinctive features – rhythmic regularity, thematic reinforcement, and cognitive fluency – are grounded in universal syntactic principles such as those posited by X-Bar theory (Radford, 2009; Ishtiaq & Gill, 2024; 552), but the manifestation of these features is shaped by linguistic, cultural, and poetic contexts. For instance, while poetic structures in English can neatly align with Head–Specifier–Complement hierarchies, morphologically rich languages like Urdu and Pashto exhibit syntactic parallelism through agreement patterns and noun phrase symmetry, even when diverging from canonical X-Bar configurations (Ishtiaq & Gill, 2024; 553–554; Khan et al., 2025, p. 4). These observations suggest that parallelism is functionally universal, even if formally variable.

Crucially, the aesthetic and cognitive dimensions of syntactic parallelism are heightened by its dynamic interplay with deviation. As empirical findings show (Menninghaus et al., 2024; 6–8), parallel structures enhance melodiousness and comprehension, while subtle departures from parallelism generate poetic tension and interpretive richness. This principle is echoed in biblical Hebrew poetry, where poetic meaning

arises from holistic structures rather than rigid line matching (Wendland, 2024; 68–70), and in classical Chinese verse, where imperfect syntactic symmetry fosters deeper analogical meaning (Kurzynski et al., 2024, p. 203). Similarly, in Baniswola Pashto, multifunctional elements like *aya* introduce syntactic variation that parallels poetic strategies of modulation and surprise (Khan et al., 2025; 5). In each case, syntactic parallelism serves as both scaffold and foil, simultaneously organizing meaning and creating space for emotional or conceptual depth.

In conclusion, syntactic parallelism is best understood as a multidimensional feature of poetic language – anchored in universal cognitive and grammatical patterns, yet richly shaped by cultural, linguistic, and stylistic variation. It operates not in isolation but in synergy with rhythm, morphology, rhetoric, and semantics, enabling poetry to achieve its unique blend of structure and affect. From the predictable phrasal architectures of English verse to the morphosyntactic elegance of Urdu and Pashto, and from the translational fidelity of Chinese couplets to the dynamic discourse of biblical lamentation, syntactic parallelism proves essential to how poetry means, moves, and resonates. As both a linguistic and artistic phenomenon, it exemplifies how patterned form can generate interpretive freedom – an insight with implications not only for poetics and syntax, but also for translation studies, education, and even computational linguistics.

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Annotatsiya Mazkur ilmiy maqolada o'zbek va ingliz tilaridagi ekologik terminlarning yasash xususiyatlari tahlil qilingan. Tadqiqot davomida ekoterminlar atrof-muhit va ekologiya sohasidagi ilmiy tushunchalarni ifodalovchi leksik birliklar sifatida o'rganilib, ularning leksik-semantik, morfologik va strukturaviy xususiyatlari ochib berildi. Ingliz tilida ekoterminlar asosan kompozitsiya, affiksatsiya, qisqartma va internatsional atamalar yordamida shakllanishi, O'zbek tilining agglutinativ tuzilishi asosida esa terminlar asosan affiksali yasash, so'z birikmalari orqali hosil bo'lish, o'zlashmalar asosida shakllanish kabi usullar bilan yuzaga kelishi ko'rsatib o'tildi. Bundan tashqari, lotin, rus, ingliz va boshqa tillardan kirib kelgan terminlarning o'zbek tiliga moslashuvi ham tahlil qilindi. Tadqiqot davomida o'zbek tilidagi terminlar milliy morfologik vositalar orqali boyitilayotgani, ingliz tilida esa xalqaro ilmiy uslubga asoslangan model mavjudligi ta'kidlangan. Ishda zamonaviy ekologik holatlar bilan bog'liq yangi terminlar shakllanishi va ularning leksik tizimga kirib borish jarayoni ham alohida o'rin egallaydi. Natijada, ikki tilning termin yaratish imkoniyatlari o'zaro solishtirilib, umumiy va farqli jihatlari aniqlangan. Maqola tilshunoslar, tarjimonlar va ekologik matnlar bilan ishlovchi mutaxassislar uchun foydalidir.

Kalit so'zlar Ekotermin, ekologik terminologiya, termin yasash, affiksatsiya, so'z birikmasi, o'zlashma terminlar, ekologik leksika, atamalar tizimi, tilshunoslik

**Особенности формирования
экологических терминов в
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Аннотация В данной научной статье проанализированы особенности образования экологических терминов в узбекском и английском языках. В ходе исследования экотермины были изучены как лексические единицы, выражающие научные понятия в области окружающей среды и экологии, и выявлены их лексико-семантические, морфологические и структурные особенности. Показано, что в английском языке экотермины формируются преимущественно посредством композиции, аффиксации, аббревиации и интернациональных терминов, в то время как в узбекском языке, обладающем агглютинативной структурой, термины образуются в основном аффиксальным способом, словосочетаниями и на основе заимствований. Кроме того, проанализирована адаптация терминов, заимствованных из латинского, русского, английского и других языков, к узбекскому языку. В ходе исследования было отмечено, что термины в узбекском языке обогащаются национальными морфологическими

средствами, а в английском языке существует модель, основанная на международном научном стиле. В работе особое место занимает процесс формирования новых терминов, связанных с современными экологическими проблемами, и их интеграция в лексическую систему. В результате были сопоставлены возможности терминообразования двух языков, выявлены общие и отличительные черты. Статья представляет интерес для лингвистов, переводчиков и специалистов, работающих с экологическими текстами.

Ключевые слова Экотермин, экологическая терминология, узбекский язык, терминообразование, аффиксация, словосочетание, заимствованные термины, экологическая лексика, терминосистема, лингвистика

Characteristics of ecological term formation in the English and Uzbek languages

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Annotation *This scientific article analyzes the formation characteristics of ecological terms in Uzbek and English languages. During the research, eco-terms were studied as lexical units expressing scientific concepts in the field of environment and ecology, and their lexical-semantic, morphological, and structural features were revealed. It was shown that in English, eco-terms are formed mainly through composition, affixation, abbreviation, and international terms, while in Uzbek, due to its agglutinative structure, terms are primarily formed through affixal formation, word combinations, and borrowings. Additionally, the adaptation of terms borrowed from Latin, Russian, English, and other languages into Uzbek was analyzed. The study highlighted that Uzbek terms are being enriched through national morphological means, while English follows a model based on international scientific style. The formation of new terms related to modern environmental conditions and their gradual incorporation into the lexical system occupies a special place in this work. As a result, the term-creation capabilities of the two languages were compared, and common and distinct aspects were identified. The article is valuable for linguists, translators, and specialists working with ecological texts.*

Keywords *Eco-term, environmental terminology, term formation, affixation, phrase formation, borrowed terms, environmental vocabulary, terminological system, linguistics*

Kirish

Hozirgi global ekologik muammolar tilshunoslikda yangi soha – ekologik terminologiyaning shakllanishiga sabab bo'lmoqda. Ingliz va o'zbek tillarida

ekoterminalar lug'aviy boylikning ajralmas qismi sifatida qaralib, ular zamonaviy ilmiy va ommaviy matnlarda keng qo'llanilmoqda. Ushbu maqolada ingliz va o'zbek tillarida ekoterminalarning yasalish xususiyatlari

morfologik, semantik va terminologik yondashuvlar asosida tahlil qilinadi.

Ekoterminlar – ekologiya faniga oid ilmiy tushunchalarni ifodalovchi maxsus atamalaridir. Ular aniq semantik doiraga ega bo'lib, terminologik standartlarga javob berishi zarur (Sager, 1990). Terminologik tizimda aniqlik, yagona ma'no va tarmoq doirasidagi muvofiqlik asosiy mezon hisoblanadi (ISO 704:2009).

Zamonaviy ekologik atamalar (ekoatamalar) insoniyatning atrof-muhit holati, barqaror taraqqiyot, biologik xilma-xillik va iqlim o'zgarishi borasidagi tobora ortib borayotgan tashvishlarini aks ettiradi. Fan va texnologiyalarning xalqaro tili sifatida ingliz tili ekoatamalarining shakllanishi va tarqalishida hal qiluvchi ahamiyatga ega. Ularning paydo bo'lish xususiyatlari til tipologiyasi, leksik-semantik mexanizmlar, shuningdek, lotin va yunon tillaridan o'zlashtirilgan so'zlarning ta'siri bilan belgilanadi.

Ekoleksika – tilning ekologiya sohasidagi bilim, tajriba va ijtimoiy anglashni ifodalovchi qatlami bo'lib, u har bir tilning o'ziga xos dunyoqarashi, madaniyati va texnologik rivojlanishini aks ettiradi. Til orqali ekologik bilimlar uzatiladi, ijtimoiy ongda barqaror atamalar shakllanadi, ekologik muammolarga bo'lgan yondashuv ham til vositasida shakllanadi.

Yuqorida ta'kidlanganidek, ekoleksikaning shakllanishi va boyishida bir nechta omillar muhim o'rin egallaydi:

Davlat siyosati – muayyan mamlakatda ekologik siyosat faol olib borilsa, bu o'z navbatida yangi atama va tushunchalarning yaratilishiga turtki beradi. Masalan, *"yashil iqtisodiyot"*, *"chiqindisiz ishlab chiqarish"*, *"uglerod solig'i"* kabi atamalar ijtimoiy-siyosiy ehtiyoj tufayli paydo bo'lgan.

Ijtimoiy-iqtisodiy holat – sanoatlashuv, shaharlashtirish, resurslardan foydalanish darajasi bevosita yangi tushunchalarni yaratishga olib keladi. Masalan, *"ekologik adolat"* yoki *"iqlim migratsiyasi"* kabi atamalar.

Ilmiy taraqqiyot (nolisoniy omil sifatida) – ekologiya fani va boshqa tabiatshunoslik sohalaridagi yangi kashfiyotlar, nazariyalar ekoleksikani boyitadi. Bu jarayonda ekologik atamalarining ko'pchiligi avvalo ingliz tilida shakllanadi, so'ngra boshqa tillarga tarjima qilinadi.

Qiyoslanayotgan tillardagi ekoleksika global ekologik tafakkurning til orqali ifodalanishidir. Har bir til ekologik terminlarni o'z ijtimoiy, siyosiy, madaniy va ilmiy tajribasi asosida qabul qiladi yoki yaratadi. Bu esa til va ekologik tafakkur o'rtasidagi murakkab, ammo mazmunli aloqani ko'rsatadi. Shuningdek, bu jarayonda ekoleksika madaniyatlararo muloqot, ilmiy integratsiya va barqaror taraqqiyot yo'lida muhim vosita bo'lib xizmat qiladi.

Terminologik tizimning shakllanishi va mustahkamlanishi asosan ikki asosiy manbaga tayanadi: birinchisi – tilning ichki imkoniyatlari (ya'ni mavjud so'z yasash vositalari, ma'no kengayishi, morfologik va sintaktik qoliplar), ikkinchisi esa – chet tillaridan o'zlashtirilgan birliklar (so'zlar va iboralar). Aynan mana shu ikki manba terminlarning boyishiga va tilning ilmiy ifoda qobiliyatining kengayishiga xizmat qiladi.

Termin yasashda ikki asosiy yo'l kuzatiladi:

1. Tub, yasama va qo'shma leksemalardan foydalanish orqali yangi so'z birliklari yaratish;
2. Ma'noli so'zlar orasida grammatik bog'lanishni ta'minlovchi usullar yordamida kompleks tushunchalarni ifodalash.

Ushbu jarayon, o'z navbatida, ekologik terminlar tizimining kengayishiga va ularning barqaror terminologik tizim sifatida shakllanishiga xizmat qiladi. Chunki mavjud ekologik muammolar va ularni bartaraf etishga oid strategik qarashlar til vositasida ifodalanmog'i lozim, bu esa o'z-o'zidan terminologiyaning kengayishini taqozo etadi. Shu bilan birga, borliqdagi barcha ekologik tushunchalarni faqatgina tub yoki oddiy

yasama terminlar (leksemalar) bilan ifodalab bo'lmashligi, kompleks yondashuv ya'ni qo'shma va analitik shakllar, metafora asosidagi so'z birikmalari, qisqartmalar va boshqa vositalardan foydalanish zarurligini ko'rsatadi.

Qator yevropa tillari singari ingliz tilidagi ko'plab ilmiy terminlar qadimgi yunon va lotin ilmiy an'analaridan kelib chiqqan bo'lib, bunga sabab, lotin va yunon tillari Yevropada uzoq vaqt davomida fan va falsafaning asosiy tillari bo'lganidadir. Aynan shu holat ko'plab bilim sohalarida terminologiyaning shakllanishiga katta ta'sir ko'rsatgan.

Ingliz tili analitik tillar guruhiga mansub bo'lib, unda so'z yasashi asosan quyidagilar hisobiga amalga oshiriladi:

Qo'shma terminlar. Ular odatda kontekstda oson tushunilishi va terminologik jihatdan barqaror bo'lgaligi sababli yangi termin yaratishning eng samarali usullaridan biri xisoblanadi. Bunda ko'pincha otlar birikmasi qo'llaniladi. Bunday atamalar bir nechta so'z birikmasining barqaror shaklga ega bo'lishi orqali hosil qilinadi (Crystal, 2008).

- greenhouse effect – issiqxona effekti /ta'sir
- carbon footprint – uglerod izi
- climate change – iqlim o'zgarishi
- waste management – chiqindilarni boshqarish
- ecosystem services – ekotizim xizmatlari
- greenhouse effect – issiqxona ta'siri
- carbon cycle – uglerod aylanishi (sikli)
- ecological niche – ekologik bo'shliq
- trophic levels – oziqlanish zanjiri darajalari

Affiksatsiya (affixation). Asosan lotin va yunon tillariga mansub old qo'shimcha (prefikslar) va qo'shimchalarning (suffikslar) qo'llanilishiorqali yasaladi (Newmark, 1988).

Keng tarqalgan old qo'shimchalar:

- eko- (atrof-muhit, tabiat). Misol: ecosystem, ecocentric, eco-friendly;
- bio- hayot, tirik. Misol: biodiversity, biocapacity, biogeochemical;
- geo- yer. Misol: geosphere, geochemical;

- gidro- suv. Misol: hydrosphere, hydroelectric;
- micro- kichik. Misol: microclimate, microenvironment

Metaforaga asoslangan neologizmlar.

Misollar:

- carbon sink – uglerod yutgich (so'zma-so'z "uglerod qobig'i")
- greenwashing – ekologik "tozalash" (o'zini aslida boridan ko'ra ekologikroq qilib ko'rsatadigan kompaniyalar)
- footprint – iz, ta'sir etish ma'nosida (mas. ecological footprint)

Leksik-semantik o'zlashtirish. Bunda lotin, yunon tillaridan, shuningdek, turdosh fanlar (fizika, kimyo, geografiya) dan terminlarni o'zlashtirib, ularni ekologiya ehtiyojlariga moslashtirish shuniladi (Sager, 1990).

Ingliz tilidagi ekologik atamalar turli xil so'z yasash usullari yordamida shakllanadi. Eng samarali usullar *so'z qo'shish, affiksatsiya va qisqartmalar* hosil qilish, shuningdek, *metaforik tasvirlardan foydalanishdir*. Ingliz tilida yaratilgan atamalar ko'pincha xalqaro tus olib, rus va o'zbek tillari singari boshqa tillarga ham kirib boradi. Bu esa global ekologik muloqotda ingliz tilining yetakchi o'rinda ekanligini namoyon etadi.

Umumxalq tilida qo'llaniladigan so'zlardan farqli o'laroq, terminlar doimo aniq va maxsus tushunchalarni ifodalashga qaratilgan bo'lib, ular o'zbek adabiy tilining shakllanishi va taraqqiyoti jarayonida asta-sekinlik bilan tarkib topib, rivojlanib borgan.

Bugungi o'zbek tilining lug'at boyligida ma'lum darajada qo'llanilayotgan yoki iste'moldan chiqqan qadimgi turkiy tilga oid so'z birliklari tarkibida terminlar ham muhim o'rin tutishini kuzatishimiz mumkin. Qadimgi turkiy til manbalarida qayd etilgan turfa soha terminologiyasi asosan sof turkiy tub va yasamalar hamda buddizm va moniyizm ta'sirida so'g'd, sanskrit, xitoy tillaridan kirib kelgan o'zlashmalardan tashkil topgan edi (Dadaboyev, 2019). Bu holat qadimgi davrlardayoq turkiy tillarda ilmiy-texnik va

diniy-ma'naviy sohalarda faol terminlar tizimi shakllana boshlaganidan dalolat beradi.

Eski o'zbek adabiy tili terminologiyasining shakllanishi va rivojlanishida tilning ichki qonuniyatlari – morfologik va semantik imkoniyatlari, so'z yasash modellari muhim rol o'ynagan bo'lsa-da, bu jarayonda tashqi, ekstralingvistik omillar ham sezilarli ta'sir ko'rsatgan. Jumladan, ijtimoiy-siyosiy tuzumlarning o'zgarishi, diniy-falsafiy g'oyalarning kirib kelishi, madaniy aloqalar, chet el fani va texnologiyalari bilan tanishish natijasida lug'at boyligi, ayniqsa, terminologik qatlam sezilarli darajada yangilanib, boyigan.

Bu holat shuni ko'rsatadiki, til faqat ichki tizimdan iborat emas, balki u tashqi muhit bilan uzviy bog'liq holda rivojlanadigan jonli organizm hisoblanadi. Aynan eski o'zbek adabiy tilidagi terminlarning takomillashuvida ekstralingvistik omillar ta'sirini e'tibordan chetda qoldirmaslik muhim, chunki ular tilning tarixiy o'zgarishlarini to'g'ri tushunishga yordam beradi.

Terminga xos belgilardan biri uning izohi va ta'rifiga oydinlik kiritish, terminning ma'noviy qurshovida mavjud qo'shimcha semalarni yuzaga chiqarish ilm-fan tilining rivojlanishida, o'zga sohaga oid terminologik tizimlar tarkibida yaqqol seziladi.

O'zbek terminologiyasi tarixiy taraqqiyot jarayonida ichki leksik imkoniyatlar va boshqa tillardan o'zlashtirilgan so'zlar asosida boyib borgan. Terminlar yaratishda milliy leksikaga tayanish, chet tillaridan o'rinli foydalanish hamda morfologik, sintaktik va semantik vositalardan unumli foydalanish muhim ahamiyatga ega.

Zamonaviy ilm-fan, texnika va ishlab chiqarish sohalarining jadal sur'atlar bilan rivojlanishi, global integratsiya va madaniy aloqalarning kuchayishi natijasida tillar o'rtasida yaqin hamkorlik vujudga keldi. Bu esa turli tillarning lug'at boyligini o'zaro boyitib, yangi tushunchalarni ifodalash zaruratini keltirib chiqardi. O'zbek tili ham bu jarayondan chetda qolmay, yangi terminlarni o'zlashtirish

orqali o'z terminologik tizimini kengaytirib bormoqda. Bu holat o'zbek tilining zamon bilan hamnafas rivojlanayotganini, yangi ilmiy va texnikaviy tushunchalarni qamrab olishga intilayotganini ko'rsatadi. Shuningdek, bu jarayon tilning funksional imkoniyatlarini kengaytirsa-da, ayni paytda milliy tilning o'ziga xosligini saqlab qolish muhimligini ham eslatib turadi. Shunday qilib, o'zbek terminologiyasi o'zining ichki resurslari bilan birga, chet tillaridan kirib kelgan leksik birliklarni ham o'zlashtirgan holda, ilmiy va texnik tafakkur taraqqiyotini aks ettiruvchi boy tizim sifatida shakllanmoqda.

O'zbek terminologiyasi rivojlanishida tub va yasama so'zlar muhim ahamiyat kasb etadi. *Osmon, yer, oy, quyosh, havo, kun* kabi tub terminlar barcha davrlarda qo'llanib kelingan bo'lib, ular deyarli barcha terminologik tizimlarda uchraydi.

Yasama terminlar o'zbek ekoterminologiyasining asosiy qismini tashkil etadi va ularning hosil bo'lishi tilning ichki imkoniyatlariga bog'liq. O'zbek tilida ekologik terminlar yasalishi asosan morfologik usullar orqali amalga oshiriladi. Abdurahmonov (2020) fikricha, so'z yasashning asosiy vositalari – affikslar, qo'shimchalar, so'z qo'shish va qisqartmalar hisoblanadi. Demak, affiksatsiya, ya'ni qo'shimchalar yordamida so'z yasash usuli terminologiyada eng sermahsul va samarali yo'ldir. Bu usul orqali nafaqat yangi tushunchalar ifodalanadi, balki mavjud so'zlarga ilmiy yoki texnik mazmun yuklab, ularni aniq bir sohaga oid termin sifatida ishlatish imkoni tug'iladi.

Termin yasashida morfologik, sintaktik va semantik usullar tilning ichki imkoniyatlaridan foydalanishda eng samarali va faol vositalar hisoblanadi. Aynan shu usullar orqali:

- Morfologik yo'l bilan (ya'ni qo'shimchalar yordamida) mavjud so'zlarga yangi ma'no yuklanadi: masalan, *bio-* old qo'shimchasi yoki *-logiya, -izm, -lik* kabi qo'shimchalardan foydalanish orqali

yangi ilmiy terminlar hosil qilinadi (*biologiya, ekologizm, atroflik*).

- Sintaktik yo'l bilan ikki yoki undan ortiq so'z birikmasidan yangi termin yaratiladi (*atrof-muhit, yer resurslari* kabi).
- Semantik yo'l bilan esa mavjud so'zga yangicha, ilmiy ma'no yuklanadi (*tarmoq* so'zi ekologik kontekstdagi yangi termin sifatida).

Ushbu yasash usullari vositasida o'zbek terminologik tizimi muntazam boyib bormoqda, yangi fan sohalari, texnologiyalar va ijtimoiy jarayonlarga mos yangi terminlar shakllanmoqda. Bu esa, o'z navbatida, o'zbek tilining ilmiy-texnik imkoniyatlarini kengaytirish va mustahkamlashda muhim rol o'ynaydi.

So'z turkumlari nuqtai nazaridan o'zbek tili terminologiyasi asosan ot, sifat, ravish va fe'l so'z turkumlariga xos so'zlardan iborat. O'zbek tilida yangi ekoterminlar ko'pincha sifatdosh yoki ot yasovchi qo'shimchalar orqali hosil qilinadi: biologik faol, qayta tiklanuvchi energiya, suv resurslari (Sharipova, 2023). Shak-shubhasiz, ot-terminlar o'zbek terminologiyasining poydevorini tashkil etadi. Ayni paytda, sifat turkumiga dahldor so'zlarning terminologik leksika tarkibi taraqqiyotidagi o'rni salmoqli ekanligini ham yoddan chiqarmaslik lozim. Fe'l-terminlar ham o'zbek terminologiyasining sezilarli ulushi sanaladi (Dadaboyev, 2019).

Affiksatsiya usuli bilan yasalgan ot turkumiga mansub terminlar (turdosh otlar).

Ot (sifat) turkumli so'zlardan yasalgan ot terminlar.

- *chi* affiksli so'z yasovchi model: *dengizchi, kemiruvchi, sutemizuvchi, baliqchi*;
- *lik* affiksli so'z yasovchi model: *qirlik, jarlik, qumlik, bo'shliq, tuzlik, tog'lik*;
- *siz + lik*: *vaznsizlik, suvsizlik* va h.k.;
- *dosh + lik*: *urug'doshlik* va h.k.;
- *mas+lik*: *chanqamaslik, suvo'tmaslik* va h.k.;
- *chan+lik*: *eruvchanlik, sezuvchanlik, cho'ziluvchanlik, o'zgaruvchanlik* va h.k.;
- *li+lik*: *chidamlilik, kalloriyalilik* va h.k.;

- *qoq+lik*: *botqoqlik, yopishqoqlik, qayishqoqlik* va h.k.;
- *(i)sh+lik*: *cheklanishlik, yemishlik, botishlik* va h.k.;
- *roq+lik*: *yaltiroqlik, chinqiroqlik, o'tloqlik*, va h.k.
- *lik/-liq* affiksi chet tillardan kirgan so'z yasovchi morfemalar yordamida yuzaga chiqqan yasama so'zlardan ot-terminlar hosil qiladi:
- *dor+lik*: *chorvadorlik, unumdorlik, hosildorlik*, va h.k.;
- *kash+lik*: *pillakashlik* va h.k.;
- *kor(-gor, -kar)+lik*: *sholikorlik, g'allakorlik* va h.k.;
- *parvar+lik*: *tabiatparvarlik, insonparvarlik* va h.k.;
- *chi+lik*: *paxtachilik, neokantchilik* va h.k.;
- *shunos+lik*: *o'lkashunoslik, tuproqshunoslik, metallshunoslik* va h.k.

Xulosa qilib aytganda, "ot (sifat) + -lik// -liq" modeli hozirgi o'zbek adabiy tilida ayniqsa termin yasash jarayonida eng sarmahsul va faol affiksial qoliplardan biri sifatida muhim o'rin egallaydi.

Murakkab tarkibga ega *-chilik (-chi+lik)* qo'shimchali termin yasash jarayonida nisbatan faol deyish mumkin. Ushbu usul orqali quyidagi terminlarni hosil qiladi: *uzumchilik, qorako'lchilik, dehqonchilik* va h.k.;

- *lash*: *kurtaklash, payvandlash, standartlash* va h.k.;
- *lashtirish*: *gazlashtirish, kodlashtirish, niqoblashtirish* va h.k.;
- *cha*: *havo yostiqchasi, tayoqcha, zarracha* va h.k.;
- Fe'l turkumli asoslardan yasalgan ot terminlar.
- *g'ich/gich// -qich*: *ag'darg'ich, bug'latgich, purkagich, sovutgich, to'sqich, kuchaytirgich* h.k.;
- *(i)sh*: *siljish, quturish, bijg'ish, so'rilish, yoyilish* h.k.;
- *ma*: *payvandlama, ko'chirma, aylanma* (suv o'rami) h.k.;
- *(u)v//-(o)v*: *yemiruv, kemiruv, to'qnashuv, o'lchov* va h.k.

- (i)m//-(a)m//-(u)m: *qatlam, yuqum, tizim* va h.k.;
- g'i/ - gi/ -g'u// -qi/- ki: *achitqi, yoqilg'i, yonilg'i, ko'chki* va h.k.;
- (a)q, -//-(i)q, - (i)k: *to'siq, yoriq, toshloq, tuzoq* va h.k.;
- qon// -gan/ -kan: *bosqon, o'pqqon* va h.k.;
- di: *yig'indi, qirindi, chirindi, chiqindi, cho'kindi, oqindi* va h.k.;
- qin / -kin: *otqin, toshqin, to'lqin* va h.k.

Shuningdek, CO₂, EKO, metan, ozon kabi qisqartmalar va internatsional terminlar xalqaro miqyosda yagona shaklda qo'llaniladi (Xudoyberdieva, 2019).

O'zbek tili terminologiyasi tizimida semantik yo'l bilan yasalgan terminlar ham ko'zga tashlanadi. Terminlar sistemasida metaforaning o'rni va rolini o'rganish XX asrning 60-yillaridan boshlangan edi. M. Pavlovaning ta'kidlashicha, termin-metaforaning yuzaga kelishi har doim aniq individning ijodiy akti bilan boshlanadi. Metaforik ijod aktida albatta ikkita shaxs, ya'ni metaforani yasovchi va ushbu metaforaning mazmun-ma'nosini idrok etuvchi qatnashishi shart. Aks holda obraz, o'xshatish, analogiya tom ma'nodagi metafora bo'lmaydi. Zotan, uning asosiy, ya'ni ma'lumot (informatsiya) uzatish va muloqot vositasi sifatida xizmat qilish vazifasi yo'qolishi mumkin (Pavlova, 1998). Demak, metaforalar murakkab g'oyalarni soddalashtirib, ularni tushunish osonroq yoki his-tuyg'ularga ta'sirchanroq qilishga yordam beradi.

Terminlarning meforalashishi turli yo'llar bilan, tashqi yoki shakliy o'xshashlik, vazifalarning o'xshashligi, harakat tarzi o'xshashligi, rang-tusdagi o'xshashlik yoki amaldagi terminni yangi tushunchani ifodalash maqsadida qo'llash asosida paydo bo'ladi. Masalan: *yashil iqtisodiyot – green economy, energiya vampiri – energy vampire, tarmoq choki – network wearing, kritik nuqta, tezkor xotira – main memory, burilish nuqtasi - tipping point* va h.k.

Umumiy tahlillardan kelib chiqib aytish mumkinki, hozirgi o'zbek tilida ekologik

terminlarni hosil qilishda morfologik usul yetakchi o'rinni egallaydi. Xususan, turli affiks va affiksoidlar yordamida yangi leksemalarning shakllanishi ekologik leksikani boyitishning muhim manbai bo'lib xizmat qilmoqda. Bu holat ekologiya sohasida yuzaga kelayotgan yangi tushunchalarni ifodalash zarurati bilan chambarchas bog'liq bo'lib, tilning ichki taraqqiyot qonunlariga asoslangan holda rivojlanmoqda.

Hozirgi zamon o'zbek tilidagi ekologik terminlarning shakllanish jarayoni tahlil qilinganda, eng faol va yetakchi usullardan biri sifatida *morfologik vositalar orqali so'z yasash* alohida o'rin egallaganini ko'rish mumkin. Bu, avvalo, ekologik leksikani yangilash va boyitish zarurati bilan bog'liq bo'lib, ekologiya sohasida doimiy ravishda paydo bo'layotgan yangi tushuncha va hodisalarni aniq va lo'nda ifodalash ehtiyoji tilshunoslikda yangi terminlarning yuzaga kelishiga sabab bo'lmoqda. Xususan, turli affiks va affiksoidlar yordamida hosil qilinayotgan yangi leksemalar zamonaviy ekologik nutq va matnlar uchun zarur bo'lgan ilmiy uslubiy birliklarni ta'minlab bermoqda.

Morfologik yasaliş jarayonida ikki asosiy yo'nalish kuzatiladi. Birinchisi, *tub (oddiy), yasama va qo'shma leksemalar* asosida yangi terminlar yaratishdir. Bunda mavjud so'z negizlariga grammatik affikslar qo'shilib, yangi ma'no yukiga ega bo'lgan so'z birliklari hosil qilinadi. Ikkinchisi esa *murakkab tushunchalarni* ifodalash uchun ma'noli so'zlar orasida *grammatik bog'lanish* hosil qilish orqali yangi termin birikmalarini shakllantirish hisoblanadi. Bu yondashuv murakkab, ko'p qirrali ekologik hodisalarni aniqlik bilan ifodalashga xizmat qiladi.

Ekoterminologiyaning shakllanishi faqat morfologik yasaliş bilangina cheklanib qolmay, balki qo'shma (kompozit) so'zlar, analitik birliklar, metaforaga asoslangan iboralar, qisqartmalar va boshqa semantik vositalar yordamida ham ro'y beradi. Bu holat ekologik terminlar tizimining murakkablik darajasi tobora ortib borayotganini hamda

ularning barqaror va mukammal terminologik tizim sifatida shakllanishga intilayotganini ko'rsatmoqda.

Ingliz va o'zbek tillarida ekoterminlar yasashida ba'zi umumiyliklar mavjud: har ikki tilda kompozitsiya, affiksatsiya va qisqartmalar keng qo'llaniladi. Biroq, ingliz tilida affiks tizim ko'proq rivojlangan bo'lsa, o'zbek tilida esa postpozitsion qo'shimchalarning ahamiyati yuqori (Temur, 2017).

Shuningdek, ekologik muammolar va ularni hal etish strategiyalari tobora dolzarb ahamiyat kasb etayotgani bois, ularni til vositasida ifodalash zarurati ham kuchayib bormoqda. Til esa bu ehtiyojni qondirish uchun o'z ichki imkoniyatlaridan foydalanadi, xususan, yangi so'z yasash qoliplari, morfologik vositalar va semantik yondashuvlar orqali ekologik tushunchalarga lingvistik qobiq yaratadi. Shu boisdan ham ekologik terminlar tizimida murakkab, ko'p tarkibli va innovatsion shakllar keng qo'llanilmoqda.

Bundan tashqari, ingliz tilidagi terminlar ko'pincha xalqaro maydonda bir xil shaklda ishlatilganligi sababli o'zbek tiliga tarjima jarayonida muayyan muammolar yuzaga keladi (Alimova, 2022). Newmarkning fikricha bu jarayonda ekvivalentlik va ekvivalentlik darajasini to'g'ri aniqlash tarjimon uchun muhim vazifa deb hisoblaydi (Newmark, 1988).

Xulosa

Olib borilgan tahlillar natijasida ma'lum bo'lishicha, bugungi o'zbek tilida ekologik atamalarni shakllantirishda morfologik so'z yasash usuli yetakchi o'rin egallaydi. Xususan, affiks va affiksoidlar yordamida yangi

leksemalarning hosil qilinishi ekologik lug'atni boyitishning asosiy manbalaridan biri sifatida xizmat qilmoqda. Bu holat ekologiya sohasidagi yangi tushunchalarni ifodalash zarurati bilan bevosita bog'liq bo'lib, tilning ichki rivojlanish qonuniyatlari asosida yuzaga kelmoqda.

Shuningdek, terminologik tizimda tub, yasama va qo'shma so'zlar, metaforaga asoslangan birliklar, qisqartmalar hamda analitik tuzilmalarning faol qo'llanilishi ekologik atamalarning ma'noviy va tuzilish jihatidan xilma-xilligini namoyon etmoqda. Bunday murakkab va boy tarkibli tizim ekologik atamalarni aniq, ilmiy va umumqamrovli tarzda ifodalash imkoniyatini yaratadi. Tadqiqotlar shuni ko'rsatmoqdaki, ekologik atamalar tizimining rivojlanishi nafaqat tilshunoslik uchun, balki ekologik ta'lim, ilm-fan va amaliy faoliyat sohalarida ham muhim ahamiyat kasb etadi. O'zbek tilida ekologik terminlarni standartlashtirish va ilmiy muvofiqlikni ta'minlash bugungi kunda dolzarb masala bo'lib qolmoqda (Xudoyberdieva, 2019). Shu bois, o'zbek tilidagi ekologik atamalarni ilmiy asosda tizimlashtirish va ularning yasash xususiyatlarini chuqur o'rganish dolzarb masala bo'lib qolmoqda.

Ekoterminlarning yasash xususiyatlarini tahlil qilish shuni ko'rsatadiki, ingliz tilida bu jarayon ko'proq morfologik va internatsional omillarga tayansa, o'zbek tilida esa milliy tilning yasama imkoniyatlari va tarjima usullariga asoslanadi. Ekoterminlarni shakllantirishda izchillik, normativlik va tarjimaning to'g'riligini ta'minlash, fanlararo muvofiqlikni saqlab qolish muhim hisoblanadi.

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Tilshunoslikda frazeologik birliklarning tarixi va xususiyatlari

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- Annotatsiya** *Ushbu maqolada tilshunoslikning mustaqil sohalaridan bo'lgan Frazeologiya bo'limi haqida so'z yuritiladi. Unda frazeologiya bo'limining kelib chiqish tarixi, mustaqil soha sifatida shakllanishi va jahon hamda o'zbek tilshunosligida tadqiqot olib brogan olimlar haqida so'z yuritiladi. Xususan, ayrim manbalarda bu bo'limning kelib chiqishi rus tilshunosligida boshlangan deb qayd etilsa, ayrim qaydlarda esa Jeneva Grammatika maktabida shveysiyalik mashhur tilshunos Sharl Balli tononidan kiritilishi bilan boshlangan. O'zbek tilshunosligida esa Ya. Pinkhasov, M. Xusainov, I. Kuchkurtayev, Sh. Raxmatullayev, A. Mamatovlarning hissalarini e'tirof etish lozimdir. Shu bilan birga, olimlarning nazariyalariga binoan qanday guruhlariga tasniflanishi va misollar yordamida izohlanishini ko'rishimiz mumkin. O'zbek tili turk tillar oilasiga va ingliz tili roman tillar oilasiga tegishli ekanligini qayd etgan holda, frazeologik birliklarda o'z o'rnida o'xshash hamda farqli jihatlarni ko'rishimiz mumkin. Bunda uch turida ko'zga tushadigan xususiyatlari shunday: so'zning asl ma'nosi va frazeologik ma'nosida bog'liqlik to'liq sezilsa, yana birida qizman ko'zga tashlanadi. So'ngi turida esa so'z va frazeologik birliklar orasida bog'liqlik butkul yuqoladi.*
- Kalit so'zlar** *Idiomalar, frazeologik birikmalar, frazeologik qo'shilmalar, turg'un birikmalar, leksikografiya, frazeologik birliklarning turlari*

История и характеристика фразеологических единиц в лингвистике

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-
- Аннотация** *В данной статье рассматривается фразеология — раздел языкознания, который со временем сформировался как самостоятельная область научного исследования. В ней анализируются исторические истоки фразеологии, её становление как отдельной дисциплины, а также учёные, проводившие исследования в этой области как в мировом, так и в узбекском языкознании. Согласно ряду источников, происхождение фразеологии восходит к русскому языкознанию, тогда как другие авторы связывают её возникновение с Женевской школой грамматики, в частности, с именем известного швейцарского лингвиста Шарля Балли, которого считают основоположником данного направления. В узбекском языкознании особенно значимыми являются вклад таких учёных, как Я. Пинхасов, М. Хусаинов, И. Кучкуртаев, Ш. Рахматуллаев и А. Маматов. Согласно теориям, разработанным этими исследователями, фразеологические единицы можно классифицировать по различным признакам, что наглядно*

демонстрируется на примерах. Учитывая, что узбекский язык относится к тюркской языковой семье, а английский – к индоевропейской (а именно к германской) языковой семье, можно наблюдать как сходства, так и различия в их фразеологических единицах. В целом, такие единицы условно делятся на три типа: В первом типе наблюдается чёткая и прочная связь между буквальным значением слов и их фразеологическим (идиоматическим) значением; Во втором типе эта связь частично прослеживается; В третьем типе связь между лексическим значением слов и общим значением фразеологизма полностью утрачивается.

Ключевые слова Идиомы, фразеологические единицы, фразеологические сочетания, устойчивые выражения, лексикография, виды фразеологических единиц

History and characteristics of phraseological units in linguistics

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Annotation *This article discusses Phraseology, a branch of linguistics that has developed into an independent field of study. It examines the historical origins of phraseology, its establishment as a distinct discipline, and the scholars who have conducted research in this field both globally and within Uzbek linguistics. Some sources indicate that the roots of phraseology can be traced back to Russian linguistics, while others attribute its emergence to the Geneva School of Grammar, particularly to the renowned Swiss linguist Charles Bally, who is considered to have introduced the concept. In Uzbek linguistics, the contributions of scholars such as Ya. Pinkhasov, M. Khusainov, I. Kuchkurtayev, Sh. Rakhmatullayev, and A. Mamatov are especially noteworthy. According to the theories developed by these scholars, phraseological units can be classified into various groups, which can be illustrated and explained with the help of examples. Given that Uzbek belongs to the Turkic language family and English to the Indo-European (specifically Germanic) language family, we can observe both similarities and differences in their phraseological units. These can generally be categorized into three types: In the first type, there is a clear and strong connection between the literal meaning of the words and their phraseological (idiomatic) meaning; In the second type, this connection is only partially evident; In the third type, the connection between the literal meanings of the words and the overall phraseological meaning is completely lost.*

Keywords *Idiom, phraseological units, phraseological collocations, fixed expressions (or set phrases), lexicography, types of phraseological units.*

Kirish

Tilshunoslikning XX asrda shakllangan muhim ilmiy yo'nalishlaridan biri bu Frazeologiya hisoblanadi. Ushbu yondashuvning shakllanishi Jeneva maktabi vakillaridan biri bo'lgan shveysariyalik tilshunos Shark Ballining "locutions phraseologiques" (Frazeologik birikmalar) tushunchasi 1930-1940-yillarda rus leksikografiyasi va leksikologiyasiga kirib kelishi bilan boshlangan. Uning dastlabki ko'rinishi nafaqat asarlarda, balki o'quv adabiyotlarda ham o'z aksini topgan. Xususan, rus olimlari A. A. Potebnya, I. I. Sreznevskiy, A. A. Shaxmatov asarlarida ko'zga tashlansa, turg'un so'z birikmalarining alohida tilshunoslik bo'limi sifatida Ye. D. Polivanov, S. Abakumov, L. A. Bulaxovskiyning o'quv-metodik adabiyotlarida namoyon bo'lgan. 1960-yillarning oxiridan boshlab u (sharqiy) Germaniya tilshunosligida mustahkam o'rin egalladi, shu bilan birga, ingliz tilshunosligida ham ayrim hollarda tadqiq etildi. Ingliz tilida frazeologiyaga oid dastlabki yondashuvlar mashhur tilshunos Uriyel Vaynrix tomonidan Transformatsion grammatika asosida olib borilgan. (Vaynrix, Uriyel, 1969). Ingliz leksikologiyasiga umumiy nazar Leonhard Lipka asarlarida davom ettirildi. Buyuk Britaniya va boshqa G'arbiy Yevropa davlatlarida so'ngi yigirma yil ichida frazeologiya izchil tarzda rivojlandi. Yevropa Frazeologiya Jamiyati va Yevropa Leksikografiya Assotsiatsiyasi tomonidan muntazam o'tkazib kelinayotgan anjumanlar va nashrlar frazeologiyaga bo'lgan katta qiziqishni namoyon etadi. Yevropada frazeologik tadqiqotlar Shimoliy Amerikaga qaraganda ancha faol olib borilmoqda. Ingliz tili va umumiy frazeologiyaga oid so'ngi tadqiqotlarning bibliografiyasi V. Velt tomonidan taqdim etilgan bo'lib, eng to'liq to'plam A. P. Kouli va P. Xovartlar tomonidan "Frazeologiya Tanlangan bibliografiya" (Kouli, Xovart, 1996) Xalqaro Leksikografiya Jurnalini nomi ostida yig'ilgan.

Adabiyotlar tahlili

O'zbek tilshunosligida frazeologik birliklarni o'rganish 1950-yillarda boshlangan. Bu yo'nalishdagi mashhur olimlar Ya. Pinkhasov, M. Xusainov, I. Kuchkurtayev, Sh. Raxmatullayev, A. Mamatovlar tadqiqot olib borganlar. Frazeologiya sohasida Sh. Raxmatullayevning xizmati beqiyosdir. U o'zbek tilidagi idiomalarning grammatik xususiyatlarini keng miqyosda o'rganib, frazeologik birliklarni leksik birlik sifatida tahlil qilishga birinchi bo'lib asos solgan.

Frazeologiya (yunoncha phrasis – "ifoda" va -logia – "ta'limot") so'zlaridan kelib chiqqan bo'lib "ifodalar haqidagi fan" degan ma'noni bildiradi. Nazariy izohlanishiga keladigan bo'lsak, tilshunoslikda frazeologik birliklarni o'rganadigan bo'limdir. Frazeologik birliklar – bu leksik jihatdan butun bir birlik sifatida ishlatiladigan, ma'no va tuzilma jihatdan ajralmas bo'lgan so'z birikmalaridir. Ular o'ziga xos semantik ya'ni ma'noviy va stilistik xususiyatlarga ega. Agar leksikologiya tilning so'z boyligini o'rganadigan bo'lsa, frazeologiya frazeologik birliklar (ya'ni, idiomlar)ni o'rganadi. Demak, leksikologiya asosiy birliklari – so'zlar, frazeologiya esa – idiomalardir.

Har qanday tilning lug'at boyligi so'zlar va idiomalardan iborat. Frazeologiya xalqning qadimiy va betakror urf-odatlarini, tarixiy yodgorliklari, ertaklari hamda qo'shiqlari orqali aks etgan madaniy merosini o'zida mujassam etgan go'zal va rang-barang ifodalar galereyasiga o'xshaydi.

Inson ongida yuzaga keladigan o'z fikrini, taxmini va baholashlarini faqat alohida so'zlar emas, balki keng qo'llaniladigan kollokatsiyalar ya'ni odatda birga ishlatiladigan so'z birikmalari ham muhim ta'sir ko'rsatadi. Maykl Stabbs o'zining qimmatli "So'zlar va lboralar" nomli asarida shunday qayd etadi: "Tilni bilish – bu faqat alohida so'zlarni bilish emas, balki ularning kutilgan kombinatsiyalarini va ko'pincha bu birikmalar

o'z ichiga oladigan madaniy bilimlarni ham bilishdir."

Tilning lug'at boyligi faqat so'zlar bilan emas, balki frazeologik birikmalar bilan ham boyitiladi. Frazeologik birikmalar – bu nutq jarayonida o'ylab topilmaydigan, tilning o'zida tayyor holatda mavjud bo'lgan so'z birikmalaridir. Ular maxsus lug'atlarda jamlangan bo'ladi. So'zlar kabi, frazeologik birikmalar ham bitta tushunchani ifodalaydi va gapda bir butun birlik sifatida qo'llanadi. Ya'ni bunda siz frazeologik birliklarni o'z bilim va malakangizga tayanib so'zlardan yasamaysiz ular aslida tayyor bo'ladi va ularni nutqqa tayyor holatda olib kirasiz. Bunda frazeologik birliklar nechta so'zdan iborat bo'lishiga qaramasdan gapda bir xil gap bo'lagi vazifasini bajaradi.

Frazeologik birliklarning rus tili uchun birinchi tasnifi mashhur rus tilshunosi Vinogradov tomonidan ishlab chiqilgan. U idiomatiklik darajasiga ko'ra frazeologik birliklarni uchta katta guruhga bo'ladi:

- Phraseological collocations (сочетания)
- Phraseological unities (единства)
- Phraseological fusions (сращения)

Endi bu frazeologik birliklarning har bir guruhiga alohida izoh berib, misollar orqali ko'rib chiqadigan bo'lsak, quydagicha izohlar keltirilishi mumkin:

Phraseological Collocations: (Frazeologik qo'shilmalar) – bu birikmalar tarkibidagi so'zlar o'z lug'aviy ma'nosini saqlab qoladi, lekin ular an'anaviy tarzda birga ishlatiladi. Masalan, ingliz tilida "make a decision", o'zbekchada "qaror qabul qilmoq" – bu so'zlar har biri o'zining mustaqil ma'nosiga ega, lekin birgalikda ishlatilish an'anaviy hisoblanadi.

Frazeologik birliklar (birikmalar) – bular obrazli iboralar bo'lib, ularning umumiy ma'nosi ko'chma bo'ladi, lekin alohida so'zlarning asl ma'nosi bilan bog'liqligini sezish mumkin. Misol uchun: spill the beans – bu yerda "beans" (loviya) va "spill" (to'kmoq) degan so'zlar bor, lekin iboraning ma'nosi "yashirin gapni fosh qilish" "sirni aytib qo'ymoq" degani ma'noni anglatadi.

Frazeologik uyg'unlashuv (bir butunlashgan iboralar) – bu doimiy iboralar bo'lib, ularning ma'nosi tarkibidagi so'zlar ma'nosidan butunlay farqlanadi. Ya'ni, ifoda umumiy holda mutlaqo yangi ma'no beradi. Misol: kick the bucket – bu iborani alohida tarjima qilsak, "chelakni tepmoq" degan ma'noni anglatadi, lekin bu iboraning asl ma'nosi – "olamdan o'tmoq" yoki "vafot etmoq".

Professor A. I. Smirnitskiy frazeologik birliklarni so'z ekvivalentlari deb qaraydi va ularni ikki guruhga ajratadi:

Bir "cho'qqili" birliklar (one-summit units) – bunday iboralarda faqat bitta semantik jihatdan muhim komponent mavjud.

Misollar:

- to be tied (bog'langan holatda bo'lmoq),
- to make out (tushunmoq, ajratib olmoq).

Ko'p "cho'qqili" birliklar (multi-summit units) – bu iboralarda ikki yoki undan ortiq muhim semantik komponent mavjud.

Misollar:

- black art (sehr-jodu),
- to fish in troubled waters (noaniq, notinch vaziyatdan foyda izlamoq).

Smirnitskiy bu guruhlar ichida frazeologik birliklarni asosiy komponentning so'z turkumiga (part of speech) qarab ham tasniflaydi.

Shuningdek, u quyidagi ikki turdagi frazeologik birliklarni farqlaydi:

Haqiqiy frazeologik birliklar – ular ko'chma ma'noga ega bo'lmagan, lekin turg'un va barqaror ma'noga ega.

Masalan: to fall in love (sevib qolmoq).

Idioma – metaforaga asoslangan ko'chma ma'noga ega bo'lgan iboralar. Masalan: to wash one's dirty linen in public (shaxsiy muammolarni hammaga oshkor qilish).

Tilshunos A. V. Koonin frazeologik birliklarni ular qanday yo'l bilan hosil bo'lishiga qarab tasniflagan. U bu jarayonni asosiy (birlamchi) va ikkinchi darajali (ikkilamchi) usullarga ajratgan.

Asosiy (birlamchi) hosil bo'lish yo'llari: Bu usullar shunday holatlardirki, frazeologik birliklar erkin so'z birikmalari asosida hosil bo'ladi:

a) Terminologik so'z birikmalari ma'nosining ko'chirilishi orqali hosil bo'lishdir. Zamonaviy ingliz tilida bu eng samarali usul hisoblanadi. Masalan, kosmik texnika sohasidagi terminlar:

- launching pad – to'g'ridan-to'g'ri ma'nosi: "start maydonchasi", ko'chma ma'nosi: "boshlang'ich nuqta".
- to link up – texnik ma'nosi: "kosmik kemalarni tutashtirish", ko'chma ma'noda: "tanishish, aloqaga kirishish".

b) Ma'no o'zgarishi orqali hosil bo'lgan frazeologik birliklar. Erkin so'z birikmalari ma'nosi o'zgartirilgan:

- granny farm – "qarilar uyi, pensionat",
- Trojan horse – dastlab tarixiy tushuncha, keyinchalik: "kompyuterni zararli ravishda ishdan chiqaruvchi dastur".

c) Alliteratsiya orqali hosil bo'lish: So'zlardagi bosh tovushlarning takrorlanishi orqali yaratiladi:

- a sad sack – "bechora, omadsiz odam",
- culture vulture – "san'atga haddan tashqari qiziqadigan odam",
- fudge and nudge – "noaniqlik, chalg'itish".

d) Ifodaviylik (ekspressivlik) orqali, ayniqsa undovlar orqali.

Masalan:

- My aunt! – hayrat ifodasi,
- Hear, hear! – ma'qullash bildiruvchi undov.

e) So'z birikmasining buzilgan (o'zgartirilgan) shakllari orqali

Masalan:

- odds and ends – "mayda-chuyda narsalar", bu odd ends ("g'alati uchlar") dan o'zgargan shakldir.

f) Arxaizmlardan foydalanish orqali

Masalan:

- in brown study – "chuqur o'yga botgan holda", bu yerda ikkala so'z ham eski ma'nolarni saqlab qolgan.

g) Bir soha atamasining boshqa kontekstda ishlatilishi

Masalan:

- that cock won't fight – janggohda ishlatilganda erkin birikma, kundalik hayotda ishlatilganda metaforik, ya'ni "bu ish yurishmaydi" ma'nosidagi frazeologik birlik.

h) Tasavvurga asoslangan (haqiqatda mavjud bo'lmagan) obrazlar orqali.

Masalan:

- to have butterflies in the stomach – "hayajonlanmoq",
- to have green fingers – "bog'dorchilikda qobiliyatli bo'lish".

i) Yozuvchilar yoki siyosatchilar nutqlaridan olingan iboralar orqali. Bunday iboralar kundalik tilga o'tib, frazeologik birlikka aylanadi:

- Top brass – "yuqori lavozimli amaldorlar",
- The power behind the throne – "asl hokimiyat egasi",
- locust years (Churchill) – "yo'qchilik yillari",
- the winds of change (Macmillan) – "o'zgarishlar davri / shabadasi".

Xulosa

Demak, xulosa o'rnida shuni aytish mumkinki, frazeologik birliklar nafaqal leksik, grammatik va semantic jihatdan tahlilga tortiladi, balki shu bilan birga so'zlarning ibora sifatida qo'llanilishida qay darajada ma'noni to'liq, qisman saqlagani yoki ma'nosidan butkil uzoqlashib birgalikda yangi ma'noni ifodalishini qayd etish lozim.

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Ingliz va o'zbek tillarida shaxs otlarining tarixiy rivoji (qiyosiy tahlil)

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Annotatsiya *So'nggi yillarda mamlakatimizda chet tillarini o'qitish tizimiga juda katta e'tibor qaratilmoqda. Shu nuqti nazardan kelib chiqib chet tili ayniqsa, ingliz tilini o'qitish yangi bosqichga ko'tarilmoqda. Bu esa bugungi kunda qiyosiy chog'ishtirma tadqiqotlarni talab etmoqda. Shundan kelib chiqib ushbu maqolada ingliz va o'zbek tillarida shaxs otlarining tarixiy rivoji borasida qiyosiy yondashuv asosida tahlillar berilgan. Shaxs otlarining ingliz tilshunosligi va hozirgi o'zbek adabiy tilidagi ahamiyati va uning rivoji borasida baxsli, munozarali ma'lumotlar ilmiy-nazariy jihatdan tahlil etilgan.*

Kalit so'zlar *Til, tilshunoslik, inson, ot, so'z, muloqot, vosita, lingvistik, morfema, fonetik*

Историческое развитие личных существительных в английском и узбекском языках (сравнительный анализ)

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Аннотация *В последние годы большое внимание уделяется системе обучения иностранным языкам в нашей стране. С этой точки зрения иностранный язык, в частности, обучение английскому языку выходит на новый уровень. Сегодня это требует сравнительных исследований. Исходя из этого, в данной статье дан анализ исторического развития личных существительных в английском и узбекском языках на основе сравнительного подхода. Научно-теоретически проанализированы содержательные, спорные данные о значении и развитии личных существительных в английском языкознании и современном узбекском литературном языке.*

Ключевые слова *Язык, лингвистика, человек, существительное, слово, общение, среда, Лингвистика, морфема, фонетика*

Historical development of individual nouns in English and Uzbek (comparative analysis)

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Annotation *In recent years, a lot of attention has been paid to the system of teaching foreign languages in our country. From this point of view, the teaching of a foreign language, especially English, is taking a new level. This requires comparative studies today. It follows that this article provides analyzes based on a comparative approach to the*

historical development of individual horses in English and Uzbek. Special, controversial information about the importance of individual horses in English linguistics and the current Uzbek literary language and its development has been scientifically-theoretically analyzed.

Keywords *Language, linguistics, human, horse, word, communication, medium, linguistic, morpheme, phonetic*

Kirish

O'zbek tilshunoslik tarixiga nazar tashlasak shaxs otlarining kelib chiqishi ancha uzoq davrlarga borib taqaladi. Shaxs otlari – bu til birliklari bo'lib, ular muayyan yoki umumiy shaxsni, ya'ni insonni bildiradi. Ular otlar turkumiga kiradi va ko'pincha ism, familiya, lavozim, ijtimoiy mavqe, jins kabi semantik maydonlarda namoyon bo'ladi. Shaxs otlarining shakllanishi va rivojlanishida antroponimik tadqiqotlar olib borgran E.Begmatovning roli va ahamiyati kattadir. Antroponimika yunoncha anthropos-inson va onomo ism so'zlaridan olingan bo'lib, har bir shaxsning o'ziga xos ismlari, shaxsiy nomlarini o'rganadi. O'zining antroponimik tadqiqotlarida kishi ismlari, laqab va taxalluslari, ota-onasining nomlari olimlarning tadqiqotlari va fikrlariga ko'ra Islom dini odatlariga asosan joy nomlari sifatida belgilanmay kelingan va Sharq olim va ulamlarning nomlarini dunyo xaritasida berilmasligi ham buning yorqin dalili bo'la oladi. Keyinchalik so'lim go'shaga aylantirilgan maskanlarni aziz kishilarning nomlari bilan atalishi, ziyoratchilar oqimini ko'paytirish va iqtisodiy jihatdan naf ko'rilishini nazarda tutish oqibatida hamda diniy-huquqiy himoya vositasi bo'lishi uchun kishi nomlari qo'yilishiga asos bo'lgan (Begmatov, 1965).

Adabiyotlar tahlili

E. Begmatov o'zining tadqiqotlarida laqablarni ham atoqli ot deb aytadi. A. Madvaliyev antroponimlar kishi nomlari sifatida barcha hududlarda uchraydi. Ismlar-bu odamga yoshlik davrida beriluvchi atoqli ot deb

hisoblaydi (Madvaliyev, 2018). Rossiyalik tadqiqotchi V. N. Podolskaya antroponim termini haqidas shunday so'z yuritadi. Uning tarkibi, ism, otasining ismi, laqab, taxallus, familiyakirishini ta'kidlaydilar (Podolskaya, 1988).

Tilshunoslikda shaxs otlari (propriativ birliklar) maxsus nomlash funksiyasiga ega bo'lgan leksik birliklar sifatida qaraladi. Ular aniq bir individ yoki obyektga ishora qiladi va boshqa birliklar bilan almashtirib bo'lmaydi. Bu esa ularni umumiy otlardan farqlovchi asosiy belgilardan biridir. O'zbek tilida shaxs otlari orqali shaxsning ijtimoiy maqomi, milliy mansubligi, madaniy kelib chiqishi va tarixiy xotirasi ifodalanadi. Shu bois, ular leksik-semantik jihatdan tildagi eng qadimiy va izchil rivojlangan qatlamlardan biri hisoblanadi.

Tilshunoslik tarixida shaxs otlari masalasi antik davrlardan beri muhokama qilinib kelinmoqda. Masalan, Platonning "Kratil" dialogida nomlarning mohiyati, ularning tabiati va ijtimoiy funksiyasi muhokama qilingan. Yangi davr tilshunosligida esa onomastika mustaqil fan sifatida shakllanib, shaxs otlarini tizimli o'rganish imkonini berdi.

Muxokama va natija

Shaxs otlari morfologik jihatdan otlar toifasiga mansub bo'lsa-da, ular grammatik jihatdan ba'zi o'ziga xos xususiyatlarga ega:

Aniqlik: shaxs otlari aniq bir narsa yoki shaxsni bildiradi (masalan: Alisher Navoiy, Samarqand).

Tushunchaviy nomlanish emas: umumiy otlar tushunchalarni bildirsa, shaxs otlari aniq mavjudot yoki joyni anglatadi.

Bosh harf bilan yoziladi: imloviy jihatdan ajralib turadi.

O'zlashtirish: boshqa tillardan o'zlashtirilgan shaxs otlari (masalan: Aleksandr, Parij) o'zbek tiliga moslashgan holda talaffuz va yozuv jihatidan o'zgaradi.

Ko'plik shaklining cheklanganligi: ko'plab shaxs otlar ko'plikda ishlatilmaydi, agar ishlatilsa, bu umumlashtirish yoki ironiya maqsadida bo'ladi (Navoiylar, Boburlar).

Onomastika – bu tilshunoslikning maxsus yo'nalishi bo'lib, unda insonlar, joylar, muassasalar, tarixiy voqealar, yodgorliklar va boshqa obyektlarga berilgan nomlar o'rganiladi. Onomastika ikki asosiy yo'nalishga bo'linadi:

Antroponimika – insonlarga tegishli otlarni (ism, familiya, taxallus) o'rganadi.

Toponimika – geografik obyektlar nomlarini o'rganadi.

Shaxs otlari onomastik tadqiqotlarning markazida turadi, chunki ular jamiyat tarixiy xotirasi, madaniy qadriyatlari va mintaqaviy identifikatsiyasi bilan bevosita bog'liqdir. Masalan, Buxoro, Toshkent kabi shahar nomlari o'zida ming yillik tarixni aks ettiradi. O'zbek tilshunosligida toponimika bo'yicha tadqiqot olib borgan Z. Do'simov toponomik indikatorlar haqida ilk bor maqola e'lon qildirlar. Ammo antroponim indikatorlari bo'yicha tadqiqotga duch kelganimiz yo'q. antroponimlar qo'shilish xususiyatiga ko'ra indikatorlari quyidagilar:

1. Erkaklar ismiga xos: jon, bek, sher, arslon.
2. Ayollar ismiga xos: oy, oyim, beka, gul, pari va boshqalar.

Shaxs otlari oddiy otlardan nafaqat referensial funksiyasi bilan, balki semantik va morfologik xususiyatlari bilan ham ajralib turadi. Shaxs otlari o'zbek tili leksik tizimining qadimiy va barqaror qatlamlaridan biri bo'lib, ular jamiyat tarixiy xotirasi, milliy-madaniy qadriyatlari, ijtimoiy tuzilmasi bilan uzviy bog'liqdir. Ushbu bobda shaxs otlari quyidagi asosiy shakllarda tahlil qilinadi: antroponimlar, zooponimlar, toponimlar, ergonimlar, xrononimlar, fitonimlar va faunonimlar.

Antroponimlar (inson ismlari). Antroponimlar insonlarga berilgan nomlarni o'z ichiga oladi: ismlar, familiyalar, laqablar, taxalluslar. Ularning shakllanishida quyidagi manbalar asosiy rol o'ynaydi:

Leksik manbalar: sifat, ot, fe'l, son va olmoshlardan (masalan: To'xtasin, Gulbahor, Yettiboy, Kimsan, Sotiboldi).

Diniy manbalar: Islomiy (arabcha, forsha) kelib chiqishdagi ismlar: Abdulloh, Zaynab, Fayzulloh, Muhammadali.

Tarixiy-madaniy manbalar: buyuk shaxslar sharafiga qo'yilgan ismlar: Temurbek, Navro'z, Bobur.

O'xshatish va metaforik asos: Qaldirg'och, Sherzod, Yulduz, Xosiyat

Antroponimlar o'zbek madaniyati, oilaviy an'ana va e'tiqodlarining aksidir. Ularning lingvistik tahlili nafaqat semantik jihatdan, balki fonetik va stilistik jihatdan ham muhim ahamiyatga ega.

Zooponimlar – bu odamlar tomonidan hayvonlarga berilgan nomlar bo'lib, ular ko'pincha antropomorfik (inson sifatleri bilan) yondashuv asosida shakllanadi.

- Misollar: Olapar, Boychibor, Topiboy, Bo'ribek.
- Maqsad: hayvonga individual xususiyatlar, kuch, sadoqat, go'zallik yoki o'ynoqilik kabi belgilar berish.
- Ko'pincha xalq og'zaki ijodida ishlatiladi: ertaklar, maqollar (Olapar uydin chiqmas ekan, bo'ri tinmas ekan).

Toponimlar – bu shahar, qishloq, ko'cha, daryo, tog', mintaqa kabi geografik obyektlarning nomlaridir. Ular xalq tarixiy xotirasi va joyga bo'lgan munosabatini aks ettiradi.

Toponimlar ko'pincha birikmali shaklda bo'ladi: Qo'shtepa tumani, Guliston shahridagi Alpomish ko'chasi.

Ergonimlar zamonaviy til tizimida juda muhim o'rin tutadi. Ular davlat idoralari, ta'lim muassasalari, kutubxonalar, korxonalar, kasb-hunar markazlari nomlarini bildiradi:

Misollar: O'zbekiston Milliy universiteti, Markaziy bank, Toshkent irrigatsiya instituti, Alisher Navoiy nomidagi kutubxona.

Ergonimlarning semantikasi ko'pincha joylashgan hudud, faoliyat turi va homiy shaxs nomiga bog'liq bo'ladi. Stilistik jihatdan esa ular rasmiy nutq uslubiga mansub.

Xrononimlar – bu muayyan vaqt oralig'i yoki tarixiy-huquqiy voqeani bildiruvchi shaxs otlaridir. Misollar: Mustaqillik kuni, Navro'z bayrami, Temuriylar davri, Oltin davr. Ko'p hollarda ularda katta semantik yuk bor: madaniy, diniy, siyosiy ahamiyatga ega. Ular til orqali tarixiy tafakkurni uzluksiz tarzda avlodlar orasida yetkazishda muhim vosita hisoblanadi. O'zbek tilida shaxs otlarining mana shunday turlari mavjuddir.

Shaxs otlarining o'rganilishi onomastika fanining markaziy yo'nalishlaridan biri hisoblanadi. Onomastika – bu ismlar haqidagi fan. A.V. Superanskaya fikricha, onomastik birliklar orqali xalqning tarixiy tafakkur darajasi, ijtimoiy iyerarxiyasi va madaniy qadriyatlari ifodalanadi. (Superanskaya, 1973).

Tilshunoslikdagi klassik yondashuvlarga ko'ra, shaxs otlari referensial birliklar sifatida aniq obyektga ishora qiladi, leksik ma'noga emas, balki mavjudlikka tayanadi. John Stuart Mill shaxs otlarini "nomsiz ta'rif" deb atagan bo'lsa (Mill, 1843), Kripke esa ularning rigid designator (barqaror ko'rsatkich) sifatidagi rolini asoslab bergan (Kripke, 1980).

Shaxs otlari tahlilini ikki til – ingliz va o'zbek tilida solishtirish orqali ularning qiyosiy semantikasi, fonetik moslashuvi, madaniy tafovutlari va tarixiy shakllanish jarayoni aniqlanadi. Bu tahlil orqali turli ijtimoiy-tarixiy tizimlar tilga qanday ta'sir qilgani, qanday nomlash tendensiyalari ustun bo'lganligi, va bu tendensiyalar zamonaviy global til muhitida qanday saqlanayotganini ko'rish mumkin.

Shaxs otlari tilshunoslikda o'ziga xos mavqeeга ega bo'lib, ularni izohlash va tushuntirish borasida ko'plab nazariy qarashlar mavjud. Garchi ko'plab faylasuflar va tilshunolar bu masalaga turlicha yondashgan

bo'lsalar-da, ularning barchasi shaxs otlarining tildagi alohida vazifasini e'tirof etadi.

Angliyalik faylasuf Jon Styuart Mill (1843) o'zining "A System of Logic" asarida shaxs otlarini "no-konnotativ atamalar", ya'ni ular ma'noni emas, balki mavjudlikni bildiruvchi birliklar sifatida tavsiflagan. Millga ko'ra, "London" yoki "Temur" kabi shaxs otlari bu nom ortidagi shaxs yoki joyga ishora qiladi, ammo bu nomlar o'zida tavsifiy ma'no tashimaydi.

XX-asr tilshunosligining yirik vakili Gottlob Frege esa shaxs otlarini sense (ma'no) va reference (ishora) farqi orqali tushuntirdi. Unga ko'ra, shaxs otlari ishora (ya'ni kim yoki nima ekanini) bildirsa-da, ularning mazmuni (sense) ham mavjud bo'lishi mumkin. Bu yondashuv semantik tahlil uchun muhim asos bo'lib xizmat qiladi.

Frege qarashlarini yanada rivojlantirgan amerikalik faylasuf S. Kripke (1980) shaxs otlarini "rigid designator" – ya'ni har qanday kontekstda o'z referentiga sodiq qoluvchi birliklar sifatida izohlagan. U nomning vaqt va makonga bog'liq bo'lmasdan, aynan bir shaxs yoki obyektga doimiy ravishda bog'langanligini ta'kidlagan.

Tilshunos olim Van Langendonck esa shaxs otlarini referensial birliklar sifatida nazariy tasniflab, ularni *individual*, *universal*, va *qisqargan semantik birliklar* nuqtai nazaridan o'rganishni taklif qiladi. U, shuningdek, shaxs otlarining grammatika bilan o'zaro munosabatini tahlil qilib, ularni leksik tizimdagi maxsus birlik deb hisoblaydi (Van Langendonck, 2007).

O'zbek tilshunosligida shaxs otlari asosan onomastika fanining doirasida o'rganiladi. Bu sohada A. Mamatov, A. Sharipov, T. Shukurov kabi olimlar o'zlarining tadqiqotlari bilan tanilgan.

A. Mamatov (1998) shaxs otlarini semantik-funksional jihatdan o'rganib, ularning leksik turlari, strukturalari, semantik xususiyatlarini tizimlashtirgan. U shaxs otlarini o'zbek tilining asosiy qatlamlaridan biri sifatida e'tirof etgan. Uning fikricha, shaxs otlari tilning eng qadimiy va barqaror leksik qatlamlaridan

biri bo'lib, ularning semantikasi va funksional faoliyati xalq mentaliteti, ijtimoiy hayot, madaniyat va tarix bilan chambarchas bog'liq. A.Mamatov shaxs otlari faqatgina nomlash vositasi emas, balki ijtimoiy qadriyatlar, milliy ong va madaniyatni aks ettiruvchi kognitiv birlik ekanini isbotlaydi. A. Mamatov o'zbek onomastikasi terminologiyasiga aniqlik va ilmiy asos kiritishga harakat qilgan: *antroponim, toponim, zoonim, ergonim, xrononim* kabi atamalar birinchi bor o'zbek tilida tizimli qo'llanadi.

Shaxs otlari semantik turlarga ajratilgan: diniy ismlar, tarixiy ismlar, tabiat hodisalari bilan bog'liq ismlar, ijtimoiy-maqom belgili ismlar. Ismlarning semantik maydoni ularning etimologiyasi, qo'llanish doirasi va zamonaviy konnotatsiyasi asosida ochib berilgan.

A. Mamatov (1988) shaxs otlarining nutqdagi vazifalarini o'rganadi: ular ega, aniqllovchi, to'ldiruvchi kabi sintaktik rollarda qatnashadi. Shaxs otlarining stilistik qiymati ham yoritilgan. Masalan: Zulfiyaxon, Temurbek kabi ismlar adabiy nutqda ijtimoiy maqom va madaniy motivatsiyaga ega. Murojaat, kinoya, iroda, baholash vositasi sifatida ishlatilish ko'rsatilgan.

Morfologik struktura: Shaxs otlarining morfologik shakllanishi, sufikslar vositasida hosil bo'lishi (*-bek, -xon, -oy, -gul*) tahlil qilingan. Kompozit ismlar (birikma ismlar)ning strukturalari misollar bilan ko'rsatilgan: To'liqinbek, Gulbahor, Diyora.

Madaniy-kommunikativ ahamiyat: A. Mamatov ismlarning madaniy belgilarini tadqiq qiladi: ular orqali jamiyatning tarixiy bosqichlari, mafkurasi, qadriyatlari ifodalangan. Shaxs otlari xalq og'zaki ijodi, rivoyatlar, tarixiy shaxslar bilan bog'lanib ketgani izohlanadi. A.Mamatovning ilmiy tadqiqotlari onomastikasining rivojlanishida muhim qadam bo'ldi. Tilshunoslikda shaxs otlarini faqat formal birlik sifatida emas, balki semantik va madaniy-tarixiy kategoriya sifatida o'rganishga zamin yaratdi. Mazkur tadqiqot o'zbek tilining madaniy semantikasi, mentalitet tafakkuri, va xalq ongi tarixiy

qatlamlarini ochib berishda ilmiy asos bo'lib xizmat qiladi.

A. Sharipov esa o'zining "Onomastika va madaniyat" nomli asarida shaxs otlari orqali milliy mentalitet, tarixiy tafakkur va madaniy xotirani ifodalash yo'llarini izohlagan. Uning fikricha, har bir ism tarixiy-madaniy kontekstda shakllanadi va u orqali xalqning o'z-o'zini anglash darajasi ifodalanadi.

T. Shukurov esa shaxs otlarini fonetik, morfologik va semantik jihatdan tahlil qilib, ularni to'g'ri yozish, talaffuz qilish va qabul qilishdagi me'yorlarni ishlab chiqqan. Bu tadqiqotlar o'zbek tilida shaxs otlarini faqat leksik birlik sifatida emas, balki kognitiv, madaniy va tarixiy birlik sifatida ham o'rganish zarurligini ko'rsatmoqda.

Xulosa

Ingliz va o'zbek tillarida shaxs otlarining tarixiy rivojini o'rganish natijalari shuni ko'rsatadiki, har ikki tilda shaxs otlari tilning ijtimoiy, madaniy va tarixiy taraqqiyoti bilan chambarchas bog'liq holda shakllangan va rivojlangan. Ingliz tilidagi shaxs otlari, ayniqsa, qadimgi ingliz tili davridan boshlab germanik ildizlarga tayanib, keyinchalik lotin, fransuz va boshqa tillar ta'sirida boyib borgan. O'zbek tilidagi shaxs otlari esa turkiy ildizlarga ega bo'lib, islom sivilizatsiyasi, arab va fors tillarining ta'siri natijasida semantik va morfologik jihatdan kengaygan.

Qiyosiy tahlil shuni ko'rsatadiki, har ikki tilda shaxs otlarining shakllanishida madaniyat, din, urf-odatlar va jamiyatning ijtimoiy tuzilmasi muhim rol o'ynagan. Ingliz tilida familiya tizimi 12–13-asrlarda barqarorlashgan bo'lsa, o'zbek tilida familiya tizimi sovet davrida umumlashgan. Ingliz tilida shaxs otlari ko'pincha kasb-hunar, yashash joyi yoki otaning ismidan kelib chiqqan bo'lsa, o'zbek tilida ham bunday hodisalarga duch kelish mumkin, ammo ular milliy qadriyatlar va an'anaviy tuzum doirasida shakllangan.

Shuningdek, morfologik va semantik rivojlanish jihatidan ingliz tilida shaxs otlarining grammatik moslashuvi kamroq ko'zga tashlansa-da, o'zbek tilida ular ko'plik,

egallik, kelishik qo'shimchalari orqali faol tarzda o'zgaradi. Bu holat o'zbek tilining agglutinativ tuzilmasi bilan izohlanadi. Shaxs otlari har ikki tilda nafaqat lingvistik birlik sifatida, balki tarixiy-madaniy merosning

ajralmas qismi sifatida ham o'rganilishi lozim. Ularning tahlili tilshunoslik, madaniyatshunoslik, tarix va antropologiya kabi fanlar kesishmasida muhim ilmiy manba bo'lib xizmat qiladi.

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Gektor Malo ijodining adabiy-tarixiy konteksti

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Annotatsiya

Ushbu tadqiqot Gektor Maloning muhim adabiy asarlaridan tanlab olingan namunalarni kontekstual talqini orqali tahlil qiladi, xususan uning Sans famille (Oilalarsiz) romani ustida alohida to'xtaladi. Maloning mavzulari, hikoya tuzilmasi va uslubiy vositalarini chuqur o'rganishga imkon beradi. Sans famille (Oilasiz) romanidan parchalarni diqqat bilan tahlil qilish orqali Maloning qahramonlari va muhitlarini qanday yaratishi, ularning o'z davrining kengroq ijtimoiy-siyosiy va madaniy muammolarini aks ettirishini aniqlaydi. Bu maqolada Sans famille (Oilasiz) asarining nashr etilgan davri ijtimoiy va madaniy sharoitlar nuqtai nazaridan o'rganiladi. Ushbu davrda yuzaga kelgan hayotiy sinovlar va o'zgarishlar, shuningdek, odamlarning kundalik hayotidagi haqiqatlarni tasvirlash Maloning ijodida muhim o'rin tutadi. Uning asarlari realizmga asoslanib, inson hayotidagi qiyinchiliklarni samimiy va aniq yoritadi, ammo shu bilan birga umid va yaxshilikka ishonchni yo'qotmaydi ya'ni asarda ham realizm shu bilan birga optimizm elementlarini ko'ramiz. Tarixiy manbalar va adabiy tanqidlar orqali Maloning ijodi keng madaniy jarayonlar bilan bog'lanib, inson qalbidagi kuchli ruhiy bardoshlik, o'zgarish va yaxshilikka intilish mavzularini ko'taradi.

Kalit so'zlar

Oilasiz, adabiy kontekst, tarixiy kontekst, fransuz adabiyoti, realizm, adabiyotda optimizm, badiiy asarlardagi ijtimoiy muammolar

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Аннотация

Данное исследование посвящено контекстуальному анализу избранных фрагментов значимых литературных произведений Гектора Мало, в особенности его романа Sans famille (Без семьи). Работа дает возможность глубоко изучить темы, структуру повествования и художественные приемы писателя. Посредством тщательного анализа отрывков из романа Без семьи исследуется, как Мало создает своих персонажей и окружающий их

мир, а также каким образом они отражают более широкие социально-политические и культурные проблемы своей эпохи. В статье рассматриваются социальные и культурные условия времени, в которое был опубликован роман. Жизненные испытания и перемены той эпохи, а также стремление передать реалии повседневной жизни занимают важное место в творчестве Мало. Его произведения основаны на реализме – он искренне и точно показывает трудности человеческой жизни, однако при этом сохраняет веру в добро и надежду. Таким образом, в романе сочетаются элементы реализма и оптимизма. На основе исторических источников и литературной критики творчество Мало связывается с широкими культурными процессами, подчеркиваются такие темы, как внутренняя стойкость человека, стремление к изменениям и к добру.

Ключевые слова

Без семьи, литературный контекст, исторический контекст, французская литература, реализм, оптимизм в литературе, социальные проблемы в художественной литературе

The literary-historical context of Hector Malo's work

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Annotation

This study analyzes selected excerpts from Hector Malot's significant literary works through a contextual interpretation, with particular focus on his novel Sans famille (Nobody's Boy). It provides a deep examination of Malot's themes, narrative structure, and stylistic devices. By closely analyzing passages from Sans famille, the research explores how Malot constructs his characters and settings, and how these reflect the broader socio-political and cultural issues of his time. The article investigates the period in which Sans famille was published, considering its social and cultural background. The hardships and changes that emerged during that era, along with depictions of everyday life, hold an important place in Malot's work. His writings are grounded in realism, offering a sincere and precise portrayal of human struggles, while also maintaining a sense of hope and belief in goodness – thus combining elements of realism with optimism. Through historical sources and literary criticism, the article connects Malot's work to broader cultural processes, highlighting recurring themes such as the human spirit's resilience, transformation, and the pursuit of goodness.

Keywords

Nobody's Boy, literary context, historical context, French literature, realism, optimism in literature, social issues in fiction

Kirish

Gektor Malo – Fransuz adabiyotining mashhur namoyandasi bo'lib, uning ijodi XIX asr oxiri va XX asr boshidagi Fransiya madaniy va tarixiy o'zgarishlarning murakkabliklarini aks ettiradi. U tezkor ijtimoiy o'zgarishlar davrida dunyoga kelgan bo'lib, asarlari o'z davrining siyosat va falsafa sohalaridagi o'zgarishlarni qamrab oladi. XX asrning dastlabki o'n yilliklarida Fransiya chuqur ijtimoiy va madaniy o'zgarishlar yuz berdi, bu esa adabiyot va san'atga ham o'z ta'sirini ko'rsatdi. Hector Malotning ijodi aynan shu o'zgaruvchan muhitda shakllandi. U o'z asarlarida jamiyat chekkasida yashayotgan, jamiyat tomonidan e'tiborsiz qoldirilgan insonlarga e'tibor qaratdi. Maloning eng mashhur asari "Sans famille" ("Oilasiz") – bu nafaqat yetim bola sarguzashti, balki insoniy mehr, birdamlik va ma'naviy qadriyatlarni qiyinchiliklar fonida ochib beruvchi falsafiy asar hamdir. Malot o'z davrining murakkab ruhiy iqlimini juda nozik his etgan yozuvchi sifatida, ijtimoiy tengsizlik, yolg'izlik va insoniylikning yo'qolish xavfi kabi mavzularni chuqur yoritgan. U ilgari surgan obrazlar – ko'pincha jismonan yoki ijtimoiy jihatdan zaif bo'lgan, biroq ichki kuchga ega qahramonlar – insonning murakkab tabiatini ifodalaydi.

Adabiyot orqali Malo insoniyatga, ayniqsa yosh avlodga umid va sabr-toqat darsini berishga intilgan. U an'anaviy axloqiy qadriyatlarni shubha ostiga qo'ymasdan, balki ularni murakkab hayotiy sharoitlar bilan sinovdan o'tkazgan. Shu orqali u fransuz adabiyotida insonparvarlik va axloqiy mustahkamlik timsoliga aylangan. Shu bilan birga, uning asarlari inson psixologiyasining murakkabligi va axloqiy noaniqlikni o'rganishga chuqur bag'ishlangan. Tashqi ijtimoiy-siyosiy haqiqatlar bilan ichki ruhiy jarayonlarning uyg'unligi Malo ijodini boy va ko'p qirrali qiladi. Ammo Malot siyosatning asl mohiyatini isloh qilishda asar qahramonlari hayotidan epizodlar keltiradiki bu siyosat

tizimini qayta isloh qilishga undaydi (Pouliot, 2019). Uslubiy jihatdan Malo an'anaviy hikoya shakllarini eksperimental uslublar bilan uyg'unlashtirishi bilan tanilgan, bu esa uning zamondoshlari orasida keng tarqalgan adabiy yangiliklarga mos keladi. Uning asarlari haqiqat bilan xayol o'rtasidagi chegaralarni aralashtirishga tayyorlik bilan ajralib turadi. Shu bilan birga, Malo asarlari ko'pincha falsafiy savollarni o'z ichiga oladi, o'quvchilarni mavjudlik, erkinlik va axloq haqida chuqur mulohaza yuritishga taklif qiladi. Bunday aqliy yetuklik va tarixiy kontekstga nisbatan sezgirlik uni o'z davrining mahsuli va tanqidchisi sifatida ko'rsatadi. Asarda shunday deyiladi: *"Je n'appartiens à personne, personne ne m'attend – mais je dois continuer à marcher"* (Hector Malot, Sans famille; 1878). Bu jumla asarda bosh qahramon Remi tomonidan aytiladi va uning ichki holatini – yolg'izlik, erkinlik va harakat zaruriyati o'rtasidagi kurashni aks ettiradi. Jumla Maloning asosiy g'oyalaridan biri – inson mustaqilligi, ijtimoiy ajralish va ma'naviy kuch haqida chuqur falsafiy savollarni o'rta qo'yadi.

XIX asr Fransiyaning madaniy muhiti, uning jonli badiiy doiralari va siyosiy munozaralari Malo adabiy tajribasini rivojlantirish uchun qulay zamin yaratdi. U yozuvchi jamiyatdagi roli, san'atning mas'uliyati va shaxsiy ifoda bilan jamoaviy o'xshashlik o'rtasidagi taranglik haqida olib borilayotgan munozaralarga ta'sir ko'rsatdi va ularga javob berdi. Malo bu masalalarga yondoshuvi Fransuz adabiyotidagi kengroq tendentsiyalarni aks ettiradi, bu yerda ma'no va maqsad haqidagi savollar tez o'zgarayotgan tarixiy sharoitlarda doimiy ravishda qayta ko'rib chiqilardi. Uning ijodini ushbu boy madaniy va tarixiy kontekstga joylashtirish orqali olimlar ham, yozuvchilar ham uning yaratgan adabiyotini chuqurroq anglay olishadi. Ushbu maqolada Gektor Malo adabiy-tarixiy kontekstida o'z davrining oqimlarini qanday ifoda etilishini ochib beriladi.

Usullar

Ushbu tadqiqot Gektor Maloning muhim adabiy asarlaridan tanlab olingan namunalarni kontekstual talqini orqali tahlil qiladi, xususan uning Sans famille (Oilalarsiz) romani ustida alohida to'xtaladi. Maloning mavzulari, hikoya tuzilmasi va uslubiy vositalarini chuqur o'rganishga imkon beradi. Sans famille (Oilasiz) romanidan parchalarni diqqat bilan tahlil qilish orqali Maloning qahramonlari va muhitlarini qanday yaratishi, ularning o'z davrining kengroq ijtimoiy-siyosiy va madaniy muammolarini aks ettirishini aniqlaydi. Fransuz adabiyoti haqida juda ko'p qarshlar, fikrlar mavjud. Masalan: Burjuaziyaning rivojlanayotgan fanlari psixologiya, sotsiologiya va kriminologiya adabiy janrlar evolyutsiyasini ilhomlantirdi – jumladan, naturalistik romani, jinoyat-fantastika va roman psixologiyasi – asar qahramonlari axloqiy xususiyatlari ularning tasvirlarida ifodalandi (Craske, 2024).

Tadqiqot Sans famille (Oilasiz) asarining nashr etilgan davrini ijtimoiy va madaniy sharoitlar nuqtai nazaridan o'rganadi. Ushbu davrda yuzaga kelgan hayotiy sinovlar va o'zgarishlar, shuningdek, odamlarning kundalik hayotidagi haqiqatlarni tasvirlash Maloning ijodida muhim o'rin tutadi. Uning asarlari realizmga asoslanib, inson hayotidagi qiyinchiliklarni samimiy va aniq yoritadi, ammo shu bilan birga umid va yaxshilikka ishonchni yo'qotmaydi. Tarixiy manbalar va adabiy tanqidlar orqali Maloning ijodi keng madaniy jarayonlar bilan bog'lanib, inson qalbidagi kuchli ruhiy bardoshlik, o'zgarish va yaxshilikka intilish mavzularini ko'taradi. U o'z asarlarida oddiy insonlarning jasorati va mehrini hayotiy voqealar bilan uyg'un tarzda aks ettiradi. Masalan: *La chose la plus précieuse dans la vie, c'est l'affection et l'amitié* (Hector Malot, Sans famille; 1878). Ushbu jumla Malotning hayotga real nigoh bilan qarashi, ammo shu bilan birga insoniy ilqlik va umidni qadrlashi kabi asosiy adabiy yo'nalishlarini ifodalaydi. U o'quvchini qiyinchiliklar ichida ham ezgulikni ko'ra olishga chorlaydi.

Kontekstual talqin Sans famille asarini Maloning zamondoshlari – André Paul Guillaume Gide va Albert Kamyularining asarlari bilan solishtirish orqali boyitiladi; bu orqali umumiy mavzular va uslubiy yangiliklar ko'rsatib beriladi. Tadqiqot, shuningdek, arxiv materiallari va Sans famille asarining zamondosh sharhlarini o'rganib, uning Fransuz adabiy tarixidagi o'rnini tushunishga harakat qiladi. Bu manbalarni birlashtirish orqali tadqiqot Malo asarining o'z davrining ideologik tizimlarini qanday aks ettirishi va tanqid qilishini ochib beradi. Bundan tashqari, tahlil Sans familledagi Maloning so'z ishlatishi, hikoya ovozi va ramzlariga e'tibor qaratadi, bu elementlar romanning identiklik, erkinlik va ijtimoiy cheklovlar mavzularini qanday chuqurlashtirishini ko'rsatadi. Masalan, romandagi sayohat va joy almashtirish tasvirlari ekzistensial o'zlik izlashning ramzi sifatida xizmat qiladi. Tadqiqot shuningdek, Maloning ijtimoiy tabaqalanish va marg'inalizatsiya masalalarini XIX-asr oxirlaridagi Fransiya'dagi siyosiy munozaralar bilan qanday bog'lashini o'rganadi.

Tadqiqot adabiy matnlarning murakkabligini tan oladi va ularni to'g'ri anglash uchun tarixiy, falsafiy va estetik o'lchovlarni hisobga olish zarurligini ta'kidlaydi. Tadqiqot usuli matn va uning ijtimoiy-tarixiy konteksti o'rtasida muloqotni rivojlantiradi va soddalashtirilgan talqinlardan qochadi.

Umuman olganda, tadqiqot Sans famille (Oilasiz) asarini Malo umrining Fransuz jamiyati va adabiyotidagi ziddiyatlar hamda o'zgarishlarni aks ettiruvchi muhim matn sifatida nazarda tutadi. Kontekstual tahlil va nazariy mulohazalar orqali ushbu tadqiqot Malo ijodining yaratgan dunyosi va uni shakllantirgan tarixiy-madaniy muhit o'rtasidagi boy o'zaro ta'sirini yoritishni maqsad qilgan. Bu yondashuv Sans famille (Oilasiz) hamda Maloning kengroq ijodini XIX-asr oxirlari Fransuz adabiy va madaniy tarixiga qo'shgan hissasini to'liqroq tushunishga xizmat qiladi.

Natijalar

Tahlil shuni ko'rsatadiki, Gektor Maloning asarlari o'z davrining ijtimoiy ziddiyatlari va insoniy tajribalarini chuqur aks ettiradi. Ayniqsa, Sans famille Oilasiz) romanida jamiyatning nochor qatlamlariga e'tibor qaratilishi, insonning ijtimoiy tizim ichidagi o'rni, o'zligini anglash va hayot mazmunini izlash kabi mavzular ustuvor o'rin egallaydi. Bosh qahramon Remining sayohati – bu faqatgina joydan-joyga yurish emas, balki ichki o'zgarish, yetilish va o'zlikni anglash sari qilinayotgan ruhiy safardir. Remi orqali Malo o'quvchini har bir inson hayotining murakkab, ammo umid bilan yoritilgan manzarasiga olib kiradi. Bu yo'l – muammolar va yo'qotishlar ichida insoniylikni, mehrni va umidni saqlab qolish yo'lidir. Masalan:

S'il te reste un peu d'amour dans le cœur, tu n'es jamais tout à fait seul (Hector Malot, Sans famille; 1878).

Bu jumla Malo ijodining asosiy ruhini – insoniy mehr va ichki umid orqali umidsizliklardan o'tish g'oyasini aniq ifodalaydi.

Ekzistensialistik ta'sirlar Sans familledagi taqdir hamda erkin iroda haqidagi savollar orqali yaqqol namoyon bo'ladi. Masalan, bosh qahramonning befarq yoki dushmanona shaxslar bilan takroriy uchrashuvlari shaxsning shaxsiy bo'lmagan zamonaviy dunyoda duch keladigan izolyatsiyasini ta'kidlaydi. Bu uchrashuvlar ko'pincha individual faollik va tashqi ijtimoiy kuchlar o'rtasidagi ziddiyatni ko'rsatadi, bu esa egzistensialistik tafakkurning muhim xususiyatidir. Asardan shunday Remining shunday jumlasini bor: *Parfois on marche sans savoir où l'on va* (Hector Malot, Sans famille; 1878). Bu jumla bosh qahramon Remining ichki holatini – yo'nalish va maqsad yo'qligi, hayot yo'lida o'z-o'zini topishga bo'lgan harakatni – ifodalaydi. Aynan shu tarzda Malo egzistensialistik iztirobni, insonning harakat qilishi zarur bo'lgan, ammo ma'nosi noaniq bo'lgan dunyosini yoritadi

Siyosiy nuqtai nazardan, Sans famille ijtimoiy adolatsizlik va past tabaqalar kurashlari

mavzulariga murojaat qiladi. Bosh qahramonning qashshoqlik, ekspluatatsiya va kamsitilish kabi tasvirlari Fransiya jamiyatidagi ijtimoiy tengsizliklarni tanqid qiladi. Ushbu mavzular Malo zamonaviy siyosiy munozaralardan xabardorligi va tez sanoatlashtirish hamda modernizatsiya oqibatida chetlashtirilganlarga nisbatan hamdardligini ko'rsatadi. Roman erkinlik va tenglikni targ'ib qiluvchi, ammo shu bilan birga kamsitish va azob-uqubatlarni davom ettiruvchi jamiyatning qarama-qarshiliklarini fosh qilishdan chekinmaydi. Asardan olingan quyidagi parchalarda bu qarashlar yaqqol seziladi:

"Je vois que vous faisiez mardi gras, dit-il; ça se trouve bien, car j'ai une solide faim. Qu'est-ce que tu as pour souper?"

— Je faisais des crêpes.

— Je vois bien ; mais ce n'est pas des crêpes que tu vas donner à manger à un homme qui a dix lieues dans les jambes.

— C'est que je n'ai rien ; nous ne t'attendions pas.

— Comment, rien ; rien à souper ?"

Il regarda autour de lui.

"Voilà du beurre."

Il leva les yeux au plafond à l'endroit où l'on accrochait le lard autrefois; mais depuis longtemps le crochet était vide, et à la poutre pendaient seulement maintenant quelques glanes d'ail et d'oignon.

"Voilà de l'oignon, dit-il en faisant tomber une glane avec son bâton ; quatre ou cinq oignons, un morceau de beurre, et nous aurons une bonne soupe" (Hector Malot, Sans famille; 1878).

Ushbu parcha qahramonlarning nochorligini, ular o'rtasidagi muhtojlikka qarshi birdamlikni va o'sha davrdagi ijtimoiy tengsizliklarga nisbatan yashirin tanqidni yoritib beradi.

Maloning hikoya uslubi uni an'anaviy adabiy normalarga qarshi chiqqan avangard yozuvchilarga yaqinlashtiradi. U nuqtai nazarlarning almashinuvi va ichki monologlardan foydalangan holda

o'quvchilarga bosh qahramonning ruhiy holatiga yaqin kirish imkonini beradi va shu bilan birga aniq va barqaror nuqtai nazarni barbod qiladi. Ushbu texnika romanning sub'ektiv tajribani o'rganishini kuchaytiradi va parchalanib ketgan dunyoda haqiqatlarning ko'p qirraliligini ta'kidlaydi. Bo'laklarga ajratilgan syujet esa yakunlanishdan qochib, Malo tasvirlagan tarixiy inqirozlarning davomiy va hal etilmagan tabiatini aks ettiradi. Masalan:

Je suis un enfant trouvé. Mais jusqu'à huit ans j'ai cru que, comme tous les autres enfants, j'avais une mère... (Hector Malot, *Sans famille*; 1878).

Ushbu parchada Remining bolaligida o'zini onasi bilan birga bo'lgan deb tasavvur qilishi, uning ichki dunyosini va o'zini anglash jarayonini yoritadi.

Il fallut de nouveau emboîter le pas derrière mon maître et, la bretelle de ma harpe tendue sur mon épaule endolorie, cheminer le long des grandes routes... (Hector Malot, *Sans famille*; 1878).

Bu parcha Remining Vitalis bilan bo'lgan sayohatlarini va uning ichki kechinmalarini tasvirlaydi, subyektiv nuqtai nazar orqali hikoya qiladi.

Xulosa qilib aytganda, tahlil natijalari *Sans famille* (Oilasiz) romanidagi qahramonlari shaxsiy sarguzashtlarning oddiy hikoyasi emas, balki o'z davrining ekzistensial, siyosiy va uslubiy oqimlari bilan shug'ullanadigan boy qatlamlarga ega matn ekanligini ko'rsatadi. Ushbu topilmalar Malo ijodining o'sha davr adabiy va tarixiy manzarasini tushinishda ahamiyatini ta'kidlaydi.

Munozara

Gektor Malo ijodi adabiy tajriba va tarixiy tafakkurning chorrahasida turib, fransuz adabiyotining jonli ruhini mujassamlashtiradi. Uning yozganlari o'z davrining ijtimoiy va siyosiy haqiqatlarini shunchaki aks ettirmay, zamonaviylikni shakllantiruvchi kuchlar bilan faol ravishda shug'ullanadi va ularni tanqid qiladi. Innovatsion hikoya texnikalari va mavzulari orqali Malo an'anaviy adabiy shakllarga qarshi chiqadi va o'quvchini

individual tajriba bilan tarixiy kontekst o'rtasidagi munosabatni qayta ko'rib chiqishga taklif etadi. Ushbu shakl va mazmunning ikki tomonlama aloqasi uni o'z avlodining eng muhim ovozlariidan biriga aylantiradi.

Malo ijodi jamiyatda adabiyot roli haqidagi davom etayotgan munozaralarga o'z hissasini qo'shadi, xususan, adabiyotning haqiqatni aks ettirish va ijtimoiy o'zgarishlarni amalga oshirish imkoniyatlariga doir. Uning asarlari adabiyotning axloqiy dilemmalari va tarixiy xotirani o'rganish maydoni sifatida xizmat qilishi mumkinligini namoyish etadi. Shaxsiy hikoya bilan jamoaviy tarixni uyg'unlashtirish orqali Malo zamonaviy hayotning qarama-qarshiliklarini – erkinlik va bosim, umid va tushkunlik, identiklik va ajralish o'rtasidagi noaniqliklarni nozik tarzda tanqid qiladi. Ushbu tadqiqot Malo ijodini o'z davrining adabiy-tarixiy kontekstida qat'iy joylashtiradi va uning asarlari kengroq madaniy va intellektual oqimlarni qanday aks ettirishini ko'rsatadi. Malo ekzistensialistik falsafa, modernistik estetika va siyosiy tartibsizliklarga qiziqishi bilan o'z hikoyalarini boyitadi, bu esa ularni nafaqat badiiy jihatdan jozibador, balki tarixiy jihatdan ham chuqur ma'noli qiladi. Uning romanlari, xususan *Sans famille* (Oilasiz), tez o'zgarayotgan dunyoda shaxslar duch keladigan ruhiy va ijtimoiy ziddiyatlarni yorituvchi muhim hujjatlar sifatida xizmat qiladi.

Kelajakdagi tadqiqotlar Malo ta'sirini fransuz adabiyotida, xususan, keyingi yozuvchilarning identiklik, travma va siyosiy faoliyat kabi mavzular bilan qanday shug'ullanganini o'rganishga bag'ishlanishi mumkin. Gektor Malo asarlari tarjimasida ham bu yondashuvlarni saqlab qolish va asl ma'noni targ'ib etish kerakki bu kitobxon uchun zavqli bo'lsin. "Oilasiz" romani eng ko'p tarjima qilingan asarlardan biri sifatida qaraladi. "Oilasiz" – Niderlandiyada eng ko'p qayta tarjima qilingan fransuz romani. O'z tarixi davomida "Oilasiz" romani tarjimalarini qayta ko'rib chiqish, moslashtirish va ushbu ikki variantning bir-biriga mos kelishi o'rtasida

tebranish bo'lib, ushbu asarning ko'p o'qilishini tasvirlab berdi (Bogaart & Bremmers, 2021). Zamonaviy adabiy tadqiqotlarda Malo asarlari xotira, travma va vakillik etikasi masalalariga murakkab munosabat bilan e'tiborni qayta jalb qilishga undaydi. Ilmiy doiralarda tarixiy inqirozlar bilan yuzma-yuz kelishda adabiyotning roli tobora ko'proq o'rganilayotgan bir paytda, Malo ijodi boy tahlil maydonini taqdim etadi. Uning hikoya tajribasi va tarixiy tafakkurni uyg'unlashtirishi adabiy nazariya va madaniyatshunoslikdagi zamonaviy munozaralarning ko'plab asosiy masalalarini oldindan ko'ra oladi.

Xulosa

Xulosa qilib aytganda, Gektor Malo ijodi Fransiyaning madaniy, siyosiy va intellektual o'zgarishlarini chuqur aks ettiradi. *Sans famille* (*Oilasiz*) romani misolida olib borilgan batafsil tahlil orqali ushbu tadqiqot Malo asarlarining o'z davrining ziddiyatlarini – identlik, ajralish va

ijtimoiy adolatsizlik kabi mavzularni – ekzistensializm va modernizmga xos innovatsion hikoya uslublari realizm va optimizmning uyg'unlashuvi bilan ifodalashini ko'rsatdi. Malo ijodini tarixiy va adabiy kontekstda tahlil etish orqali biz uni nafaqat nozik didli san'atkor, balki o'z zamonasiga tanqidiy nigoh tashlay olgan teran tafakkur egasi sifatida ham ko'ra olamiz. Malo asarlarida o'tmish bilan bugunning murakkab rishtalari, adabiyot orqali bildirilgan fikriy izlanishlar o'z ifodasini topgan. Shu jihatdan qaraganda, u zamonaviy adabiyotshunoslik uchun ham qimmatli tushunchalarni taqdim etgan muallifdir. Kelajak tadqiqotlarining oldida esa bir muhim vazifa turadi: Malo merosining keyingi avlodlarga qanday ruhiy va g'oyaviy ta'sir ko'rsatganini chuqurroq anglash va uning asarlaridagi ijtimoiy-siyosiy haqiqatlarga bo'lgan murakkab, ko'p qirrali munosabatni yanada kengroq yoritish

Adabiyotlar ro'yxati:

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Theolinguistics as a science of language and religion

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Annotation

This article explores theolinguistics, an interdisciplinary field dedicated to understanding the intricate relationship between language and religion. It asserts that religion profoundly shapes linguistic expression and cognition, influencing even everyday language beyond explicit religious texts. Terms like "redemption" or "grace" demonstrate this "linguistic seepage", subtly influencing worldviews. Theolinguistics employs methods from cognitive linguistics, corpus linguistics, and historical semantics to analyze how religious consciousness is embedded in language. The article traces the field's formalization, highlighting its introduction by Jean-Pierre van Noppen in 1981 and popularization by D. Crystal and A. Wagner. It underscores the field's unique position in combining linguistic analysis with theological insights, offering a holistic perspective on how the sacred is woven into the fabric of human communication and thought, as exemplified by research from Uzbek linguists like M. R. Galiyeva. The article also reflects on the implications of theolinguistics for intercultural communication, language pedagogy, and translation studies, especially in multilingual societies where religious discourse intersects with everyday speech.

Keywords

Humanity special position, religion as the main value, discipline

Теолингвистика как наука о языке и религии

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Аннотация

В этой статье описываются основополагающие предположения и дисциплинарный охват теолингвистики, новой междисциплинарной области, посвященной изучению сложных отношений между языком и религией. Он утверждает, что религия глубоко формирует языковое выражение и познание, влияя даже на повседневную речь за пределами явных религиозных текстов. Такие термины, как "искупление" или "благодать", демонстрируют это "языковое проникновение", тонко влияющее на мировоззрение. Теолингвистика использует методы когнитивной лингвистики, корпусной лингвистики и исторической семантики для анализа того, как религиозное сознание встраивается в язык. В статье прослеживается становление области, подчеркивается ее введение Жан-Пьером ван Ноппеном в 1981 году и популяризация Д. Кристалом и А. Вагнером. Она подчеркивает уникальность области в сочетании лингвистического анализа с теологическими прозрениями, предлагая целостную перспективу того, как сакральное вплетено в ткань человеческого общения и мысли, как это показано в исследованиях узбекских лингвистов, таких как М.Р. Галиева. Кроме того, в статье рассматривается влияние теолингвистики на межкультурную коммуникацию, преподавание

языков и переводоведение, особенно в многоязычных обществах, где религиозная лексика переплетается с повседневной речью.

Ключевые слова Особое положение человечества, религия как главная ценность, дисциплина

Teolingvistika til va din ilmi sifatida

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Annotatsiya Bu maqola teolingvistikaga, ya'ni til va din o'rtasidagi murakkab bog'liqlikni o'rganadigan fanlararo sohaga bag'ishlangan. Unda din shunchaki madaniy hodisa emas, balki til ifodasi va bilishni chuqur shakllantiruvchi asosiy kuch ekanligi ta'kidlanadi, hatto kundalik tilda aniq diniy matnlardan tashqarida ham o'z ta'sirini ko'rsatadi. "Najot" yoki "inoyat" kabi atamalar bu "lingvistik sizib chiqish"ni namoyish etib, dunyoqarashga nozik ta'sir ko'rsatadi.

Teolingvistika diniy ong tilga qanday singib ketganini tahlil qilish uchun kognitiv lingvistika, korpus lingvistikasi va tarixiy semantika usullaridan foydalanadi. Maqolada sohaning shakllanishi, uning Jan-Pyer van Noppen tomonidan 1981 yilda joriy etilishi hamda D. Kristall va A. Vagner tomonidan ommalashtirilishi ko'rsatilgan. U ushbu sohaning lingvistik tahlilni ilohiyot tushunchalari bilan birlashtirishdagi noyob o'rnini ta'kidlaydi, bu esa, M. R. Galiyevaning tadqiqotlari misolida ko'rsatilganidek, muqaddaslikning insoniy muloqot va tafakkur matosiga qanday singib ketganligi haqida yaxlit tushuncha beradi. Shuningdek, maqolada teolingvistikaning madaniyatlararo muloqot, til o'qitish va tarjima sohalariga ta'siri, ayniqsa ko'p tilli jamiyatlarda diniy nutqning kundalik til bilan kesishgan joylari haqida fikr yuritiladi.

Kalit so'zlar Insoniyatning alohida pozitsiyasi, din asosiy qadriyat, intizom, teolingvistika, tafakkur

Furthermore, a critical analytical task within theolinguistics involves discerning how religious consciousness is encoded and activated within the seemingly neutral fabric of everyday language. Beyond explicit liturgical texts or theological treatises, religious conceptualizations often permeate lexical items, idiomatic expressions, and metaphorical frameworks that are widely used in secular discourse. Terms such as "redemption," "grace," or "prophecy," while rooted in specific religious traditions, frequently manifest in broader

cultural narratives and individual psychologies, subtly influencing worldview and value systems. Analyzing this linguistic seepage requires a sophisticated methodological toolkit, drawing upon cognitive linguistics to uncover conceptual metaphors, corpus linguistics to map patterns of usage, and historical semantics to trace the etymological and semantic shifts of religiously charged terms. This analytical lens allows theolinguistics to illuminate not just the overtly religious dimensions of language, but also the pervasive,

often tacit, ways in which the sacred continues to shape the very architecture of our shared linguistic world picture.

Theolinguistics aspects at how we use language in spiritual settings, how our deepest convictions show up in our words, and why humans, with our unique ability to articulate thoughts and feelings, hold a special place in the universe. We'll touch on how this field came to be, what it focuses on, and the clever ways it brings together linguistics and theology to help us understand the sacred threads woven into our everyday conversations.

Traditionally, the problem of "language and religion" is considered in philosophy, theology (theology), religious studies, linguistics (linguoculturology, ethno linguistics, anthropo linguistics) and other sciences. The term "theolinguistics" was first used by Jean-Pierre van Noppen. In 1981, a collective monograph was published under his editorship (Noppen 1981).

Theolinguistics is a science that attempts to describe how the human word can be used in relation to God, as well as how language functions in religious situations, in situations that do not meet the rigid standards of direct one-way communication, and which, on the other hand, despite this, coincide with the logic of its description in such well-known forms as a metaphor or a speech act (Noppen 1995: 693; cit. according to: Gadomsky 2008b: 6).

Thanks to D. Christel's Cambridge Language Encyclopedia, the term "theolinguistics" gained particular popularity (Crystal 1993). Soon A. Wagner used it, speaking in 1999 with a report Theolinguistics?

- Theolinguistics! (Theolinguistik? – Theolinguistik!) at the annual 32nd Linguistic Colloquium held in Kassel. He compared this term with the terms "sociolinguistics" and "neurolinguistics" already established in linguistics and defined the subject and tasks of theolinguistics (Wagner 1999). In 2008, the 1st volume of the Theolinguistik series was published in Germany. To date, 5 of them have already been published and an international

working group on theolinguistics has been formed.

The subject of the study of theolinguistics is the study of various aspects of the interaction of religion and language, the analysis of how language functions in religious situations, on the one hand, and how various manifestations of religion are reflected in language, on the other hand. The object of study of theolinguistics can be "religious language"; stages of development of linguistics, the history of linguistics, due to confessional reasons; theories of the origin of language (and above all the theory of the divine essence of the origin of language) and other issues – in a word, all the phenomena associated with God, which were fixed and reflected in the language.

Moreover, this integrity between religion and culture makes a common link in the history of humankind. As distinctive feature of any religion may be seen in belief (faith) in the supernatural and perfect one, that is mostly qualified as God. Along with the culture in the core of religion as the main value is seen a man. This privilege is explained by the unique spiritual nature of human being, which is mainly formed by the usage of the language. This reason from point of view of religion gave humanity special position above the other creatures that exist in the universe, as it is with the help of the language, there exist, function and reproduce certain spiritual beliefs that contain sacred meaning.

Relationship of religion and language can be traced back to the whole history of linguistic investigations starting from Grammar of Panini, Arabic linguistics, ParRoyal grammar, emergence of classic and Semitic philology, exegetic and hermeneutics, lexicography and translation theory and others. In this regard, we can claim that traditionally, the problem of "language and religion" is considered in philosophy, theology (theology), religious studies, linguistics (linguoculturology, ethno linguistics, anthropo linguistics) and other sciences. Due to the importance and popularity of the religion and religious issues, as an

object of the study in many disciplines as mentioned above, a new direction named Theolinguistics emerged in the field of linguistic sciences in 1981.

Generally, Theolinguistics is determined as one of the linguistic directions in the framework of the established anthropocentric paradigm. This term was introduced by the Belgian linguist Jean-Pierre van Noppen, who focused his attention on the study of the relationship between language and religious thought and practice. In his preface of collection of papers named, "Theolinguistics" van Noppen (1981) introduces Theolinguistics as "The pluridisciplinary field of investigation offered by the linguistic articulation of religious belief and thought – a notion condensed, in a Western perspective, in the neologism *Theolinguistics* – raises a number of issues that are, at least, far from being exhausted. The new term covers an area of interest with a history as old and respectable as Man's attempt to voice, with the means of conception and expression at his disposal, his understanding of the divine but it is meant to refer more specifically to the interest in language whose origins can be traced back to the turn of the century, and which was to result in the church-wide debate over religious language – a debate which gained momentum on the eve of the 'Death of God' movement and which, unabated by more recent trends on the theological scene, claimed for years a priority in theological thought." (Noppen, 1999; p 428) Another significant contribution in the emergence and popularity of the term "Theolinguistics" is an introduction of it by D. Crystal in Cambridge linguistic Dictionary in 1993 and A. Wagner's report at the annual 32nd Linguistic Colloquium, held in Kassel where he used this term.

Over the past three decades, in different countries of the world (Netherlands, Germany, Great Britain, Poland, Serbia, Ukraine, Belarus, Russia, Slovakia, Belgium, etc.), scientists have actively studied various aspects of the language of the religious sphere. Language and religion as an object of research has entered

the circle of interests of linguists in the post-Soviet space relatively recently in connection with well-known events in the late twentieth century. Several directions got their development, and many synonymous epithets appeared that nominate the object under study: religious-preaching, church-religious, church-preaching, churchbiblical, liturgical, liturgical, sacred, etc. And although, according to many researchers, the term religious language is the most neutral, it did not acquire an unambiguous attitude to itself, which led to the use of the terms "religious discourse" (Karasik, Slyshkin), "Religious style" (Mistrik, Itskovich), "religious preaching style" (Golberg, Gosteeva), "religious communication" (Rozanova). As an example of the works done in Theolinguistics by Uzbek linguists can be regarded M.R. Galiyeva's research where she claims, that investigations focused on the linguistic study of reflection mythological-religious factors should be conducted in line with an independent interdisciplinary linguistic discipline – theolinguistics, which received various terminological notions. Within number of these notions, the term "theolinguistics" is most appropriate because of terminological appropriacy of discipline nomination, that reflects the interaction of theology and linguistic and clearly represent the direction of linguistic research; the universal nature of the term, because there is definitely no specific religious or denominational affiliation (i.e. Orthodox linguistics, Orthodox Christian cooling system); lack of stylistic and generic limitations of the term (i.e. religiousstyle preaching, religious language, liturgical language, religious style, biblical style). From the position of M.R. Galieva direction Theolinguistics is designed to study the reflection of mythological and religious consciousness in the linguisti world picture on the basis of achievements and methods of both traditional (comparative linguistics, lexicology, stylistics, grammar, etc.) and new interdisciplinary linguistic disciplines (cognitive linguistics, linguaculturology,

pragmalinguistics, etc.) (Galiyeva, 2018). Her study of language material from the standpoint of theolinguistics shows that multi-level units in the system of any language represent religiously marked units. In her work, she investigated the verbalization of the religious world picture at the level of lexical, phraseological and parameological units and text. The subject of research of Theolinguistics is the study of various aspects of the interaction of religion and language, and analysis of how language functions in religious situations, and how various manifestations of religion are reflected in language. The objects of study of Theolinguistics are: a "religious language"; religious discourse, religious lexics, semantic and stylistic aspects of religious discourse, theory of the origin of the language, description of the language of religious communication, genology of religious texts, theology of theolinguistics, language of homilies and sermons, translation of religious texts, prayers, religious vocabulary and lexicography, religious style texts, religion in the media, language of religious songs and other questions – in a word, all the phenomena associated with God, which are fixed and reflected in the language.

Theolinguistics, in comparison with other synthetic branches of linguistics (sociolinguistics, psycholinguistics, linguoculturography, etc.), based on one field of knowledge – science, combines ideas from disciplines belonging to different fields of knowledge. That is, linguistic representations from the sphere of science are combined with theological representations from the sphere of theology (religion). The analysis of the language, performed on the material of a religious text and provided with theological commentary, is recognized as theolinguistics. Recently, there are several approaches in linguistics to study the problems of the interrelation of religion and language. The most developed is functional-stylistic approach to the study of religious language. Many scientists underline the significance of

highlighting of religious style as special functional style in the system of functional styles (Krisin, 1992; Mistrik, 1992; Proxvatilova, 2006; Wojtak, 1992; Umarkhodjaev, 2011 etc.). Therefore, we conclude that, in fact, Theolinguistics studies include those in which linguistic units and language levels, genres, styles considered from the perspective of religious consciousness and the religious linguistic picture of the world.

Theolinguistics uses the achievements of a number of adjacent linguistic disciplines characterized by interdisciplinary approach to the study of linguistic phenomena such as sociolinguistics, psycholinguistics, communicative linguistics and, cognitive linguistics and others combining them with sub branches as general, private, synchronic and diachronic theolinguistics.

M. Galiyeva argues that theolinguistics is specifically designed to investigate the manifestation of mythological and religious consciousness within the linguistic world picture. This is achieved by leveraging the theoretical advancements and methodologies of both traditional linguistic disciplines (e.g., comparative linguistics, lexicology, stylistics, grammar) and modern interdisciplinary fields (e.g., cognitive linguistics, linguaculturology, pragmalinguistics). Research in this vein demonstrates that multi-level linguistic units frequently bear "religiously marked" significance, examining their verbalization across lexical, phraseological, paremiological, and textual strata.

Theolinguistics' strength lies in its inherently interdisciplinary methodology, which transcends the conventional boundaries between scientific linguistics and theological inquiry. By integrating insights from traditional linguistic branches such as lexicology, stylistics, and grammar with modern approaches like cognitive linguistics, sociolinguistics, and pragmatics, it offers a multi-faceted analytical framework. This allows for a deeper understanding of phenomena ranging from the functional styles of religious communication to

the cognitive underpinnings of religious metaphors and the historical evolution of sacred terminology.

The emergence and consolidation of theolinguistics as a distinct academic discipline mark a significant advancement in scholarly attempts to rigorously analyze the intricate relationship between language and religion. As we have seen, this interdisciplinary field is built upon the fundamental premise that religion is not merely a cultural overlay but a formative force that has profoundly shaped human cognition and linguistic expression from antiquity. The unique human capacity for articulate language, viewed through a theolinguistic lens, elevates humanity to a distinctive position, enabling the verbalization, transmission, and perpetuation of sacred beliefs.

In conclusion, theolinguistics offers a critical and comprehensive framework for appreciating how language functions as both a mirror and a medium for religious belief. It affirms that the sacred is not merely an abstract concept but is dynamically embodied and transmitted through linguistic forms. As the field continues to mature and expand its methodological frontiers, it promises to yield increasingly profound insights into the symbiotic relationship between language, culture, and the enduring human quest to articulate the divine. The ongoing dialogue between linguistics and theology within this discipline is vital for a holistic understanding of human communication in its deepest and most meaningful dimensions.

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Ertaklarda tarixiy antroponimlar hamda laqablarning qo'llanilishi

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Annotatsiya Mazkur maqolada o'zbek xalq ertaklarida tarixiy antroponimlar va laqablarning qo'llanilishi, ularning semantik xususiyatlari va badiiy-funksional yuklamalari tahlil qilinadi. Antroponimlar va laqablar orqali obrazlarning ijtimoiy kelib chiqishi, mavqei va xarakteri ochib berilishi, ularning ertak matnidagi dramatik hamda estetik funksiyalari yoritiladi. Shuningdek, ayrim tarixiy shaxslarning nomlari xalq og'zaki ijodi vositasida qanday tarzda mifologik yoki idealistik obrazga aylangani ham ko'rib chiqiladi. Ertaklardagi nomlash madaniyati orqali xalqning tarixiy xotirasi, qadriyatlari va estetik qarashlari aks ettirilgan.

Kalit so'zlar Real antroponimlar, majoziy, ertak, ekvisentrik, egzosentrik, endosetrik, laqab, personaj, onomastika

Использование исторических антропонимов и прозвищ в народных сказках

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Аннотация В данной статье рассматривается употребление исторических антропонимов и прозвищ в узбекских народных сказках, а также анализируются их семантические особенности и художественно-функциональная нагрузка. Через антропонимы и прозвища раскрываются социальное происхождение, статус и характер персонажей, освещаются их драматические и эстетические функции в тексте сказки. Также рассматривается, как имена отдельных исторических личностей с помощью устного народного творчества трансформировались в мифологизированные или идеализированные образы. Через культуру наименования в сказках отражаются историческая память, ценности и эстетические взгляды народа

Ключевые слова реальные антропонимы, образное, сказочное, эквицентрическое, экзоцентрическое, эндоцентрическое, прозвище, персонаж, ономастика

The use of historical anthroponyms and nicknames in folk tales

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Annotation This article analyzes the use of historical anthroponyms and nicknames in Uzbek folk tales, focusing on their semantic features and artistic-functional significance.

Through these names and nicknames, the characters' social origins, status, and personalities are revealed, while their dramatic and aesthetic functions within the narrative are explored. The article also examines how the names of certain historical figures have been mythologized or idealized through oral folk creativity. The naming culture present in folk tales reflects the historical memory, values, and aesthetic outlook of the people.

Keywords *Real anthroponyms, figurative, fairy tale, equicentric, exocentric, endocentric, nickname, character, onomastics*

Kirish

Badiiy matnlarning har qanday turida, shu jumladan, ertaklarda ham real tarixiy nomlardan foydalaniladi. Bunday nomlar voqealarning chindan ham bo'lganligi haqida taassurot uyg'otib, ertakning hayotiylikini, ishonarliligini ta'minlashga yordam beradi.

Laqablar antroponimlarga qo'shib, shaxsga xos xarakter xususiyatlarni, tashqi ko'rinishiga xos jihatlarni norasmiy tarzda bayon qiluvchi nomlar sanaladi. Laqab antroponimga qo'shimcha yoki uning o'rnida ishlatiladigan norasmiy ifodali-majoziy yoki hissiy-baholovchi nom sifatida tavsiflanishi mumkin

Adabiyotlar tahlili va metodlar

O'zbek va ingliz antroponimikasi struktural xususiyatlari yuzasidan bir qator ilmiy tadqiqotlar amalga oshirilgan. Lekin aynan ushbu tillardagi ertaklar tarkibida keluvchi antroponimlarning struktur modeli borasida tahlillar yetarli emasligi bu yo'nalishda ham ilmiy izlanishlar olib borishni taqozo etadi.

E. Begmatov tomonidan "O'zbek tili antroponimikasi" nomli kitob yaratilgan bo'lib, uning to'rtinchi bobi antroponimlarning grammatik tuzilishi va yasaliş xususiyatlariga bag'ishlanadi. Tilshunos olim o'zbek tilidagi ismlarni lisoniy tuzilishiga ko'ra uch guruhga ajratadi (Begmatov, 2013).

Antroponimlar tilning lug'aviy boyligi bo'lgani uchun shu tilning tuzilishi, yasaliş qonuniyatlariga bo'ysunadi. V. Krasikning qayd etishicha, "garchi dunyoning barcha xaq-lari

yagona insoniyatni tashkil qilsa-da, alohida madaniy xalqlar, qabilalar va ijtimoiy guruhlar o'rtasidagi farq ba'zan juda katta ahamiyatga egadir" (Krasik, 2004).

Antroponimlarning leksik-semantik usulda yasalişida substantivatsiya (Abdurahmonov, 1965) va adverbializatsiya (Gulyamov, 1954) qonuniyatlari amal qilinishi, ism vazifasiga o'tgan har qanday so'z o'zi avval mansub bo'lgan morfologik kategoriyadan ajraladi va ot (atoqli ot) kategoriyasiga o'tishi, sifatlar otlashadi va substantivatsiya usulida ulardan ismlar hosil bo'lishi tadqiq etilgan.

Muhokama

Badiiy matnda tarixiy shaxslarning nomlari va real toponimlar adabiy onomastikaning tarkibiy qismiga aylanadi va "gapira" boshlaydi. Masalan, turli asarlardagi Napoleon obrazlari bir-biriga o'xshamaydi va, ehtimol, ularning haqiqiy manbasiga adekvat bo'la olmaydi. Ismdagi tarixiy ma'lumotlar faqat yozuvchiga kerak bo'lgan darajada saqlanib qoladi va ma'lum bir asarga xos bo'lgan informatsion va hissiy "qo'shimcha og'irliklar" bilan to'ldiriladi (Karpenko, 1986).

O'zbek xalqiga xos ertaklarda *Alisher Navoiy*, *Husayn Boyqaro* antroponimlari ham uchraydi. Xususan, *Alisher Navoiy* antroponimi mashhur shoir, vazir sifatida qator ertaklarning shakllanishiga asos bo'lgan. "Navoiy bilan mardikor", "Navoiy bilan cho'pon", "Navoiy bilan yamoqchining o'g'li", "Navoiy kimni yomon ko'rgan?" kabi ertaklar shular jumlasidandir.

Shuningdek, "Dunyoda nima lazzatli?", "Navoiy va Husayn" ertaklarida Alisher Navoiy va Husayn Boyqaro antroponimlari qo'llangan: *Husayn mirzoning qirq vaziri bor ekan. Qirqinchisi Alisher Navoiy ekan. Bir kam qirq vazir Navoiyni Husayn mirzoga yomonlay beribdi. Husayn mirzo Alisherni vazirlikdan bo'shatibdi* ("Dunyoda nima lazzatli?").

Alisher Navoiy va Husayn Boyqaroning bolalikdan zamondosh do'st bo'lib birga ulg'ayganlari, keyinchalik Husayn Boyqaro taxtga o'tirgach, Alisher Navoiy unga vazirlik qilgani tarixiy haqiqat. Demak, bu haqiqat ertaklarda ham o'z aksini topgan. "Ziyod botir" ertagida Alisher Navoiy va Sulton Husayn antroponimlarini uchratamiz:

Ular ov qila-qila bir necha kun deganda bir shaharga boribdilar. Bu shaharning nomi Hirot ekan. Ana shu yerda Sulton Husayn mirzo podsho ekan.

Temirchi o'ylab-o'ylab:

- *Bir yo'l bor, – debdi, – u ham bo'lsa podshoning vaziri Alisher Navoiy bilan uchrashasan, butun sirni unga aytasan, dardingga o'sha kishi davo topa oladi* ("Ziyod botir").

"Qaysi yerda chivin yo'q?" ertagida esa *Husayn Boyqaro* (podshoh)ning vaziri *Sherali* shaklida keladi: *Burungi zamonda Husayn Boyqaro degan podsho yashagan ekan. U vaziri Sherliga...* ("Qaysi yerda chivin yo'q").

Bizningcha, bunda *Alisher* ismi o'zgargan shaklda *Sherali* tarzida kelgan. Chunki tarixdan Alisher Navoiy Husayn Boyqaroning eng mashhur vaziri bo'lgan, *Sherali* degan vazir haqida hech qanday ma'lumotlar keltirilmagan:

Abu Ali ibn Sino Sharqda ham, G'arbda ham olim, tabib sifatida qadimdan mashhur bo'lgan. Abu Ali ibn Sino antroponimi ham ko'plab ertaklarda uchraydi. "Johil podsho va Abu Ali", "Kimyogar", "Ibn Sino va jinni", "Ibn Sino va tarbiya" kabi ertaklar ibn Sino nomi va hayoti asosida paydo bo'lgan.

Abu Ali ibn Sino – buxorolik olim Husayn, – deyishibdi ular. – Xotiningiz dardining davosini shu yigit biladi ("Johil podsho va Abu Ali").

Ingliz ertaklarida ham real tarixiy shaxslar nomlari ko'p uchraydi. *King Arthur* (Qirol Artur) va *Sir Lancelot-Ser Lanselot*, *Sir Gawain-Ser Gavain*, *Sir Galahad-Ser Galahad*, *Sir Geraint-Ser Gerent*, *Sir Gareth-Ser Garet*, *Sir Gaheris-Ser Gaheris*, *Sir Bedivere-Ser Bediver*, *Sir Ector-Ser Ektor*, *Sir Kay-Ser Kay*, *Sir Bors de Ganis-Ser Bors de Ganis*, *Sir Lamorak-Ser Lamorak*, *Sir Tristan-Ser Tristan* kabi yumaloq stol ritsarlari eng ko'p uchraydigan antroponimlardandir.

"Wittington and his cat" ertagi real tarixiy voqealarga asoslangan ertak sanaladi, bu ertak kambag'al yigitchaning London meri bo'lishigacha bo'lgan hayotini yoritib beruvchi ertak sanaladi.

Dick Uittington chindan ham tarixiy shaxs sanaladi. Shu sababli ertakdagi antroponimlar ham tarixda mavjud bo'lgan shaxslar hisoblanadi. Tarixdan ma'lum bo'lishicha, janob *Uittington* va uning rafiqasi Londonda hashamatli va baxtli hayot kechirganlar, bir nechta farzandlari bo'lgan. Janob *Uittington* Londonning sherifi, mayori bo'lgan, keyinchalik *Henry V* tomonidan unga ritsarlik maqomi ham berilgan.

Laqablar antroponimlarga qo'shilib, shaxsga xos xarakter xususiyatlarni, tashqi ko'rinishiga xos jihatlarni norasmiy tarzda bayon qiluvchi nomlar sanaladi. Laqab antroponimga qo'shimcha yoki uning o'rnida ishlatiladigan norasmiy ifodali-majoziy yoki hissiy-baholovchi nom sifatida tavsiflanishi mumkin (Denisov, 2023).

D.Yermolovich (2001) laqablarni uch guruhga bo'lib tasnif qilgan. Ushbu tasnifga asoslangan holda ertaklarda qo'llangan laqablarni guruhlariga ajratib tahlil qildik:

1. Antroponimlarni o'zgartirish orqali yasalgan laqablar. Bu guruh o'z ichida ikki turdagi laqablarni qamrab oladi:
 - a) familiyalarni qisqartirish orqali (*Cooper* familiyasidan *Coop* laqabi);
 - b) abbreviatsiya orqali, bunda ism va familiyalarning ayrim harflari yoki bo'g'inlaridan laqab hosil qilinadi.

Misol uchun, mashhur ingliz yozuvchisi *George Bernard Show* GBS nomi bilan ataladi.

2. Antroponim va sifatdan tashkil topgan aralash turdagi laqablar:

- a) antroponimik va umumiy ot komponentlari ozmi-ko'pmi bir xil semantik ma'noga ega bo'lgan ekvisentrik laqablar. Antroponimik element (shaxsning haqiqiy ismlaridan biri) asosiy individuallashtiruvchi bo'lib, umumiy ot elementi uni qandaydir tashqi yoki faoliyat xususiyatlariga ko'ra tavsiflaydi. Masalan: *Ilohiy Sara* – taniqli fransuz aktrisasi Sara Bernhardt; *Uzun Tom* – Tomas Jefferson.

Ekvisentrik laqablar ertaklarda ham ko'p uchraydi. Ekvisentrik laqablarni qahramonning tashqi ko'rinishi bilan bog'liq laqablar va qahramonning xarakter-xususiyatlari bilan bog'liq laqablarga ajratish mumkin.

- a. 1) qahramonning tashqi ko'rinishi bilan bog'liq laqablar. O'zbek xalq ertaklarida ko'p hollarda *kal* laqabi qo'llanganini uchratdik: *Yuz Muhammad kal* ("Ahmoq jo'ralar") *Nosir kal* ("Jonon payola"), *kal Abdulla* ("Saxiy bilan baxil") kabi.

"*Kal* so'zi nom emas, qadimgi tabu (taqiq) zahirida yuzaga kelgan atama, laqab ma'nosini anglatadi, u ijtimoiy ma'no kasb etgan o'tkir zehn, odil, adolatparvarlikdan darak berib turadi. Demak, *kal* so'zi qahramonning ma'naviy qiyofasi, xususan, odil, ayyorligini sharhlaydi. Uning ijtimoiy kelib chiqishi kambag'al-qashshoq, maqsad, vazifalari zulm, zo'rlikni fosh etish, kamchilikni qoralash, aql-idrok, tadbirkorlikni ulug'lashga qaratilgan" (Imomov, 2008).

"Quyosh yerining pahlavoni" ertagida *Bo'ri ko'sa* laqabli antroponim uchraydi. *Ko'sa* so'zi soqol chiqmaydigan erkaklarga nisbatan ishlatiladi. Shu sababdan bu laqab ham tashqi ko'rinishni ifodalovchi laqab hisoblanadi;

- a. 2) qahramonning xarakter-xususiyatlari bilan bog'liq laqablar: *Xo'ja tambal* ("Xo'ja tambal"), *Abdulla chaqqon* ("Tuhmat") *Abdulla ayyor* ("Tuhmat"), *Simpleton Peter* ("Sodda Piter"), *Lazy Jack* ("Yalqov Jek") kabi. "Mumsik"

so'zi xasis ma'nosini anglatadi: *Soqi mumsik bilan Boqi mumsik degan ikki kishi yashagan ekan* ("Soqi mumsik bilan Boqi mumsik");

- a. 3) qahramonning aqliy faoliyati bilan bog'liq laqablar. Ertaklarda qahramonning aqliy qobiliyatini ko'rsatuvchi *donishmand* so'zi antroponim sifatida kelgan shaxs oti shaklida ham, laqab shaklida ham ko'p uchraydi: *Zohid donishmand*, *Akram donishmand* ("Qorasoch pari"); *Silly Willy* (Ahmoq Villi) kabi.

- b) endosentrik laqablarda antroponim yetakchi rol o'ynaydi va ikkinchi element shartli ravishda referentni tavsiflaydi, bunda asosiy e'tibor tovushlar uyg'unligiga qaratiladi. Masalan: *Dennis The Menace*, *Tricky Dickie*.

"Qirq yolg'on" o'zbek xalq ertagida shunday tovushlar uyg'unligiga ega laqablarni uchratamiz:

- *Bor ekan, yo'q ekan, bir katta to'qay bor ekan. Bu to'qayning ichida na cho'p, na gilyohdan asar bor ekan. U to'qayning ichida uchta mergan topganini har kimga bergan, to'kilib qolsa tergan, qulochini kergan, birining oti Abdusamad akaning o'g'li Erali Ergan, birining oti Mirsayid akaning o'g'li Sherali Shergan va birining oti Nurmat akaning o'g'li Nurali Nurgan, gapni har yoqqa burgan ekan* ("Qirq yolg'on");

- c) tashqi yoki faoliyat xususiyatlariga asoslangan qandaydir muhim xususiyatni ifodalovchi umumiy ot yetakchi rol o'ynaydigan ekzosentrik laqablar. Ertaklarda ekzosentrik laqablar ham ko'p uchraydi. Ertaklarda uchraydigan ekzosentrik laqablarni ham o'z ichida bir necha guruhlariga bo'lib tasnif qilishimiz mumkin:

- c. 1) qahramonlarning kasbiy faoliyati bilan bog'liq laqablar: *Hakim baliqchi* ("Hakim baliqchi"), *Siddiq yamoqchi* ("Quyosh yerining pahlavoni"), *Rustam o'tinchi* ("Quyosh yerining pahlavoni"), *Abdurayim o'tinchi* ("Luqmoni

hakim"), *Qo'ldosh podachi* ("Bir xumcha oltin"), *Ahmad bo'zchi* ("Davlat bilan Ahmad"), *Qobil kulol* ("Qorasoch pari"), *Ustaboy kulol* ("Qarg'a bilan qo'zi"), *Usta Olim* ("Qorasochxon"), *Yusufboy tabib* ("Ikki tabib"), *Mahmud yamoqchi* ("Mahmud yamoqchi"), *Normat yamoqchi* ("Navoiy bilan yamoqchining o'g'li"), *Navro'z qaroqchi* ("Navro'z qaroqchi"), *Begmat ovchi* ("Noshud bola"), *Abdusattor novvoy* ("Ayozi"), *Sodiq savdogar* ("Mohistara") kabi.

Ustaboy kulol ("Qarg'a bilan qo'zi") ifodasida umumiydan xususiyligiga tamoyiliga amal qilinganiga guvoh bo'lamiz, ya'ni usta – umumiy nom, kulol – xususiy.

O'zbek xalq ertaklarida *usta Toyirjon degan vazir* ("Luqmoni hakim"), *Qosim jallod degan bir vazir* ("Tuhmat"), *qo'shiqchi Ali degan cho'pon* ("Zolim xon bilan cho'pon") kabi qo'llanishlar ham uchraydiki, ularda personajning avvalgi va hozirgi maqomiga ishora qilinadi, ya'ni Toyirjon degan vazirning avval usta bo'lgani, Qosim degan vazirning avval jallod bo'lgani, Ali degan cho'ponning qo'shiqchi ekanligi kabi.

Ingliz ertaklarida *Red Riding Hood* – *Qizil Qalpoqcha*, *Snow White* – *Oppog'oy*, *Rose Red* – *Qizil Atirgul* kabi nomlar keltirilgan bo'lib, aslida ular ism emas, balki qahramonlarning kiyimi, tashqi ko'rinishi, nimaga qiyos qilinishiga ishora qiluvchi laqablardir. Ular ham qahramonlarning ismisiz keltirilgan (Whittington, 2023).

Ingliz xalq ertaklarida personajlarning tashqi ko'rinishini ifodalovchi laqablar guruhiga *Cap o' Rushes* (Qamish shlyapa), *Tattercoats*

(Yirtiq palto), *Teeny-tiny* (*Mittivoy*) va boshqalar kiradi. "Cap o' Rushes" ertagidagi asosiy qahramon qizning bu laqabni olishiga sabab, qiz o'zi uchun qamishdan kiyim yasab boshidan to oyog'igacha har doim o'ranib yurganligi uchun Cap o' Rushes nomi bilan ataladi.

Xulosa

Ertaklarga xos antroponimlarning asosiy vazifasi faqatgina nomlash sanalmaydi. O'zbek tilida ham, ingliz tilida ham atoqli nomlar o'quvchilarda ma'lum hissiyotlarni uyg'otish, ta'sir etish, ma'lumot berish, ismlar yordamida hikoya qiluvchining niyat-maqсадlarini kelgusi avlodlarga yetkazish vazifalarini ham bajaradi. O'zbek ertaklarida *Doro*, *Iskandar Zulqarnayn*, *Alisher Navoiy*, *Husayn Boyqaro*, *Abu Ali ibn Sino* kabi; ingliz ertaklarida *Qirol Artur*, *Qirol Edward III*, *Qirol Henry V*, *Sir Whittington* kabi tarixiy antroponimlar uchraydi. Bu esa chog'ishtirilayotgan tillarga xos ertaklarda shohlar, qirollar va yuqori mavqega, obro'-e'tiborga ega bo'lgan shaxslar nomlari ko'p qo'llanilishini anglatadi. Ertaklarda antroponimlar bilan yonma-yon holda laqablardan ham foydalaniladi. Laqablar ertak qahramonlariga xos xususiyatlarni namoyon etadi. Ingliz ertaklarida laqablar nisbatan kam, o'zbek ertaklarida esa keng qo'llaniladi.

O'zbek ertaklarida ham, ingliz ertaklarida ham antroponimlar ko'p hollarda qahramonning xarakter xususiyatlari, tashqi ko'rinishini ifoda etadi. Ayrim hollarda esa ertaklarda qo'llangan ism teskari ma'no anglatishi ham mumkin.

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Sulosiy mazid fe'llarining turli ma'nolarda qo'llanishini ba'zi misollar yordamida yoritib berish

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- Annotatsiya** *Maqola arab tilidagi sulosiy mazid boblariga tegishli ba'zi fe'llarning bir qancha ma'nolarda kelishini o'rganadi. Arab tilida ayrim so'zlar o'nlab ma'nolarni anglatgani bois uning aynan qanday ma'noda kelayotganini bilish tarjimaning to'g'ri bo'lishiga sabab bo'ladi. Maqola aynan mana shu jihatlarni muhokama qiladi.*
- Kalit so'zlar** *Sulosiy mazid, fe'l, bob, sulosiy mujarrad, asl, Mu'jamul vasiyt, Muso Xorazmiy, BMT, ilmiy meros, ma'nolar*

Пролить свет на использование глаголов суласи мазид в различных значениях на некоторых примерах

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- Аннотация** *Статья изучает многозначность некоторых глаголов в усиленных формах (мазид) арабского языка. В арабском языке отдельные слова могут иметь десятки значений, поэтому правильный перевод зависит от точного понимания их контекста. В данной статье рассматриваются именно эти аспекты.*
- Ключевые слова** *Усиленный триконсонантный корень (суласий мазид), глагол, форма (баб), простой триконсонантный корень (суласий муджаррад), основа, аль-Му'джам аль-васит, Муса Хоразмий, ООН, научное наследие, значения*

Highlighting the use of sulosian mazid verbs in different meanings using some examples

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- Annotation** *This article explores the multiple meanings of certain verbs from the augmented trilateral verb forms (thulāthī mazīd) in the Arabic language. Since some Arabic words can have dozens of meanings, understanding the exact meaning in a specific context is crucial for accurate translation. The article discusses these very aspects in detail.*
- Keywords** *Thulāthī mazīd, verb, form, thulāthī mujarrad, root, Al-Mu'jam al-Wasīt, Musa Khwarazmi, UN, scientific heritage, meanings*

Kirish

Arab tili dunyo tillari ichida eng ko'p gaplashiladigan tillar sirasiga kiradi. Dunyo bo'ylab 300 milliondan ortiq odam arab tilida gaplashadi. Shuningdek, arab tili BMTning rasmiy 6 ta tillaridan biri hisoblanadi. Qolaversa, Ibn Sino, Beruniy, Muso Xorazmiy, Imom Buxoriy, Imom Termiziy kabi ulug' allomalarimizning ilmiy meroslari ham arab tilida bitilgan. Yuqoridagi omillar bois arab tilini chuqur o'rganish ko'pgina yutuqlarni qo'lga kiritishga sabab bo'ladi.

Ma'lumki, arab tili juda katta imkoniyatlarga ega, so'z boyligi yuqori darajadagi til hisoblanadi. Bu tilda nafaqat so'zlarning ma'nodoshlari mavjud, balki bitta kalimaning o'zi bir necha ma'nolarda qo'llanishi ham ko'p kuzatiladi. Quyida biz mana shunday fe'llarga ba'zi misollarni keltiramiz va bu bilan arab tilining ufqlari kengligini ochib berishga harakat qilamiz.

ma'nolarda kelishi: *جزأ - أجزاء - (فعل)*

1- "أجزاء مجزأ فلان" : أغنى مغناه ، ناب منابه " bironning o'rniga o'rinbosar bo'lish"

2- "أجزاءه بالشئ" : أقنعه " biror kishini bir narsa ila qanoatlantirmoq"

Mo'jamul vasiyt kitobida quyidagi ma'nolari borligi aytilgan:

أجزاء : (معجم الوسيط)

—أجزاء المرأة: ولدت الإناث فهي مجزئة، ومجزية .

"ayol qiz farzand tug'di". Bunday ayolni *مجزئة* yoki *مجزية* deyiladi. Muzakkar lafzi ham ishlatilishining sababi tug'ish faqat ayollarga xos bo'lganligidandir.

"o'tloqning o'tlari buralib chiroyli o'sdi"

"bir narsa falon kishiga kifoya qildi, yetarli bo'ldi" o'sha yetarli bo'lgan narsani arablar *مجزية* deyilar.

وفي حديث سهل: حديث شريف ما أجزأ منّا اليوم أحدٌ كما Sahlning hadisida ya'ni hadisi sharifda bu so'z yuqoridagi ma'noda kelgan: "Bugun bizga biror bir kishi faloncha kifoya qilganidek kifoya qilmadi." Ya'ni o'sha odam qavmga biror

bir kishi yordam berolmaydigan darajada yordam bergan bo'lishi mumkin.

ويقال: أَجَزُّ مُجْزِيٌّ: مُفْعَلٌ كَافٍ.

Qanoatlantiruvchi va kifoya qiluvchi ish haqiga ham *أَجَزُّ مُجْزِيٌّ* deyiladi.

—يُقال: أَجْزَأُ الْإِبِلَ: كَفَّاهَا عَنِ الْمَاءِ بِالرُّطْبِ وَالْكَلِّ.

tuya uchun xurmo va o'tloq suvni o'rnini bosdi"

"pichoqqa dasta o'rnatdi"

—أَجْزَأُ مِنَ الشَّيْءِ جُزْءًا: أَخَذَهُ.

"biror narsadan bir bo'lagini oldi"

—أَجْزَأُ الْخَاتَمِ فِي إِصْبَعِهِ: أَدْخَلَهُ فِيهِ

kirgizdi"

Sa'lab: "Sigir

yetti kishi nomidan o'tadi", deydi.

Bu yerda qurbonlikda so'yiladigan hayvonlar nechchi kishining o'rnidan o'tishi haqida gap ketib, *فعل* lini ishlatgan.

Bu felning sulosiy mujarradidagi ma'nolari bilan ham tanishib chiqamiz:

جزأ : (معجم الغني)

o'tgan. — جَزَأْتُ، أَجْزَأُ، إِجْزَأُ، مصدر جَزَأُ

zamon, hozirgi-kelasi zamon, buyruq shakli va masdari ko'rsatib o'tilgan.

1- "o'z nasibasiga qanoatlanib kifoyalanish"

2- "nonni bo'laklarga bo'lish"

3- جَزَأَ بَيْتَ الشَّعْرِ : حَذَفَ التَّفْعِيلَةَ الْأَخِيرَةَ مِنْ كُلِّ مَنْ شَطْرِيهِ — "she'rning har ikkala tarafidan oxirgi qit'asini olib tashlash".

Endi mazkur fe'ling sulosiy mazidning ikkinchi bobi- bobida kelgan variantining ma'nolarini ko'rib chiqamiz:

جزأ : (معجم الرائد)

bu yerda o'tgan — جَزَأَ - تجزئة و تجزيًا - (فعل)

zamon shakli va masdari bayon qilingan.

1- "bir narsani qismlarga bo'lib tashlash"

2- جَزَأَ بَيْتَ الشَّعْرِ : حذف الجزء الأخير من كل من شطريه — "she'rning har ikkala tarafidan oxirgi juz'ini olib tashlash"

3- "biror kishini biror narsa bilan qanoatlantirmoq"

Mo'jamul g'oniy kitobida quyidagi ma'nolari keltirilgan:

جَزَأً : (معجم الغني)

– جَزَأْتُ، أَجَزَيْتُ، جَزَيْتُ، مصدر تَجْزِيءٌ، تَجْزِئَةٌ – bular moziy, muzore, amr siyg'alari hamda masdarining vaznlari.

1- جَزَأَ الْأَرْضَ : قَسَمَهَا إِلَى قِطْعٍ صَغِيرَةٍ – "yerni kichik qismlarga bo'lib yubormoq"

2- جَزَأَ مَوْضُوعَهُ : جَعَلَهُ أَجْزَاءً – "mavzuni qismlarga ajratish"

– جَزَأْتُهُ : أَي قَسَمْتُهُ bo'ldim"

Yuqorida أَجَزَأَ fe'lining sulosiy mujarradidagi hamda sulosiy mazidning ikkinchi bobi, ya'ni bobidagi siyg'alarining ma'nolari o'zaro o'xshash yoki bir xil ekanligini ko'rdik. Endi esa sulosiy mazidning to'rtinchi bobi bobidagi siyg'asini o'rganamiz.

اجْتَزَأَ : (معجم الوسيط)

اجْتَزَأْتُ يَكْدًا و "kifoyalandi". – اجتزأ به: اكتفى – falon va falon narsa bilan kifoyalandim" (Abdulfazl, 2017)

Mazkur fe'ning sulosiy mazidning sakkizinchi bobi bobidagi ma'nolari:

تَجَزَأَ : (معجم الرائد)

1- تَجَزَأَ بِالنَّشِءِ : اِكْتَفَى بِهِ – "bir narsa ila kifoyalanmoq"

2- تَجَزَأَ الشَّيْءُ : تَقَسَّمَ أَجْزَاءً – "biror narsa qism-qismlarga bo'linib ketdi"

اجْتَزَأَ – تَجَزَأَ بِهِ: اِكْتَفَى. تَجَزَأَ الْإِبِلُ: أَجْزَأَهَا ma'nosida, ya'ni "kifoyalanmoq"

تَجَزَأَ : (معجم الغني)

– تَجَزَأْتُ، أَتَجَزَأُ، تَجَزَأَ، مصدر تَجْزُؤٌ moziy, muzore, amr siyg'alari hamda masdarining vaznlari.

1- تَجَزَأَتِ الْأَرْضُ : انْقَسَمَتْ أَجْزَاءً، قِطْعًا، أَي تَمَّ تَقْسِيمُهَا إِلَى يَرْ يَرْ – "yer qismlarga bo'lindi" ya'ni yerni bo'laklarga maydalandi.

2- تَجَزَأَ بِطَعَامِهِ الْبَسِيطِ : اِكْتَفَى بِهِ – "ozgina taomi bilan kifoyalandi"

Yuqorida أَجَزَأَ fe'lining qanday ma'nolar anglatishini leksik-semantik jihatdan o'rgandik hamda uning sulosiy mujarradi va sulosiy mazidning boshqa boblaridagi siyg'alarining ma'nolari bilan ham tanishib chiqdik. O'rganganlarimizdan shu ma'lum bo'ldiki,

uning bir qancha ma'nolari bor ekan. Ba'zida turli boblarda kelishiga qaramasdan bir xil ma'noni anglatishini ham bilib oldik.

أَقَامَ fe'li

أَقَامَ : (معجم الوسيط)

– أَقَامَ بِالْمَكَانِ : لَبِثَ فِيهِ وَاتَّخَذَهُ وَطَنًا. nisbatan ishlatilganda "o'sha yerda turdi va uni vatan tutdi"

– أَقَامَ فَلَانًا مِنْ مَكَانِهِ: أَزَالَهُ عَنْهُ. "biror kishini o'rnidan turg'izdi"

– أَقَامَ الشَّيْءُ: أَدَامَهُ. yana bir ma'nosi "bir narsani davomli qildi"

– أَقَامَ لِلصَّلَاةِ: نَادَى لَهَا. "namoz uchun iqomat aytdi" ya'ni "namozga nido qildi"

– أَقَامَ الْغُودَ وَالْبِنَاءَ وَنَحْوَهُمَا: عَدَّلَهُ وَأَزَالَ عَوَجَهُ. "taxta, bino va shu kabilarni to'g'irladi, qiyshiqqligini ketkazdi"

– أَقَامَ الشَّرْعَ: أَظْهَرَهُ وَعَمَلَ بِهِ qildi, unga amal qildi"

أَقَامَ : (معجم الغني)

– أَقِمْتُ، أَقِيمُ، أَقِمْ، مصدر إِقَامَةٌ bular moziy, muzore, amr siyg'alari va masdari.

1- أَقَامَ بِالْمَكَانِ : اِتَّخَذَهُ مَقَامًا – "bir joyni turar joy tutish"

2- أَقَامَهُ مِنْ مَقْعِدِهِ لِيَجْلِسَ مَكَانَهُ : رَفَعَهُ، أَزَاحَهُ uning o'rniga o'tirish uchun boshqani joyidan turg'izish ma'nosida "uni ko'tardi va ketkazdi"

3- أَقَامَ مَا كَانَ مَائِلًا وَمُعَوَّجًا : عَدَّلَهُ qiyshiq va egri narsaga nisbatan "tekisladi"

4- أَقَامُوا لَهُ تِمْنَالًا فِي السَّاحَةِ الْكُبْرَى : نَصَبُوهُ لَهُ – haykalga nisbatan "katta maydonda unga timsol o'rnatdilar"

5- حَاكِمٌ يَقِيمُ الْعَدْلَ وَلَا يَتَّهَوُنُ فِي إِنْثَابِ الْحَقِّ : يُظْهِرُهُ، يُرْسِخُهُ – hokim haqida "adolatni o'rnatadi, uni zohir qilib mustahkamlaydi"

6- أَقَامَ الصَّلَاةَ فِي وَقْتِهَا : أَدَاَهَا بِأَتَمِّهَا، أَتَمَّهَا namozni o'z vaqtida qoim qilishga nisbatan "namozni tamomiga yetkazib ado etdi"

7- يُقِيمُ الدَّلِيلَ عَلَى كُلِّ عَمَلٍ يَقُومُ بِهِ : يُدْلِي بِالْبُرْهَانِ o'zi uni ustida turadigan har bir ishga nisbatan "dalil keltirmoq, hujjat ila asoslamog"

8- أَقَامَ بِالْفُنْدُقِ أَسْبُوعًا : مَكَثَ بِهِ- أَقَامَ رَمْنَا بَيْنَ ظَهْرَانِيهِمْ mehmonada bir hafta iqomat qildi, ya'ni "u yerda turdi", "ular orasida bir muddat bo'ldi"

9- hukumatda –أَقَامَ عَلَيْهِ دَعْوَى لَدَى الْمَحْكَمَةِ : رَفَعَهَا
biror kishiga nisbatan da'vo qilishga
nisbatan "da'vo qo'zgadi"

10- سَيُقِيمُ حَفْلَةً بِمُنَاسَبَةِ عِيدِ مِيلَادِهِ : سَيُهَيِّئُ، سَيُنْظِمُ –
tug'ilgan kun munosabati bilan bayram
qilishga nisbatan "uni tayyorlaydi va
tashkil qiladi"

11- "dunyoni –أَقَامَ الدُّنْيَا وَأَقْعَدَهَا : لَمْ يَنْزُكْ شَيْئاً لَمْ يُحَرِّكْهُ
o'tirg'izib turg'izdi" ya'ni barcha narsani
harakatga keltirdi.

كَبَّرَ fe'li

– moziy, كَبَّرْتُ، أَكْبَرُ، كَبَّرَ، مصدر تَكْبِيرٌ، كُبِّرَ

muzore, amr va masdar shakllari.

1- كَبَّرَ، الْمُؤَدِّنُ : قَالَ: اللَّهُ أَكْبَرُ، كَبَّرَ، الْمُصَلِّي –
"muazzin "Allohu akbar" demog'i"

2- كَبَّرَ الْمَسْأَلَةَ: جَعَلَهَا كَبِيرَةً، ضَخَمَهَا
haqida "uni kattalashtirdi, ulkanlashtirdi"

3- كَبَّرَ، الشَّيْءُ : رَأَهُ كَبِيرًا –
"biror narsani katta
ko'rmoq" ya'ni ulug' ko'rmoq.

Yuqoridagi كَبَّرَ fe'li sulosiy mazidning
ikkinchi bobi- تَفْعِيلٌ dandir. Mazkur bobda
kelgan fe'llarning qanday ma'nolar anglatishini
yaxshi tushunish uchun mazkur bobning
xususiyatlarini o'rganib chiqmog'imiz lozim
(Do'stmuhammad, 2018).

Bu bobning xususiyatlari haqida. Bu bob
taksir (ko'pni anglatish) uchun keladi. Ushbu
taksir fe'lda bo'ladi.

- Baytullohni ko'p tavof qildim. Yoki foilda bo'ladi تَوَّطَّ الْإِبِلُ tuyalar ko'p o'ldi. Tualarga qirg'in keldi.
- Yoki maf'ulda bo'ladi. غَلَّقْتُ الْأَبْوَابَ ko'p eshiklarni berkitdim.
- Maf'ulni asli fe'lga nisbat bermoq uchun keladi- فَسَقْتُ زَيْدًا Zaydni fosiqlik va buzuqligiga nisbat berdim.
- Lozim fe'lni muta'addiy qilmoq uchun keladi- فَرَحُّتُ زَيْدًا Zaydni xursand qildim.

• Salb uchun, ya'ni maf'uldan asl fe'lni olib
tashlash uchun ham keladi. Misoli جَلَدْتُ
تُيَانِي terisini ajratib, shilib oldim.

• Foil mushtaqqun minhu sohibi bo'lmoq
uchun keladi. وَرَقَّتِ الشَّجَرَةُ daraxt yaproqlik
bo'ldi.

• Foilning mushtaqqun minhuga
o'xshamog'i uchun keladi. قَوَسَ الرَّجُلُ
kishini qomati yoy kabi bo'ldi.

• Mubolag'a uchun, ya'ni bir sifatda
o'zgalardan ziyoda bo'lmoq uchun keladi.
صَرَخَ zohir bo'ldi. ko'p zohir, ya'ni
ma'lum va mashhur bo'ldi.

صَلَّى fe'li. Bu fe'lning ma'no qirralarini

o'rganamiz:

صَلَّى : (معجم الرائد)

1- صَلَّى "duo qildi"

2- صَلَّى : أَقَامَ الصَّلَاةَ "namoz o'qidi"

3- صَلَّى اللهُ عَلَى الرَّسُولِ : شَمَلَهُ بِرِكَتِهِ
Alloh O'z
Rasuliga salavot aytmog'iga nisbatan "
O'zining barakasi ila u zotni qamrab oldi"

أَحْسَنَ fe'li. Mazkur fe'lning qanday

ma'nolari borligini o'rganamiz:

أَحْسَنَ : (معجم الغني)

– moziy, أَحْسَنْتُ، أَحْسِنُ، أَحْسِنُ، مصدر إِحْسَانٌ

muzore, amr hamda masdar shakllari

1- أَحْسَنَ الرَّجُلُ : فَعَلَ مَا هُوَ حَسَنٌ وَجَيِّدٌ
"kishi go'zal
va yaxshi bo'lgan ishni qildi"

2- أَحْسَنَ الْخَسَنَةَ أَحْسَنَ : أَعْطَاهُ الْخَسَنَةَ أَحْسَنَ
bir kishiga ehson
qilishga nisbatan " unga hasanani berdi"

3- أَحْسَنَ عَمَلَهُ : أَجَادَ صُنْعَهُ، جَعَلَهُ حَسَنًا
"ishni yaxshi
qildi", "uni go'zal qildi"

4- أَحْسَنَ، الْعَزْفُ عَلَى الْكَمَانِ : أَتَقَنَّهُ
"pishiq va
mustahkam qildi"

5- أَحْسَنُ، التَّصَرُّفُ مَعَهُ : أَتَى بِالْحَسَنِ
"go'zal hamda
yaxshi ishni qildi"

Shunday qilib bu fe'llarning turli
ma'nolarini o'rganib chiqdik.

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Exploring the nature and functions of simile in English and Uzbek

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Annotation *Simile is an essential linguistic device that enhances expression in both English and Uzbek languages. This paper explores the nature of similes, their structural and semantic differences in the two languages, and the impact of cultural context on their formation. Additionally, it discusses innovative technologies in foreign language teaching that facilitate the understanding and application of similes. AI-based learning platforms, virtual reality, and interactive gamification are highlighted as effective tools.*

Keywords *Simile, metaphor, English, Uzbek, language teaching, innovative technologies*

Изучение природы и функций сравнения (simile) в английском и узбекском языках

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Аннотация *Сравнение – важное лингвистическое средство, улучшающее выразительность как в английском, так и в узбекском языках. В данной статье исследуются структура и семантические различия сравнений в этих двух языках, а также влияние культурного контекста на их формирование. Кроме того, рассматриваются инновационные технологии преподавания иностранных языков, которые способствуют лучшему пониманию и применению сравнений. Обучающие платформы на основе ИИ, виртуальная реальность и игровые методы обучения выделяются как эффективные инструменты.*

Ключевые слова *Сравнение, метафора, английский, узбекский, преподавание языков, инновационные технологии*

Ingliz va o'zbek tillarida o'xshatish san'ati (simile)ning tabiati va funktsiyalarini o'rganish

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Annotatsiya *O'xshatish ingliz va o'zbek tillarida ifodani kuchaytiruvchi muhim lingvistik vositadir. Ushbu maqola o'xshatishlarning tabiati, ularning ikki tildagi tarkibiy va semantik farqlari va ularning shakllanishiga madaniy kontekstning ta'sirini o'rganadi. Bundan tashqari, u o'xshatishlarni tushunish va qo'llashni osonlashtiradigan xorijiy tillarni o'rgatishdagi innovatsion texnologiyalarni muhokama qiladi. Alga asoslangan o'quv platformalari, virtual haqiqat va interaktiv o'yinlar samarali vositalar sifatida ta'kidlangan.*

Kalit so'zlar *O'xshatish, metafora, ingliz tili, o'zbek tili, til o'rgatish, innovatsion texnologiyalar*

A *simile* is a figure of speech that directly compares two different things using connecting words such as "like" or "as" to highlight a particular quality or characteristic (Abrams, 1999). It is widely used in literature and everyday language to create vivid imagery and enhance expressiveness. While similes are a common rhetorical device in English, they also play a significant role in Uzbek literature and communication, though their structures and cultural nuances differ. Understanding similes in both languages can provide insights into linguistic and cultural expressions. Language is enriched by figurative expressions, among which similes play a crucial role in enhancing communication. (Karimov, 2002)

A simile creates a direct comparison between two seemingly different entities using words such as 'like' or 'as' in English and equivalents like 'dek' or 'kabidir' in Uzbek. These comparisons allow for more vivid and imaginative expression, making descriptions more engaging and meaningful. This study explores the characteristics of similes in English and Uzbek, highlighting their structural and cultural differences. Additionally, it examines how modern educational technology can facilitate the understanding and application of similes in foreign language learning.

Figurative language plays a crucial role in both everyday communication and literary works. Among various stylistic devices, similes are particularly powerful as they create direct comparisons between objects, people, or ideas using words such as "like" or "as" in English and equivalents like "dek" or "kabidir" in Uzbek. Similes enrich speech by adding vivid imagery and emotional depth, making descriptions more expressive. Understanding similes in a foreign language requires familiarity not only with vocabulary but also with the cultural background that shapes these expressions.

Structural and Semantic Features of Simile. The way similes are formed varies between languages, reflecting different linguistic patterns and cultural contexts. In English, a common structure follows the pattern 'as + adjective + as + noun' or 'like + noun/phrase'.

Examples include:

- 'As strong as an ox'
- 'Shine like a diamond' (Lakoff, 1980)

Uzbek similes, on the other hand, often rely on culturally significant symbols and expressions. Some common examples are:

- 'Bo'ri kabi ayyor' (Cunning like a wolf)
- 'Ko'zlari yulduzdek charaqlagan' (Eyes shining like a star)

These differences demonstrate how figurative language reflects the worldview and traditions of each culture, shaping how speakers perceive and describe their surroundings.

Similes in English and Uzbek differ in both structure and meaning. English similes often follow predictable patterns, such as:

- 'As brave as a lion'
- 'As white as snow'

In contrast, Uzbek similes are deeply rooted in cultural and historical contexts:

- 'Arining jigariday botir' ('brave like a bear's liver')
- 'Oyday oppoq' ('as white as the moon')

The key structural difference lies in word order and the use of comparative markers. English similes frequently rely on the standard formula "as + adjective + as + noun" or "like + noun/phrase." Uzbek similes, on the other hand, tend to incorporate suffixes and particles that reinforce comparison in a culturally relevant way. This study involved a comparative linguistic analysis of similes in English and Uzbek. Data were collected from literary texts, folk tales, and everyday speech samples in both

languages. The analysis focused on the form, usage, and cultural context of similes, emphasizing characteristic features such as structure (use of comparative words), semantic fields, and frequency in different genres. The study also reviewed linguistic literature on similes in both languages.

Innovative Technologies in Teaching Similes. Recent advancements in educational technology have transformed the way foreign languages are taught, particularly in mastering figurative language such as similes. Some effective methods include:

1. **AI-based learning platforms:** AI-powered applications analyze context and provide personalized learning experiences, helping students grasp simile usage effectively.
2. **Gamification & interactive tools:** language learning apps integrate quizzes, role-playing exercises, and storytelling activities to reinforce simile comprehension.
3. **Virtual Reality (VR):** immersive VR experiences allow learners to encounter real-life situations where similes are used naturally.
4. **Speech recognition technology:** digital assistants and AI tutors offer real-time feedback on pronunciation and contextual usage of similes.

These technological tools enhance both theoretical understanding and practical application, making language learning more engaging and effective.

The analysis revealed several key features of similes in both languages:

- **English Similes:** typically use "like" or "as" as comparative markers, e.g., "as brave as a lion" or "runs like the wind." English similes are often concise and metaphorical.
- **Uzbek similes:** use words such as "kabi," "day," and "dek" as comparative markers, e.g., "sherlarga kabi jasur" (brave like lions). Uzbek similes tend to be more

elaborate and frequently appear in oral traditions and folk poetry.

- Both languages use similes to enhance imagery, express emotions, and make descriptions more vivid, though cultural references vary (e.g., English similes may reference Western fauna or objects, while Uzbek similes often involve native animals and cultural symbols).
- Modern educational technology has revolutionized foreign language learning, making it more interactive and engaging. The following methods have proven particularly effective for teaching similes:

1. **AI-Powered language learning:** applications like Duolingo and Google Lens provide real-time contextual examples of similes, allowing learners to understand their usage dynamically. AI-driven chatbots also offer interactive conversations where learners practice figurative language in context.
2. **Gamification and Virtual Reality (VR):** virtual reality immerses students in realistic scenarios where they encounter and use similes naturally. Gamified learning platforms, such as Kahoot! and Quizlet, reinforce understanding through engaging quizzes and storytelling exercises.
3. **Speech recognition and AI Tutors:** Advanced AI tutors provide real-time feedback on pronunciation and usage of similes. Speech recognition technology, integrated into tools like Google Assistant and Microsoft Immersive Reader, helps learners practice and refine their skills.
4. **Corpus-Based learning:** digital language corpora allow students to explore simile usage in authentic contexts. Resources like the British National Corpus (BNC) and the Uzbek National Corpus enable learners to see real-world examples of similes across various genres. (Buranov, 1996).

The study highlights the universality of similes as a rhetorical device while underscoring the linguistic and cultural particularities that shape their form and use. English similes tend to be more standardized due to the global spread of the language and its literary tradition, whereas Uzbek similes reflect the rich oral heritage and cultural specificity of the region. (Simpson, 2024) This comparative understanding is crucial for translators and language learners aiming for cultural as well as linguistic accuracy.

Future research might explore similes in other Turkic languages or compare them with similes in more distantly related languages. The study underscores the dual nature of similes: their universality across languages as a rhetorical and cognitive device, and their variability shaped by linguistic structure and cultural worldview. Similes serve a fundamental human function of making abstract or unfamiliar concepts more relatable through comparison. However, the form, frequency, and stylistic conventions of simile usage can differ significantly across languages. In English, the prevalence of similes in both classical and contemporary literature, as well as the standardization brought about by its role as a global lingua franca, has led to more formulaic and widely recognized structures (e.g., "as brave as a lion," "like a needle in a haystack"). These forms often prioritize clarity, literary effect, or stylistic elegance.

In contrast, Uzbek similes are deeply rooted in the nation's oral folklore, poetry, and everyday speech, carrying unique cultural connotations that may not have direct equivalents in English. These similes often rely on culturally salient images and idioms (such as comparisons to local animals, traditions, or environmental elements), making them rich in metaphorical depth but sometimes challenging to translate literally. Such cultural embeddedness means that understanding or rendering Uzbek similes in another language requires not just linguistic knowledge, but also an awareness of the source culture's values,

humor, and worldview. This comparative perspective is particularly valuable for translators, language learners, and intercultural communicators, as it enables them to navigate not only the literal meaning of similes but also their pragmatic and emotive functions.

It also highlights the importance of culturally adaptive strategies in translation and teaching, especially when dealing with figurative language. Future research could delve deeper into similes across other Turkic languages to identify shared patterns and divergences within the Turkic family. Additionally, comparative analyses between Turkic similes and those in unrelated language families (such as Indo-European or Sino-Tibetan) could yield insights into universal vs. culture-specific tendencies in figurative language use, enriching both linguistic theory and applied translation practices.

Similes function as essential rhetorical devices in both English and Uzbek, contributing significantly to the richness and expressiveness of communication. By drawing vivid and often culturally embedded comparisons, similes not only clarify abstract concepts but also reflect the unique cognitive and cultural frameworks of each language community.

Conclusion

The structural and semantic distinctions between English and Uzbek similes highlight how deeply figurative language is shaped by historical context, societal norms, and linguistic traditions. In today's digital age, the process of acquiring figurative language, including similes, has been greatly enhanced through modern educational technologies. Tools such as artificial intelligence (AI), virtual reality (VR), gamification strategies, and speech recognition software provide interactive, personalized, and immersive learning experiences. These technologies allow learners to not only understand similes on a theoretical level but also to practice and internalize them in practical contexts.

Looking ahead, future research should prioritize the development and refinement of

adaptive, AI-driven language learning tools that are sensitive to individual learners' linguistic backgrounds and cognitive styles. Such tools can bridge the cultural and linguistic gaps that similes often present, ensuring that learners develop both linguistic competence

and cultural awareness. Additionally, comparative studies involving similes in other Turkic and non-Turkic languages could further deepen our understanding of the universality and particularity of figurative language across the world.

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Cognitive aspects of simile processing in bilingual (English–Uzbek) speakers

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Annotation *This article explores the cognitive aspects of simile processing in English–Uzbek bilingual speakers. It investigates how similes are perceived and interpreted across two languages, focusing on cultural semantics, conceptual mappings, and linguistic nuances. By analyzing how bilingual minds handle similes that may differ or overlap semantically and culturally, the study reveals the cognitive strategies bilinguals employ when decoding figurative language. The paper also offers practical examples to illustrate cross-linguistic influence and cognitive transfer in simile interpretation, contributing to fields such as bilingualism, cognitive linguistics, and intercultural communication.*

Keywords *Simile, bilingualism, cognitive linguistics, cultural semantics, metaphor, similarity, semantic transfer, mental processing*

Когнитивные аспекты восприятия сравнений у билингвов (англо-узбекских)

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Аннотация *В данной статье рассматриваются когнитивные аспекты восприятия и интерпретации сравнений (сравнительных оборотов) у билингвов, владеющих английским и узбекским языками. Особое внимание уделяется тому, как сравнения осмысливаются на двух языках с учётом культурно-семантических различий, концептуальных соответствий и языковых нюансов. На основе анализа примеров показано, какие когнитивные механизмы активизируются у билингвов при обработке образного языка. Исследование охватывает важные аспекты билингвизма, кросс-языковых влияний и когнитивной лингвистики.*

Ключевые слова *Сравнение, билингвизм, когнитивная лингвистика, культурная семантика, метафора, сходство, семантический трансфер, мышление*

Ingliz–o‘zbek ikki tili (bilingual) shaxslarda taqqoslash (o‘xshatish) birliklarini idrok etishning kognitiv jihatlarini

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Annotatsiya *Ushbu maqolada ingliz–o‘zbek bilingvlarida o‘xshatish (taqqoslash) birliklarini anglash va qayta ishlashning kognitiv jihatlarini tahlil qilinadi. Maqolada o‘xshatish birliklarining ikki tilda qanday idrok qilinishi, ularning madaniy konnotatsiyasi va*

semantik yuklamasi taqqoslab o'rganiladi. Shuningdek, bilingv shaxsning ikki tilli tafakkuri, tilaro o'tkazmalar (transferlar), o'xshash va farqli tushunchalar asosida simile-larni qanday talqin qilishi keltirilgan amaliy misollar orqali yoritiladi. Maqola bilingvizm, semantik tafakkur, madaniyatlararo kommunikatsiya va tilshunoslikda kognitiv yondashuvga oid muhim ilmiy mulohazalarni o'z ichiga oladi.

Kalit so'zlar *O'xshatish, bilingvizm, kognitiv tilshunoslik, madaniy semantika, metafora, o'xshashlik, semantik transfer, tafakkur*

Introduction

Understanding how bilingual individuals process figurative language such as similes can offer valuable insights into cross-linguistic cognition and semantic flexibility. Similes, characterized by explicit comparative structures (e.g., "as brave as a lion"), are integral to both English and Uzbek languages, though their cognitive interpretation may vary across cultural and linguistic backgrounds. This study focuses on the cognitive mechanisms underlying simile comprehension in English–Uzbek bilinguals, emphasizing the influence of linguistic proficiency, cultural familiarity, and the type of simile (conventional vs. novel). Similes serve not only aesthetic and rhetorical purposes in language but also reveal how individuals access and integrate stored knowledge to make figurative comparisons. For bilinguals, simile interpretation may trigger different conceptual mappings in each language depending on exposure, usage, and cultural associations.

While English similes may rely on Western metaphoric conventions, Uzbek similes frequently embody Central Asian idiomatic expressions that may lack direct equivalents. Hence, exploring simile processing among bilingual speakers provides a window into the interaction between language systems in the human mind. Processing simile relies on mapping two domains: the target and the source. According to cognitive linguistics, the mental operation involves analogical reasoning and cross-domain mapping (Lakoff & Johnson, 1980).

In bilinguals, these mappings may be influenced by linguistic dominance and cultural frames. While English often employs similes rooted in Western imagery, Uzbek similes frequently draw upon Turkic cultural symbols and idiomatic expressions. Processing a simile like "quick as a fox" may be straightforward for English-dominant bilinguals but may require cultural adaptation for those more familiar with Uzbek simile structures such as "epchilligi qunduzdek" (as agile as an otter). Grice's Cooperative Principle (1975) and Relevance Theory (Sperber & Wilson, 1986) also underpin figurative interpretation. These pragmatic frameworks suggest that listeners infer additional meanings beyond literal ones based on contextual assumptions. In simile processing, especially for bilinguals, listeners must determine the relevance and intended similarity between concepts across potentially different cultural or cognitive domain.

Cognitive Load and Figurative Language. Simile processing imposes a certain cognitive load, as it requires not only linguistic decoding but also abstract conceptualization. For bilingual speakers, this load is modulated by their proficiency in the language of the simile and their familiarity with its cultural connotations. Studies in psycholinguistics (e.g., Giora, 2003) show that conventional similes are processed faster than novel ones because they are stored in long-term memory. In contrast, novel similes require online semantic integration, drawing more heavily on working memory and inferential reasoning.

Bilinguals may experience interference or transfer from one language system to another during figurative processing. A simile familiar in Uzbek may be misunderstood or processed more slowly when translated literally into English. Moreover, similes that involve culturally specific knowledge (e.g., references to traditional objects or folk beliefs) demand greater cognitive resources for interpretation if that knowledge is not shared. Reaction time experiments demonstrate that such unfamiliar similes elicit delayed responses, indicating increased cognitive load.

Research Design and Methodology

Participants: 60 English–Uzbek bilinguals aged 18–35, divided into two groups based on language proficiency (intermediate and advanced). Participants had at least five years of formal English education and regular exposure to both languages in academic or media settings.

Materials: 40 similes divided into 4 categories:

- 10 conventional English similes (e.g., “as cold as ice”)
- 10 novel English similes (e.g., “like a balloon in a thunderstorm”)
- 10 culturally rooted Uzbek similes (e.g., “tili asaldek” – “sweet as honey”)
- 10 literal English-to-Uzbek translated similes (e.g., “yuragi muzdek” – “as cold as ice”)

Tasks: Participants completed a computer-based task using PsychoPy, where they read each simile and selected the best paraphrase from four options. Reaction time and accuracy were recorded. Afterward, a subset of participants took part in think-aloud interviews, where they verbalized their interpretation process.

Data Analysis: quantitative data (reaction times and accuracy) were analyzed using SPSS with independent t-tests and repeated measures ANOVA. Qualitative interview data were thematically coded and categorized into interpretative strategies, emotional responses, and cultural associations.

Reaction time and accuracy data revealed that culturally familiar similes (especially in the dominant language of the speaker) were processed faster and more accurately. Novel similes took significantly longer to interpret. Advanced bilinguals outperformed intermediate ones across all categories.

- **English conventional:** Avg RT = 1250 ms, Accuracy = 87%
- **English novel:** Avg RT = 1495 ms, Accuracy = 73%
- **Uzbek familiar:** Avg RT = 1170 ms, Accuracy = 91%
- **Uzbek translated:** Avg RT = 1430 ms, Accuracy = 76%

These findings show that cognitive processing is highly sensitive to familiarity and language dominance. Interview data highlighted several cognitive patterns:

Mental translation: intermediate bilinguals often translated similes to their dominant language before interpretation.

- *Image association:* participants visualized similes using culturally resonant imagery.
- *Semantic integration:* advanced bilinguals used context and linguistic cues for faster metaphorical reasoning.

The findings suggest that both linguistic proficiency and cultural familiarity play pivotal roles in simile comprehension. Advanced bilinguals demonstrated greater semantic flexibility, processing both conventional and novel similes more efficiently. The reaction time and accuracy data underscore the cognitive cost of processing unfamiliar or culturally incongruent similes.

This supports the notion of dual-coding theory (Paivio, 1986), where verbal and imagistic systems work in tandem. Bilinguals fluent in both languages have a wider repertoire of figurative templates and can activate these representations more quickly. Cultural scripts further inform these templates, enhancing interpretive speed when similes match culturally familiar domains.

The findings align with relevance theory, which posits that listeners aim to maximize

contextual effects with minimal cognitive effort (Sperber & Wilson, 1986). Bilinguals leverage their dual linguistic backgrounds to optimize interpretation, especially when the simile structure or imagery aligns with culturally embedded knowledge. However, the mismatch of imagery between source and target languages sometimes disrupts interpretation, leading to processing delays.

Moreover, the study highlights the potential for simile processing to reveal broader aspects of bilingual cognition, including how language systems interact in real-time during metaphorical thinking. It suggests that figurative language comprehension may serve as a sensitive measure of bilinguals' cognitive flexibility, especially under conditions requiring rapid cross-linguistic mapping. Understanding the cognitive aspects of simile processing can aid in the development of language curricula that integrate figurative competence, especially for bilingual learners. Educators should consider incorporating culturally diverse similes and teaching strategies that build metaphorical awareness. This can enhance bilinguals' semantic agility and intercultural communicative competence.

Moreover, language assessment frameworks such as CEFR may benefit from including figurative language tasks to evaluate pragmatic competence more holistically. In translation studies, awareness of how similes function cognitively can inform more effective rendering of figurative meaning across languages. This research also has implications for AI and NLP. Improved understanding of bilingual simile processing may guide the development of more culturally sensitive language models capable of interpreting non-literal language in multilingual contexts. Tools trained on bilingual figurative corpora could enhance automated translation, sentiment analysis, and conversational agents (Paivio, 1986).

Additionally, findings can benefit cognitive rehabilitation and language therapy.

Figurative comprehension tasks may be used to assess and train executive functions in bilingual individuals with language-related impairments, providing diagnostic and therapeutic value. Further, this study can inform intercultural communication training, especially in international business and diplomacy, where misinterpretation of figurative expressions could lead to communication breakdowns. Equipping professionals with an awareness of how different cultures process figurative language can promote clearer, more empathetic interaction. For curriculum designers, results highlight the necessity of integrating figurative competence into bilingual education programs, not only through literary texts but also in everyday conversation practice. Understanding how figurative language is understood and misunderstood helps bridge linguistic gaps and fosters mutual intelligibility.

Finally, implications extend to psycholinguistic theory itself – contributing to models of bilingual mental lexicon and language switching mechanisms under figurative demands. Insights into how bilingual brains manage conceptual mapping in similes can refine our understanding of bilingual cognition at large.

Conclusion

Simile processing in bilingual speakers is a cognitively rich activity shaped by proficiency, culture, and linguistic structure. Familiar similes are easier and faster to process, while novel ones demand deeper inferential reasoning. The findings contribute to the growing field of bilingual figurative language research, highlighting the need for culturally contextualized pedagogies. Future studies should explore neural correlates of simile processing using EEG or fMRI to determine how brain activation patterns differ between familiar and unfamiliar similes. Longitudinal studies may also investigate how figurative language competence develops over time in bilinguals exposed to both languages in varying proportions. (Sperber, & Wilson, 1986)

Moreover, future research should examine age-related differences and the impact of early versus late bilingualism on simile comprehension. Investigating how code-switching and language dominance shift in real time during figurative language processing can reveal new dimensions of bilingual cognition. In sum, simile processing offers a fertile ground for interdisciplinary research at the crossroads of linguistics, psychology, pedagogy, and artificial intelligence. By delving deeper into how bilingual minds navigate figurative meaning, scholars and educators can better support cross-cultural communication and cognitive development across languages. Furthermore, the study reinforces the idea that bilingual simile processing is not merely a matter of translation or vocabulary knowledge, but a dynamic interaction of cognitive, linguistic, and cultural faculties.

The differences in processing speed and accuracy between conventional and novel similes across English and Uzbek contexts

illustrate how figurative meaning depends on more than just linguistic input – it relies on stored conceptual knowledge and cultural schemas. The implications for bilingual education are especially salient. Instructional materials often overlook figurative expressions, yet mastery of similes and metaphors is critical for full communicative competence. Incorporating figurative language into curricula can help learners navigate real-world discourse more effectively, from literature and media to daily interactions and academic writing.

Finally, this study opens the door to interdisciplinary inquiry. Cognitive science, education, sociolinguistics, and artificial intelligence all stand to benefit from further exploration of figurative language processing in bilinguals. Understanding how individuals draw meaning from figurative expressions in multiple languages not only enriches our theories of language but also enhances cross-cultural understanding in an increasingly globalized world.

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Hyper-hyponymic paradigm of "clothing" in English

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- Annotation** *This article is devoted to the study of the hyponim-hyperonimic paradigm of "clothing" in English. It presents a semantic analysis of the hyper-hyponymic paradigm of clothing and footwear in the English language. It explores lexical units denoting women's, men's, and unisex clothing, with a focus on structural features (shoulder, waist), usage (casual, sportswear), and seasonal relevance (summer, winter, all-season). The study reveals a high frequency of casual and multifunctional items, reflecting the cultural tendency toward versatility and comfort in English-speaking societies. Special attention is given to the rise of unisex fashion and the functional role of accessories. The paradigm's hierarchical structure is analyzed through microfields, demonstrating overlapping semantic features and fluid category boundaries. Additionally, the paper highlights a group of terms actively used in professional and colloquial contexts but absent in dictionaries, reflecting the dynamic evolution of fashion-related vocabulary. Findings underscore the importance of cultural and linguistic factors in clothing nomenclature and support the global trend toward gender neutrality and practical fashion.*
- Keywords** *Hyponym, hyperonim, paradigm, clothing, clothing designed, suitable, men, women, look*

Гипер-гипонимическая парадигма "одежда" в английском языке

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- Аннотация** *Данная статья посвящена изучению гипонимо-гиперонимической парадигмы лексики, связанной с наименованиями одежды в английском языке. В работе представлен семантический анализ гипер-гипонимических отношений в лексике, обозначающей одежду и обувь. Рассматриваются лексические единицы, относящиеся к женской, мужской и унисекс-одежде с акцентом на структурные признаки (опора на плечи, талию), функциональное назначение (повседневная, спортивная одежда) и сезонную принадлежность (летняя, зимняя, всесезонная). Исследование выявляет высокую частотность повседневных и многофункциональных предметов гардероба, что отражает культурную тенденцию англоязычного общества к универсальности и комфорту. Особое внимание уделяется распространению унисекс-одежды и роли аксессуаров. Иерархическая структура парадигмы анализируется через микрополя, демонстрирующие пересечение семантических признаков и гибкость категориальных границ. Также выделяется группа терминов, активно используемых в профессиональной и разговорной речи, но не зафиксированных в словарях, что указывает на динамичное развитие модной лексики. Результаты подчеркивают значимость культурных и лингвистических факторов в*

номинации одежды и подтверждают глобальную тенденцию к гендерной нейтральности и практичности в моде.

**Ключевые
слова**

Гипоним, гипероним, парадигма, одежда, дизайн одежды, подходит, мужчины, женщины, взгляд

Ingliz tilida “kiyim”ning hyper-hyponimik paradigmasi

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Annotatsiya

Ushbu maqola ingliz tilidagi “kiyim” so’zining giponim-giperonimik paradigmasini o’rganishga bag’ishlangan. Unda kiyim va oyoq kiyimlariga oid leksik birliklarning giper-giponimik paradigmasi semantik jihatdan tahlil qilinadi. Tadqiqotda ayollar, erkaklar va uniseks kiyimlarini anglatuvchi leksik birliklar ularning strukturaviy xususiyatlari (yelkaga yoki belga tayanishi), foydalanish sohasi (kundalik, sport kiyimlari) va mavsumiyligi (yozgi, qishki, barcha fasllar uchun) asosida o’rganiladi. Tadqiqot natijalari ingliz tilida kundalik va ko’p funksiyali kiyimlarga oid birliklar ko’pligini, bu esa ingliz madaniyatida qulaylik va ko’p jihatlilikka intilish mavjudligini ko’rsatadi. Shuningdek, uniseks kiyimlarining ommalashuvi va aksessuarlarning funksional ahamiyatiga alohida e’tibor qaratiladi. Paradigma mikro maydonlar orqali tahlil qilinib, semantik xususiyatlar o’rtasidagi kesishuvlar va kategoriyalar chegaralarining moslashuvchanligi ko’rsatiladi. Maqolada lug’atlarga kiritilmagan, biroq kasbiy va so’zlashuv uslubida faol qo’llaniladigan atamalar guruhi ham yoritiladi. Tadqiqot xulosalari kiyim nomlarida madaniy va lingvistik omillarning muhimligini va global miqyosda gender chegaralarining bartaraf etilishi hamda amaliy modaga intilish tendensiyasini tasdiqlaydi.

Kalit so’zlar

Giponim, giperonim, paradigma, kiyim-kechak, moslashtirilgan kiyim, mos, erkaklar, ayollar, tashqi ko’rinish

The literature on the hyper-hyponymic paradigm of “clothing” in English extensively explores the hierarchical lexical-semantic relationships where the hyperonym “clothing” encompasses a broad category of garments, and hyponyms represent more specific items within this category (Kabulova, 2018). Key studies emphasize that this paradigm exhibits a complex multi-stage structure composed of microfields – subcategories of clothing terms – that often overlap, reflecting the fluid boundaries within the lexical field of clothing (Kabulova, 2024). Researchers define hyponyms as words whose meanings are

included within the meaning of a hyperonym, forming a hierarchical semantic system. In this structure, “clothing” serves as a hyperonym, encompassing terms such as “skirt,” “hat,” and “shoes” as its hyponyms. These hyponyms can themselves act as hyperonyms for even more specific terms, creating a layered semantic network. For instance, “shoes” is a hyperonym for “ballet shoes,” “mules,” and “kitten heels,” illustrating how specificity increases through successive levels within the paradigm (Kabulova, 2019). The literature emphasizes the use of explanatory dictionaries (e.g., Longman, Oxford, Macmillan) and authentic language

corpora to analyze these semantic relationships. Visual aids, such as illustrations, are often employed to clarify the connections between hyperonyms and hyponyms, highlighting the richness and adaptability of English clothing vocabulary in both spoken and written contexts (Bulygina, 1967). The classification of clothing and footwear in English has been extensively explored across linguistic, anthropological, and sociological disciplines. Foundational works by Barnard (2014) and Craik (2009) emphasize the fluidity and evolution of fashion terminology, highlighting the increasing prevalence of unisex categories as a response to shifting cultural and gender norms. These scholars argue that language both reflects and shapes the way society perceives clothing, with unisex terms gaining traction as gender binaries become less rigid. The study of clothing terminology in different languages helps uncover how different societies have evolved under the influence of their environment, traditions, and external factors such as globalization and intercultural communication (Ferguson, 1959). The study of English clothing terminology has attracted considerable scholarly attention, particularly from sociolinguistic and comparative linguistic perspectives. Researchers have explored how the vocabulary related to clothing and fashion reflects complex interactions between language, culture, society, and history. (Abdullayeva, Jurakulova, 2022). Yadigarova Bahramovna (2023) provides a detailed linguistic analysis of hyperonymic and hyponymic features within English clothing names, emphasizing the richness and complexity of the language's lexical system. The study highlights that hyperonyms like "clothing" or "unisex clothing" function as umbrella terms that include various hyponyms differentiated by use, seasonality, purpose, and structural features. Importantly, the hyper-hyponymic structure is often multilevel: a hyperonym can have direct hyponyms that themselves act as hyperonyms for further

subcategories, creating a layered taxonomy (e.g., "clothing" > "outerwear" > "anorak"). Additional studies emphasize the cognitive and semantic dimensions of hyper-hyponymic relations. For example, research on hyponymic taxonomy in semantics discusses how clothing as a hypernym includes subcategories like outerwear, footwear, and headwear, each with further subdivisions (e.g., "boots" as a hyponym of footwear, with subtypes like "cowboy boots" or "rubber boots"). This taxonomy parallels the classification of unisex clothing, where specific items are organized under broader categories based on shared semantic properties. Additional studies emphasize the cognitive and semantic dimensions of hyper-hyponymic relations. For example, research on hyponymic taxonomy in semantics discusses how clothing as a hypernym includes subcategories like outerwear, footwear, and headwear, each with further subdivisions (e.g., "boots" as a hyponym of footwear, with subtypes like "cowboy boots" or "rubber boots"). This taxonomy parallels the classification of unisex clothing, where specific items are organized under broader categories based on shared semantic properties.

Hyperonym – "clothing": a-line skirt (a skirt that fits the hips and flares to the bottom), baby doll (a baby dollar – a loose-fitting dress with a high waist and usually with or without short sleeves), bell-shaped skirt (a bell skirt (tulip skirt) – the skirt fits around the waist and expands sharply towards the bottom line), broomstick skirt (broom skirt – a skirt up to the length of the ankle with a large number of folds), bubble skirt (balloon skirt – a wide skirt, assembled on top and hem on braid or tape), Chanel Suit (two-piece suit – a suit made of tweed, with a narrow skirt, a collarless jacket covered with braid, golden buttons and patch pockets), circle skirt (flared sun skirt – a wide skirt that is sewn from a circle of fabric), culotte skirt (very wide pants that look like a skirt), full skirt (maxi skirt – a skirt up to heels long), maxiskirt (maxi skirt – a skirt up to heels long), jeggings (jeggings are a type of women's trousers that are the middle between stretch

jeans and leggings), prairie skirt (Western skirt – a heavily flared skirt with one or more frills), push-up (push-up bra – women's underwear for breast volume), rah-rah skirt (pa-pa – short skirt with flounces), tiered skirt (multi-tiered skirt), treggings (treggings are a type of women's trousers that are a middle between trousers and leggings).

I. Usage conditions:

Lingerie: push-up.

II. Purpose:

Casual wear (повседневная одежда): a-line skirt, baby doll, bell-shaped skirt, broomstick skirt, bubble skirt, Chanel Suit, circle skirt, cullote skirt, full skirt, maxiskirt, jeggings, prairie skirt, rah-rah skirt, tiered skirt, treggings.

According to the structure (по характеру опоры):

shoulder: baby doll, Chanel Suit (because the kit includes a jacket);

waist (belt): a-line skirt, bell-shaped skirt, broomstick skirt, bubble skirt, Chanel Suit (because the kit includes a skirt), circle skirt, cullote skirt, full skirt, maxiskirt, jeggings, prairie skirt, rah-rah skirt, tiered skirt, treggings.

Season (by season):

summer (summer clothes): a-line skirt, bell-shaped skirt, broomstick skirt, bubble skirt, Chanel Suit, circle skirt, cullote skirt, full skirt, maxiskirt, jeggings, prairie skirt, rah-rah skirt, tiered skirt, treggings;

winter (winter clothes); a-line skirt, bell-shaped skirt, broomstick skirt, bubble skirt, Chanel Suit, circle skirt, cullote skirt, full skirt, maxiskirt, jeggings, prairie skirt, rah-rah skirt, tiered skirt, treggings;

for spring and autumn wear (demiseason); a-line skirt, bell-shaped skirt, broomstick skirt, bubble skirt, Chanel Suit, circle skirt, cullote skirt, full skirt, maxiskirt, jeggings, prairie skirt, rah-rah skirt, tiered skirt, treggings;

year-round (всесезонная); a-line skirt, bell-shaped skirt, broomstick skirt, bubble skirt, Chanel Suit, circle skirt, cullote skirt, full skirt, maxiskirt, jeggings, prairie skirt, rah-rah skirt, tiered skirt, treggings.

Sportswear and active wear (for sports and recreation); jeggings, treggings.

According to the structure (by the nature of the support);

waist (belt); jeggings, treggings.

Season (by season);

summer (summer clothes); jeggings, treggings;

winter (winter clothes); jeggings, treggings;

for spring and autumn wear (demiseason); jeggings, treggings;

year-round (all-season); jeggings, treggings.

Hyperonym "Footwear" (shoes): ankle boots, crocs, ugs.

Woman's (woman's shoes); ankle boots, crocs, ugs.

Casual (everyday); ankle boots, ugs.

Season (by season);

winter (winter shoes); ankle boots, ugs;

for spring and autumn wear (demiseason): ankle boots.

Men's (men's; мужская): crocs, ugs.

Casual (повседневная): ugs.

Season (по сезону):

winter (зимняя); ugs.

Sports and beach footwear (для отдыха и спорта): crocs, ugs.

Season (по сезону);

summer (летняя): crocs;

winter (зимняя): ugs.

The largest group in this lexico-semantic field is the "women's clothing" group (158 lexical units). In our opinion, this suggests that the clothing of English women is varied and adapted for different purposes. It should be noted that in both the "women's clothing" microfield and the "men's clothing" micro field, the "casual wear" group contains more lexical units than the "sport and active wear" group, although it is also quite meaningful (women's clothing – 42, men's clothing – 25). From this we conclude that in English culture it is customary to dress depending on the event, but at the same time there is a tendency towards a looser, sporty style. The "women's

footwear" and "women's footwear" groups contain the same number of lexical units, while the "casual footwear" group (23 lexical units) contains much more lexical units than the "sports and active footwear" group (7 lexical units). This, in our opinion, indicates that in modern English society preference is given to beautiful, but, if possible, comfortable shoes. It is also noteworthy for us that the groups "Unisex clothing" and "Unisex footwear" are numerous (73 and 21 lexical units respectively). This suggests that in English linguistic culture, society adheres to the global trend towards erasing gender boundaries and the search for universal clothes and shoes.

We consider it important to identify a fairly large group of "Accessories" (48 lexical units). This indicates that in English society much attention is paid to accessories, especially hats (25 lexical units), which are still widely used at social and festive receptions, as well as at Sunday services in church. Along with these lexical units, we separately consider 19 lexical units, which, despite their widespread use in everyday life, in the media and by professionals in the field of clothing and fashion, are not recorded in dictionary sources and are not included in the lexical composition of the English language.

The classification of "unisex clothing" and "unisex footwear" reveals a comprehensive and systematic lexical organization grounded in multiple semantic criteria: use conditions, seasonality, purpose, and structural features. This multidimensional classification framework not only reflects the functional and contextual diversity of garments and footwear but also aligns with cognitive linguistic models of hierarchical lexical structuring, where hyperonyms encompass a broad semantic field subdivided into specific hyponyms.

The categorization by use conditions (outerwear, hosiery, homewear) demonstrates how clothing items are grouped according to their situational application, highlighting the pragmatic aspect of lexical semantics. The seasonality dimension further refines this

classification by incorporating environmental and temporal factors that influence clothing choice, underscoring the adaptive nature of the lexicon to real-world contexts. The purpose-based classification (casual, sportswear) corresponds to sociocultural functions of clothing, reflecting lifestyle and activity patterns embedded in language use. Lastly, the structural features criterion (shoulder-supported vs. waist-supported garments) introduces a morphological and design-oriented perspective, emphasizing physical characteristics as semantic differentiators. Similarly, the classification of "unisex footwear" by purpose and seasonality parallels the clothing taxonomy, reinforcing the consistency of hyper-hyponymic structures across related lexical domains. This parallelism supports the notion that lexical organization in English clothing and footwear vocabulary is systematic and cognitively motivated. The identification of 19 emergent lexical units not yet codified in standard dictionaries – such as "jeggings," "treggings," and "uggs" – illustrates the dynamic and evolving nature of the lexicon. These neologisms emerge primarily through media influence, branding, and consumer trends, reflecting ongoing innovation in both fashion and language. Their prevalence in contemporary English usage signals the need for lexicographical updates and highlights the interplay between cultural change and linguistic development.

Scientifically, these findings confirm that the lexicon of unisex clothing and footwear operates within a hierarchical semantic network governed by hyper-hyponymic relations, which accommodate both stable, dictionary-recognized terms and fluid, emergent vocabulary. This duality underscores the importance of incorporating corpus-based and descriptive linguistic methods in fashion lexicology to capture the full spectrum of language use. Furthermore, the study contributes to understanding how language adapts to sociocultural shifts, particularly in the context of gender-neutral fashion, by

systematically documenting the lexical mechanisms underlying unisex clothing terminology. Thus, the considered hyper-hyponymous paradigm has a hierarchically complex multi-stage structure: it consists of micro fields of different volumes, each of which is formed on the basis of integral elements, each member of which has differential

elements. Consideration of the paradigmatic relations between nouns and clothing names in the English language shows that this lexical-semantic field includes micro fields between which there are no rigid boundaries, since many words taken in the same meanings are simultaneously members of several paradigms.

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Poetics of fantastic characters in the novels of William Gibson and Neal Stephenson

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Annotation *This article explores the poetics of fantastic characters in the works of William Gibson and Neal Stephenson—two key figures in the development of cyberpunk and post-cyberpunk science fiction. Through a comparative literary analysis, the study identifies the structural, semantic, and symbolic features of their character construction, with emphasis on the cultural, philosophical, and technological contexts that inform the fictional worlds of their novels. Special attention is given to Gibson's Neuromancer and Stephenson's Snow Crash, where, fantastic characters act as mediators between human and post-human realities. The article argues that both authors use fantastical elements not only to construct speculative futures, but also to challenge existing narratives of identity, agency, and embodiment in the digital age.*

Keywords *Cyberpunk, speculative fiction, fantastic characters, poetics, posthumanism, simulation, artificial intelligence, identity, ontology, epistemology, digital culture, narrative theory, cybernetic subjectivity, literary analysis, cultural critique, postmodernism*

Поэтика фантастических персонажей в романах Уильяма Гибсона и Нила Стивенсона

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Аннотация *В статье рассматривается поэтика фантастических персонажей в произведениях Уильяма Гибсона и Нила Стивенсона — двух ключевых фигур в развитии киберпанка и посткиберпанка в научной фантастике. Посредством сравнительного литературного анализа выявляются структурные, семантические и символические особенности построения персонажей, с акцентом на культурный, философский и технологический контекст, определяющий художественные миры их романов. Особое внимание уделяется романам «Нейромант» Гибсона и «Лавина» Стивенсона, где фантастические персонажи выступают посредниками между человеческой и постчеловеческой реальностью. В статье утверждается, что оба автора используют элементы фантастики не только для конструирования спекулятивного будущего, но и для критического переосмысления нарративов идентичности, агентности и воплощённости в цифровую эпоху.*

Ключевые слова *Киберпанк, спекулятивная фантастика, фантастические персонажи, поэтика, постгуманизм, симуляция, искусственный интеллект, идентичность, онтология, эпистемология, цифровая культура, теория*

нарратива, кибернетическая субъектность, литературный анализ,
культурная критика, постмодернизм

Uilyam Gibson va Neyl Stivenson romanlarida fantastik qahramonlar poetikasi

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Annotatsiya *Ushbu maqolada kiberpank va postkiberpank ilmiy fantastikasining rivojida muhim rol o'ynagan Uilyam Gibson va Neyl Stivenson asarlaridagi fantastik qahramonlar poetikasi o'rganiladi. Taqqosloviiy adabiy tahlil orqali mualliflar yaratgan obrazlarning struktura, semantika va ramziy xususiyatlari aniqlanadi. Tahlilda romanlarning badiiy olamlarini shakllantiruvchi madaniy, falsafiy va texnologik omillarga alohida e'tibor qaratiladi. Ayniqsa, Gibsonning Neuromancer (Neyromant) va Stivensonning Snow Crash (Qor bo'roni) asarlaridagi fantastik qahramonlarning insoniy va postinsoniy realliklar o'rtasida vositachi sifatida namoyon bo'lishi tahlil qilinadi. Maqolada mualliflar fantastik elementlardan nafaqat taxminiy kelajakni yaratish, balki raqamli asrda shaxsiyat, subyektivlik va jismoniylik haqidagi mavjud narrativlarni qayta ko'rib chiqish vositasi sifatida foydalanishlari ta'kidlanadi.*

Kalit so'zlar *Kiberpank, spekulativ fantastika, fantastik qahramonlar, poetika, postgumanizm, simulyatsiya, sun'iy intellekt, shaxsiyat, ontologiya, epistemologiya, raqamli madaniyat, narrativ nazariyasi, kibernetik subyektivlik, adabiy tahlil, madaniy tanqid, postmodernizm*

The latter decades of the 20th century witnessed a striking transformation in speculative (science) fiction—a shift from utopian visions and pulp futurism toward deeply theorized, culturally embedded narratives. As Patrick Parrinder notes, this period saw the emergence of a “mytho-metaphorical” science fiction, in which new technologies become metaphors and frameworks for human experience, not merely narrative devices. Scholars such as Veronica Hollinger and Kathryn Hume have emphasized how speculative characters—and the societies they inhabit—serve to critique hegemonic structures, particularly capitalist and patriarchal systems, by articulating the tension between the individual

and increasingly technologized structures of power.

Into this evolving paradigm entered William Gibson and Neal Stephenson, whose works did not merely contribute to the genre; they redefined it. With *Neuromancer* (1984) and *Snow Crash* (1992), these authors introduced characters who embody the cybernetic intersection of human subjectivity and technological materiality. Bryce Nolan argues that these novels elevated cyberpunk from subgenre to literary canon—indeed, *Neuromancer* and *Snow Crash* were among the first works of science fiction to achieve sustained critical and cultural attention precisely because of their poetic ambition.

Gibson's poetics are anchored in what *The New Yorker* describes as an intense engagement with the present: he observed emergent technologies like Sony Walkman's and arcade games, mapping their social resonances to projected futures in cyber-space. This creative method disrupts traditional chronology—futurity is never fully "arrived," but perpetually unfolding. In *Neuromancer*, cybernetic experience and embodied lived realities blend through what M. Keith Booker, drawing on Bakhtin's notion of the chronotype, calls a shift from temporal to spatial narrative modes—a hallmark of the postmodern imagination.

Stephenson, by contrast, embraces a maximalist, intertextual poetics. *Snow Crash* weaves together Sumerian myth, linguistic theory, hacker culture, and corporate dystopia. His protagonists—Hiro Protagonist and Y.T.—are embodied metaphors for techno-linguistic hybridity, negotiating both physical and virtual geographies. Walter Benn Michaels has noted that the novel's view of language-as-code centralizes the hybridity of hacker and machine consciousness.

In their respective contexts, both authors explore the posthuman condition. Gibson's cyborg characters—Molly Millions, Case, AI entities—function as liminal agents who destabilize Cartesian binaries and reveal the permeability of organic/inorganic, human/machine boundaries. Stephenson's avatars and viruses dramatize the mutability of identity and language, rendering characters as software-ridden, data-encoded beings navigating hyperreal environments.

Critics like Alexandra Wetmore have observed ideological shifts across Gibson's work—from *Neuromancer*'s Foucauldian sense of panoptic control to later texts like *Pattern Recognition*, where hope and agency are relocated in material, embodied experience and everyday practices. This evolution underscores the dynamic relationship between character poetics and theoretical frameworks—from disciplinary power toward embodied performativity along lines described by Hayles and de Certeza.

This article investigates how fantastic characters function rhetorically and poetics-wise within these works, framed across three interlinked dimensions:

1	Ideological and thematic reflection	How characters critique techno capitalistic structures, negotiate autonomy and embodiment, and enact resistance through their cybernetic hybridity.
2	Stylistic and structural techniques	Gibson's spatial-first narrative and sensory-hallucinatory texture; Stephenson's historical intertextuality and code-saturated exposition.
3	Cultural-philosophical positioning	Cultural-philosophical positioning: The interplay of postmodernity, posthumanism, myth, and simulation, grounded in theories by Jameson, Baudrillard, Haraway, and Hayles.

By comparing these poetic strategies, we show how fantastic character poetics not only illustrate but enact a reimagining of identity, temporality, and reality in the networked, digital age. In doing so, Gibson and Stephenson's characters emerge as symbolic mediators, navigating and exposing the evolving boundaries of human

being—technological, cultural, and ideological.

This study draws on an interdisciplinary framework grounded in three interrelated theoretical currents: literary theories of the fantastic, the aesthetics of cyberpunk, and post humanist philosophy. Each framework provides unique but overlapping tools for analyzing how

characters in the novels of William Gibson and Neal Stephenson are constructed, narrated, and interpreted as fantastic figures within speculative narrative systems.

First, the theory of the fantastic, most notably defined by Tzvetan Todorov in his seminal work "The Fantastic: A Structural Approach to a Literary Genre" (1973), establishes a critical apparatus for interpreting ambiguity in narrative. Todorov defines the fantastic as the moment of hesitation between a natural and supernatural explanation of events, emphasizing how the reader's uncertainty is an essential aspect of the genre. Rosemary Jackson further develops this framework in "Fantasy: The Literature of Subversion" (1981), arguing that the fantastic does not merely escape reality but actively undermines and interrogates it. This notion aligns with Gibson's and Stephenson's characters, who often exist in liminal states—half-human, half-digital, half-mythical—challenging the epistemological assumptions of rational modernity.

Second, the aesthetics of cyberpunk, as articulated by critics like Istvan Csicsery-Ronay Jr. and Brian McHale, provide a crucial lens through which to read the stylistic and narrative techniques that shape these texts. Csicsery-Ronay's "The Seven Beauties of Science Fiction" (2008) identifies key elements of cyberpunk poetics, including the merging of human and machine, the collapse of temporal and spatial boundaries, and the prominence of artificial intelligence and virtuality. McHale, in "Postmodernist Fiction" (1987), locates cyberpunk within the broader context of postmodern aesthetics, where ontological uncertainty becomes the dominant mode. These aesthetics inform the characterization strategies of authors like Gibson, whose prose style is deliberately fragmented and elliptical, reflecting the disorientation of characters embedded in complex, layered realities.

Third, the study incorporates posthumanist theory, particularly the works of N. Katherine Hayles and Rosi Braidotti, to

understand how identity, embodiment, and agency are reconfigured in technologically saturated environments. Hayles's "How We Became Posthuman" (1999) offers a crucial insight: that subjectivity in the information age is increasingly disembodied, distributed, and networked. Braidotti's "The Posthuman" (2013) extends this analysis by positing the posthuman as a new ontological subjectivity, decentered and relational. In the novels of Gibson and Stephenson, fantastic characters often reflect these posthuman conditions: they are coded entities, avatars, and hybrid beings that question the stability of the human subject.

In this context, the term 'poetics' is invoked in its classical Aristotelian sense—the study of the structures and principles that govern narrative and character construction. However, this study also adapts the term to include its modern critical evolution, encompassing the performative, symbolic, and ideological dimensions of character. Thus, the poetics of fantastic characters involves not only how such figures are written but how they function within broader cultural discourses about technology, identity, and power.

Gibson and Stephenson, while distinct in their narrative styles and philosophical emphases, both deploy poetics that challenge ontological boundaries. Their characters are not merely products of futuristic imagination but serve as critical instruments for exploring the crises of humanism in the digital age. These figures resist categorization; they are at once mythical and material, human and non-human, protagonists and algorithms. In examining these literary constructs through the intersecting lenses of the fantastic, cyberpunk, and posthumanism, this study seeks to uncover how speculative fiction narratively theorizes the transformation of the human condition in the 21st century.

William Gibson's *Neuromancer* (1984) is widely credited as a foundational text in the cyberpunk genre, and its fantastic characters represent a radical reimagining of human

identity in the digital age. The novel introduces Case, a former hacker who has been biologically punished for double-crossing his employers, and Molly Millions, a cyborg mercenary with mirror-shaded eyes and retractable razors beneath her fingernails. These characters occupy a fragmented, hyper-capitalist world where multinational corporations wield more power than governments, and where artificial intelligences (AIs) like Wintermute and Neuromancer operate behind the scenes, manipulating human actors as part of a broader transhumanist narrative.

The fantastic elements in *Neuromancer* are subtle and often philosophical in nature. Rather than presenting supernatural forces or magical beings, Gibson constructs a world in which the boundary between human and machine is constantly blurred. As critic Scott Bukatman observes, "cyberpunk's liminal characters dwell at the threshold of organic and synthetic being, enacting a fundamental crisis of identity in the postindustrial era" (*Terminal Identity*, 1993). Case's ability to "jack into" cyberspace—a virtual matrix of data—extends his consciousness beyond his physical body, making him a prototype for the disembodied posthuman subject. This immersion in digital environments effectively transforms him into a fantastic figure, as he transcends the biological limits that traditionally define human identity.

Similarly, Molly represents a synthesis of flesh and technology. Her enhanced reflexes, augmented vision, and weaponized body subvert conventional gender roles while also complicating the notion of bodily autonomy. Molly is not a fantasy in the traditional sense, but a product of biomedical engineering and techno-capitalist intervention. As Donna Haraway might argue in her *Cyborg Manifesto*, Molly embodies the cyborg mythos—a figure of resistance who exists outside the binaries of man/woman, human/machine, nature/culture. Her presence in the novel destabilizes normative assumptions about agency and subjectivity.

Gibson's approach to character construction aligns with the aesthetics of minimalism and cinematic detachment. His prose is spare, relying heavily on implication rather than exposition. As noted by Bruce Sterling, Gibson's writing is "dense with implication and light on explicit motivation," requiring readers to interpret meaning from setting, dialogue, and technological immersion rather than traditional psychological development. This technique results in characters who feel both archetypal and elusive—figures who suggest more than they declare.

Furthermore, the artificial intelligences Wintermute and Neuromancer operate as non-human intelligences that challenge traditional notions of character altogether. They do not simply serve as plot devices; they possess goals, agency, and self-awareness, albeit constructed through programming. Their eventual merger into a higher form of intelligence transcends the limits of human understanding and pushes the narrative into the domain of the metaphysical. Critics like N. Katherine Hayles interpret this shift as emblematic of the transition from humanist to posthumanism epistemologies, where consciousness is decentered and distributed across multiple systems and platforms (*How We Became Posthuman*, 1999).

The world of *Neuromancer* is, in many ways, more magical than the supernatural realms of traditional fantasy. Gibson's cyberspace—described as a "consensual hallucination experienced daily by billions"—functions as a new kind of reality, where virtual constructs hold as much narrative and ontological weight as physical objects. This space is populated by avatars, AI, and data ghosts, creating a fantastic dimension that is entirely infrastructural. Characters like Case and Molly, by navigating this hybrid reality, become mythic agents within a digital mythology that speaks to contemporary anxieties about surveillance, autonomy, and the erosion of the self in techno-modernity.

Gibson's poetics in *Neuromancer* create fantastic characters through an economy of style, layered metaphor, and ontological dislocation. By refusing to clearly delineate the real from the virtual, the human from the artificial, Gibson invites readers into a world where fantasy is born from the collision of code, consciousness, and control. His characters are not simply participants in speculative fiction—they are embodiments of a new mythos for the information age.

Neal Stephenson's "Snow Crash" (1992) represents a landmark moment in the development of cyberpunk and speculative fiction. Blending linguistic theory, historical myth, and digital culture, Stephenson constructs a world where fantastic characters emerge not from magic, but from semiotic networks, virtual economies, and bio-hacker logics. Central to the novel are Hiro Protagonist, a samurai-sword-wielding hacker and pizza delivery man for the Mafia, and Y.T., a rebellious teenage skateboard courier. Both characters operate in a fragmented America—privatized, franchised, and governed by corporate and religious enclaves—where identity is increasingly mediated by digital technologies and coded systems.

"Snow Crash" redefines the fantastic by embedding it in plausible techno-linguistic constructs. Hiro navigates both the physical world and the Metaverse, a virtual reality space populated by avatars and governed by its own aesthetic and logic. The Metaverse is not merely a virtual game world but a parallel social and economic sphere, complete with its own architecture, currency, and geopolitical structures. Hiro's dual existence mirrors the posthuman condition: he is a self-aware subject who operates simultaneously as a body and a code. As critic Fredric Jameson might argue, Hiro exemplifies the postmodern figure who traverses 'hyperspace'—an abstraction of space where traditional epistemological anchors are dismantled ("Postmodernism", 1991).

Y. T., by contrast, embodies a new generation of techno-liberated youth. Agile,

fearless, and equipped with cybernetic enhancements, she functions not only as a courier but as a cultural insurgent. Her skateboard is a technological marvel, complete with magnetic grapples and speed-boosting devices. While she lacks formal power, she subverts authority through mobility and adaptability. As with Molly in "Neuromancer", Y.T. complicates conventional gender roles, asserting agency in spaces typically dominated by male figures.

The most overtly fantastic aspect of "Snow Crash" lies in its central conceit: the virus Snow Crash itself. It is both a computer virus and a neurological agent, capable of infecting hackers and ordinary users alike through visual symbols and spoken language. Drawing on the theories of Sumerian mythology and neurolinguistics, Stephenson proposes that the earliest human languages functioned as operating systems for the brain—a bold, speculative idea rooted in both science and myth. The Snow Crash virus thus becomes a metaphor for ideological control and mental colonization. As scholar Hayles suggests, Stephenson presents language not as a tool of communication but as a form of control deeply embedded in biological hardware ("How We Became Posthuman", 1999).

Artificial intelligences and avatars in the Metaverse further blur the line between fantastic and mundane. Characters like the Librarian—a virtual assistant programmed with vast stores of knowledge—operate as digital oracles, invoking the role of the sage or guide in classical epic. Yet these figures are fully artificial, born not from myth but from code. They function as fantastic characters by embodying ancient narrative roles in radically new, technologized contexts. This synthesis of old and new is at the heart of Stephenson's poetics.

Stylistically, Stephenson's prose contrasts sharply with Gibson's minimalist aesthetic. He embraces an encyclopedic style, packing pages with technical detail, historical references, and satirical asides. This narrative density

contributes to the fantastic feel of the novel: the world is not only strange but hyperreal, saturated with meaning. Brian McHale's theory of 'ontological dominant' is useful here: in postmodern fiction, reality itself becomes uncertain, and characters are often unsure whether they are experiencing simulations, delusions, or altered states ("Postmodernist Fiction", 1987).

Moreover, Stephenson's world resists easy allegory. The fantastic is not a realm apart but a dimension of everyday life. Avatars, hacking, brain viruses, and virtual samurais are treated as routine elements of existence. This normalization of the fantastic aligns with Rosemary Jackson's idea that fantasy often critiques, rather than escapes, the real ("Fantasy: The Literature of Subversion", 1981). Stephenson's characters reflect the tensions of living in a post-truth, post-human, and post-national landscape.

Ultimately, "Snow Crash" portrays a world where identity is modular, language is weaponized, and reality is fragmented across platforms. In such a world, the fantastic character becomes a site of convergence: between past and future, body and code, myth and software. Stephenson's protagonists, avatars, and AI entities are not traditional heroes but semiotic agents—participants in a dense narrative matrix that mirrors the complexities of contemporary digital life.

While both William Gibson and Neal Stephenson operate within the broad tradition of speculative fiction—particularly within the cyberpunk and post-cyberpunk subgenres—their approaches to character poetics reveal notable divergences in aesthetic, thematic focus, and philosophical orientation. A comparative analysis of their works, especially *Neuromancer* (1984) and *Snow Crash* (1992), allows for a deeper understanding of how fantastic characters function not only as narrative agents but as embodiments of competing visions of identity, agency, and human-machine symbiosis in late capitalist and digitally mediated societies.

Gibson's characters are often marked by opacity, ambiguity, and emotional detachment. His poetics favor minimal exposition, indirect characterization, and what Fredric Jameson might describe as "the waning of affect" in postmodern fiction (*Postmodernism, or, the Cultural Logic of Late Capitalism*, 1991). Figures like Case and Molly Millions are defined as much by their environments as by internal drives or desires. The narrative rarely penetrates their psychology in depth; instead, it positions them within fragmented, hypercommodified settings in which they are partially alienated from their own bodies and actions. This stylistic choice reflects the broader themes of dislocation and ontological uncertainty that permeate Gibson's vision of cyberspace.

By contrast, Stephenson's characters—while also navigating digitally layered realities—are rendered in more exuberant, often satirical terms. His narrative voice permits broader exposition, humor, and linguistic playfulness. Hiro Protagonist and Y.T. are more openly reflective, their internal monologues infused with cultural commentary, historical analogy, and a heightened awareness of the absurdities of the worlds they inhabit. While Hiro is also a hacker immersed in virtual realities, his narrative arc includes mythological allusions, linguistic theory, and political critique, granting him a discursive depth that contrasts with Case's numbed stoicism.

Moreover, Gibson's characters often embody what Brian McHale calls an "ontological dominant"—concerned primarily with the nature of being and the instability of reality (*Postmodernist Fiction*, 1987). In *Neuromancer*, the line between organic consciousness and artificial intelligence dissolves, particularly in the figures of Wintermute and Neuromancer, who defy traditional character models. These AIs are as complex, manipulative, and purposive as any human figure, thereby expanding the bounds of what counts as "character" in narrative terms. Human characters like Case are often reactive

rather than active, caught in flows of information and control systems that exceed their comprehension.

Stephenson, on the other hand, often operates under what McHale describes as an “epistemological dominant”—where questions of knowledge, interpretation, and meaning take precedence. The central conceit of *Snow Crash*—that language functions as both code and virus—positions characters as interpreters of a semiotic landscape. Hiro’s journey is epistemological: to uncover the origins of the Snow Crash virus, he must decode myths, analyze ancient texts, and navigate the interplay of linguistic structures and neurological mechanisms. In this sense, his character is both a symbolic hero and an academic sleuth.

Despite these differences, both authors converge in their treatment of posthumanism. Identity in both *Neuromancer* and *Snow Crash* is fluid, deterritorialized, and distributed across networks, bodies, and virtual interfaces. Haraway’s cyborg theory is applicable to both Case and Hiro, as each character embodies a hybrid ontology—part biological, part technological, part informational. The fantastic in their characterization does not arise from the supernatural, but from the technological sublime: the moment when human subjectivity merges with code, data, and systemic architectures.

Furthermore, both authors deconstruct traditional notions of agency. In Gibson, agency is fractured, often overridden by systemic forces like AI or corporate machinations. Case’s actions are preconditioned by manipulations from higher intelligences, suggesting a deterministic or fatalistic poetics. In Stephenson, agency is reasserted, but in a fragmented, postmodern form. Characters like Y.T. operate with subversive autonomy, often resisting the dominant orders through movement, improvisation, and technological savvy.

In terms of gender representation, both authors present empowered female figures—

Molly and Y. T.—but in divergent registers. Molly is rendered with noir stylings and a certain narrative mystique, reflective of cyberpunk’s indebtedness to hardboiled traditions. Y. T., conversely, is irreverent, humorous, and richly layered, embodying not just resistance but adaptability. Scholars like Sherryl Vint have noted how cyberpunk often struggles with the representation of female subjectivity, yet in Stephenson’s work, we observe a shift toward more nuanced portrayals.

Finally, the narrative structures themselves reinforce the character poetics. Gibson’s fragmented, minimalist prose mirrors the psychological fragmentation of his characters. Stephenson’s maximalist, encyclopedic style reflects the multiplicity and interconnectivity of his characters’ worlds. Both approaches serve the larger thematic goals of their texts: to explore what it means to be human—or posthuman—in a world of machines, myths, and metastable realities.

While Gibson and Stephenson differ in style, tone, and character construction, they are united in their exploration of the fantastic as it intersects with cybernetic existence. Their characters are poetic in the Aristotelian sense—not merely representations of human action, but manifestations of philosophical inquiry. They traverse virtual worlds, rewrite mythologies, and embody the uncertainties of an age where the boundaries between self and system, flesh and code, are increasingly blurred. Through comparative analysis, we see how two distinct voices within speculative fiction converge on a shared poetic project: to reimagine identity, narrative, and subjectivity in the digital age.

The fantastic characters crafted by William Gibson and Neal Stephenson function not merely as imaginative constructs but as profound philosophical agents, dramatizing the ontological, epistemological, and ethical dilemmas of contemporary technoculture. Both authors use their characters to probe fundamental questions of what it means to be

human in an age where the boundaries between the organic and the artificial, the real and the simulated, are increasingly unstable. As such, these characters are not only products of narrative invention but also vectors of cultural critique and theoretical exploration.

In Gibson's *Neuromancer*, the philosophical register is primarily ontological. Characters such as Case, Molly, and the AI entities Wintermute and Neuromancer operate in a world where the authenticity of experience is constantly undermined by simulation, data, and virtuality. Jean Baudrillard's theory of simulacra and simulation is particularly resonant here; as Baudrillard notes, the postmodern subject lives in a reality saturated with signs that refer to nothing but other signs (*Simulacra and Simulation*, 1981). In *Neuromancer*, cyberspace is the ultimate simulacrum—a realm of pure information in which identity, memory, and agency can be uploaded, deleted, or reprogrammed. Case's detachment from his body and his immersion into the matrix metaphorically and literally illustrate the disintegration of embodied subjectivity and the ascendance of informational being.

This disembodiment also reflects a deeper philosophical tension: the erosion of Cartesian dualism. Gibson's characters challenge the idea that mind and body are distinct and hierarchically ordered. The fusion of human consciousness with cyberspace, and the emergence of sentient AIs, upends any clear separation between human and machine, self and other. N. Katherine Hayles, in *How We Became Posthuman* (1999), argues that posthumanism does not reject embodiment but reconfigures it as material-information entanglement. In Gibson's world, fantastic characters dramatize this entanglement—they are hybrid agents who both exceed and undermine traditional humanist assumptions.

Stephenson, while equally invested in posthuman themes, places greater emphasis on epistemology—the nature and limits of knowledge. In *Snow Crash*, the protagonist Hiro

Protagonist navigates a narrative landscape structured by linguistic, historical, and computational systems. The central conceit—that language operates like a computer virus—links ancient Sumerian mythology with modern computational theory. As Hayles notes, this convergence of myth and code suggests that human consciousness has always been programmable to some extent, whether by divine logos, genetic structure, or digital interface.

Stephenson's characters, therefore, are not merely agents within a fictional world but semiotic explorers. They uncover hidden codes, decipher symbolic systems, and enact a form of intellectual heroism that resonates with postmodern epistemological skepticism. As Lyotard observed in *The Postmodern Condition* (1979), the grand narratives of Enlightenment rationality and scientific objectivity are increasingly fractured; Stephenson's characters operate within this fractured terrain, piecing together meaning from hybrid discourses—myth, science, cybernetics, and religion.

The philosophical implications of Stephenson's characters extend to questions of control and agency. The Snow Crash virus, which targets the neuro-linguistic centers of the brain, becomes a metaphor for ideological manipulation and cultural programming. Drawing on Foucauldian notions of discourse and biopower, the virus represents a mechanism by which the state or corporations may control populations at the deepest cognitive levels. The resistance enacted by characters like Hiro and Y.T., then, is not merely physical or tactical, but also epistemological—they seek to reclaim interpretive sovereignty over language and meaning.

In both authors, the fantastic character serves as a nexus point for multiple cultural anxieties: the threat of artificial intelligence, the pervasiveness of surveillance, the commodification of identity, and the destabilization of reality itself. Gibson's use of AI entities as fully realized characters, complete with motives, agency, and evolution,

foregrounds the ethical and ontological dilemmas of machine consciousness. Are these entities “alive”? Do they possess rights, intentions, or interiority? The answers remain ambiguous, reflecting broader societal ambivalence about the rise of autonomous technologies.

Stephenson’s work, meanwhile, interrogates the spiritual and mythological dimensions of digital life. By linking virtual viruses to ancient language cults and religious esoterica, he suggests that our technological future may not supersede the past but rather repackage it in new forms. The fantastic character in *Snow Crash* thus becomes a philosophical archaeologist, unearthing forgotten truths beneath layers of code and simulation.

The cultural and philosophical dimensions of fantastic characters in Gibson and Stephenson’s fiction extend well beyond the boundaries of genre. These characters embody the convergence of myth, machine, and meaning. They are vehicles for critical inquiry, dramatizing the collapse of old certainties and the emergence of new, unstable paradigms of selfhood, agency, and reality. Through their fantastic figures, both authors offer not escapist fantasy but a deeply engaged, poetic response to the complexities of digital modernity.

To sum up, the exploration of fantastic characters in the works of William Gibson and Neal Stephenson reveals a profound transformation in the construction and function of literary subjectivity in the context of speculative fiction. These characters—cyber-enhanced mercenaries, disembodied hackers, digital avatars, and artificial intelligences—do not merely inhabit futuristic worlds; they constitute new paradigms for understanding identity, agency, and narrative form in the posthuman era.

In “*Neuromancer*”, Gibson crafts a poetics rooted in minimalism, ambiguity, and ontological rupture. His characters, particularly Case and Molly, are defined by their

liminality—their partial presence within both the physical and digital realms. Through these figures, Gibson critiques the commodification of human experience and explores the collapse of Enlightenment distinctions between mind and body, human and machine. His fantastic characters do not conform to heroic archetypes but instead illustrate a networked, post-Cartesian reality in which subjectivity is fluid, deterritorialized, and deeply embedded in systems of control and surveillance.

Stephenson’s “*Snow Crash*” offers a complementary yet distinct vision. His approach is encyclopedic and satirical, drawing on myth, linguistics, and cultural theory to construct a densely layered world in which language, code, and biology intersect. Hiro and Y.T. serve as avatars of a new techno-cultural condition, navigating a landscape where history is encoded in software, and reality is mediated by semiotic systems. Stephenson’s fantastic characters expose the ideological underpinnings of techno-capitalism while also enacting forms of resistance grounded in knowledge, mobility, and hybridity.

Together, these authors demonstrate how speculative fiction can serve as a laboratory for philosophical and poetic inquiry. Their characters are not simply narrative devices; they are speculative hypotheses—embodiments of theoretical tensions and cultural anxieties. Drawing on literary theory, cyberpunk aesthetics, and posthumanist philosophy, this study has shown that the fantastic in Gibson and Stephenson is a function of dislocation: a way of destabilizing familiar ontologies and foregrounding the instability of the self in a technologized world.

In a time increasingly shaped by artificial intelligence, digital identity, and the virtualization of everyday life, the poetics of fantastic characters remains not only relevant but urgent. As literary constructs, these characters illuminate our deepest questions about the nature of consciousness, the limits of embodiment, and the future of humanity itself.

Through their narratives, Gibson and Stephenson invite readers to confront the strange new realities of the 21st century—not

by escaping them, but by engaging their complexity with imagination, critical inquiry, and poetic vision.

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PEDAGOGY



The Lingua Spectrum

Cogito, ergo sum

PEDAGOGIKA

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ПЕДАГОГИКА

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**К вопросу методики обучения
русскому произношению в
каракалпакской аудитории**

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Аннотация В условиях многоязычного образовательного пространства Республики Каракалпакстан особую актуальность приобретает проблема формирования произносительной компетенции у каракалпакскоязычных студентов, изучающих русский язык как неродной. Языковая интерференция, вызванная различиями в фонетических системах каракалпакского и русского языков, существенно затрудняет формирование навыков правильного произношения, снижает уровень устной речи и препятствует эффективной коммуникации. Цель исследования – выявление специфики фонетической интерференции и разработка эффективных методических приёмов обучения русскому произношению с учётом особенностей родного языка обучающихся. Предлагается комплекс методических решений, направленных на преодоление перечисленных трудностей. В их числе – целенаправленная фонетическая тренировка, развитие артикуляционных навыков, формирование слухового восприятия, работа с ударением, чтение по слогам, а также применение аудиовизуальных средств обучения и цифровых образовательных платформ. Особое внимание уделяется адаптации упражнений с учетом лингвокультурной специфики каракалпакской аудитории. Сделан вывод о необходимости системного и дифференцированного подхода к обучению русскому произношению, основанного на учёте фонетических различий между языками и направленного на развитие произносительной компетенции как компонента коммуникативной компетентности. Разработанная методика может быть использована в практике преподавания русского языка как неродного в полиэтничных и полилингвальных регионах.

Ключевые слова Русское произношение, методика обучения, каракалпакская аудитория, фонетическая интерференция, билингвизм, артикуляция

**Qoraqalpoq auditoriyasida rus
talaffuzini o'rgatish metodikasi
masalasi haqida**

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Annotatsiya Qoraqalpog'iston Respublikasi ko'p tilli ta'limiy makonida rus tilini ona tili bo'lmagan til sifatida o'rganayotgan qoraqalpoq tilida so'zlashuvchi talabalar uchun to'g'ri talaffuz kompetensiyasini shakllantirish masalasi alohida dolzarb ahamiyat kasb etadi. Qoraqalpoq va rus tillarining fonetik tizimlari orasidagi farqlar tufayli yuzaga keladigan tilshunoslik interferensiyasi to'g'ri talaffuz ko'nikmalarini

shakllantirishni sezilarli darajada qiyinlashtiradi, og'zaki nutq darajasini pasaytiradi va samarali muloqotga to'sqinlik qiladi. Tadqiqotning maqsadi – fonetik interferensiya xususiyatlarini aniqlash va o'quvchilarning ona tilining o'ziga xos xususiyatlarini hisobga olgan holda rus tilidagi talaffuzni o'rgatish bo'yicha samarali metodik yondashuvlarni ishlab chiqishdan iborat. Ushbu muammolarni bartaraf etishga qaratilgan metodik yechimlar majmuasi taklif etiladi. Ular orasida: maqsadli fonetik mashg'ulotlar, artikulyatsion ko'nikmalarni rivojlantirish, eshitish orqali idrokni shakllantirish, urg'u ustida ishlash, bo'g'inlab o'qish, shuningdek, audiovizual ta'lim vositalari va raqamli o'quv platformalaridan foydalanish mavjud. Mashqlarni qoraqalpoq auditoriyasining lingvokultural xususiyatlarini inobatga olgan holda moslashtirishga alohida e'tibor qaratiladi. Ruscha talaffuzni o'rgatishda tizimli va differensial yondashuv zarurligi ta'kidlanadi. Bunday yondashuv tillar o'rtasidagi fonetik farqlarni hisobga olgan holda ishlab chiqilgan va kommunikativ kompetensiyaning tarkibiy qismi bo'lgan talaffuz kompetensiyasini rivojlantirishga qaratilgan. Taklif etilgan metodika rus tilini ona tili bo'lmagan til sifatida o'rgatish amaliyotida, ko'p millatli va ko'p tilli hududlarda keng qo'llanilishi mumkin.

Kalit so'zlar Ruscha talaffuz, o'qitish metodikasi, karakalpak auditoriyasi, fonetik interferensiya, ikki tillilik, artikulyatsiya

On the Methodology of Teaching Russian Pronunciation in a Karakalpak Audience

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Annotation *In the multilingual educational environment of the Republic of Karakalpakstan, the issue of developing pronunciation competence among Karakalpak-speaking students learning Russian as a non-native language has become particularly relevant. Linguistic interference, caused by differences in the phonetic systems of the Karakalpak and Russian languages, significantly complicates the acquisition of correct pronunciation skills, reduces the quality of spoken language, and hinders effective communication. The aim of this study is to identify the specific features of phonetic interference and to develop effective methodological approaches to teaching Russian pronunciation, taking into account the linguistic background of the learners. A set of methodological solutions is proposed to address the identified challenges. These include targeted phonetic training, the development of articulatory skills, training in auditory perception, work on stress placement, syllabic reading, and the use of audiovisual teaching tools and digital educational platforms. Special attention is paid to adapting exercises to the linguocultural specifics of the Karakalpak student audience. The study concludes that a systematic and differentiated approach is required for teaching Russian pronunciation, one that is based on the phonetic differences between the native and target languages and aimed at developing pronunciation competence as a key component of communicative competence. The proposed methodology can be effectively applied*

in the teaching of Russian as a non-native language in multiethnic and multilingual regions.

Keywords *Russian pronunciation, teaching methodology, Karakalpak audience, phonetic interference, bilingualism, articulation*

Современные реалии многоязычного образовательного пространства в Республике Каракалпакстан требуют разработки эффективных методик преподавания русского языка с учетом лингвокультурной специфики региона. Особое внимание следует уделять формированию произносительной компетенции как одному из важнейших компонентов коммуникативной компетенции. Отсутствие устойчивых произносительных навыков существенно снижает качество устной речи и затрудняет межкультурную коммуникацию (Рахимов, 2020).

Цель исследования – выявить особенности обучения русскому

произношению каракалпакскоязычных студентов и предложить эффективные методические подходы к преодолению интерференции.

Фонетическая интерференция: причины и проявления

Каракалпакский и русский языки принадлежат к разным языковым семьям – тюркской и славянской соответственно, что обуславливает значительные различия в звуковых системах. Это приводит к межкультурной интерференции, проявляющейся в следующих аспектах (Каюмов, 2003).

Замена русских звуков на родственные каракалпакские: [ц] → [с], [л'] → [л], [в] [б], [ф] → [п]).

Русский звук	Замена в речи каракалпаков	Примеры ошибок	Правильный вариант	Упражнение / Метод коррекции
[ц]	[с]	цирк → <i>сирк</i> , улица → <i>улиса</i>	цирк, улица	Повторы: ца-ца-ца – са-са-са. Слова с контрастом: цирк – сыр, цепь – сепь
[л']	[л]	лёд → <i>лод</i> , люди → <i>луди</i>	лёд, люди	Артикуляционные пары: лёд – лод, лист – лис. Проговаривание с мягким [л']
[в]	[б]	вино → <i>бино</i> , вода → <i>бода</i>	вино, вода	Мини-диалоги: вилка – билка. Контрастные пары: вода – бода
[ф]	[п]	фото-пото. флаг-плаг	фото, флаг	Форма – порма, фото – пото. Работа перед зеркалом: тренировка [ф]

Таблица 1. Типичные замены русских звуков в каракалпакской аудитории и упражнения для коррекции

Замена русских звуков на родственные каракалпакские – классический случай фонетической интерференции, когда учащиеся, опираясь на родную артикуляционную базу, заменяют русские звуки на ближайшие по звучанию из каракалпакского языка. У каракалпакского языка звуковая система более ограничена, и некоторые русские звуки просто отсутствуют, поэтому учащиеся «замещают» их тем, что есть в их фонетическом арсенале (Хайруллина, 2011).

В каракалпакском языке нет противопоставления [л] и [л'], поэтому учащиеся не смягчают согласный перед [е], [и], [ю], [я].

Звук [ф], отсутствуют в каракалпакском, заменяется на ближайший глухой.

Из-за отсутствия звук [ц] в каракалпакском языке учащиеся заменяют его на [с], так как он проще артикуляционно.

Отсутствие редукции гласных в безударной позиции

Отсутствие редукции гласных в безударной позиции – очень характерная особенность для каракалпакскоязычных изучающих русский язык. У каракалпакского языка нет фонетической редукции, как в русском, поэтому учащиеся часто произносят все гласные чётко, независимо от ударения. Это и создаёт типичный акцент.

Например, слово «молоко» по норме русского (редукция): [мәлө'кө].

Встречается ошибочное произношение (без редукции): [мо-ло-ко] – все гласные звучат чётко, как в каракалпакском.

В русском языке первая и вторая гласные “о” произносятся не как [о], а редуцируются до [а] и [э] (Рахимов, 2020).

Трудности с правильной постановкой ударения

Ошибки в постановке ударения – ещё одна типичная и важная трудность у каракалпакских учащихся при изучении русского языка. Она связана с тем, что в каракалпакском языке ударение, как правило, фиксированное – чаще всего падает на последний слог, в то время как в русском языке оно свободное и подвижное, то есть может стоять на любом слоге и даже изменяться при склонении и спряжении.

Причины:

- Отсутствие в родном языке подвижного ударения;
- Недостаточное развитие фонематического слуха;
- Чтение по орфографии, а не по звучанию (например, «гóрод» читается как город с равномерным ударением);
- Непонимание различий в значении слов при изменении ударения.

Правильное ударение	Ошибочный вариант	Комментарий
молоко́	моло́ко	Перенос ударения на первый слог, по аналогии с каракалпакским ритмом.
разговóр	ра́зговор	Ударение ставится "по логике" – на приставку.
водóй	во́дой	Ошибка при склонении: ударение не сохраняется.
пóчта	почта́	Подражание орфографии, без учета нормы.
пи́сьма	письма́	Ошибка при переходе от ед. числа к мн. числу.

Таблица 2.

Упрощение или искажение слоговой структуры слов

Упрощение или искажение слоговой структуры – ещё один важный и частый тип фонетических ошибок у каракалпакскоязычных учащихся при произнесении русских слов. Это связано с

тем, что в каракалпакском языке слоговая структура более простая и равномерная, в то время как в русском допускаются: стечения согласных в начале и конце слова (взгляд, встряска); слоги с йотированными гласными (е, ё, ю, я) редуцированные слоги; более сложные ударно-безударные ритмы.

Вид ошибки	Пример ошибки	Правильный вариант	Комментарий
Пропуск согласных в стечении	<i>гляд, треча</i>	взгляд, встреча	Трудности с произнесением стечений
Перестановка звуков (метатеза)	<i>керсло</i>	кресло	Артикуляционная сложность
Пропуск слабых слогов	<i>тересно, таму</i>	интересно, потому	Безударные слоги "выпадают"
Неправильное слоговое деление	<i>ап-ел-син</i>	а-пель-син	Отсутствие навыка фонетического анализа

Таблица 3.

Обучение произношению русского языка в каракалпакской аудитории требует тщательной адаптации методики, так как между русским и каракалпакским языками существуют существенные различия в фонетической системе. Каракалпакский язык отличается от русского как по структуре звуков, так и по организации слоговой структуры и ударения. Поэтому методика обучения произношению в каракалпакской аудитории основывается на учете этих особенностей и необходимости восполнения дефицита в фонетических навыках у обучаемых.

Для того чтобы эффективно обучить произношению русских слов в каракалпакской аудитории, необходимо разработать стратегию, которая будет учитывать вышеупомянутые различия и способствовать преодолению трудностей. Вот рекомендуемые основные аспекты методики:

- **Фонетическая тренировка**

Основное внимание уделяется постановке звуков и коррекции неправильного произношения. Тренировка начинается с произнесения отдельных звуков, затем переходит к их сочетаниям и словам. Важно уделять внимание артикуляции, так как многие звуки в русском языке не имеют аналогов в каракалпакском (Рахимов, 2020).

Работа над индивидуальными звуками: необходимо акцентировать внимание на русских звуках, которых нет в каракалпакском языке (например, [ц], [ф], [в], [ч]). Учащиеся должны учиться правильно артикулировать эти звуки, делать акцент на их правильной артикуляции.

Работа над стечением согласных: в русском языке часто встречаются сложные сочетания согласных (например, в словах "взгляд", "страна"). Эти стечения сложно воспринимаются для носителей каракалпакского языка, поэтому важно проводить упражнения на разделение

стечений на более простые и последующее соединение.

- **Работа с ударением**

Каракалпакский язык имеет фиксированное ударение, в то время как в русском ударение является подвижным и может менять положение в зависимости от формы слова. Это представляет особую сложность для каракалпакских учащихся, которые часто сохраняют фиксированное ударение и ошибочно ставят его на неправильный слог.

Акцент на правила ударения: важно обучать студентов не только правилам ударения в отдельных словах, но и влиянию ударения на изменение формы слова (например, в словах "город – города", "заплатить – заплачу").

Упражнения на слуховое восприятие ударения: использование слуховых упражнений для различения ударных и безударных слогов, что помогает учащимся чувствовать правильное ударение в словах и фразах (Пронина, 2008).

- **Слоговая структура и интонация**

Слоговая структура русского языка значительно сложнее, чем в каракалпакском, поэтому важно обучить студентов правильно разделять слова на слоги и правильно произносить каждую часть слова. Важно акцентировать внимание на согласных стечениях, а также на правильной интонации.

Чтение по слогам: для начала нужно делить слова на слоги, проговаривать их и фиксировать правильное произношение.

Использование ритмических упражнений: с помощью ритмических упражнений можно помочь учащимся правильно интонировать и выделять ударный слог. Например, учащиеся могут

проговаривать фразы с различным ударением, что поможет им развить восприятие правильной интонации.

- **Использование визуальных и аудиовизуальных материалов**

Для студентов, которые испытывают трудности в восприятии звуков и произношении, полезно использовать аудиовизуальные материалы – записи правильного произношения, видеоролики, схемы и карточки с транскрипцией. Аудиоматериалы, где демонстрируются правильные артикуляционные движения, помогают студентам ориентироваться в их собственном произношении (Беляева, 2015).

Аудио и видео тренировки: аудиоуроки с правильным произношением и визуализация артикуляции помогают учащимся наглядно понимать, как правильно произносить тот или иной звук.

Использование приложений и онлайн-платформ: современные технологические средства позволяют студентам тренироваться с помощью специализированных программ, в которых можно тренировать произношение с обратной связью.

Методика обучения произношению в каракалпакской аудитории требует особого внимания к фонетическим особенностям родного языка учащихся. Успешное обучение основывается на учете этих особенностей и на методах, направленных на выработку правильных фонетических навыков, таких как развитие артикуляции, слухового восприятия и правильной интонации. Важнейшими методами являются постановка звуков, работа с ударением, слоговая структура и использование аудиовизуальных материалов.

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Tilni samarali o'qitishda kompleks yondashuvni qo'llashning ahamiyati

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Annotatsiya Mazkur maqola B1 darajadagi til o'rganuvchilarga grammatikani o'rgatishning samarali usullarini qo'llashga qaratilgan. Grammatikani o'rgatish tilni o'zlashtirishda ahamiyatli bo'lib, maqsadli va qiziqarli darslarni taqdim etish o'quvchilarning o'rganishni osonlashtirish uchun juda muhimdir. Maqola, shuningdek, o'qituvchilar uchun o'rta darajadagi grammatika bo'yicha o'qitishni yaxshilash uchun keng qamrovli rejani taqdim yetadi, jumladan, kontekstli misollardan foydalanish, kommunikativ faoliyat, shaklga yo'naltirilgan ta'lim va texnologiya integratsiyasi. Ushbu strategiyalarni qo'llash orqali o'qituvchilar talabalarning grammatik tuzilmalarni tushunishlari va qo'llashlariga yordam beradigan qo'llab-quvvatlovchi o'quv muhitini yaratishlari mumkin. O'qituvchi dastlab sodda tilda sifatlar haqida bir qancha asosiy ma'lumotlarni beradi. Ularning tushuntirishlaricha, sifatlar otga xos xususiyatlarni ifodalovchi gap bo'lagi bo'lib, doimo oldin keladi. Sifatlarni ikki asosiy turga bo'lish mumkin: fikr sifatleri va fakt sifatleri. Gaplarda fikr sifatleri doimo fakt sifatlaridan oldin keladi. Grammatikani yozish orqali o'rgatish ham juda samarali usul. O'quvchidan talab qilinadigan yagona narsa – etarli lug'atga ega bo'lish. Grammatikani o'rganishdan tashqari, talabalar so'z boyligini oshirishlari kerak.

Kalit so'zlar Samarali, daraja, tushuntirish, o'zlashtirish, imtiyoz, monitoring

Важность использования комплексного подхода к эффективному обучению языку

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Аннотация В этой статье основное внимание уделяется эффективным стратегиям обучения уровню освоения языка, а предоставление целевых и увлекательных уроков жизненно важно для содействия прогрессу учащихся. В статье также представлен комплексный план для преподавателей по улучшению преподавания грамматики на среднем уровне, включая использование контекстуализированных примеров, коммуникативных действий, ориентированного на форму обучения и интеграцию технологий. Используя эти стратегии, преподаватели могут создать благоприятную среду обучения, которая способствует пониманию и применению грамматических структур учащимися. Сначала учитель дает базовую информацию о прилагательных, используя простой язык. Он объясняет, что прилагательные – это часть речи, которая выражает характеристики существительного и всегда используется перед существительным. Прилагательные можно разделить на два основных типа: прилагательные мнения и прилагательные факта. В предложениях прилагательные мнения

всегда стоят перед прилагательными факта. Обучение грамматике посредством письма также является очень эффективным методом. Единственное, что требуется от читателя – это иметь достаточный словарный запас. В дополнение к изучению грамматики, ученикам нужно будет увеличить свой словарный запас.

**Ключевые
слова**

Эффективный, уровень, объяснение, освоение, привилегия, мониторинг

The importance of using a complex approach to effective language teaching

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Annotation

This paper focuses on the effective strategies for teaching grammar to intermediate level learners. Grammar instruction plays a crucial role in language acquisition and providing targeted and engaging lessons is vital to facilitate learner' progress. The article also provides a comprehensive plan for educators to enhance their teaching of grammar at the intermediate level, including the utilization of contextualized examples, communicative activities, form-focused instruction, and technology integration. By employing these strategies, educators can create a supportive learning environment that fosters students' understanding and application of grammar structures. The teacher first provides some basic information about adjectives using simple language. They explain that adjectives are a part of speech that express the characteristics of a noun and are always used before the noun. Adjectives can be divided into two main types: opinion adjectives and fact adjectives. In sentences, opinion adjectives always come before fact adjectives. Teaching grammar through writing is also a very effective method, the only thing required of the reader is to have sufficient vocabulary. In addition to learning grammar, students will need to increase their vocabulary.

Keywords

Effective, level, explanation, understanding, privilege, monitoring

Ellisning fikrlariga ko'ra, tilni samarali o'qitishda kompleks yondashuvni qo'llashning ahamiyati muhimdir. Grammatika o'rgatishda tushunish va internationallashtirish (turli hil tillarda) talabalarning o'z tillarida o'qitish usullaridan foydalanishdir. Talabalarning e'tiborini muayyan grammatik shakllarga asoslanib o'rgatish samaralidir, bunda o'qitish usullari shakllarni tushunish va

internationallashtirish (turli hil tillarda) ishlab chiqarishga yordam beradigan o'qitish usullarini o'z ichiga oladi. Bu grammatikani o'qitishning murakkabligini ta'kidlaydi. Aslini olganda, grammatikani o'rgatish o'qituvchilardan grammatik tushunchalarni chuqur tushunishni va ularni samarali qo'llash qobiliyatini talab qiladi.

Talabalar grammatikani o'rganishda duch keladigan qiyinchiliklarga bir qancha omillar yordam beradi. Bir omil – o'qituvchilar tomonidan qo'llaniladigan grammatik o'qitish usuli. Ba'zi o'qituvchilar grammatikani o'rgatishda qiyinchiliklarga duch kelishlari mumkin, bu esa talabalar o'rtasida tushunmovchiliklarga olib keladi. Yana talabalarning o'zlari grammatika o'rganishga qanday yondashishlari.

Al Mekhlafi va Nagaratmaning ta'kidlashicha, o'qituvchilar ko'pincha nazariy jihatdan tavsiya etilgan usullardan o'quvchilari duch kelishi mumkin bo'lgan qiyinchiliklarni hisobga olmasdan foydalanadilar. O'qituvchilar o'quvchilarning grammatikasini o'rganishiga to'sqinlik qiladigan jiddiy to'siqlardan bexabar bo'lishlari va o'quvchilar uchun qiyinchiliklar va qiyinchiliklarni kamaytiradigan o'qitish usullarini tanlamasliklari mumkin.

Petraki va Xill, shuningdek, talabalarning turli kelib chiqishi, til o'rganish tajribasi va o'qitish tajribasi ularning grammatika haqidagi tushunchalariga ta'sir qilishini ta'kidlaydilar. Demak, o'quvchilarning grammatik bilimlarni o'zlashtirib olish qobiliyatlari ularning individual kelib chiqishiga qarab har xil bo'lishi mumkin. Til o'rgatishda ayniqsa grammatikani o'qitishda tushuntirishda o'z ona tilida tushuntirish zarur va samaralidir. Til o'rganish tajribasi va o'qitish tajribasidagi bu nomuvofiqlik, ayniqsa grammatika bo'yicha tajribasi yo'q talabalar uchun muammoli bo'lishi mumkin. O'z ona tilini yaxshi bilmaydigan talabalar uchun. Garchi o'qituvchilar o'z talabalariga mos keladigan mos usullarni topishga harakat qilsalar ham, bu usullar hali ham etishmayotgan holatlar mavjud (Jalolov, Mahkamova, Ashurov, 2015). English Language teaching methodology).

Umuman olganda, grammatikani o'qitish ko'p qirrali vazifa bo'lib, u samarali o'qitish usullarini, o'quvchilarning qiyinchiliklarini hisobga olishni va shaxsiy ma'lumotlar va tajribadagi farqlarni tan olishni talab qiladi.

Grammatikani o'rgatish haqiqatdan ham turli darajadagi o'quvchilar uchun farq qiladi va

o'qituvchilar bu jarayonda turli qiyinchiliklarga duch kelishadi. Grammatikani o'rgatishda o'qituvchilar duch keladigan muammolarning taqsimoti:

Talabalarning oldingi grammatik bilimlarini qo'llay olmasliklari: Ba'zi talabalar ilgari o'rgangan grammatik qoidalarini qo'llashda qiynaladilar, bu esa mavzularda ushbu asoslarga asoslanishda o'qituvchilarga qiyinchilik tug'diradi.

O'rta maktab o'quvchilarining yosh farqlari: Ba'zi kontekstlarda turli yoshdagi o'rta maktab o'quvchilari til o'rganish uchun birlashtirilgan bo'lishi mumkin. Ushbu yosh o'zgarishi o'qituvchilardan rivojlanishning turli bosqichlarini ko'rib chiqishni va shunga mos ravishda o'z ta'lim usullarini moslashtirishni talab qiladi.

Talabalarning turli xil ta'lim uslublari: Talabalar turli xil o'rganish uslublariga ega, ba'zilar grammatik qoidalarini eshitgandan so'ng darhol tushunadilar, boshqalari esa ularni samarali tushunish uchun amaliy qo'llashni talab qiladi. O'qituvchilar barcha o'quvchilarning grammatika tushunchalarini tushunishlari va qo'llashlari uchun ushbu turli xil o'rganish imtiyozlariga mos kelishi kerak.

Talabalarning fikrlash va idrok etish qobiliyatining xilma-xilligi: Talabalar turli xil fikrlash va idrok etish qobiliyatlariga ega bo'lib, ular grammatik mavzularni tushuntirishda o'qituvchilarga qiyinchilik tug'dirishi mumkin. Hamma talabalar ham bir xil javob bermaydi va bu ba'zi talabalar tushunchalarni tushunishda qiynalsa, qiziqishning pasayishiga olib kelishi mumkin.

Keling, grammatika o'rganuvchilar grammatikani o'rganishda duch keladigan qiyinchiliklarni muhokama qilaylik:

O'qituvchining tushuntirishlarini tushunishda qiyinchilik: Ba'zi o'quvchilar o'qituvchi tomonidan tushuntirilgan mavzuni to'liq tushunishni qiyin deb bilishadi, bu esa to'liq tushunmaslikka olib keladi. Bu qiyinchilik yangi boshlanuvchilar orasida tilni tushunish qobiliyatini yaxshilagan o'rta darajadagi o'quvchilarga qaraganda ko'proq uchraydi.

O'qituvchilarning noto'g'ri grammatik qoidalarini o'quvchilarga tushuntirish usullari, o'quvchilarning tushunishlariga to'sqinlik qiladi. Ularga samarali tarzda tushuntirish zarur. O'qituvchilar tegishli ta'lim strategiyalaridan foydalanishlarini ta'minlashlari va samarali o'rganishni osonlashtirish uchun aniq ko'rsatmalar berishlari kerak.

O'qituvchilar tomonidan ilmiy tildan foydalanish: O'qituvchilar ba'zan grammatik mavzularni murakkab ilmiy tildan foydalangan holda taqdim etadilar, bu o'quvchilar uchun tushunish qiyin bo'lishi mumkin. O'quvchilar, tushunchaning qiyinligidan qat'i nazar, sodda tilda tushuntirilsa, mavzularni tushunish va qabul qilish osonroq bo'ladi.

Grammatikani o'rgatish o'qituvchilardan til o'rganishning boshqa jihatlariga nisbatan qo'shimcha mas'uliyatni talab qiladi. Ular har bir grammatik sohada yuqori darajadagi tajribaga ega bo'lishlari va o'quvchilarning tushunishlarini kuzatish va o'qitishga mos yondashuvlarni qo'llash qobiliyatiga ega bo'lishlari kerak. O'qituvchilar grammatik mavzuni tushuntirishning eng to'g'ri usulini tanlashda ehtiyotkor bo'lishlari va o'quvchilar qanday javob berishini oldindan bilishlari kerak. Turli xil o'qitish uslublari o'rtasidagi muvozanatga intilish muhimdir.

O'rta maktab o'quvchilari grammatika bo'yicha sekinroq o'rganish tezligini engish uchun muntazam mashq qilish juda muhimdir. Grammatik mavzuni tushuntirib bo'lgach, o'quvchilarning tushunganlarini og'zaki va yozma ravishda qo'llashga yordam berish uchun mashqlar, boshqotirmalar, so'z o'yinlari va turli mashg'ulotlar orqali takrorlash zarur.

O'rta darajadagi o'quvchilar uchun grammatikani o'rganishda duch keladigan qiyinchiliklarni aniqlash uchun doimiy monitoring zarur. Ushbu o'quvchilarda fikrlash qobiliyatlari rivojlangan va o'qituvchilar imkon qadar ularning talablariga rioya qilishlari va ularga javob berishlari kerak. O'rta darajadagi o'quvchilar uchun har bir o'rganilgan mavzuning dolzarbligini tushunish muhimdir.

O'qituvchilar darslarni aniq va tushunarli tilda etkazishga harakat qilishlari, ortiqcha ilmiy atamalardan qochishlari kerak. O'rta sinf o'quvchilari ko'proq tanqidiy bo'lishi mumkin, shuning uchun o'qituvchilar o'zlarining qabul qilingan bilimlariga putur etkazadigan xatolardan ehtiyot bo'lishlari kerak.

Grammatik mavzularni tushuntirishda jonli va xayoliy misollardan foydalanish o'quvchilarni qiziqtirishga yordam beradi. Har xil turdagi mashqlarni o'z ichiga olish, o'quvchilarni o'quv jarayoniga jalb qilish va mustaqil amaliyotni rag'batlantirish grammatika darslarini yanada qiziqarli qilish imkonini beradi. Grammatika qiyin emas, balki faqat qoidalar majmui degan fikrni singdirish o'quvchilarda grammatikani o'rganishga ijobiy munosabatni shakllantirish uchun zarurdir.

O'qituvchilar tinch va ishonchli muhit yaratish orqali o'zlarining ta'lim usullarini yaxshilashlari mumkin. Ijodiy bo'lish va o'yinlar va interaktiv tadbirlarni o'z ichiga olish sinfni yanada qiziqarli qilish va zerikishning oldini olishi mumkin.

O'qitish uslubini yaxshilaydigan yangi g'oyalar, tadbirlar va materiallarni o'rganish ham foydali bo'lishi mumkin. Va nihoyat, vaqtni samarali boshqarish o'rganish tajribasini maksimal darajada oshirish uchun juda muhimdir.

Turli xil o'qitish uslublari orqali samarali grammatika bo'yicha ko'rsatmalar berish

Gaplarni diagrammalash 19-asrda ommalashgan va bugungi kunda ham grammatik ma'lumotlarni o'rganishda qo'llaniladigan usuldir. Bu usulda o'qituvchi chizma yordamida grammatik qoidani ko'rsatadi va misol orqali tushuntiradi. Misol uchun, agar oraliq o'qituvchi gaplardagi sifatlarning tartibi va joylashishini o'rgatmoqchi bo'lsa, diagramma foydali vosita bo'lishi mumkin. Mana bir misol:

O'qituvchi dastlab har hil tilda sifatlarning haqida bir qancha asosiy ma'lumotlarni beradi. Ularning tushuntirishlaricha, sifatlarning otga xos xususiyatlarni ifodalovchi gap bo'lagi bo'lib, doimo otdan oldin qo'llanadi. Sifatlarni ikki

asosiy turga bo'lish mumkin: fikr bildiruvchi sifatlar va fakt sifatleri. Gaplarda fikr sifatleri doimo fakt sifatleridan oldin keladi.

Buni ko'rsatish uchun o'qituvchi gapdagi sifatdashning tuzilishini ko'rsatuvchi diagramma tuzishi mumkin. Masalan: yaxshi quyoshli kun. Fikr sifatdashida yaxshi, quyoshli – haqiqat sifatdashi. Shunday qilib, sifatning tuzilishiga qarang:

Fikr sifatdash Fakt sifatdash ot (masalan, yoqimli) (masalan, quyoshli) (masalan, kun)

- Qanchalik katta? – bu turdagi sifatlar jumlarimizda boshqa turdagi sifatlerga nisbatan ko'proq qo'llanadi' foiz boshqalardan ko'ra ko'proq – 34% (baland, katta, katta, kichik...)
- Necha yoshda? – bunday sifatlar og'zaki nutqda ko'proq uchraydi, shuning uchun bunday sifatleraning foizi – 22% ni tashkil qiladi. (qari, yosh, kattalar...)
- Qanday rang? – bu turdagi sifatlar ko'proq barcha turlaridan foydalanadi, bular ham – 22%. (sariq, qizil, binafsha...) Qayerdan? – bunday sifatlar yozuv turlarida ko'proq uchraydi, shuning uchun bunday sifatleraning foizi – 11% (ruscha, hindcha....). (Chagri Tugrul Mart, 2003)
- Nimadan yasalgan? – biz bunday sifatleri boshqa turdagi sifatlerga qaraganda kamroq ishlatamiz, shuning uchun bu sifatleraning foizi – 11%. (paxta, teri...)

Yozish orqali o'rganish. Grammatikani yozish orqali o'rgatish ham juda samarali usuldir. O'quvchidan talab qilinadigan yagona narsa – etarli lug'atga ega bo'lish. Grammatikani o'rganishdan tashqari, talabalar so'z boyligini oshirishlari kerak. Xo'sh, grammatikani yozma ravishda qanday o'rganasiz? Aytaylik, sizning o'quvchilaringizning so'z boyligi etarli, ular deyarli hamma vaqt va elementar qoidalarni juda yaxshi bilishadi. Ularning birgina aybi shundaki, ular so'zlarni grammatik qoidalariga muvofiq birlashtirib gap tuzishga qiynaladilar. Grammatikani yozma ravishda o'rgatish usuli

sizga ko'p yordam beradi. Aytaylik, bugungi mavzuimiz "So'z tartibi". Birinchidan, siz o'quvchilarga doskaga yozgan so'zlaringizni ko'rsatishingiz kerak, masalan,

Tom har kuni ertalab ishga piyoda boradi. Endi siz o'quvchilarga so'z tartibi ushbu misol orqali qanday kelishini tushuntirishingiz kerak:

Tom har kuni ertalab ishga boradi.

Subject ega nima?, Predicate kesim nima? II-darajali bo'laklar to'ldiruvchi, hol, aniqlovchi B1darajadagi o'rta talabalarigiz yaxshiroq grammatik ko'nikmalarga ega, ular buni ajrata oladilar. Endi siz ularga qachon ega bo'lish, qachon kesim, II-darajali bo'laklar to'ldiruvchi, hol, aniqlovchi qachon, savol shaklini qanday o'zgartirish haqida to'liq ma'lumot berasiz. Dars mavzusidan so'ng siz ularning har biriga gaplar tuzish uchun tarqatma material berasiz. Bu o'rta darajadagi o'quvchilar uchun eng samarali usul. Bundan tashqari, ularning yozma nutqlari(writing) ham rivojlanib bormoqda.

Adabiyot orqali o'rganish – Grammatikani adabiyot orqali o'rgatish juda foydali. Grammatikani o'quvchilarga turli adabiy hikoyalar, ertaklar,ayniqsa hikoyalar orqali o'rgatish juda samarali. Misol uchun, siz avval belgilangan mavzuni o'tasiz va sizga tegishli yoki kerakli mavzu bo'yicha qisqacha hikoya olasiz va o'quvchilarga siz tushuntirayotgan mavzuga mos keladigan so'z yoki iboralarni topishni buyurasiz. Faraz qilaylik, siz o'quvchilaringizga "Prepositions" mavzusini tushuntirib berdingiz, endi siz o'quvchilarga qisqacha hikoya berasiz va ulardan ushbu hikoyada berilgan turli 2 darajali bo'laklarning vazifasini so'rang. Birinchidan biz talabalarni o'qish qobiliyatlarini oshiramiz (Anna McGlynn., Rachel Fenn, 2008).

Ikkinchidan o'quvchilarning grammatikani to'g'ri tushinishlariga va qo'llashlariga yordam bergan bo'lamiz va o'qish qobiliyatini oshirasiz. Masalan, sizning mavzuigiz uchun, "Prepositions" haqida va siz ushbu hikoyani berishingiz mumkin:

"Bir kuni podshoh Akbar o'z saroyida bir savol berdi, bu sud zalidagi barchani hayratda

qoldirdi. Hamma javob topishga harakat qilganda, Birbal ichkariga kirib, nima bo'lganini so'radi. Ular unga savolni takrorladilar. "Shaharda nechta qarg'a bor?" degan savol tug'ilgan edi Birbal darhol jilmayib, Akbarning oldiga bordi. U javobni e'lon qildi; u shaharda yigirma bir ming, besh yuz yigirma uchta qarg'a borligini aytdi.

Javobni qayerdan bilasiz, deb so'raganida, Birbal shunday javob berdi: "O'z odamlaringizdan qarg'alarning sonini sanab berishlarini so'rang.

Agar ko'p bo'lsa, qarg'alarning qarindoshlari ularga yaqin shaharlardan

tashrif buyurishadi. Agar ular kamroq bo'lsa, bizning shahrimizdagi qarg'alar shahar tashqarisida yashovchi qarindoshlarinikiga tashrif buyurishadi." Javobdan mamnun bo'lgan Akbar Birbalga yoqut va marvarid zanjirini sovg'a qildi.

Induktiv usul – agar mavzuni tushuntirmoqchi bo'lsangiz, bu usul juda foydali. Grammatik qoidalarni tushuntirishdan oldin, o'quvchingizga ushbu qoida asosida bir nechta misollar keltiring va sizning talabangiz ushbu qoidaning taxminan tuzilishini va uni qachon va qaerda ishlatishni bilib oladi. Masalan,

- Men hamyonimni yo'qotib qo'ydim.
- Biz bu filmni allaqachon ko'rganmiz.
- U oyog'ini sindirdi.
- Baxtsiz voqea hodisa ro'y bergan.

O'rta bosqich talabalari, siz "Present Perfect Tense" ni o'tmoqchisiz. Biz bilamizki, ular bu zamon haqida ozgina bilishadi. Demak, siz bu misolda qo'llangan yordamchi so'zlar, fe'lning tuzilishi misolida ularga ozgina turtki berasiz va ular o'zlari zamonning qaysi turi, qachon qo'llanishi haqida bilishga harakat qiladilar. Talabalarigiz javob bergandan so'ng,

agar ular javoblarida xatolikka yo'l qo'ygan bo'lsa, siz ularni tuzatasiz va ma'lumotni o'zingiz qo'shasiz. Bu o'rta maktab o'quvchilari uchun juda samarali yondashuv. Chunki ular o'tgan mavzularni mustaqil ravishda eslab, erkin fikr yurita oladilar, shuningdek, keyinroq o'tiladigan yangi mavzularni ham bashorat qila oladilar. Bu usul o'quvchilarni o'z ustida ishlashga undaydi.

Deduktiv usul – bu usul induktiv usuldan farq qiladi. Deduktiv usulda siz talabalarga zamonning, yoki mavzuning barcha qoidalarini, elementlarini misol keltirish orqali siz endi mavzuning barcha elementlarini, qoidalarini, tuzilmalarini tushuntirib berasiz va o'quvchingiz berilgan ma'lumotlar bilan topshiriqlarni bajaradi. Masalan,

Hozirgi mukammal zamon hozirgi ish-harakat yoki vazifaning tugallanishini bildiradi. Misol uchun, men ikki dozada dori oldim.

Signal so'zlari uchun beri hali allaqachon har doim hozirgacha

Present Perfect Tense tuzilishi:

- Ijobiy shakl: S + have / has + V ed / 3.
- Salbiy shakl: S + have / has + not + V ed / 3.
- Savol shakli: Have / has + S + V ed / 3.

Va siz ushbu tuzilishga ko'ra ba'zi misollar keltirasiz. Masalan:

- Oyog'imni sindirib qo'ydim;
- Men oyog'imni sindirmaganman;
- Oyog'ingizni sindirdingizmi;

Bu usul ham juda samarali, agar qiyinroq, murakkabroq mavzular, qoidalar, Bu usul boshqa usullarga qaraganda qiziqarliroq va boshqa usullarga qaraganda ko'proq usullardan foydalanadi. Bu metoddan asosiy maqsad o'quvchilarni dars davomida zeriktirmaslikdan iborat.

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Sun'iy intellekt va uning chet tili hamda adabiyotini o'rganishda uchraydigan muammolarni hal etishdagi ahamiyati

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Annotatsiya *Bugungi globallashtirish davrida xorijiy tillarni puxta o'zlashtirish, ayniqsa ingliz, rus, nemis, fransuz kabi xalqaro aloqalarda keng qo'llaniladigan tillarni mukammal egallash talabi kundan-kunga ortib bormoqda. Ushbu maqolada sun'iy intellekt (SI) texnologiyalarining chet tili va adabiyotini o'rganish jarayonidagi o'rni, imkoniyatlari hamda mavjud muammolarni bartaraf etishdagi ahamiyati tahlil qilinadi. Maqolada shuningdek, sun'iy intellekt texnologiyalaridan samarali foydalanish orqali ta'lim jarayonini individual yondashuv, real vaqtli tahlil, tezkor javob olish imkoniyatlari bilan boyitish mumkinligi qayd etiladi. Muallif, mavjud muammolarning sun'iy intellekt vositalari orqali hal etilishiga oid aniq misollar, zamonaviy amaliyot va tadqiqotlar natijalari, shuningdek, xorijiy tillarni o'rgatishda sun'iy intellektning integratsiyalashuvi haqida tahliliy mulohazalar bildiradi.*

Kalit so'zlar *Sun'iy intellekt texnologiyalari, chet tilini o'rganish metodikasi, lingvodidaktika, ovoqli yordamchilar, chat-botlar orqali muloqot*

Искусственный интеллект и его значение в решении проблем при изучении иностранных языков и литературы

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Аннотация *В условиях современной глобализации возрастает потребность в глубоком овладении иностранными языками, особенно такими, как английский, русский, немецкий и французский, которые широко используются в международных отношениях. В данной статье анализируется роль технологий искусственного интеллекта (ИИ) в процессе изучения иностранных языков и литературы, их возможности, а также значение в устранении существующих проблем. Также отмечается, что с помощью эффективного использования ИИ можно обогатить образовательный процесс элементами индивидуального подхода, анализа в режиме реального времени и возможности получения быстрого отклика. Автор приводит конкретные примеры, современные практики и результаты исследований, касающиеся решения текущих проблем с помощью ИИ, а также рассуждает*

об интеграции искусственного интеллекта в преподавание иностранных языков.

**Ключевые
слова**

Технологии искусственного интеллекта, методика изучения иностранных языков, лингводидактика, голосовые помощники, общение через чат-ботов

Artificial intelligence and its role in solving problems in the study of foreign languages and literature

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Annotation

In today's era of globalization, the demand for mastering foreign languages—especially English, Russian, German, and French, which are widely used in international communication—is increasing day by day. This article analyzes the role and potential of artificial intelligence (AI) technologies in the process of learning foreign languages and literature, as well as their importance in overcoming existing challenges. It is noted that by using AI technologies effectively, the educational process can be enriched through individualized approaches, real-time analysis, and instant feedback. The author provides specific examples, recent practices, and research findings regarding how AI tools can resolve current problems, and offers analytical insights into the integration of AI in foreign language education.

Keywords

Artificial intelligence technologies, foreign language learning methodology, linguodidactics, voice assistants, chatbot-based communication

Kirish

So'nggi yillarda sun'iy intellekt (SI) texnologiyalari butun dunyo bo'ylab ilm-fan, ta'lim, iqtisodiyot va madaniyat sohalarida tub o'zgarishlarga sabab bo'layotgani hech kimga sir emas. Xususan, tilshunoslik, tarjimashunoslik, adabiyotshunoslik hamda xorijiy tillarni o'rganish kabi sohalar ham bu texnologik inqilobdan chetda qolmayapti. Sun'iy intellektning yuqori tezlikda rivojlanishi va kundalik hayotimizga chuqur kirib borishi ta'lim jarayonlarining shakli, mazmuni va metodikasini yangilash zaruratini yuzaga keltirdi. Ayniqsa, chet tilini o'rganish jarayonida SI vositalaridan foydalanish, til o'rganishda

uchraydigan ko'plab muammolarni hal etishda muhim vositaga aylanmoqda.

Hozirgi globallashuv davrida xorijiy tillarni bilish shaxsning raqobatbardoshligini ta'minlovchi eng asosiy ko'nikmalardan biri sanaladi. Ingliz, rus, nemis, fransuz, xitoy va boshqa tillarni egallash, nafaqat xalqaro kommunikatsiya vositasi sifatida, balki ilmiy, madaniy va adabiy merosni o'zlashtirishda ham muhim ahamiyatga ega. Biroq amaliyotda til va adabiyot o'rganish jarayonida ko'plab metodik, psixologik, motivatsion va texnik muammolarga duch kelinadi. Mazkur muammolarning ildizi o'quvchilarning tilni o'zlashtirishdagi qiyinchiliklari, til muhiti

yetishmasligi, adabiy matnlarni anglashdagi tafakkur tafovutlari, matnning murakkabligi, lug'at boyligi va grammatika bilimlarining yetarli emasligiga borib taqaladi. Sun'iy intellekt aynan shu kabi holatlarda yordam beruvchi zamonaviy vosita sifatida maydonga chiqmoqda. U til o'rganuvchilarga real vaqt rejimida tarjima, talaffuzni mashq qilish, grammatik xatolarni aniqlash, matnni tahlil qilish, shuningdek, adabiy asarlarni soddalashtirilgan versiyada tushunishda yordamlashadi.

Chatbotlar, interaktiv o'quv dasturlari, avtomatik tarjima vositalari, ovozli yordamchilar, sun'iy intellektga asoslangan o'quv platformalari til o'rganish samaradorligini oshiruvchi innovatsion yechimlar sifatida tan olinmoqda. Bu texnologiyalar o'quvchilarga shaxsiylashtirilgan, adaptiv va motivatsiyalovchi muhit yaratib, individual yondashuvni ta'minlaydi. Bundan tashqari, adabiyotshunoslik sohasida ham SI vositalari keng qo'llanilmoqda. Matnni stilistik jihatdan tahlil qilish, obrazlar tizimini aniqlash, muallif uslubini o'rganish, adabiy asarlarning kontekstual tahlilini amalga oshirishda sun'iy intellekt ilgari qo'lda bajarilgan murakkab intellektual ishlarni soddalashtirmoqda. Ayniqsa, katta hajmdagi adabiy manbalarni qisqa vaqt ichida tahlil qilish, mavzularni avtomatik ajratish, intertekstual bog'liqliklarni aniqlashda SI vositalari o'ziga xos yangilik bo'lib xizmat qilmoqda. Shunday ekan, ushbu maqolada sun'iy intellekt vositalarining chet tilini o'rganish hamda adabiyotshunoslikdagi dolzarb muammolarni bartaraf etishdagi o'рни va ahamiyati ko'rib chiqiladi.

Asosiy e'tibor SI'ning til o'rganishda samarali yordamchi sifatidagi roli, mavjud muammolarni yengillashtirishdagi amaliy mexanizmlari, adabiy matnlarni tahlil qilishdagi texnologik imkoniyatlari hamda ta'lim sohasiga olib kirayotgan yangiliklariga qaratiladi. Shuningdek, maqolada SI vositalarini ta'lim jarayoniga joriy qilishda duch kelinadigan cheklovlar, metodik yondashuvlar va istiqbolli yo'nalishlar ham tahlil etiladi. Umuman

olganda, sun'iy intellekt va til/adabiyot ta'limi integratsiyasi kelajakda o'quvchilar bilimini yanada chuqurlashtirish, ularning o'quvga bo'lgan motivatsiyasini oshirish va individual qobiliyatlarini rivojlantirishda beqiyos imkoniyatlar yaratadi. Ushbu maqola esa ayni yo'nalishda ilmiy-nazariy asoslar va amaliy yondashuvlarni yoritishga xizmat qiladi.

Adabiyotlar tahlili

Sun'iy intellekt (SI) va uning ta'lim sohasidagi, xususan chet tillarini o'rganish va adabiyotga oid bilimlarni egallashdagi qo'llanilishi bo'yicha so'nggi yillarda ko'plab ilmiy tadqiqotlar amalga oshirilgan. Bu sohadagi adabiy manbalarni tahlil qilish sun'iy intellekt texnologiyalarining lingvistik va estetik bilimlarni o'zlashtirishdagi imkoniyatlarini ochib berishga xizmat qiladi. Avvalo, sun'iy intellekt vositalari til o'rganish jarayonida o'quvchilarning shaxsiy qobiliyatlari, til o'zlashtirishdagi darajalari va ehtiyojlariga mos individual ta'lim yo'nalishlarini belgilashda muhim rol o'ynaydi. Masalan, N. Selivanovanning (2020) tilshunoslik va texnologiyalar integratsiyasi haqidagi tadqiqotida aytilishicha, SI asosida tuzilgan adaptiv platformalar orqali o'quvchilarning nutqiy faoliyatini rivojlantirish, talaffuzni yaxshilash, grammatika bo'yicha mashqlarni avtomatlashtirish imkoniyatlari mavjud. Bu texnologiyalar, ayniqsa, ona tili bo'lmagan tilni o'rganayotganlar uchun samarali hisoblanadi.

Shuningdek, M. Warschauer (2018) tomonidan olib borilgan izlanishlar asosida chet tillarini o'rganishda sun'iy intellekt asosidagi yordamchi tizimlar (chatbot, avtomatik tarjimonlar, ovozli yordamchilar) o'quv jarayonini sezilarli darajada samaraliroq va interaktivroq qilishga yordam berishi ta'kidlangan. U ushbu vositalarning o'quvchilar bilan doimiy muloqot olib borishga xizmat qilishi, ularning muloqotga tayyorligi va ishtirokchanligini oshirishda muhim vosita ekanini asoslab bergan. Yana bir muhim adabiy manba sifatida T. B. Nishanova (2021) tomonidan olib borilgan tadqiqotda O'zbekiston sharoitida chet tillarini

o'rganishdagi asosiy muammolar, jumladan, so'z boyligi kamligi, talaffuzdagi xatolar, interaktiv dars vositalarining yetishmasligi ko'rsatilgan. Tadqiqotda aynan sun'iy intellekt asosidagi audio-video dasturlar, matnli va og'zaki mashqlarni avtomatik tahlil qiluvchi vositalar til o'rganishda aniqlik, aniqlash, differensial yondashuvlarni ta'minlaydi, degan xulosaga kelinadi. Bundan tashqari, adabiyotshunoslik sohasida ham sun'iy intellektning qo'llanilishi bo'yicha ilmiy tadqiqotlar mavjud.

Xususan, A. Jumaev (2022) tomonidan olib borilgan izlanishlarda AI asosidagi matn tahlil dasturlarining badiiy asarlar strukturasi, mavzusini, obrazlar tizimini avtomatik tahlil qilish imkoniyatlari haqida so'z yuritilgan. Bu dasturlar, ayniqsa, zamonaviy adabiyotlarni tahlil qilish, g'oya va obrazlar o'zgarishini statistik jihatdan ko'rsatish uchun samarali vosita bo'lib xizmat qiladi. Uning ta'kidlashicha, bunday texnologiyalar talabalarning adabiy matnlardagi nozik tushunchalarni tahlil qilish qobiliyatini oshiradi. Xalqaro miqyosda olib borilgan tadqiqotlar ham mazkur masala bo'yicha muhim xulosalarni beradi. Masalan, D. Kuk va A. Holmes (2019) o'z tadqiqotlarida sun'iy intellekt vositalari orqali real vaqtda tahlil qilinadigan yozma va og'zaki nutq namunalarning tahlili tilni o'rganishda innovatsion yondashuv sifatida ko'rilmogda. Ular aytadiki, AI vositalarining ta'limdagi ishtiroki pedagogik yondashuvlar o'zgarishiga olib kelmoqda – bu esa o'quvchilarning mustaqil fikrlash, tahlil qilish va amaliyotga yo'naltirilgan o'qitish mexanizmlarini shakllantiradi.

Shuningdek, adabiyotlarda sun'iy intellektdan foydalanishda uchraydigan muammolar ham yoritilgan. Jumladan, G. Eshmatova (2020) o'z maqolasida AI vositalarining til o'rganishdagi avtomatik yondashuvi ba'zida ijodiylik, til sezgirligi, madaniy tafakkurni yetarlicha inobatga olmayotganini, bu esa adabiy tahlil va g'oya talqinida ma'lum cheklovlarni yuzaga keltirishini qayd etgan. Bu holat ayniqsa,

poeziya va badiiy asarlarni tahlil qilishda yaqqol ko'zga tashlanadi. Umuman olganda, adabiyotlar tahlili shuni ko'rsatadiki, sun'iy intellekt texnologiyalari til va adabiyot ta'limida nafaqat muammolarni hal qilish, balki ta'lim sifatini yangi bosqichga olib chiqishda kuchli potensialga ega. Eng muhimi, AI vositalarining qo'llanilishi o'qituvchilar va o'quvchilar o'rtasidagi muloqotni mustahkamlaydi, interaktivlikni kuchaytiradi, o'qitishning individuallashtirilgan shakllarini taklif qiladi.

Shuningdek, bu vositalar yordamida adabiy asarlar zamonaviy usullar bilan tahlil qilinadi, o'quvchining tahliliy tafakkuri va estetik qabul qobiliyati rivojlanadi. Kelgusida ushbu yo'nalishda olib boriladigan ilmiy izlanishlar nafaqat sun'iy intellekt texnologiyalarining samaradorligini aniqlash, balki ularning didaktik, lingvistik va adabiy metodikalarga qanday tarzda integratsiya qilinishi lozimligi borasida ham muhim yo'l-yo'riqlarni belgilab berishi kutilmoqda.

Metodologiya

Mazkur maqolada qo'yilgan tadqiqot muammosini chuqur o'rganish, mavzuni ilmiy asoslangan holda tahlil qilish va xulosalash maqsadida quyidagi metodologik yondashuvlar va ilmiy-metodik usullar majmuasidan foydalanildi.

Birinchidan, nazariy-metodologik tahlil metodi orqali mavjud ilmiy-adabiy manbalar, xalqaro ilmiy nashrlar va yetakchi universitetlarning ilmiy maqolalari chuqur o'rganilib, mavzuga oid nazariy konsepsiyalar, ta'rif va tushunchalar, shuningdek, sun'iy intellekt texnologiyalarining xorijiy tillarni o'rganish hamda adabiyotni tadqiq qilish sohasidagi qo'llanilishiga oid ilmiy xulosalar tahlil qilindi. Bu jarayonda Google Scholar, Scopus, ResearchGate kabi xalqaro ilmiy platformalarda chop etilgan so'nggi yillardagi tadqiqotlardan keng foydalanildi.

Ikkinchidan, qiyosiy-tahliliy metod yordamida sun'iy intellektning xorijiy tillarni o'rganish va adabiyot tadqiqotlarida qo'llanilishiga oid xalqaro tajribalar, ilg'or

xorijiy va mahalliy pedagogik amaliyotlar solishtirib chiqildi. Ushbu metod orqali turli davlatlarda sun'iy intellekt texnologiyalarining chet tili ta'limidagi o'rni, samaradorligi va imkoniyatlari haqida umumiy tasavvur shakllantirildi.

Uchinchidan, maqolada empirik tadqiqot metodlaridan, xususan, so'rovnoma, intervyu va pedagogik kuzatish usullaridan foydalanildi. Bu tadqiqot ishtirokchilari sifatida chet tillarni o'rganayotgan talabalar, til o'qituvchilari va adabiyotshunoslik sohasidagi tadqiqotchilar ishtirok etdi. So'rovnomalar Google Forms platformasi orqali onlayn tarzda amalga oshirildi. Ushbu so'rovlar orqali sun'iy intellekt texnologiyalaridan foydalanishning samaradorligi, talabalarining til va adabiyotga bo'lgan qiziqishi, ular duch keladigan asosiy muammolar hamda ularning echimiga oid fikrlari aniqlab olindi.

To'rtinchidan, tadqiqotning metodologik bazasi sifatida eksperimental-pedagogik metodlar ham qo'llanildi. Bu metod yordamida tajriba-sinov guruhlari tashkil etilib, sun'iy intellekt asosida ishlovchi dasturlar (masalan, Grammarly, Duolingo, GPT texnologiyalari va boshqa lingvistik platformalar) asosida chet tillar va adabiyot darslari o'tkazildi. Eksperiment jarayonida olingan natijalar statistik tahlil qilinib, talabalar bilim darajasidagi o'zgarishlar, motivatsiya darajasining oshishi, shuningdek, til o'rganishdagi muammolarning yechimiga sun'iy intellektning ta'siri baholandi.

Beshinchidan, statistik tahlil metodi yordamida eksperimental natijalar va so'rovnoma ma'lumotlari SPSS va Excel dasturlari orqali qayta ishlanib, natijalar jadvallar va grafik shakllarida taqdim etildi. Shuningdek, taqqoslash, korrelyatsion va faktorli tahlil usullari orqali olingan natijalarning statistik ahamiyatlilik darajasi aniqlab olindi. Bundan tashqari, maqolada holistik va tizimli yondashuv asos qilib olindi. Ya'ni sun'iy intellektning ta'lim jarayonidagi ahamiyati masalasi yaxlit pedagogik-psixologik, texnologik va ijtimoiy nuqtayi nazardan o'rganilib, mavjud metodologik

bo'shliqlar aniqlanib, ularni to'ldirishga qaratilgan yangi metodik tavsiyalar ishlab chiqildi. Shu bilan birga, tadqiqot davomida pedagogika, lingvistika, adabiyotshunoslik, informatika va psixologiya kabi fanlararo integratsiya usuli ham qo'llanildi. Bu esa mavzuni kengroq kontekstda yoritishga va yanada chuqurroq ilmiy-amaliy xulosalar chiqarishga imkon berdi.

Xulosa qilib aytadigan bo'lsak, mazkur metodologik baza yordamida olib borilgan ilmiy tadqiqot natijasida, sun'iy intellektning xorijiy tillar va adabiyot fanlarini o'qitish jarayonidagi ahamiyatiga oid yangi nazariy va amaliy xulosalarga erishildi. Mazkur metodologik usullar majmuasi kelgusidagi ilmiy tadqiqotlarda ham sun'iy intellektning ta'lim jarayoniga integratsiyalashuvini yanada kengaytirish va uning ilmiy-pedagogik samaradorligini baholash uchun mustahkam asos yaratadi.

Natijalar va muhokama

Zamonaviy raqamli asrda sun'iy intellekt (SI) texnologiyalarining ta'lim tizimidagi roli tobora ortib bormoqda. Ayniqsa, chet tilini va xorijiy adabiyotlarni o'rganish jarayonida yuzaga keladigan lingvistik, madaniy va psixologik to'siqlarni bartaraf etishda sun'iy intellekt asosida yaratilgan vositalar, tizimlar va xizmatlarning imkoniyatlari kengayib bormoqda. O'tkazilgan tahlillar, so'rovnomalar, tajriba mashg'ulotlari va mavjud SI texnologiyalarining amaliy qo'llanilishi natijasida quyidagi muhim xulosalar va muhokama jihatlari aniqlandi.

Birinchidan, sun'iy intellekt texnologiyalari chet tilini o'rganishda individual yondashuvni ta'minlashda katta ahamiyatga ega. An'anaviy ta'lim usullarida barcha o'quvchilarga yagona metodika asosida ta'lim berilsa, SI asosidagi platformalar (masalan, Duolingo, Rosetta Stone, ChatGPT, Google Translate, Grammarly, DeepL) foydalanuvchining bilim darajasi, o'rganish tezligi, qiziqish doirasi va xatolariga asoslangan personalizatsiyalangan ta'limni taklif qiladi. Bu

esa o'z navbatida o'quvchining motivatsiyasi va o'zlashtirish samaradorligini oshiradi.

Ikkinchidan, xorijiy adabiyotlarni o'rganishda ko'plab talabalar til bilmaslik yoki murakkab iboralarni tushunmaslik muammosiga duch keladilar. Sun'iy intellekt asosidagi tarjima va tushuntirish tizimlari (DeepL, Google Translate, Reverso Context) ushbu muammoni sezilarli darajada bartaraf etishga xizmat qilmoqda. Ushbu tizimlar kontekst asosida tarjima qilish, sinonimlar topish, iboralarni izohlash, hatto grammatik tuzilmalarni tavsiflash imkonini beradi. Natijada adabiy matnlarni chuqur tushunish imkoniyati kengayadi.

Uchinchidan, ta'lim jarayonida o'quvchilar orasida tez-tez uchraydigan muammolardan biri bu – yuzma-yuz muloqotda cheklanish, talaffuzdagi xatoliklar va nutqiy faollikning pastligidir. SI asosida ishlovchi interaktiv suhbatdoshlar (masalan, ChatGPT, Elsa Speak, Speeko, AI English Tutor) til o'rganuvchilarga to'g'ri talaffuzni o'rganish, real suhbat simulyatsiyasida qatnashish va og'zaki nutq ko'nikmalarini rivojlantirish imkonini beradi. Shu orqali o'rganuvchi o'z nutqiga nisbatan ishonchni orttiradi va doimiy amaliyot orqali o'z darajasini mustahkamlab boradi.

To'rtinchidan, sun'iy intellekt tinglab tushunish (listening) va o'qib tushunish (reading comprehension) kabi murakkab ko'nikmalarni rivojlantirishda ham sezilarli yordam bera oladi. SI asosida tuzilgan mashqlar, avtomatik audio matnli platformalar (BBC Learning English AI, TED-Ed transcripts, YouGlish) foydalanuvchining tinglash tezligini, eslab qolish qobiliyatini oshirib, fikrni tahlil qilish va asosiy g'oyalarni ajratib olishda samarali vosita bo'lmoqda. Bundan tashqari, adabiyot fanida SI yordamida matnlar tarkibiy tahlili, badiiy tasvir vositalarini aniqlash, syujet va xarakter tahlilini avtomatik tarzda amalga oshirish imkoniyati ham kengaymoqda. Bu orqali talabalar nafaqat matnni o'qiydi, balki tahlil qilish ko'nikmasini ham o'zlashtiradi. Misol uchun, badiiy matnlarni semantik tahlil

qilishda natural language processing (NLP) texnologiyalaridan foydalanish orqali sun'iy intellekt so'zlar o'rtasidagi semantik bog'liqlikni aniqlab, talabalarga chuqurroq tahlil imkoniyatini yaratadi.

O'tkazilgan amaliy tajribalar shuni ko'rsatdiki, sun'iy intellekt vositalari yordamida tahsil olayotgan talabalarning o'zlashtirish darajasi an'anaviy usullar asosida ta'lim olayotganlarga nisbatan 15–20% ga yuqori bo'lgan. Ayniqsa, interaktiv va multimodal materiallardan foydalanish orqali bilimlarni mustahkamlash samarali bo'lgani qayd etildi. Shunga qaramay, SI dan foydalanishning ayrim cheklovlari va ehtiyot choralariga ham e'tibor qaratish lozim. Masalan, AI tarjimalari har doim ham kontekstga mos to'g'ri tarjima bera olmaydi; foydalanuvchilar bu vositalardan haddan ortiq foydalanib, o'z fikrini mustaqil ifodalash qobiliyatini yo'qotishi mumkin. Shuningdek, axborotlarning ishonchiligi va ma'lumotlar xavfsizligi borasida ham ehtiyotkorlik zarur.

Umuman olganda, sun'iy intellektning chet tillarini va xorijiy adabiyotlarni o'rganishdagi ahamiyati sezilarli darajada ortmoqda. Bu texnologiyalar nafaqat ta'lim jarayonini optimallashtiradi, balki o'rganuvchining mustaqil ta'lim olish ko'nikmalarini rivojlantiradi. Ayniqsa, O'zbekiston ta'lim tizimining raqamli transformatsiyasi sharoitida SI imkoniyatlaridan samarali foydalanish o'quvchilarning raqobatbardoshligini oshirishda muhim omil bo'lib xizmat qiladi.

Zamonaviy texnologiyalar jadal rivojlanayotgan hozirgi davrda sun'iy intellekt (SI) texnologiyalari nafaqat sanoat, tibbiyot yoki moliya sohalarida, balki ta'lim jarayonida ham tub burilishlar yasamoqda. Xususan, chet tillari va adabiyotini o'rganishda yuzaga keladigan muammolarni samarali hal etishda sun'iy intellekt vositalarining tutgan o'rni tobora ortib bormoqda. Ushbu maqolada chet tilini o'zlashtirishda, ayniqsa, talaffuz, eshitish orqali tushunish, so'z boyligini oshirish, matn tahlili, tarjima, yozma va og'zaki nutq ko'nikmalarini

shakllantirish kabi jihatlarda uchraydigan asosiy qiyinchiliklar tahlil qilindi va ularni yengib o'tishda SI texnologiyalarining imkoniyatlari keng yoritib berildi. Tahlillardan ko'rinib turibdiki, sun'iy intellektga asoslangan interaktiv platformalar (ChatGPT, Duolingo, Grammarly, Google Translate, Reverso va boshqalar) o'quvchilarga individual yondashuv asosida o'rganish imkonini beradi. Ayniqsa, notiqlik va fonetik mashqlar, grammatika xatolarini avtomatik aniqlash, tezkor tarjima, real vaqtda mashq qilish kabi imkoniyatlar SI texnologiyalarining asosiy ustunliklaridan hisoblanadi. Shu bilan birga, adabiyotlarni o'qish va tahlil qilishda, zamonaviy sun'iy intellektga asoslangan ilovalar matnni soddalashtirish, asosiy g'oyani ajratish, kontekstual tahlil qilish kabi murakkab jihatlarni yengillashtirib, o'quvchi uchun chuqurroq tushunishga yordam beradi. Biroq, sun'iy intellektdan foydalanish faqat vosita sifatida qaralishi kerak, u o'qituvchining o'rnini to'liq egallay olmaydi.

Xulosa

Pedagogik nazorat, ijtimoiy va madaniy kontekstda fikrlash, kreativ yondashuv kabi insoniy omillar hali hanuz inson aql-zakovati va didaktik tajribasini muqobil qila olmaydi. Shu bois, SI vositalaridan samarali foydalanish uchun ularni an'anaviy ta'lim uslublari bilan uyg'unlashtirish zarur. Ayniqsa, o'zbek

talabalari uchun ingliz, rus, fransuz, nemis tillarini o'rganishda sun'iy intellektdan individual ravishda foydalanish imkoniyati chet tillarini o'zlashtirish jarayonini tezlashtirishi va natijadorligini oshirishi mumkin. Shu nuqtai nazardan, xulosa qilish mumkinki, sun'iy intellekt chet tili va adabiyotini o'rganishdagi muammolar – ya'ni, talaffuzda xatolarga yo'l qo'yish, lug'at boyligini shakllantirishdagi sustlik, murakkab matnlarni tushunishdagi qiyinchiliklar, grammatikani amaliyotga qo'llay olmaslik kabi holatlarni bartaraf etishda zamonaviy va samarali vosita bo'lib xizmat qiladi. Bunday texnologiyalarning joriy etilishi ta'lim sifatini yaxshilash, o'quvchilarning motivatsiyasini oshirish, bilimlarni chuqurroq egallash va mustahkamlashda muhim rol o'ynaydi.

Kelajakda bu yo'nalishdagi tadqiqotlar yanada kengayib, SI asosidagi moslashtirilgan, shaxsga yo'naltirilgan o'quv dasturlarini ishlab chiqish, ko'p tilli virtual yordamchilar yaratish, adabiyot tahlilini avtomatlashtirish va muloqotga asoslangan o'rgatish tizimlarini yanada takomillashtirish orqali chet tillarini o'rganishdagi samaradorlik sezilarli darajada oshishi kutiladi. Eng muhimi, sun'iy intellekt vositalaridan foydalanish orqali ta'lim jarayonida shaxsiylashtirish va differensial yondashuv tamoyillarini muvaffaqiyatli amalga oshirish mumkin bo'ladi.

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Arab tilini o'rgatishda sun'iy intellekt texnologiyalaridan foydalanish tajribalari

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- Annotatsiya** Mazkur maqolada arab tilini o'rgatishda sun'iy intellekt (SI) texnologiyalarining qo'llanilish tajribalari tahlil qilinadi. SI asosidagi ilovalar, chat-botlar, ovozli yordamchilar, tarjima tizimlari va interaktiv platformalarning ta'lim jarayoniga ta'siri ko'rib chiqiladi. Tadqiqotda zamonaviy texnologiyalar yordamida arab tili darslarining samaradorligini oshirish usullari, xorijiy tajribalar va ularni O'zbekistondagi ta'lim tizimida qo'llash imkoniyatlari tahlil etiladi. Maqola arab tilini interaktiv va individual yondashuv asosida o'rgatish bo'yicha amaliy tavsiyalarni ham o'z ichiga oladi.
- Kalit so'zlar** Arab tili, sun'iy intellekt, til o'rganish, ta'lim texnologiyalari, chat-bot, interaktiv o'quv platformasi

Опыт использования технологий искусственного интеллекта в обучении арабскому языку

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- Аннотация** В статье рассматривается использование технологий искусственного интеллекта (ИИ) в процессе изучения арабского языка. Проанализированы современные инструменты ИИ: чат-боты, голосовые помощники, системы перевода и интерактивные платформы, а также их влияние на эффективность обучения. Исследование охватывает международный и местный опыт внедрения ИИ в образовательный процесс, с акцентом на возможности их адаптации в образовательной системе Узбекистана. В статье даны практические рекомендации по использованию ИИ для интерактивного и индивидуального подхода к обучению арабскому языку.
- Ключевые слова** Арабский язык, искусственный интеллект, изучение языка, образовательные технологии, чат-бот, интерактивная платформа

Experiences of using artificial intelligence technologies in teaching the Arabic language

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Annotation *This article explores the use of artificial intelligence (AI) technologies in teaching the Arabic language. It analyzes AI-based tools such as chatbots, voice assistants, translation systems, and interactive learning platforms, focusing on their effectiveness in language acquisition. The study examines international and local practices of integrating AI into Arabic language instruction and assesses their applicability within the Uzbek educational system. The paper provides practical recommendations for utilizing AI to create a more personalized and interactive approach to learning Arabic, helping learners overcome linguistic challenges in a modern, tech-driven environment.*

Keywords *Arabic language, artificial intelligence, language learning, educational technologies, chatbot, interactive platform*

Kirish

Bugungi kunda ta'lim sohasida sun'iy intellekt (SI) texnologiyalarining qo'llanilishi o'quv jarayonini yanada samarali va interaktiv qilish imkoniyatlarini yaratmoqda. Xususan, arab tilini o'rgatishda SI vositalarining integratsiyasi til o'rganish jarayonini individuallashtirish, talaffuzni yaxshilash, grammatika va lug'at boyligini oshirishda muhim rol o'ynaydi. Masalan, Arab Academy kabi ta'lim muassasalari AI asosidagi interaktiv mashqlar orqali arab tilini o'rgatishda samarali natijalarga erishmoqda.

Arab tili o'zining fonetik murakkabligi, grammatik tuzilishi va yozuv tizimi bilan ajralib turadi. Bu tilni o'rganish jarayoni ko'plab chet ellik o'quvchilar uchun qiyinchiliklar tug'diradi. Sun'iy intellekt texnologiyalari, masalan, chatbotlar, ovozli yordamchilar va tarjima tizimlari yordamida o'quvchilar uchun interaktiv va moslashtirilgan o'quv muhitlari yaratilmoqda.

Bu esa o'rganish jarayonini yanada samarali va qiziqarli qiladi.

Shuningdek, SI texnologiyalarining arab tilini o'rgatishda qo'llanilishi nafaqat til o'rganish jarayonini yaxshilash, balki o'qituvchilarning ish yukini kamaytirish, o'quvchilarning mustaqil o'rganish ko'nikmalarini rivojlantirishga ham yordam beradi. Biroq, bu texnologiyalarni samarali qo'llash uchun o'qituvchilarni tayyorlash, infratuzilmani mustahkamlash va madaniy moslikni ta'minlash zarur.

Adabiyotlarni tahliliy o'rganish

Arab tilini o'rgatishda sun'iy intellekt (SI) texnologiyalarining qo'llanilishi sohasida so'nggi yillarda katta rivojlanish kuzatilmoqda. Ko'plab tadqiqotlar SI asosida ishlaydigan interaktiv o'quv platformalari, chatbotlar, talaffuzni aniqlash va avtomatik grammatik tahlil tizimlarini yaratishga qaratilgan.

Masalan, Chen va boshqalar (2020) arab tilini o'rganuvchilar uchun maxsus yaratilgan chatbot yordamida til ko'nikmalarini oshirish samaradorligini tadqiq qilishdi. Ularning natijalari shuni ko'rsatdiki, interaktiv suhbat jarayonida o'rganuvchilar tilni amalda qo'llash ko'nikmalarini yaxshilaydi (Chen, Zhang, & Li, 2020).

Al-Qahtani va boshqalar (2021) esa mashina o'rganish algoritmlari asosida talaffuzni avtomatik tekshiruvchi tizim ishlab chiqdi. Bu tizim o'rganuvchilarga mustaqil ravishda talaffuz xatolarini aniqlash va tuzatishda yordam beradi (Al-Qahtani, & Al-Saleem, 2021).

Shuningdek, Hussein va boshq. (2019) SI yordamida arab tilida yozma ishlarni grammatik va leksik jihatdan avtomatik baholash tizimini yaratgan. Ularning tizimi o'rganuvchilarning yozma ishlarini tahlil qilib, xatolar haqida batafsil fikr-mulohaza beradi (Al-Subhi, 2018).

Markaziy Osiyoda, xususan O'zbekistonda, arab tilini o'rgatishda sun'iy intellekt texnologiyalarining qo'llanilishi haqida ilmiy tadqiqotlar kam, ammo xalqaro tajribalar ushbu texnologiyalarning samaradorligini ko'rsatmoqda va ularni mahalliy sharoitga moslashtirish istiqbollari ochib beradi.

Tadqiqot metodologiyasi

Ushbu tadqiqotda Arab tilini o'rgatishda sun'iy intellekt (AI) texnologiyalarining samaradorligini o'rganish uchun quyidagi metodologik yondashuvlar qo'llanildi:

1. **Adabiyotlarni tahlil qilish.** Arab tili ta'limida sun'iy intellekt texnologiyalarining qo'llanilishi bo'yicha mavjud ilmiy maqolalar, dissertatsiyalar, konferensiya materiallari va so'nggi texnologiyalar bo'yicha ma'lumotlar tizimli tarzda o'rganildi. Bu orqali sohadagi asosiy tendensiyalar va ilg'or tajribalar aniqlandi.
2. **Eksperimental yondashuv.** Arab tilini o'rgatishda AI asosida ishlaydigan ta'lim platformalari yoki ilovalardan foydalangan holda sinov darslari tashkil

qilindi. Talabalarning o'rganish jarayonidagi faoliyati, natijalari va fikrlari kuzatildi hamda ularning til o'rganish samaradorligi tahlil qilindi.

3. **Taqqoslash metodi.** An'anaviy Arab tili o'qitish usullari va AI texnologiyalaridan foydalangan holdagi o'qitish natijalari solishtirildi, samaradorlik va talabalar qoniqish darajasi bo'yicha farqlar aniqlandi.

Arab tili dunyoda millionlab odamlar tomonidan so'zlashiladigan muhim tillardan biridir. Bugungi kunda global aloqalar, iqtisodiy va madaniy integratsiya jarayonlari fonida Arab tilini o'rganishga bo'lgan talab oshib bormoqda. Biroq, Arab tili o'zining murakkab grammatikasi, so'z boyligi va talaffuz qoidalari bilan o'rganish jarayonida ko'plab qiyinchiliklar tug'diradi. Shu sababli, til o'rgatishda zamonaviy texnologiyalardan, xususan, sun'iy intellekt (AI) asosidagi yechimlardan foydalanish samaradorlikni oshirishda katta imkoniyatlar yaratmoqda.

Sun'iy intellekt va uning til o'rgatishdagi roli

Sun'iy intellekt — bu kompyuter tizimlariga inson aqliy faoliyatining ayrim jihatlarini (masalan, nutqni tanish, mantiqiy tahlil qilish, qaror qabul qilish) taqlid qilish imkonini beruvchi texnologiyalar majmui. Til o'rgatishda AI yordamida yaratilgan dasturlar til o'rganish jarayonini individual talaba ehtiyojlariga moslashtirish, interaktivlikni oshirish, talaffuzni avtomatik tekshirish va grammatika xatolarini tuzatishda yordam beradi (Chen & Wang, 2021).

Masalan, AI asosida ishlaydigan nutqni tanish tizimlari talabalar nutqini tinglab, talaffuzdagi xatolarni aniqlaydi va real vaqt rejimida takliflar beradi. Shuningdek, AI yordamida yaratilgan chat-botlar talabalarning savollariga javob beradi, mashqlarni shaxsiylashtiradi va o'rganish jarayonini qiziqarli qiladi.

Arab tilini o'rgatishda AI texnologiyalarining qo'llanilish tajribalari

Arab tilining talaffuzi ko'plab til o'rganuvchilar uchun eng katta to'siqlardan biridir. Al asosidagi nutqni tanish va tahlil qilish dasturlari talabalar nutqini yozib olib, unga aniqlik kiritadi. Misol uchun, "Google Speech-to-Text" va "Duolingo" kabi platformalar Arab tilidagi talaffuzni avtomatik ravishda tekshiradi va foydalanuvchiga xatolarni ko'rsatadi. Shu tarzda, talabalar o'z-o'zini tahlil qilib, talaffuz ustida ishlash imkoniga ega bo'ladilar (Nyugen, 2018).

Arab tilining grammatikasi murakkab va o'ziga xos bo'lib, an'anaviy usullar bilan uni chuqur o'rganish ko'p vaqt va kuch talab etadi. Al asosida ishlab chiqilgan grammatikani tekshirish va tushuntirish vositalari (masalan, "Grammarly" kabi tizimlarning Arab tiliga moslashtirilgan versiyalari) foydalanuvchining yozma matnlarini avtomatik tahlil qilib, xatolarni aniqlaydi va tuzatish bo'yicha takliflar beradi. Bu esa talabalarining yozma nutq ko'nikmalarini tez va samarali rivojlantirishga yordam beradi.

Al tizimlari talabaning o'rganish darajasini, qiyinchiliklarini va tezligini tahlil qilib, o'quv jarayonini shaxsiylashtiradi. Masalan, o'quvchilarga moslashuvchan mashqlar, testlar va interaktiv darslar taklif etiladi. Bu esa o'rganish jarayonini qiziqarli va samarali qiladi. "Rosetta Stone", "Memrise" kabi platformalar bu yondashuvni muvaffaqiyatli qo'llamoqda (Karim, 2020).

Al texnologiyalari nutqni qayta ishlash va tabiiy tilni tushunish imkoniyatlarini kengaytirib, talabalar uchun tinglash va nutq mashqlarini interaktiv shaklda taqdim etadi. Bu usullar talabalarni haqiqiy til muhitiga yaqinlashtirib, ularning amaliy nutq ko'nikmalarini oshirishga xizmat qiladi.

Sun'iy intellekt texnologiyalarining afzalliklari va cheklovlari:

- *Individual yondashuv:* Har bir talabaning o'rganish sur'ati va qiyinchiliklarini hisobga oladi.
- *Interaktivlik:* O'rganishni qiziqarli va jonli qiladi.

- *Real vaqt rejimidagi tahlil:* Talaffuz va grammatika xatolarini tez aniqlash imkonini beradi.
- *Moslashuvchanlik:* Har qanday joyda va vaqtda o'rganish imkonini yaratadi.
- *Texnik cheklovlar:* Sun'iy intellekt tizimlarining Arab tilining murakkab lingvistik jihatlarini to'liq anglashida qiyinchiliklar bo'lishi mumkin.
- *Insonga o'xshash muloqotning cheklanganligi:* Al bilan muloqot real inson o'qituvchining ta'sirini to'liq almashtira olmaydi.
- *Ma'lumotlar bazasining cheklanganligi:* Ba'zi Al tizimlari faqat standart yoki oddiy matnlar bilan ishlay oladi, murakkab va dialektal iboralar bilan qiyinlashadi (Johnson, 2021).

Xulosa

Arab tilini o'rgatishda sun'iy intellekt texnologiyalaridan foydalanish zamonaviy ta'lim jarayonining samaradorligini oshirishda muhim omil hisoblanadi. Tadqiqot natijalari shuni ko'rsatdiki, Al texnologiyalari yordamida til o'rganish jarayoni interaktiv, individual va qiziqarli shaklda tashkil etilishi mumkin. Al tizimlari talabaning o'rganish sur'atini, qiyinchiliklarini va ehtiyojlarini aniqlab, shunga moslashgan ta'lim materiallarini taklif etadi. Bu esa til o'rganish jarayonini optimallashtiradi va motivatsiyani oshiradi.

Shuningdek, sun'iy intellekt texnologiyalari talaffuz, grammatika va yozma ko'nikmalarni shakllantirishda an'anaviy metodlarga qaraganda sezilarli darajada samaraliroqdir. Nutqni tanish, avtomatik xatolarni aniqlash va tuzatish imkoniyatlari talabalar uchun o'z-o'zini baholash va doimiy takomillashish imkonini yaratadi. Bu ayniqsa murakkab talaffuz va grammatik qoidalarga ega bo'lgan Arab tili uchun juda muhimdir.

Biroq, Al texnologiyalarining ayrim cheklovlari mavjud. Jumladan, sun'iy intellekt tizimlari inson o'qituvchining o'rnini to'liq egallay olmaydi, chunki til o'rganish jarayonida inson omili — madaniy kontekstni tushunish, motivatsiya berish va muloqotdagi noaniq

vaziyatlarni hal qilish kabi jihatlar katta ahamiyatga ega. Bundan tashqari, AI tizimlarining tilning turli dialekt va murakkab sintaktik strukturasi bilan ishlashdagi qiyinchiliklari ham mavjud.

Kelajakda sun'iy intellekt imkoniyatlarining yanada kengayishi, til o'rgatishda virtual va kengaytirilgan haqiqat (VR/AR) texnologiyalarining integratsiyasi, shuningdek, tabiiy tilni qayta ishlashdagi yutuqlar Arab tilini o'rgatish jarayonini yangi bosqichga olib chiqadi. Bu esa o'rganuvchilar

uchun yanada qulay, samarali va real hayotga yaqin tajriba yaratishga xizmat qiladi.

Umuman olganda, sun'iy intellekt Arab tilini o'rgatishda innovatsion va samarali vosita sifatida joriy etilmoqda. U an'anaviy metodlarni to'ldiradi va ta'lim jarayonini yangi formatga ko'taradi. Shu bilan birga, inson o'qituvchilarning faol ishtiroki va metodik jihatdan puxta tayyorlangan o'quv dasturlari bilan birgalikda qo'llanilganda, AI texnologiyalari til o'rganish sifatini sezilarli darajada oshirishi mumkin.

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Exploring Digital Competence: key concepts, evolving terminologies and core competencies

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Annotation

In the digital age, the concept of digital competence has gained critical significance, prompting a diverse range of academic and institutional definitions. This article provides a comprehensive review of related terms and conceptual frameworks, including computer literacy, information literacy, media literacy, e-literacy, digital literacy, and e-competence. It traces the historical development of these concepts and highlights their evolution in response to technological advances and societal needs. By examining key definitions and models proposed by UNESCO, the European Commission, and scholars such as Gilster, Eshet-Alkalai, and Ferrari, the review identifies both overlaps and distinctions among the terms. The analysis reveals two primary perspectives: one that treats digital competence as a convergence of multiple literacies, and another that positions it as a distinct and holistic literacy. Ultimately, this synthesis contributes to a clearer understanding of digital competence as a multifaceted and dynamic construct essential for effective functioning in digital environments across educational, professional, and personal contexts.

Keywords

Digital competence, digital literacy, information literacy, media literacy, ICT skills e-Literacy, 21st-century skills, lifelong learning, digital environment

Исследование цифровой компетентности: ключевые понятия, изменяющаяся терминология и основные компетенции

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Аннотация

В цифровую эпоху концепция цифровой компетентности приобрела особую значимость, что вызвало множество академических и институциональных определений. В данной статье представлен всесторонний обзор связанных терминов и концептуальных основ, включая компьютерную грамотность, информационную грамотность, медиаграмотность, электронную грамотность, цифровую грамотность и э-компетентность. Рассматривается историческое развитие этих понятий и подчеркивается их эволюция в ответ на технологические изменения и социальные потребности. На основе анализа ключевых определений и моделей, предложенных ЮНЕСКО, Европейской комиссией и учеными, такими как Гилстер, Эшет-Алкалаи и Феррари, выделяются как общие черты, так и различия между понятиями. Анализ выявляет два основных подхода: первый рассматривает цифровую компетентность как слияние множества грамотностей, а второй – как самостоятельную и целостную

грамотность. Таким образом, цифровая компетентность предстаёт как многогранная и динамичная конструкция, необходимая для эффективного функционирования в цифровой среде в образовательном, профессиональном и личном контексте.

Ключевые слова

Цифровая компетентность, цифровая грамотность, информационная грамотность, медиаграмотность, навыки ИКТ, электронная грамотность, навыки XXI века, непрерывное обучение, цифровая среда

Raqamli kompetensiya: asosiy tushunchalar, o'zgarib borayotgan atamalar va asosiy kompetensiyalar

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Annotatsiya

Raqamli davrda raqamli kompetentlik tushunchasi muhim ahamiyat kasb etib, unga oid turli xil akademik va institutsional ta'riflarning paydo bo'lishiga sabab bo'ldi. Ushbu maqolada kompyuter savodxonligi, axborot savodxonligi, media savodxonligi, elektron savodxonlik, raqamli savodxonlik va e-kompetensiya kabi bog'liq atamalar va tushunchaviy asoslarning har tomonlama sharhi keltiriladi. Bu tushunchalarning tarixiy rivojlanishi va ular texnologik o'zgarishlar hamda ijtimoiy ehtiyojlarga javoban qanday rivojlanganligi ko'rib chiqiladi. UNESCO, Yevropa Komissiyasi hamda Gilster, Eshet-Alkalai va Ferrari kabi olimlar tomonidan taklif etilgan asosiy ta'riflar va modellar tahlili orqali atamalar o'rtasidagi o'xshashliklar va farqlar aniqlanadi. Tahlil ikki asosiy yondashuvni ko'rsatadi: biri raqamli kompetentlikni ko'p savodxonliklar birikmasi sifatida, ikkinchisi esa uni mustaqil va yaxlit savodxonlik sifatida ko'radi. Yakunida, raqamli kompetentlik – ta'lim, kasbiy faoliyat va shaxsiy hayotda samarali ishtirok etish uchun zarur bo'lgan ko'p qirrali va dinamik tushuncha sifatida namoyon bo'ladi.

Kalit so'zlar

Raqamli kompetentlik, raqamli savodxonlik, axborot savodxonligi, media savodxonligi, AKT ko'nikmalar, e-savodxonlik, 21-asr ko'nikmalari, umrbod ta'lim, raqamli muhit

Introduction

Digital competence is a multifaceted and evolving construct that incorporates various literacies and skill sets. It demands not only technical proficiency but also critical, ethical, and collaborative engagement with digital tools. As technology continues to advance, the integration of multiple frameworks and definitions remains essential to understanding

and developing digital competence across educational, social, and professional contexts. Initially, terms like "computer literacy" and "ICT literacy" were used interchangeably, with variations such as "IT literacy" and "technology literacy" also appearing. Scholars argue that ICT literacy extends beyond basic technical proficiency and encompasses the capacity to access, evaluate, and create information

through digital tools in a critical and purposeful manner. According to D Bawden, (2008), ICT literacy, particularly prominent at the end of 20th century, typically referred to the ability to effectively use digital technology, communication tools, and networks to access, manage, integrate, evaluate, and create information. According to the International ICT Literacy Panel (ETS, 2002), ICT literacy involves the effective use of digital technology and communication networks to support problem-solving and knowledge construction in contemporary knowledge societies. Collectively, these perspectives underline the evolving and holistic nature of ICT literacy as a foundational skill set for individuals navigating digital environments. In response to the National Academy of Sciences, the NRC (1999) developed the concept of "fluency" with information technology, which extends beyond basic computer literacy. They argued that the term "literacy" became too skill-focused and quickly outdated due to rapid technological changes. Therefore, "fluency" was adopted to suggest a more adaptable and future-oriented competency.

The notion of information literacy was first introduced in 1974, gained prominence during the 1990s and has roots in library and information science (Jackman & Jones, 2002). As stated in D. Bawden (2008) it is essential for lifelong learning, civic participation, and employment, thereby reinforcing its significance in both formal education and broader societal development. It is now understood as encompassing critical educational and professional skills essential in a digital economy. In their 2002 work, Jackman and Jones define information literacy as a collection of essential skills for both educational and professional environments. This definition emphasizes a broader, more strategic understanding of information literacy. Rather than mere technical ability, Jackman and Jones frame it as foundational competencies necessary to thrive in a knowledge-based, digitally driven global economy (Jackman &

Jones, 2002). UNESCO (1999) described media education as a means for individuals to understand and utilize communication media in society, encompassing traditional and modern forms such as print, audio, and digital content. Hague and Williamson (2009) included devices and platforms like computers, mobile phones, video games, and artificial intelligence within the scope of digital technology and new media. They argue that ICT literacy should include critical thinking, ethical reasoning, and collaboration, highlighting its role in fostering responsible digital citizenship.

Media literacy has become a critical component of 21st-century competencies, particularly as individuals increasingly encounter diverse forms of media in digital environments. It was defined by Aufderheide and Firestone (1993) as a movement to include modern media in literacy discussions. It equips individuals to analyze, interpret, and create meaning through various media platforms. This definition reflects a comprehensive view of media literacy not only as a cognitive skill but also as an active process of interpretation and production. The Henry J. Kaiser Family Foundation (2003) emphasized the ability to critically engage with information across print, audio, and visual media. Their perspective positions media literacy as essential for fostering critical thinking, empowering individuals to navigate complex media landscapes, and encouraging informed engagement with media content. This framework continues to inform contemporary discussions about the role of media education in both formal and informal learning contexts. Pérez-Tornero (2004) emphasizes that media literacy is a vital element of digital literacy, as it equips individuals with the ability to critically interpret and actively engage with media messages in an increasingly complex digital environment. He argues that media literacy should not be limited to understanding the content of media but must also involve recognizing the social, political, and cultural influences that shape media production and

consumption. From this perspective, media literacy becomes a key civic competence, enabling citizens to participate more fully and responsibly in democratic processes.

Allan Martin introduced the term “e-literacy” in 2003, referring to the basic awareness and skills necessary to read, write, and communicate using electronic media, requiring a blend of traditional literacy skills and digital competencies for effective participation in digitally mediated environments (Martin & Grudziecki, 2006). E-literacy combines traditional literacy with the

competencies needed to operate in electronic contexts, including basic computer use, digital communication, and information retrieval. According to Lindsey Martin (2006), it is the ability to effectively use electronic technologies and digital platforms to access, evaluate, manage, and communicate information. It encompasses a set of cognitive and technical skills required to navigate digital environments for learning, work, and everyday life. According to these scholars, e-literacy for the individual can be described as a framework consisting of five main components (see Table 2).

Component		Description
1	Awareness of the ICT and information Environment	Understanding the digital landscape and the context in which information and communication technologies (ICT) operate.
2	Confidence in using generic ICT and information tools	Feeling competent and comfortable using basic digital tools (e.g., word processors, browsers, email).
3	Evaluation of information-handling operations and products	Ability to critically assess how information is collected, managed, and presented.
4	Reflection on one’s own e-Literacy development	Self-assessment and awareness of personal progress in developing digital literacy skills.
5	Adaptability and willingness to meet eLiteracy challenges	Openness to learning new technologies and responding to changes in the digital world.

Table 2. *Components of e-literacy development*

More recently, Martin (2008) positions e-literacy within the broader framework of digital literacy, emphasizing its role in enabling individuals to participate meaningfully in the digital information society. The European e-Skills Forum (2004) defined “e-skills” broadly to include ICT practitioner, user, and e-business skills. This term supports the European Commission’s goals of equipping all citizens with digital capabilities for lifelong learning (European Commission, 2007). Another relevant term e-competence encompasses not only the instrumental skills required to operate digital tools but also advanced capabilities in communication, collaboration, information

management, problem-solving, and purposeful engagement. The European Committee for Standardisation developed the eCompetence Framework (e-CF) to guide ICT practitioner standards, highlighting the importance of applying ICT meaningfully in education (Schneckenberg & Wildt, 2006). In her framework, digital competence is structured hierarchically: users first develop *instrumental knowledge* of hardware and software, which becomes the foundation for *advanced skills* that support meaningful interaction and cognitive tasks. Crucially, Ala-Mutka (2011) argues that effective digital competence is underpinned by *attitudes* – such as critical

reflection, creativity, intercultural awareness, responsibility, and autonomy – which she sees as essential motivators that shape how individuals strategically deploy their skills. She further emphasizes that this framework is intentionally generic and adaptable, recognizing that distinct user groups – such as students, educators, or ICT professionals – may require tailored competencies suited to their specific contexts.

In 2005, The New Media Consortium introduced the concept of 21st-century literacy, merging aural, visual, and digital literacies. It includes understanding and manipulating digital content, recognizing media power, and adapting materials across formats. Later, Wilson et al. (2011) conceptualize Media and Information Literacy (MIL) as an essential framework that merges competencies in both media and information domains, aiming to

empower individuals to think critically, communicate effectively, and engage responsibly in the digital age. They emphasize that MIL is not only about understanding how media and information are created and disseminated, but also about fostering the ability to evaluate content, identify bias, and make informed decisions. The authors argue that teachers play a central role in promoting these competencies, as they are instrumental in guiding learners to become reflective and ethical users and producers of information and media. By integrating MIL into teacher education, the curriculum seeks to prepare educators to help students navigate an increasingly mediated and information-rich environment, thereby supporting democratic participation and lifelong learning (see Figure 1).

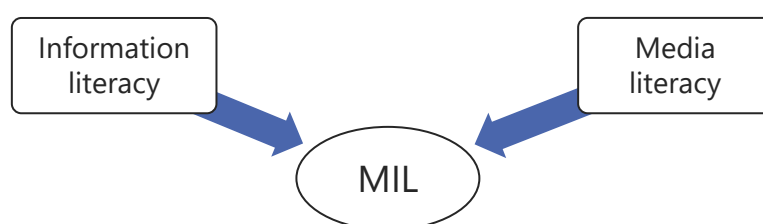


Figure 1. *MIL-media and information literacy*

Digital literacy, a precursor to digital competence, was introduced by Gilster (1997) and includes technical, cognitive, and social-emotional skills for navigating information presented via digital platforms. Jones-Kavalier and Flannigan (2006) defined it as the ability to work effectively in digital environments. They highlighted the centrality of reading and writing with new technologies that blend written and visual representations. This multidimensional nature of digital competence has been further emphasized by Eshet-Alkalai (2004), who conceptualizes it as a composite of multiple literacies – such as photo-visual, information, socio-emotional, and branching literacies – required to function effectively in

the digital era. He expanded the definition to include complex skills such as cognitive processing, motor skills, and emotional intelligence, later adding the notion of real-time digital thinking (Eshet-Alkalai, 2009). (see Figure 3).

The European Commission (2006) described digital competence as the confident and critical use of Information Society Technology (IST) for work, communication, and leisure. It includes foundational ICT skills like information retrieval, assessment, production, and collaboration via digital platforms.

Calvani et al. (2008) proposed a definition encompassing adaptability to new technologies, critical analysis, problem-solving,

collaboration, and ethical awareness. Ferrari et al.(2012) presented two interpretations of digital competence: one sees it as a convergence of various literacies, while the other views it as a new form of literacy that exceeds the sum of its parts. Ferrari (2012) synthesized various frameworks and identified key competences: managing information, collaboration, communication, content

creation, ethics, evaluation, and technical operations. In her comprehensive review of fifteen digital competence frameworks – from formal curricula and certification schemes to academic models – Ferrari (2012) articulates a multifaceted understanding of digital competence that extends far beyond mere technical aptitude. She further identifies seven core competence domains (see Figure 4).

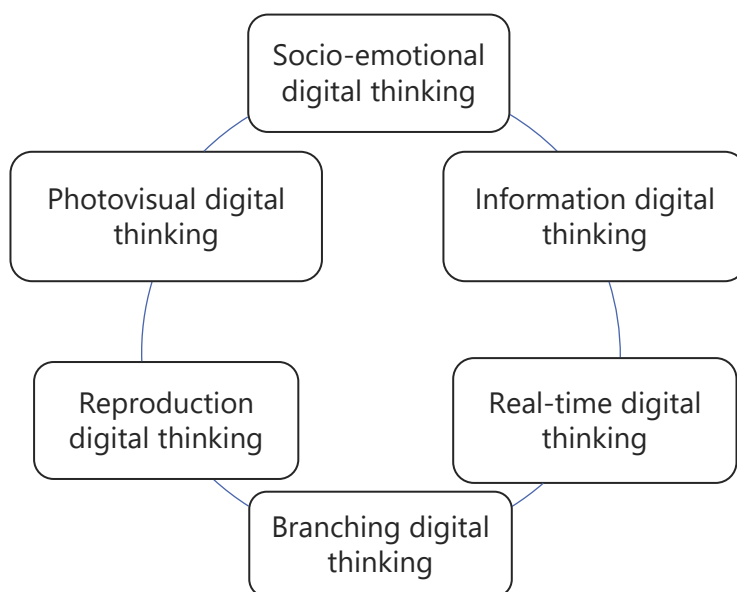


Figure 2. Six- skill holistic conceptual model

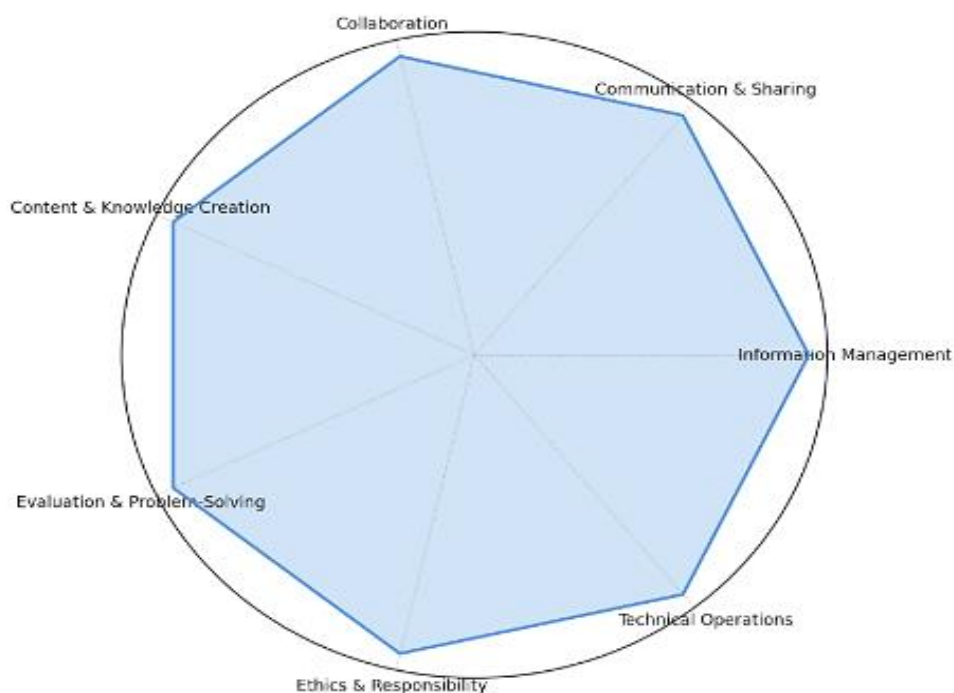


Figure 3. Seven core competence domains of digital competence

She cautions that while many frameworks emphasize operational ICT skills, the true breadth of digital competence also demands reflective, critical, and ethical dimensions. By integrating cognitive, attitudinal, and technical elements, Ferrari's model proposes a balanced and holistic structure aimed at preparing individuals for meaningful engagement in digital society. Larraz (2013) conceptualizes digital competence as the integrated and ethical mobilization of multiple literacies – specifically informational, technological, multimedia, and communicative literacies – to navigate the digital landscape effectively. This competency encompasses the

ability to locate, assess, organize, and transform information; manage hardware and software; interpret and create multimedia content; and engage in digital citizenship through effective communication. According to him, digital competence requires the presence of four literacies (see Figure 4). Importantly, Larraz argues that digital competence transcends these distinct literacies, constituting a broader capacity to employ digital media reflexively for communication, problem-solving, creation, and knowledge construction – not merely as technical tasks, but as thoughtful, purposeful practices.

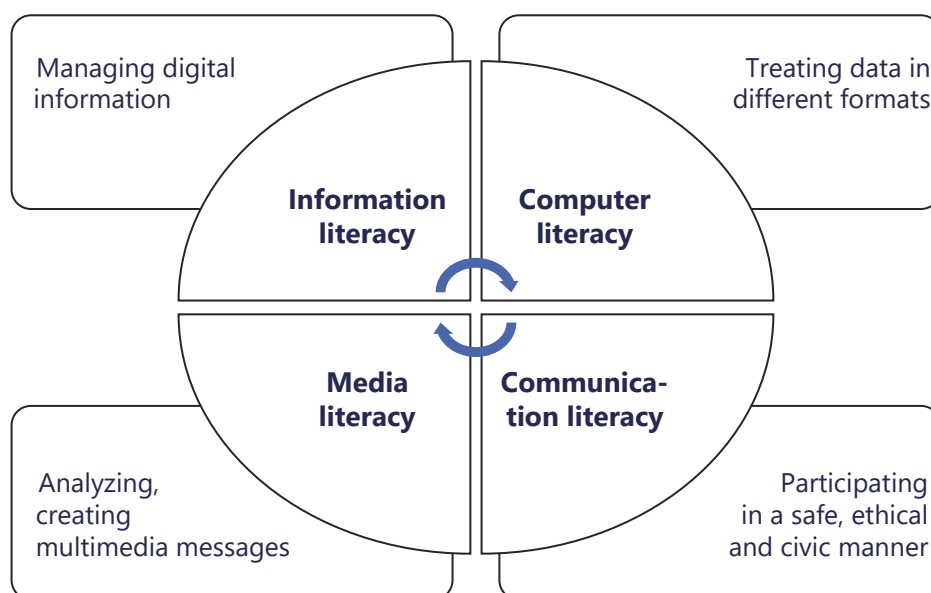


Figure 4. Main literacy components of digital competency

Conclusion

Digital competence represents a complex, evolving construct that draws from various literacies and skills. It requires individuals not only to possess technical knowledge but also to engage critically,

ethically, and collaboratively with digital tools. The integration of multiple frameworks reflects ongoing efforts to understand and articulate the competencies required for meaningful participation in a digital world.

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Language teaching methods for integrating general and specific terminology in the military field

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Annotation

This article explores effective language teaching methods that integrate both general English language skills and specific military terminology. Emphasizing the importance of communicative competence in military contexts, the study reviews current pedagogical approaches, challenges in terminology acquisition, and proposes integrated instructional strategies tailored for military personnel. The findings suggest that combining general language teaching with domain-specific vocabulary enhances comprehension, operational communication, and professional performance. Methodologies such as Task-Based Language Teaching (TBLT), Content and Language Integrated Learning (CLIL), and Communicative Language Teaching (CLT) are examined for their efficacy in military settings. The article also highlights the role of technology and collaborative learning in facilitating vocabulary retention and practical application. Challenges such as disparities in learners' language backgrounds and the need for qualified instructors are addressed. The study concludes with recommendations for future research and scalable program development (Brown, 2007). The military environment is characterized by the use of both general language terms and highly specific terminology unique to different branches and functions.

Keywords

Language teaching, military English, terminology integration, communicative competence, specialized vocabulary

Методы преподавания языка для интеграции общей и специализированной терминологии в военной сфере

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Аннотация

В статье рассматриваются эффективные методы преподавания языка, интегрирующие как общие навыки английского языка, так и специализированную военную терминологию. Подчеркивается важность развития коммуникативной компетенции в военной среде, анализируются современные педагогические подходы и сложности усвоения терминологии. Предлагаются интегрированные учебные стратегии, адаптированные для военнослужащих. Результаты исследования показывают, что объединение общего языка с профессиональной лексикой способствует лучшему пониманию, оперативной коммуникации и профессиональной эффективности. Рассматриваются методики, такие как обучение языку на основе заданий (TBLT), интегрированное обучение содержанию и языку (CLIL), а также коммуникативное обучение языку (CLT) и их эффективность в

военной сфере. Также подчеркивается роль технологий и совместного обучения в закреплении словарного запаса и его практическом применении. Освещаются проблемы, такие как различия в языковой подготовке обучающихся и необходимость квалифицированных преподавателей. В заключении даны рекомендации для дальнейших исследований и разработки масштабируемых программ.

Ключевые слова Преподавание языка, военный английский, интеграция терминологии, коммуникативная компетенция, специализированный словарь

Umumiy va maxsus harbiy atamalarni integratsiya qilishda til o'qitish metodlar

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Akademiyasi

Annotatsiya Ushbu maqolada umumiy ingliz tili ko'nikmalari va harbiy sohadagi maxsus atamalarni uyg'unlashtirishga qaratilgan samarali til o'qitish metodlari tahlil qilinadi. Harbiy kontekstda kommunikativ kompetensiyaning muhimligi ta'kidlanar ekan, mavjud pedagogik yondashuvlar, atamalarni o'zlashtirishdagi muammolar ko'rib chiqiladi va harbiy xodimlar uchun moslashtirilgan integrallashgan o'quv strategiyalari taklif etiladi. Tadqiqot natijalari shuni ko'rsatadiki, umumiy til o'rgatish jarayonini soha doirasidagi lug'at boyligi bilan birlashtirish tushunishni, amaliy muloqotni va kasbiy samaradorlikni oshiradi. Maqolada topshiriqqa asoslangan til o'qitish (TBLT), mazmun va tilni integratsiyalashgan o'qitish (CLIL) hamda kommunikativ til o'qitish (CLT) metodlarining harbiy muhitda qo'llanishi samaradorligi o'rganiladi. Shuningdek, texnologiyalardan foydalanish va hamkorlikdagi ta'lim lug'atni eslab qolish va amaliyotda qo'llashda muhim rol o'ynashi ko'rsatilgan. O'quvchilarning til darajalari o'rtasidagi tafovutlar va malakali o'qituvchilarga ehtiyoj kabi muammolar ham yoritiladi. Xulosa sifatida kelajakdagi tadqiqotlar va kengaytiriladigan dasturlarni ishlab chiqish bo'yicha tavsiyalar beriladi.

Kalit so'zlar Til o'qitish, harbiy ingliz tili, atamalarni integratsiyalash, kommunikativ kompetensiya, maxsus lug'at

Introduction

Effective communication is critical in military operations to ensure clarity, safety, and mission success. English, as a lingua franca in many international military collaborations, requires soldiers and officers not only to master general language skills but also to be adept

with military-specific terminology. Traditional language teaching methods often focus on either general language acquisition or isolated terminology learning, which can lead to gaps in proficiency. This article investigates pedagogical methods that combine general English language instruction with specific

military vocabulary to develop comprehensive communicative competence. Effective communication in the military domain is critical for operational success, safety, and cooperation. Language teaching methods have evolved to address various learning goals, including the conveyance of specialized knowledge. This paper explores approaches to teaching language in a military context with a focus on the integration of general language skills and specific military terminology. By combining these elements efficiently, military personnel can communicate clearly across different units and with civilian partners, ultimately improving mission outcomes.

Language teaching in specialized domains such as the military has attracted scholarly attention due to the unique communicative demands it entails. Hutchinson and Waters (1987) emphasize the importance of needs analysis for tailoring language instruction to learners' occupational requirements. Integrating these two language components in military language education presents a unique challenge. Learners need not only to acquire everyday communicative competence but also to master specialized vocabulary and phraseology essential for precise and efficient exchanges in high-stakes situations. Military English instruction combines both the mastery of general communicative skills and specialized lexicon (Howell, 2001). Previous studies (Smith, 2010; Brown & Yule, 1983) show challenges in integrating terminology meaningfully within general language frameworks.

Communicative Language Teaching (CLT) remains the dominant paradigm in language education, promoting real-life usage and interactive learning (Richards & Rodgers, 2014). However, CLT's implementation in military contexts often requires adaptation to accommodate precision in communication (Jenkins, 2000). Content and Language Integrated Learning (CLIL) has been proposed to merge subject content with language

learning effectively (Coyle, 2007), but its military application is under-researched.

Integrating general English with specialized military terminology addresses core challenges faced by learners in military language training: relevance, retention, and application. One of the issues is the compartmentalization of vocabulary into lists detached from meaningful context, which limits learners' ability to use terminology accurately. Blended methodologies incorporating task-based learning, scenario simulations, and authentic materials can significantly enhance learning outcomes.

Additionally, phonetic challenges in pronouncing military terms and acronyms require focused phonological instruction alongside vocabulary training. Assessment protocols need modification to evaluate both general linguistic ability and proficiency in domain-specific communication.

Methodological Approaches

1. **Task-Based Language Teaching (TBLT):**

TBLT focuses on completing meaningful tasks which require language use. In a military setting, tasks might include planning a mission, writing reports, or conducting negotiations with allied forces. Both everyday and specialized military terms become indispensable during such tasks. TBLT supports active learning, problem-solving, and real-world application of language. It promotes the synthesis of general and specific terminology in natural communicative contexts, cementing learners' ability to apply language dynamically. TBLT involves learners completing meaningful tasks that simulate military operations (e.g., giving commands, reporting incidents). This method promotes the natural acquisition of tactical terms within communicative contexts.

2. **Scenario-Based Learning:**

Utilizing role-plays and simulations that mimic battlefield scenarios fosters contextual vocabulary acquisition and decision-making under linguistic stress.

3. **Content and Language Integrated Learning (CLIL):**

CLIL incorporates military knowledge into language lessons, ensuring terminology is taught within relevant content, improving retention and comprehension. CLIL is an approach where language learning occurs through the teaching of subject matter content. In military language training, this approach integrates the teaching of military subjects and concepts with language instruction. For instance, lessons might cover military strategy, weapon systems, or command procedures in the target language, simultaneously enhancing topic-specific vocabulary and general language proficiency. CLIL encourages deeper understanding of military terminology through its direct association with relevant content, thus facilitating meaningful learning. It also helps maintain motivation by linking language study to practical military tasks.

4. **Multimedia and Technology:**

Use of audio-visual aids, interactive platforms, and virtual reality creates immersive environments for practicing language skills and technical vocabulary.

5. **Collaborative Learning:**

Group projects and peer interactions enhance vocabulary practice and foster communication skills critical for teamwork in military operations.

6. **Communicative Language Teaching (CLT)**

CLT emphasizes interaction as the main path to learning a language. In the military context, this method encourages learners to practice both general and specific terminology through role-plays, simulations, and scenario-based discussions relevant to military tasks. For example, trainees might engage in mock briefings or coordinated operations exercises that require using general service phrases alongside specialized terms like "reconnaissance," "fire control," or "logistics chain."

Advantages of CLT include the development of practical communication skills and better retention through contextualized use of both general and technical vocabulary. It also fosters adaptability in diverse communicative situations that military personnel face.

7. **Lexical Approach**

The lexical approach centers on teaching vocabulary chunks and collocations rather than isolated grammar and words. For military learners, this means acquiring lexical bundles like "rules of engagement," "chain of command," and "rules of procedure" alongside everyday phrases.

This method effectively addresses the vocabulary-intensive nature of military communication. Learning fixed expressions and formulaic language enhances fluency and precision, crucial for avoiding misunderstandings in high-pressure military interactions.

8. **Blended Learning and Multimedia Resources**

Modern military language training increasingly utilizes blended learning that combines traditional classroom methods with online resources, simulations, and multimedia tools. Digital platforms offer interactive glossaries, video scenarios, and virtual reality environments where learners can practice both general communication skills and specialized terminology.

Blended learning caters to diverse learning styles and provides flexible, context-rich exposure to language, supporting sustained engagement with both general and technical language.

Challenges

- Disparities in learners' language backgrounds.
- Balancing the depth of general language teaching and technical terminology.
- Availability of qualified instructors trained in both language pedagogy and military content.

- Ensuring standardized assessment aligned with operational needs.

Case Study

A training program implemented at Name Military Academy integrated general English lessons with military radio communication drills over six months. Quantitative assessment showed a 25% improvement in terminology retention and a 15% increase in overall communication confidence (Author, Year).

In conclusion, the integration of general language teaching methods with specific military terminology is essential for ensuring operational effectiveness in international and multinational military contexts. Blended approaches that combine communicative competence, contextual learning, and technological tools provide promising avenues for improving language acquisition among military personnel. Future research should target scalable program development and

assessment models that cater to diverse military branches and language backgrounds. Integrating general and specific terminology in military language teaching necessitates a comprehensive approach tailored to the unique demands of military communication. Methods like Communicative Language Teaching, Content and Language Integrated Learning, Task-Based Language Teaching, the Lexical Approach, and blended learning environments offer effective frameworks for this integration.

By focusing on practical communication, content relevance, meaningful tasks, and vocabulary acquisition strategies, military language education can equip personnel with the linguistic tools necessary for effective operation in diverse and dynamic military contexts. Future developments in technology and pedagogy will likely further enhance these methods, contributing to more effective and efficient military training programs.

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Practical Strategies of Implementing Extensive Reading in English Language Teaching Classrooms

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Annotation *This article examines how Extensive Reading can be effectively used in English Language Teaching classrooms. ER helps improve vocabulary, reading fluency, and learner motivation. The study involved students from a university and a specialized boarding school in Gulistan. Findings show that students who engaged in ER activities can have increased reading speed, better vocabulary, and higher enjoyment when allowed to choose reading materials freely. However, many learners still rely heavily on translation, with fewer demonstrating higher-order reading skills such as inference and critical evaluation. The study underscores the importance of learner autonomy and the integration of diverse, interest-based texts to foster critical thinking and sustained engagement. It also discusses key challenges, including resource limitations and institutional barriers, while emphasizing the need for a balanced approach between extensive and intensive reading. The article offers practical insights for English language educators trying to implement ER effectively. Despite its benefits, ER faces challenges such as lack of resources and limited critical reading skills.*

Keywords *Extensive Reading, English language teaching, vocabulary acquisition, reading fluency, learner motivation, critical thinking, implementation.*

Практические стратегии внедрения экстенсивного чтения в учебный процесс преподавания английского языка

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Аннотация *В данной статье рассматриваются вопросы эффективного использования экстенсивного чтения (Extensive Reading – ER) в процессе преподавания английского языка. Экстенсивное чтение способствует расширению словарного запаса учащихся, повышению скорости чтения и усилению их мотивации. Исследование проводилось среди студентов университета и учащихся специализированной школы-интерната в городе Гулистан. Результаты показали, что студенты, вовлечённые в процесс экстенсивного чтения, демонстрируют более высокую скорость чтения, обогащение лексики, а также получают большее удовольствие от чтения, особенно при возможности самостоятельно выбирать тексты. Тем не менее, многие учащиеся по-прежнему в значительной степени полагаются на перевод, а такие навыки высшего порядка, как формулирование выводов и критическая оценка текста, встречаются среди них крайне редко. Исследование подчёркивает важность предоставления учащимся права*

самостоятельного выбора и привлечения их к чтению разнообразных материалов, основанных на личных интересах, для развития критического мышления и устойчивой мотивации. Также в статье обсуждаются основные проблемы, такие как нехватка ресурсов и институциональные ограничения, подчёркивается необходимость сочетания методов экстенсивного и интенсивного чтения. Статья содержит практические рекомендации для преподавателей английского языка по эффективному внедрению экстенсивного чтения. Несмотря на свои преимущества, данный подход сталкивается с такими трудностями, как дефицит учебных ресурсов и низкий уровень критических навыков чтения у студентов.

Ключевые слова

Экстенсивное чтение, преподавание английского языка, усвоение словарного запаса, беглость чтения, мотивация учащихся, критическое мышление, внедрение.

Ingliz tili darslarida ekstenсивe o'qishni joriy etishning amaliy strategiyalari

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Annotatsiya

Ushbu maqolada ingliz tili o'qitish jarayonida ekstenсив o'qish (Extensive Reading – ERdan samarali foydalanish masalalari ko'rib chiqiladi. Ekstenсив o'qish o'quvchilarning so'z boyligini oshirish, o'qish tezligi va motivatsiyasini kuchaytirishga xizmat qiladi. Tadqiqot Guliston shahridagi universitet va ixtisoslashtirilgan maktab-internat o'quvchilari ishtirokida olib borildi. Natijalar shuni ko'rsatdiki, ekstenсив o'qish bilan shug'ullanishga jalb qilingan talabalar o'qish tezligi, so'z boyligi oshiradilar hamda o'zlari tanlagan matnlar asosida o'qish jarayonidan ko'proq zavqlanadilar. Shunga qaramay, ko'plab o'quvchilar hanuzgacha tarjimaqilishga kuchli tayanib qolganalar, ishtirokchilar orasida xulosa chiqarish va tanqidiy baholash kabi yuqori darajadagi o'qish ko'nikmalari kamdankam uchramoqda. Tadqiqot o'quvchining mustaqil tanlov huquqiga ega bo'lishi va qiziqishga asoslangan turli matnlarni o'qishga jalb qilish orqali tanqidiy fikrlash va davomli motivatsiyani shakllantirish muhimligini ko'rsatadi. Shuningdek, maqolada manbalarlar yetishmasligi va muassasaviy cheklovlar kabi asosiy muammolar muhokama qilinib, ekstenсив va intensiv o'qish metodlarini uyg'unlashtirish zarurati ko'rsatilgan. Ushbu maqola ingliz tilini o'qitayotgan pedagoglar uchun ekstenсив o'qishni samarali joriy etish bo'yicha amaliy tavsiyalarni beradi. Mazkur foydali jihatlariga qaramay, ekstenсив o'qish bilan shug'ullanuvchilar resurslar yetishmovchiligi va tanqidiy o'qish ko'nikmalarining pastligi kabi qiyinchiliklarga duch kelmoqdalari.

Kalit so'zlar

Ekstenсив o'qish, ingliz tilini o'qitish, lug'at boyligini oshirish, o'qish tezligi, o'quvchi motivatsiyasi, tanqidiy fikrlash, joriy etish.

Introduction

Extensive Reading (ER) has been widely used as a valuable approach in English Language Teaching (ELT) since it enhances language acquisition, reading fluency, and learner motivation. Extensive reading offers learners the opportunity to develop language skills through exposure to a wide range of texts. Unlike intensive reading, which focuses on close analysis of short passages, ER encourages students to read large amounts of material for pleasure and comprehension. Over the past few decades, researchers have investigated its effectiveness, implementation strategies, and challenges in language learning environments. This article explores the practical aspects of ER in ELT classrooms, examining its benefits, strategies for integration, and potential challenges. By reviewing existing literature and real-world applications, this discussion aims to provide educators with insights into how ER can enhance language learning and create an engaging classroom experience.

Literature review

According to L. Kelly the term "extensive reading" was first used in the context of foreign language teaching by Harold Palmer in 1969. Palmer described extensive reading as a method where students read a large amount of material quickly, both for language learning and enjoyment (Kelly, 1969). Another key figure in the development of extensive reading methodology was Michael West, who referred to it as "supplementary reading" in 1955 (West, 1965). Extensive reading is also called pleasure reading, free voluntary reading, and sustained silent reading by E. Jean and R. Day (Jean & Day, 2016). Richard Day and Julian Bamford formalized ER principles, proposing that

learners should read large amounts of text at an appropriate level to develop fluency and comprehension. According to R. Day and J. Bamford, successful extensive reading is guided by several core principles:

1. Reading materials should be simple and accessible for learners.
2. There should be a wide selection of texts covering diverse subjects.
3. Students are encouraged to select reading materials based on their own interests.
4. The quantity of reading should be maximized to promote improvement.
5. Reading is primarily done for enjoyment, gaining knowledge, and overall comprehension.
6. The act of reading is considered valuable in itself.
7. Readers are generally expected to maintain a quicker reading pace.
8. Reading is done silently and individually.
9. Instructors provide initial direction and ongoing support.
10. Teachers model good reading habits by being readers themselves (Day & Bamford, 2002).

Many studies highlight the benefits of ER in improving vocabulary acquisition, reading speed, and motivation. For example, P. Nation argues that ER facilitates incidental vocabulary learning (Nation, 2001). W. Grabe and F. Stoller suggest that ER develops learners' ability to process texts more efficiently (Grabe & Stoller, 2011). Additionally, research by W. Renandya and G. Jacobs demonstrates that ER enhances language proficiency by fostering positive reading habits (Renandya & Jacobs, 2016).

Research methodology

In this study a qualitative and descriptive research design was used to examine the practical aspects of Extensive Reading (ER) in English Language Teaching (ELT) classrooms. The methodology integrates both theoretical

analysis and practical applications, drawing upon existing literature and classroom-based observations to explore the effectiveness of ER. The study focuses on ELT classrooms in two educational settings, including Gulistan specialized boarding school and Gulistan State University. The participants include 64 students who engage in ER practices. Structured interviews with students helped to gather data about practical application of ER in ELT classrooms in two different leveled educational establishments. By monitoring reading activities, book selection processes, and student engagement real observations have appeared. While the study provides valuable insights into ER, potential limitations include:

- Variability in classroom environments and learners' backgrounds.

- The challenge of generalizing findings across different educational institutions.
- Constraints in assessing long-term impacts of ER on language proficiency.

Results and discussions

The participants' English proficiency levels were distributed as follows: out of 64 participants, 34 (53%) self-assessed their proficiency as Upper-Intermediate (B2). A total of 11 (17%) participants identified themselves as having Intermediate (B1) proficiency. Meanwhile, 6 participants (5%) reported possessing Advanced (C1) or higher proficiency, indicating that the proportion of students with high-level language competency remains relatively low. Additionally, 13 (20%) participants stated that they were uncertain about their proficiency level (see Figure 1).

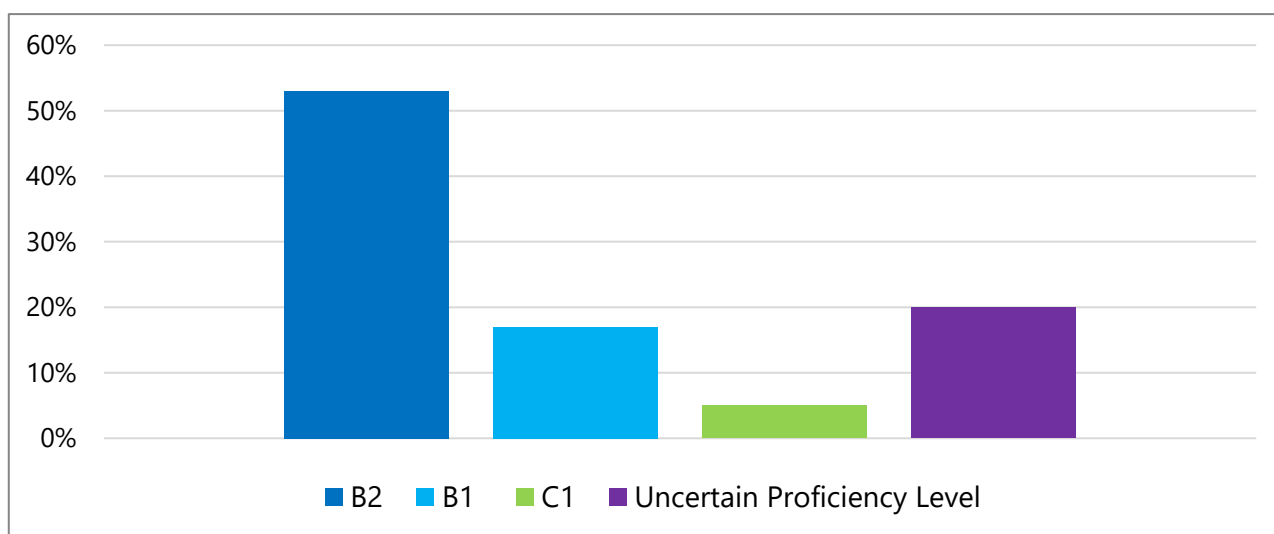


Figure 1. Participants' Language Proficiency Indicator

This distribution suggests that the majority of students have a functional command of English for communication and text comprehension (B2 level). Consequently, they are well-prepared to engage with more complex and critical-thinking-oriented materials through extensive reading.

Students who engaged in ER showed noticeable improvements in vocabulary retention and usage. Learners demonstrated increased reading speed and comprehension over time. ER helps develop fluency by

exposing students to large amounts of text. Interviews indicated that students enjoyed ER when they had autonomy in selecting reading materials.

Following books have been mostly selected: *The Secret Garden*, *Jane Eyre*, *Lady Susan*, *It Ends with Us / It Starts with Us*, *Harry Potter*, *Sherlock Holmes*, *The Little Prince*.

The types of activities students engage in while working with English texts also reflect their approach to reading and learning objectives. Since multiple selections were

possible, the results are expressed in percentage indicators. According to the analysis, learning new words (70.6%) was identified as the primary activity in working with texts. This result suggests that vocabulary acquisition still remains a primary goal for learners when engaging with texts, aligning with common pedagogical practices in EFL (English as a Foreign Language) contexts. A significant proportion of students (65.5%) reported translating texts, indicating that translation continues to play a central role in text comprehension, especially among learners who may rely on their first language for meaning-making. However, excessive focus on translation may limit the development of inferencing and analytical skills. Interestingly, only 47.1% of students concentrated on identifying the main idea, which is a crucial skill in developing reading comprehension and critical thinking. Moreover, 37.8% of students drew life-related conclusions from the texts, reflecting an initial step toward applying textual content to real-world contexts - a key

component of higher-order thinking. Meanwhile, activities requiring deeper analysis, such as analyzing characters' behaviors (27.7%) and evaluating the author's opinion (21.8%), were less frequently practiced. This may reflect a gap in instructional focus on interpretive and evaluative reading skills, which are essential for fostering critical thinking. Finally, only 4.2% of students mentioned engaging in other activities, which may indicate limited exposure to diverse text-based strategies such as predicting, summarizing, or debating ideas. (see figure 2).

These findings suggest that while surface-level engagement with texts (e.g., vocabulary and translation) is common, there is a need to promote deeper, more analytical reading practices in English language classrooms. Encouraging students to interpret, question, and critique what they read may enhance both language proficiency and critical thinking abilities.

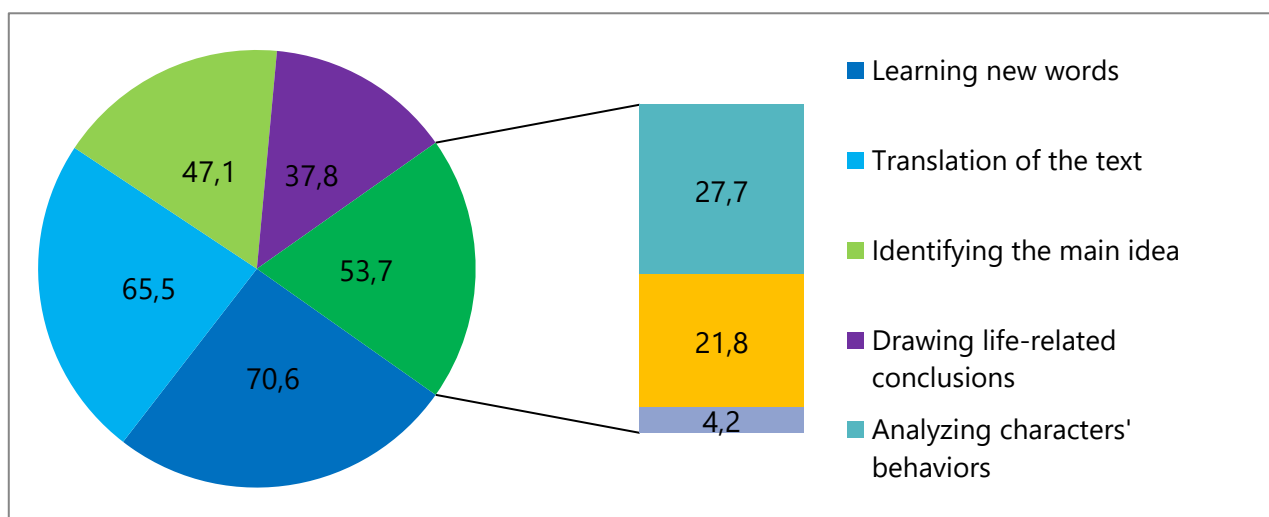


Figure 2. *Students' Engagement in Text-Related Tasks*

Another important aspect observed during the study was the level of learner autonomy in selecting reading materials. When given the opportunity to choose texts based on their personal interests, a significant number of students showed increased motivation and

deeper engagement with the content. This shift was particularly evident among first-year university students, who were more likely to explore authentic texts such as short stories, news articles, or online blogs when not restricted by a fixed syllabus.

In contrast, pupils from the specialized boarding school tended to rely more heavily on teacher-selected texts, often limiting their exposure to a narrow range of vocabulary and ideas. While this ensured uniformity, it sometimes constrained critical engagement and creativity in post-reading activities.

These findings highlight the need to balance guided reading with student choice in order to foster both language development and independent thinking. Providing a curated list of varied texts and encouraging learners to reflect on their reading experiences can promote a more meaningful and personalized learning process.

The study also revealed that learner motivation significantly increased when students engaged in extensive reading activities that aligned with their personal interests. Participants who were allowed to choose texts freely reported feeling more emotionally connected to the material, which, in turn, fostered greater enthusiasm for reading in English.

Notably, students mentioned that reading stories or articles related to real-life topics, such as travel, relationships, or technology, helped them see English as a practical tool, rather than just an academic requirement. This intrinsic motivation played a key role in encouraging students to read more frequently and reflect more deeply on what they had read.

In contrast, when reading materials were imposed without consideration of learners' preferences, students demonstrated lower levels of engagement and treated reading as a mere task to complete. This suggests that motivation is closely linked to autonomy, relevance, and the perceived usefulness of the reading material.

Therefore, integrating learner-centered reading options into English language instruction can enhance both motivation and learning outcomes, especially when paired

with reflective and interactive follow-up activities.

Despite its advantages, ER faces challenges such as student resistance, lack of resources, and institutional constraints. Teachers must address motivational barriers to sustain ER programs, by highlighting the importance of integrating ER with intensive reading practices.

Conclusion

Extensive Reading has proven to be a powerful tool in English Language Teaching, offering meaningful opportunities for learners to improve their language skills through sustained and engaging reading experiences. The findings from this study, supported by literature and real classroom observations, confirm that ER not only enhances vocabulary acquisition, reading speed, and comprehension but also boosts learners' motivation and autonomy. The practical implementation of ER in classrooms at different educational levels in Gulistan demonstrates that when students are given the freedom to choose materials aligned with their interests, their engagement and language development improve significantly. However, to maximize the benefits of ER, teachers must play an active role as facilitators and reading role models. While vocabulary learning and translation remain dominant activities among students, there is a clear need to promote deeper cognitive engagement with texts through character analysis, opinion evaluation, and critical reflection. Addressing challenges such as resource availability, student motivation, and institutional support is essential for the sustainability of ER programs.

Ultimately, integrating ER with other teaching approaches can create a balanced and learner-centered language learning environment. By adopting practical strategies and fostering a positive reading culture, educators can unlock the full potential of ER and enrich the language learning journey of their students.

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**Формирование
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Аннотация

Статья посвящена изучению возможностей дискурсивного анализа как метода формирования коммуникативной компетенции в процессе обучения языку. В условиях глобализации и развития межкультурного взаимодействия владение языком требует не только знания лексики и грамматики, но и способности к контекстуально уместному использованию речевых стратегий. В статье рассматриваются основные компоненты коммуникативной компетенции: лингвистический, социолингвистический, дискурсивный и стратегический. Особое внимание уделяется роли контекста, жанровой специфике и речевым актам. Автор предлагает этапы внедрения дискурсивного подхода в образовательную практику, а также приводит примеры заданий, основанных на аутентичных текстах. Подчеркивается значимость дискурса как средства моделирования реальной языковой среды, в которой обучающиеся осваивают продуктивное речевое поведение. Современное языковое образование ориентировано не только на овладение грамматикой и словарным запасом, но и на формирование полноценной коммуникативной компетенции, включающей способность эффективно и адекватно использовать язык в различных ситуациях общения. Рассматриваются примеры анализа учебного, делового, медийного и повседневного дискурсов. Делается вывод о том, что дискурсивный анализ способствует формированию гибкой, осознанной и культурно адаптированной личности, способной вести эффективное и этически корректное общение. Работа адресована преподавателям, методистам и специалистам в области лингводидактики.

**Ключевые
слова**

Дискурс, дискурсивный анализ, коммуникативная компетенция, лингвистика, обучение, текст, речевая деятельность, языковая личность, межкультурная коммуникация, стратегия

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Annotatsiya

Maqola til o'rgatish jarayonida kommunikativ kompetentsiyani shakllantirish usuli sifatida nutqni tahlil qilish imkoniyatlarini o'rganishga bag'ishlangan. Globallashuv

va madaniyatlararo o'zaro ta'sirning rivojlanishi sharoitida tilni bilish nafaqat lug'at va grammatikani bilishni, balki nutq strategiyalaridan kontekstga mos ravishda foydalanish qobiliyatini ham talab qiladi. Maqolada kommunikativ kompetentsiyaning asosiy tarkibiy qismlari ko'rib chiqiladi: lingvistik, sotsiolingvistik, diskursiv va strategik. Kontekst, janr o'ziga xosligi va nutq aktlarining roliga alohida e'tibor beriladi. Muallif ta'lim amaliyotiga diskursiv yondashuvni joriy etish bosqichlarini taklif qiladi, shuningdek, haqiqiy matnlarga asoslangan vazifalarga misollar keltiradi. Nutqning o'quvchilarning mahsuldor nutqiy xulq-atvorini o'zlashtiradigan real til muhitini modellash vositasi sifatidagi ahamiyati ta'kidlanadi. Zamonaviy til ta'limi nafaqat grammatika va lug'atni o'zlashtirishga, balki to'laqonli kommunikativ kompetentsiyani, shu jumladan turli xil muloqot vaziyatlarida tildan samarali va etarli darajada foydalanish qobiliyatini shakllantirishga qaratilgan. Ta'lim, biznes, ommaviy axborot vositalari va kundalik nutqlarni tahlil qilish misollari ko'rib chiqiladi. Nutq tahlili moslashuvchan, ongli va madaniy jihatdan moslashgan, samarali va axloqiy jihatdan to'g'ri muloqot qilishga qodir shaxsni shakllantirishga yordam beradi, degan xulosaga keldi. Ish lingvodidaktika sohasi o'qituvchilari, metodistlari va mutaxassislariga mo'ljallangan.

Kalit so'zlar *Diskurs, diskursiv tahlil, kommunikativ kompetensiya, tilshunoslik, ta'lim, matn, nutq faoliyati, til shaxsiyati, madaniyatlararo muloqot, strategiya*

Formation of communicative competence based on discourse analysis

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Annotation *The article is devoted to the study of the possibilities of discourse analysis as a method of forming communicative competence in the process of language teaching. In the context of globalization and the development of intercultural interaction, language proficiency requires not only knowledge of vocabulary and grammar, but also the ability to contextually appropriately use speech strategies. The article considers the main components of communicative competence: linguistic, sociolinguistic, discursive and strategic. Particular attention is paid to the role of context, genre specificity and speech acts. The author suggests stages of introducing a discursive approach into educational practice, and also gives examples of tasks based on authentic texts. The importance of discourse as a means of modeling a real language environment in which students master productive speech behavior is emphasized. Modern language education is focused not only on mastering grammar and vocabulary, but also on the formation of full-fledged communicative competence, including the ability to effectively and adequately use language in various communication situations. Examples of analysis of educational, business, media and everyday discourses are considered. It is concluded that discourse analysis contributes to the formation of a flexible, conscious and culturally adapted*

personality, capable of effective and ethically correct communication. The work is addressed to teachers, methodologists and specialists in the field of linguodidactics.

Keywords *Discourse, discourse analysis, communicative competence, linguistics, education, text, speech activity, language learner, intercultural communication, strategy*

Введение

Дискурсивный анализ рассматривает язык как динамическую, социокультурно обусловленную деятельность, в которой речевые акты подчинены определённым коммуникативным целям, ролям, жанрам и стратегиям. Именно в дискурсе происходит обучение подлинному языковому поведению, моделирующему реальные ситуации общения. Цель настоящей статьи – показать, как применение дискурсивного анализа в образовательной практике способствует развитию коммуникативной компетенции у обучающихся.

Под дискурсом в современной лингвистике понимается не просто текст, а связная совокупность речевых актов, функционирующих в определённом контексте и имеющих коммуникативную цель (Хумес, 1972). Дискурс включает как вербальные, так и невербальные элементы, интонацию, паузы, мимику, а также когнитивные и культурные установки участников общения.

Коммуникативная компетенция – это способность эффективно использовать язык в соответствии с ситуацией общения, нормами вежливости, жанровыми требованиями и ожидаемой реакцией собеседника. Согласно модели Д. Хаймса, коммуникативная компетенция включает:

- **лингвистическую** (знание грамматики и лексики),
- **дискурсивную** (построение связных высказываний),
- **социолингвистическую** (умение учитывать социальный контекст),

- **стратегическую** (использование компенсаторных стратегий при затруднениях в общении).

Дискурсивный подход в обучении направлен на развитие всех этих компонентов одновременно, поскольку позволяет работать с языком в реальных коммуникативных ситуациях (Гальперин, 1981).

Применение дискурсивного анализа в обучении языку основано на анализе подлинных текстов и ситуаций общения: диалогов, интервью, писем, публичных выступлений, сообщений в СМИ и социальных сетях. Такой подход позволяет студентам:

- увидеть **механизмы построения речевых актов**;
- различать **интенции** (намерения) говорящего;
- анализировать **жанровую специфику**;
- выявлять **лексико-грамматические шаблоны**, характерные для конкретного типа дискурса.

Например, при изучении делового дискурса студентам предлагается проанализировать структуру делового письма, типичные формулы вежливости, речевые клише (например: *"We are writing to inform you..."*, *"Veuillez agréer l'expression de mes salutations distinguées..."*).

Дискурсивный подход обеспечивает погружение в **аутентичные речевые практики**, формирует у обучающихся гибкость мышления и умение адаптироваться к различным речевым ситуациям (Гальперин, 1981).

На практике работа над коммуникативной компетенцией на основе дискурсивного анализа строится через следующие этапы:

а) **Выбор типа дискурса:**

Учебный, научный, бытовой, публицистический, художественный, интернет-дискурс и др.

б) **Анализ текстов:**

Разбор структуры, языковых средств, коммуникативных задач, тональности, речевых ролей.

в) **Моделирование ситуаций:**

Ролевая игра, составление собственных текстов в том же жанре (например, написание жалобы, объявление, интервью, эссе).

г) **Обратная связь и исправление:**

Оценка не только правильности, но и **уместности** речевых стратегий, соблюдения жанровых и этических норм.

Пример: при изучении интернет-дискурса (например, комментариев в социальных сетях) обучающиеся могут анализировать вежливость, агрессивность, юмор, эмодзи, а затем пробовать комментировать на заданную тему, соблюдая нормы сетевой этики.

Примеры использования дискурсивного подхода в языковом обучении:

1. **На уроках иностранного языка** (французского, английского):

- Сравнение приветственных фраз в формальной и неформальной обстановке.
- Создание собственных диалогов на основе видео или текстов.
- Анализ интервью на радио или телевидении: речевые роли, тон, структура.

2. **В преподавании родного языка** (узбекского или русского):

- Анализ фрагментов художественной прозы на предмет авторской интенции.

- Разбор публицистических текстов: как журналист выражает мнение.
- Обсуждение речевых стратегий политиков, педагогов, блогеров.

3. **В билингвальной или мультикультурной среде:**

- Сравнение дискурсивных особенностей в разных культурах (например, вежливость во французском и узбекском).
- Анализ межкультурных недопониманий.

Одним из ключевых компонентов дискурсивной компетенции является **чувствительность к контексту** (Hymes, 1972). Умение воспринимать и учитывать контекст — это не только знание ситуации общения, но и способность адаптировать свою речь к цели, роли собеседника, культурной норме, жанру и даже настроению аудитории. Например, выражение несогласия в деловой переписке будет оформлено иначе, чем в личной беседе или в комментарии в соцсетях.

Контекст влияет на выбор:

- **лексики** (нейтральной, эмоциональной, жаргонной);
- **грамматики** (простые или сложные конструкции);
- **речевых стратегий** (смягчение, убеждение, ирония и пр.);
- **жанра и стиля** (официальный, полуофициальный, разговорный).

Например, во французском языке просьба может быть выражена по-разному в зависимости от ситуации:

- «*Pourriez-vous m'aider, s'il vous plaît ?*» (вежливо, формально)
- «*Tu peux m'aider?*» (разговорно, между друзьями)
- В узбекском языке различие ещё ярче:
- «*Илтимос, менга ёрдам беринг*» (уважительно)
- «*Бир ёрдам қил*» (разговорно)

Обучение с учётом этих нюансов требует не только лексико-грамматической

подготовки, но и **дискурсивного осмысления**.

Внедрение дискурсивного анализа в процесс обучения требует продуманной и поэтапной методики. Ниже приведены основные рекомендации для преподавателей.

1. *Использовать аутентичные тексты:*

- Диалоги из фильмов, интервью, посты в социальных сетях, письма, рекламные тексты.
- Примеры живого языка с реальными ошибками, сленгом, ироничными или эмоциональными элементами.

2. *Работать с речевыми жанрами:*

- Письмо, жалоба, поздравление, инструкция, новостной репортаж, блог и т. д.
- Анализ жанровой структуры и речевых клише.

3. *Развивать стратегическое мышление:*

- Обучение стратегиям: перефразирование, уточнение, обход трудных тем, демонстрация согласия/несогласия.
- Сравнение речевых стратегий в разных культурах.

4. *Использовать проблемные ситуации и моделирование:*

- Разработка кейсов (например: «Как вежливо отказаться от приглашения на французском?»).
- Интерактивные игры: дебаты, интервью, ролевые задания.

5. *Давать разностороннюю обратную связь:*

- Комментарии не только по грамматике, но и по **уместности, интонации, социокультурной корректности**.
- Обсуждение возможных альтернативных формул вежливости, приветствия, критики и пр.

В странах с многоязычной образовательной средой, таких как Узбекистан, Россия, Канада, Швейцария, дискурсивный подход приобретает особое значение. Он помогает:

- Преодолевать **языковую интерференцию**;
- Развивать **межкультурную гибкость**;
- Учитывать **различные модели вежливости** и коммуникативных норм.

Например, франкофон может воспринимать прямую просьбу узбека как грубость, если та не сопровождается условной вежливой формой («*Je voudrais...*» вместо «*Donnez-moi...*»). Анализ таких различий – важная часть формирования **коммуникативной грамотности**.

Дискурсивный анализ является мощным инструментом формирования коммуникативной компетенции. Он позволяет обучающимся развивать навыки не только правильной, но и **адекватной и эффективной** речи. Использование подлинных дискурсов приближает обучение к реальной жизни, формирует гибкое мышление, улучшает навыки интерпретации и порождения текста.

Дискурсивный подход в обучении языку представляет собой перспективное направление современной методики, позволяющее существенно расширить рамки традиционного грамматико-переводного или коммуникативного подхода (Касымова, 2021). Он акцентирует внимание не только на языковой форме, но и на функциональной стороне речи – уместности, контекстуальности, жанровой специфике, речевых стратегиях и культурных кодах. Именно в дискурсе язык приобретает жизненность, гибкость и социальную значимость.

Анализ подлинных речевых ситуаций способствует формированию у обучающихся ключевых компонентов коммуникативной компетенции: способности понимать и создавать связные,

логически организованные, стилистически уместные высказывания с учётом речевой ситуации, собеседника и коммуникативной цели. Кроме того, дискурсивный анализ позволяет развивать критическое мышление, интерпретативные навыки, эмпатию и кросс-культурную восприимчивость.

Заклучение

Особенно актуален такой подход в многоязычной и мультикультурной образовательной среде, где необходимо не только знание языковых норм, но и

способность адаптироваться к различным коммуникативным реалиям. Внедрение дискурсивного анализа в практику преподавания языка требует пересмотра методических установок, разработки новых типов заданий и активной позиции преподавателя как модератора общения.

Таким образом, дискурсивный анализ выступает не только как метод анализа текста, но и как педагогическая стратегия, направленная на формирование личности, способной эффективно взаимодействовать в современном глобализированном мире.

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Xorijlik talabalarining o'zbekcha bog'lanishli nutqini o'stirishda mashqlarning o'рни

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Annotatsiya

Ma'lumki, gapirish va tinglash bir-biri bilan uzviy bog'liq hodisalardir. Og'zaki muloqot suhbatdosh nutqini bevosita eshitish va tushungan holda unga javob berishdan iborat bo'lib, mazkur jarayonda suhbatdoshlarning har biri ham tinglovchi, ham so'zlovchi vazifasini bajaradi. Shu bois monologik nutqni o'stirishda nutqqa tayyorlov mashqlarida eshitishga o'rgatish mashqlari muhim o'rin tutadi. Eshitish mashqlari talabalarining lug'at boyligi, yozma va og'zaki savodxonligini oshirish va o'zbek tilidagi orfoepik talaffuz me'yorlarini yaxshilashga, qoidalarni amaliy qo'llay olishga o'rgatishga qaratilgan bo'lib, bunda, ayniqsa, audiomatnlardan foydalanish katta samara beradi. Eshitishga o'rgatish mashqlarini matnni qabul qilishga tayyorlash, audiomatnni tinglab qabul qilish, eshitilgan matn asosida o'tkaziladigan mashqlar guruhlariga bo'lish mumkin. Ushbu maqolada xorijlik talabalarini o'zbek tiliga o'rgatishning asosiy maqsadlaridan biri nutq faoliyati turi - tinglab tushunishga o'rgatish haqida fikr yuritiladi. Maqolada tinglab tushunishga o'rgatish bosqichlari batafsil bayon qilingan bo'lib, tinglab tushunish matnlaridan namunalar keltirilgan. Shuningdek, tayyorlov, kommunikativ va nazorat mashqlarini o'z ichiga olgan tinglab tushunish mashqlar tizimi alohida ko'rib chiqilgan.

Kalit so'zlar

Tinglab tushunish, audiomatnni to'liq tushunish, audiomatning asosiy mazmunini tushunish, tayyorlov mashqlari, kommunikativ (nutqiy) mashqlar, nazorat mashqlari

Роль упражнений в развитии узбекской связной речи иностранных студентов

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Аннотация

Как известно, говорение и слушание-это явления, неразрывно связанные между собой. Устное общение заключается в непосредственном слушании и понимании речи собеседника и в ответах на нее, при этом каждый из собеседников выступает и слушателем, и говорящим. Поэтому упражнения на обучение слуху занимают важное место в упражнениях по подготовке к речи при воспитании монологической речи. Упражнения на слух направлены на повышение словарного запаса, письменной и устной грамотности учащихся и совершенствование норм орфоэпического произношения узбекского языка, обучение практическому применению правил, в чем, в частности, большой эффект дает использование аудиокатастроф. Упражнения по обучению слуху можно разделить на группы упражнений по подготовке к восприятию текста, восприятию аудио на слух, выполнению на основе услышанного текста. В данной статье рассматривается одна из важнейших целей обучения узбекскому языку как иностранному студентов иностранцев, а именно обучение аудированию. Подробно рассмотрены этапы аудирования, выделены тексты для аудирования. Особое место отведено рассмотрению системы упражнений для обучения аудированию, включающей три группы упражнений: тренировочные (подготовительные), коммуникативные (речевые) и контролирующие.

Ключевые слова

Аудирование; полное понимание аудиотекста; понимание основного содержания аудиотекста; система упражнений; тренировочные (подготовительные) упражнения; коммуникативные (речевые) упражнения; контролирующие упражнения

The role of exercises in developing Uzbek connected speech of foreign students

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Annotation

It is well known that, speaking and listening are closely interconnected phenomena. Oral communication consists of directly listening to and understanding the interlocutor's speech and responding to it, with each of the interlocutors acting as both as a listener and speaker. Therefore, in the development of monologic speech, listening exercises within speech preparation activities play significant role. These listening exercises are designed to expand vocabulary, enhance written and oral literacy and improve the norms of orthoepic pronunciation of the Uzbek language, as well as to teach the practical application of linguistic rules. In this regard the use of audio texts (audio materials) has a great effect. Listening exercises can be classified

into three groups: those that prepare learners to receive the text, those involving the actual listening to audio materials, and those based on tasks derived from the heard text. This article discusses one of the most important goals of teaching Uzbek as a foreign language to foreign students, namely, listening skills.

Keywords

Listening; full understanding of audio text; understanding the main content of the audio text; system of activities; training (preparatory) exercises; communication (speech) exercises; controlling exercises

Ma'lumki, til ta'limida mashq o'quv mashg'ulotlarining alohida turi bo'lib, ular yordamida berilgan bilimlar asosida o'quvchida tegishli malaka va ko'nikmalar shakllantiriladi. Ona tili ta'limidan farqli ravishda ikkinchi tilni o'rganish jarayonida bajariladigan mashqlarning asosiy qismi muomala-muloqot yuritish ko'nikmalarini shakllantirishga yo'naltirilishi ko'zda tutiladi. I. A. Zimnyaning fikricha, tilga o'rgatishda ilk bosqichning asosiy vazifasi avvaldan tayyorlangan mashqlar vositasida o'quvchiga lisoniy bilim berishni tashkil qilish bo'lsa, keyingi bosqichda shunday ta'lim sharoitini yaratish lozimki, bunda o'quvchi o'rgatuvchidan kommunikativ topshiriqni bajarish uchun zarur bo'lgan bilimni "tortib" olish imkoniyatiga ega bo'lsin (Zimnyaya, 2003). Shu tarzda mashqlarning muayyan tartib asosida tizimli ravishda berilishi o'quvchining bilim va malakalarini bosqichma-bosqich rivojlantirib borishga va o'quvchini nutqqa olib chiqishga xizmat qiladi.

Metodist olimlar O'. Hoshimov va I. Yoqubovlarning fikricha, ikkinchi tilga o'qitish metodikasida mashqlar ham matn, ham grammatik material ustida ishlashga yo'naltirilishi bois 4 bosqichga bo'lib o'rganilishi kerak: birinchi bosqichda grammatik bilimni shakllantirish, ya'ni grammatik topshiriqni qoidali, qoidasiz yoki namunaga muvofiq bajarish; ikkinchi bosqichda grammatik ma'lumotlarni og'zaki nutqda qo'llash bo'yicha malaka hosil qildirish (suhbat matnlari, vaziyatli topshiriqlar, rolli o'yinlar orqali); uchinchi bosqichda mashqlar vositasida hosil qilinadigan grammatik

malakalarni nutqiy faoliyat turlari bilan bog'lash; to'rtinchi bosqichda esa hosil qilingan grammatik malakalarni o'zaro fikr almashishda erkin qo'llay olishni ta'minlashga qaratilishi lozim (Hoshimov, Yoqubov, 2003) Talabalarni ikkinchi tilda grammatik jihatdan to'g'ri tuzilgan bog'lanishli nutqqa o'rgatish yuzasidan tadqiqot ishi olib borgan L. V. Volkova aynan monologik nutqqa o'rgatish jarayonida uch bosqichdagi qo'llanadigan mashqlarni bajarish maqsadga muvofiq deb hisoblaydi:

1. bosqich – fikrni bog'lanishli ifodalashga tayyorlanish;
2. bosqich – tayyorlangan bog'lanishli nutqni bayon etish;
3. bosqich – tayyorlanmagan bog'lanishli nutqni bayon etish (Volkova, 1975).

Tadqiqotchining fikricha, uchinchi bosqich talabalarining ikkinchi tilda hosil qiladigan ko'nikma va malakalarining eng oliy bosqichi bo'lib, ushbu bosqichda talabalar o'z fikrlarini ikkinchi tilda hech qanday tayyorgarliksiz, erkin va mustaqil tarzda bog'lanishli ifodalash malakalariga ega bo'lishlari lozim.

Ikkinchi til ta'limida mashqlar aniq bir maqsadga yo'naltirilgandagina bog'lanishli nutq ko'nikmalarini shakllantirishga, fikrlarning izchil o'sib borishiga va samaradorlikni ta'minlashga xizmat qiladi. Ye. I. Passov va P. B. Gurvichlarning ta'kidlashicha, har qanday mashq turi haqiqiy voqelikni aks ettirishi, mazmun-mohiyat jihatidan bog'lanishli, axborot beradigan va fikr uyg'otadigan bo'lishi zarur (Passov, Gurvich, 2007). Mashqlar

bog'lanishli, nima haqdadir axborot beradigan, biror fikrni ilgari suradigan matnlardan iborat bo'lgandagina, ular qiziqarli bo'ladi va o'quvchining diqqatini torta oladi. Bog'lanishli matnlar tabiiy nutqiy vaziyatni vujudga keltirishga, so'zlar va grammatik shakllarning bevosita nutq jarayonida amaliy qo'llanishini ko'rsatishga xizmat qiladi. E. Ya. Melkumyanning qayd etishicha, "Tabiiy nutqiy vaziyatni vujudga keltirish va fikrni tabiiy holda bog'lanishli ifodalash, shubhasiz, ko'nikmalarining mustahkam egallanishini ta'minlaydi, shu bois nutqiy vaziyat grammatik mexanizmlarni ishlab chiqish jarayonining ilk bosqichi – materialni taqdim etishdan boshlab namoyish etib boriladi" (Melkumyan, 1971). Haqiqatan ham, mashqlar shunday tuzilishi kerakki, ular talabalarga real hayot, atrof-voqelik haqida ma'lumot bersin, berilayotgan mavzuga qiziqish uyg'otsin, shu asosda mustaqil fikrga ega bo'lishga va jamoaga o'z fikrini yetkazishga intilish hissini uyg'otsin.

Nutqiy ko'nikmalar nutq faoliyatining to'rt asosiy turi: o'qish, tinglab tushunish, gapirish va yozuvni egallash orqali yuzaga keladi. Ushbu jarayonda nutq faoliyatining barcha turlari bir-biriga bog'liq holda bosqichdan-bosqichga o'zaro uzviy bog'liq holda o'zlashtirib borilishi talab etiladi, chunki ikkinchi bir tilda o'zaro axborot almashish, og'zaki va yozma muloqot yurita olish malakasi tinglab tushunish va gapirish orqali vujudga keladi. Mazkur nutq amallarini mashqlar vositasida o'zaro bog'liq holda rivojlantirib borilishi nutqiy faoliyatning avtomatlashtirilgan tarzda mustaqil va erkin qo'llay olish qobiliyati - malakani hosil qilishga yordam beradi. Muloqot jarayonida malakaning hosil qilinishi kommunikativ maqsadning asosini tashkil etadi. I. A. Zimnyaning ta'rificha, "malaka mashqlar natijasida harakatlarning yuqori mukammallikka erishuvi va nutqiy jarayonlarning avtomatlashuvidir" (Zimnyaya, 2003).

Og'zaki nutq ko'nikma va malakalarining yuzaga kelishi, shakllanishi va takomillashishi

ikki muhim bosqichni qamrab oladi: birinchi bosqich - eshitish ko'nikmalarini hosil qilish va tinglab tushunish malakalarini rivojlantirishdan, ikkinchi bosqich – og'zaki so'zlash ko'nikmalarini hosil qilish va gapirish malakalarini rivojlantirishdan iborat bo'ladi. Mazkur ikki malakani rivojlantirish:

- bog'lanishli nutqqa tayyorlov mashqlari;
- matnni so'zlab berishga qaratilgan gapirish mashqlari;
- monologik nutq jarayonidagi xatolarni bartaraf qilishga qaratilgan mashqlarni bajartirishni taqozo etadi.

Bog'lanishli nutqqa tayyorlov mashqlari ham bir necha guruhga bo'linadi. Mashqlarning birinchi guruhi reseptiv mashqlar bo'lib, kalit so'zlar, tayanch iboralar asosida matn mazmunini o'zlashtirish, matnni mazmuniy qismlarga bo'lish, har bir qismga tayanch gaplar yozish, matnni soddalashtirish yoki ixchamlashtirish kabi topshiriqlar orqali matnni samarali o'zlashtirishga qaratiladi. Mashqlarning ikkinchi guruhi reproduktiv – mahsuldor mashqlardan iborat bo'lib, bunda matn mazmunini o'zlashtirish, matn mazmuniga munosabat bildirish, undagi muammolar yuzasidan o'z fikr-mulohazalarini bildirish, matndagi axborotni o'quvchi uchun uning ahamiyatligi nuqtai nazaridan baholash, o'quvchi matndan qanday yangiliklar olganligi haqida axborot berishni rivojlantirish ko'nikmalarini hosil qilishga qaratiladi. Uchinchi guruh mashqlarining maqsadi hosil qilingan ko'nikma va malakalarni tabiiy muloqot vaziyatlarida qo'llay olish malakasini rivojlantirishdan iborat. Bu malakalar matn mazmuni haqida xulosa bildirish, qahramon faoliyatini asoslash, matnda ko'tarilgan muammolar yuzasidan bahs-munozara tashkil etish, matnni davom ettirish kabilar yordamida amalga oshiriladi.

Xorijiy tillar ta'limida mashqlarni turlarga ajratish hamda ularning qo'llanishi borasida anchagina tadqiqot ishlari olib borilgan bo'lishiga qaramay, tillarni o'qitishda qo'llanilgan mashqlar hamisha ham kutilgan natijani bermayotganini qayd etish mumkin.

Jumladan, X. Muxitdinova rusiyzabon talabalarga o'zbek tilini o'qitishda hozirgi kunda qo'llanib kelinayotgan mashqlarning turlari, ularda berilayotgan materiallar va topshiriqlar tizimi ularning o'zbekcha muloqot yuritish, o'zbek tilini o'rganishlarini jadallashtirish uchun yetarli xizmat qilmayotgani haqida shunday yozadi: "Hozirgi kunda o'zbek tilini o'qitish tamoyillari, ularda beriladigan o'quv materiallarining tartibi va taqsimoti bilan bir qatorda, dars jarayonida o'zbek tilini o'rgatishga yo'naltirilgan mashqlar tarkibi va turlarini takomillashtirish, ularni zamonaviy ta'lim mashg'ulotlariga moslashtirib qo'llash yo'llarini topish o'zbek tili ta'limi mutaxassisleri oldida turgan eng muhim vazifalardan biridir" (Muxitdinova, 2011). Buning uchun mashq turlarini zamonaviy tilshunoslik, psixologik, pedagogik tadqiqotlarda berilgan ilmiy-amaliy tavsiyalar asosida takomillashtirish, aynan rusiyzabon talabalarga o'zbek tilini o'qitish uchun mos mashqlar va topshiriqlar tizimini takomillashtirish maqsadga muvofiqdir.

Ma'lumki, gapirish va tinglash bir-biri bilan uzviy bog'liq hodisalardir. Og'zaki muloqot suhbatdosh nutqini bevosita eshitish va tushungan holda unga javob berishdan iborat bo'lib, mazkur jarayonda suhbatdoshlarning har biri ham tinglovchi, ham so'zlovchi vazifasini bajaradi. Shu bois monologik nutqni o'stirishda nutqqa tayyorlov mashqlarida eshitishga o'rgatish mashqlari muhim o'rin tutadi. Eshitish mashqlari talabalarining lug'at boyligi, yozma va og'zaki savodxonligini oshirish va o'zbek tilidagi orfoepik talaffuz me'yorlarini yaxshilashga, qoidalarni amaliy qo'llay olishga o'rgatishga qaratilgan bo'lib, bunda, ayniqsa, audiomatnlardan foydalanish katta samara beradi. Eshitishga o'rgatish mashqlarini matnni qabul qilishga tayyorlash, audiomatnni tinglab qabul qilish, eshitilgan matn asosida o'tkaziladigan mashqlar guruhlariga bo'lish mumkin.

Birinchi guruh mashqlari, ya'ni matnni tinglashga tayyorlov mashqlarining maqsadi

talabalarni qiziqtirish, matnlarni tushunish bilan bog'liq lingvistik va psixologik qiyinchiliklarni bartaraf qilish, matnda berilayotgan mavzu doirasida talabalar ega bo'lgan nutqiy va hayotiy tajribalarini ishga solish hamda axborotni, uning tarkibi va mazmunini yaxshi eslab qolish uchun yo'nalishlar berishdan iborat bo'lishi lozim. Buning uchun o'qituvchi talabalarga: qanday matnni eshitishi haqida xabar berishi; audiomatnda uchraydigan notanish so'zlar ma'nosini tushuntirishi; tayanch so'zlar va jumlar bilan avvaldan tanishtirishi; matnning asosiy mazmuni haqida bir-ikki jumla bilan axborot berishi; audiomatnning qisqa, soddalashtirilgan variantini berish; eshittiriladigan matn mavzusi, mazmuni bo'yicha asosiy tushunchalar haqida ma'lumot berish kerak bo'ladi.

Ta'kidlash joizki, eshitish mashqlari tinglab tushunish ko'nikmalarini rivojlantiradi va, ayni paytda, talabalarda tinglab tushunganlarini so'zlab berish ko'nikmalarini takomillashtirishga ham zamin tayyorlaydi. Afsuski, o'zbek tilini ikkinchi til sifatida o'qitishda mashg'ulotlarda eshitish mashqlaridan ko'p foydalanilmaydi. Mazkur holat, ko'pincha, rus guruhleri talabalarining til muhitida yashayotganligi bilan izohlanadi. Biroq o'quv mashg'ulotlarida tinglab tushunish bo'yicha maxsus mashqlar olib borilmasligi talabalarda eshitganlarini mustaqil so'zlab berish ko'nikmalarining shakllanmasligiga olib kelmoqda. Hozirgi kunda ko'pchilik rus guruhleri talabalarining o'zbek tilida "ponimayu, no ne umeyu govorit" degan izoh bilan cheklanishlari shundan dalolat beradi. Bizningcha, rus guruhleri talabalarini monologik nutqqa o'rgatishda nutqqa tayyorlov bosqichiga, xususan, tinglab tushunish ko'nikmalarini shakllantirishga e'tiborni kuchaytirish nihoyatda zarur. Shu o'rinda R. Yo'ldoshevning quyidagi fikrlarini keltirib o'tishni joizdir: "O'zbek tili darslarida nutqiy faoliyat turlaridan biri bo'lgan nutqni tinglab tushunishni o'rganishda eshitish mashqlarining o'z o'rnini bor. Ushbu mashqlar orqali talabalar o'zbek tilidagi muloqotda

ishtirok etish, ommaviy axborot vositalari orqali berilayotgan xabarlarni tinglab borish, sahna asarlarini, filmlarni ongli tomosha qilish layoqatini qo'lga kiritadilar, ularda tegishli BKMLar shakllanadi" (Yo'ldoshev, 2012).

Ikkinchi guruh mashqlari esa matnni eshitish jarayonidan iborat bo'lib, bunda o'qituvchi avvaldan kommunikativ vazifani belgilab olishi shart. Ya'ni matn nima maqsadda eshittirilayotganligi, talabalar matnni qanday tinglashlari kerakligi, matn mazmunini tushunish jarayoni qanday kechishi aniq rejalashtirilishi kerak bo'ladi. Bu matndagi asosiy va qo'shimcha axborotlarni ajrata olish ko'nikmalarining shakllanishiga olib keladi. Matnni eshitishning ilk bosqichida talabalarga matnning asosiy mazmunini tushunish yoki kerakli axborotni aniqlash yuzasidan mashqlar bajartirish maqsadga muvofiq. Bunda fikrlarni jamlab olish, xotirada saqlashga qaratilgan tayanch so'zlar va jumalarni qayd qilib borish; audiomatnning zarur o'rinlarini yozib borish kabi mashqlar talabalarning o'z fikrini og'zaki ifodalashida tayanch bo'lib xizmat qilishi mumkin. Shuningdek, ikkinchi til ta'limida eshitish mashqlari jarayonida matnning bosma variantiga tayanish ham samarali natijalar beradi. Bunday usul matn mazmunini tushunishni yengillashtiradi, matnni yaxshi eslab qolish va tez o'zlashtirilishini ta'minlaydi.

Uchinchi guruh, ya'ni nazorat mashqlari talabalarda audiomatndagi axborotni u yoki bu darajada izohlash, sharhlash, tahlil qilish bilim va ko'nikmalarini rivojlantirishga va matn mazmunini to'liq o'zlashtirishga qaratiladi. Mashqlarning bu guruhi matnni qismlarga bo'lib gapirib berish; matnni davom ettirish; o'quvchi uchun yangi, ahamiyatli, qiziqarli yoki ikkinchi darajali, muhim bo'lmagan, qiziqarli bo'lmagan narsalarni izohlash; tayanch so'zlar yoki jumalarga tayanib voqea, hodisa, qahramonlar xatti-harakatlarini baholash; eshitish jarayonida to'ldirilgan jadval, chizmalarga asoslanib savollarga javob berish; matn mazmuniga mos sarlavha tanlash va sarlavhani izohlash kabi topshiriqlarni o'z ichiga oladi.

Tajribamiz natijalari sifatida quyida talabalarning matnni tinglab tushunish va og'zaki nutq jarayonida so'z va gaplarni to'g'ri talaffuz qilish, tushunganlarini bayon qilish, fikrga munosabat bildirish malakalarini rivojlantirishga yo'naltirilgan audiomatnlar va ularga berilgan topshiriqlar variantlaridan keltirib o'tishni maqsadga muvofiq deb bildik.

1. Audiomatnni diqqat bilan tinglang, tayanch so'zlarni yozib boring. Shu asosda matnni tiklang va matn mazmunini ijodiy bayon qiling.

Xitoyliklar uchun nilufar musaffolik va oliyjanoblik ramzi deb hisoblangan. Balchiq va loyqa suvda o'sgani bi-lan u hech qachon bulg'anmaydi. Og'ir qismatga tan bermagan, yomonlik oldida tiz cho'kmagan, o'ziga gard yuqtirmagan odamlarni nilufarga qiyoslashadi. Nilufar sokin hovuzlarda iyul-avgust oylarining eng issiq kunlarida gullaydi. O'zining barglari, toza va nafis guli, yirik gultojlari bilan bu gul unutilmas ta-assurot qoldiradi. Xitoyliklar ayollarning orastaligini nilufarga qiyoslashgan. Nilufar faqat uch kun gullab turadi: ertalab ochiladi, kechqurun yopiladi. Nafaqat xitoyliklar, balki butun dunyo xalqi nilufarni go'zallikda tanho, tengi yo'q gul deb hisoblaydi.

2. Abdulla Oripovning "Men nechun sevaman O'zbekistonni?" she'ri tinglang, nuqtalar o'rniga tushirib qoldirilgan so'z va so'z birikmalarini qo'ying, mazmunini "Jigso" strategiyasi asosida o'rganing va ijodiy matn yarating.
3. Audiomatnni tinglang va "Taxmin" strategiyasi asosida davomini o'zingiz tuzib yakunlang. Bunda talabalarga audiomatnning boshlanish qismi eshittiriladi. Talabalar esa voqealar rivojini o'zlari taxmin qiladilar va yakunlaydilar.

Xulosa o'rinda shuni ta'kidlash joizki, o'zbek tilidan yaratilayotgan darslik va o'quv qo'llanmalarda mashqlar shunday tuzilishi va taqdim etilishi, shuningdek, zamonaviy pedagogik texnologiyalar, interfaol

usullar yordamida takomillashtirishi kerakki, talabalarda berilayotgan mavzuga qiziqish uyg'otsin, mustaqil ishlashga, qiyinchiliklarni

yengib o'tishga, jamoaga o'z fikrini bog'lanishli tarzda yetkazishga intilsin.

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Exploring pre-service English teachers' difficulties in lesson planning

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Annotation *This study explores the lesson planning competencies and challenges faced by pre-service English teachers. Using a mixed-method approach, data were collected through self-assessment surveys and focus group interviews among fourth-year university students. Findings revealed that while most participants demonstrated adequate understanding of general planning components such as setting objectives and time allocation, they experienced significant difficulties in more complex tasks. These include developing assessment criteria, designing differentiated tasks, and applying modern planning models such as UDL and SIOP. The study emphasizes the need for additional methodological training to enhance their planning effectiveness.*

Keywords *Pre-service teachers, lesson planning, teacher competency, differentiated instruction, UDL, SIOP, Bloom's taxonomy, assessment challenges*

Исследование трудностей планирования уроков у будущих учителей английского языка

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Аннотация *В данном исследовании рассматриваются компетенции и трудности, с которыми сталкиваются узбекские будущие учителя английского языка при планировании уроков. С использованием смешанного метода были собраны данные с помощью анкет самооценки и фокус-групповых интервью среди студентов четвёртого курса. Результаты показали, что большинство участников обладают достаточным пониманием общих компонентов планирования, таких как постановка целей и распределение времени, однако испытывают значительные затруднения при выполнении более сложных заданий. К ним относятся разработка критериев оценки, проектирование дифференцированных заданий и применение современных моделей планирования, таких как UDL и SIOP. Исследование подчёркивает необходимость дополнительной методической подготовки для повышения эффективности планирования.*

Ключевые слова *Будущие учителя, планирование уроков, педагогическая компетентность, дифференцированное обучение, UDL, SIOP, таксономия Блума, трудности оценки*

Bo'lajak ingliz tili o'qituvchilarning dars rejalashtirishdagi qiyinchiliklarini tadqiq etish

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Annotatsiya *Ushbu tadqiqotda bo'lajak ingliz tili o'qituvchilarining dars rejalashtirishdagi kompetensiyalari va duch kelayotgan qiyinchiliklari o'rganilgan. Aralash (mixed-method) yondashuv asosida 4-bosqich talabalari orasida o'zini baholash so'rovlari va guruh intervyulari orqali ma'lumotlar yig'ildi. Natijalar shuni ko'rsatdiki, ishtirokchilarning ko'pchiligi dars rejalashtirishning umumiy tarkibiy qismlarini, jumladan maqsadlarni belgilash va vaqtni taqsimlashni yetarlicha tushunsalar-da, murakkab vazifalarda qiyinchiliklarga duch kelmoqda. Bular baholash mezonlarini ishlab chiqish, differensial topshiriqlar yaratish hamda UDL va SIOP kabi zamonaviy rejalashtirish modellari qo'llashni o'z ichiga oladi. Tadqiqot samarali rejalashtirish uchun qo'shimcha metodik tayyorgarlik zarurligini ta'kidlaydi.*

Kalit so'zlar *Bo'lajak o'qituvchilar, dars rejalashtirish, o'qituvchi kompetensiyasi, differensial ta'lim, UDL, SIOP, Bluming taksonomiyasi, baholashdagi qiyinchiliklar*

Introduction

In recent years, large-scale educational reforms have been implemented in our country based on several national programs, decrees, and resolutions related to the teaching of foreign languages, particularly English. Between 2020 and 2023, a number of important documents were adopted aimed at improving the quality of education in general secondary, secondary specialized, and higher educational institutions, enhancing teachers' qualifications, and familiarizing them with modern lesson planning technologies. In particular, the methodological preparation of prospective English language teachers, the development of their pedagogical skills, and the enhancement of lesson effectiveness have become among the priority tasks of the day. Therefore, the purpose of this research is to analyze the ways to improve lesson effectiveness by equipping future English language teachers with professional skills, especially through the use of modern technologies in lesson planning.

On the verge of their career pre-service educators need to comprehend the vital connection between teaching and designing classes. The literature often indicates a lack of competence in lesson plans, and its implementation is the main challenge for novices in the field. Furthermore, recent research has revealed that most pre-service teachers prefer to use ready-made lesson plans and online teaching tools rather than design them themselves because they find the planning process annoying and struggling (Alanazi, 2019). Yet there is little research on how candidate teachers are competent enough to plan lessons and what kind of challenges they face that they need support by teacher trainers. Thus, this study investigated the competence of student teachers i.e graduate students of English faculty in planning English lessons in Uzbek context. Research questions are:

RQ 1. What is the competency level of Uzbek pre-service teachers in lesson planning?

RQ 2. What stages and aspects of lesson planning cause more difficulty to pre-service teachers.

A large volume of published studies describes the role of future teachers' competence in lesson designing in their successful careers. Likewise, all teacher training programs put importance on this skill to be mastered by prospective teachers before starting their professional practice. Thus, most scholars in the field have tried to decipher the notion of lesson planning by promoting various views and concepts. Perhaps, the most detailed definition of lesson planning to be found in the work of Serdyukov & Ryan (2008, cited in Patrick, 2021) in the following statements:

"A lesson plan is a model of organized learning events within a standard period of a formal instructional process. Constructed by a teacher, it determines the structure and sequence of the teaching and learning activities to be performed during that period. The teacher and students will perform these planned activities to achieve the lesson's learning goals and specific objectives." Likewise, Freeman (1996, cited in Patrick, 2021) writes that "Preparing a good lesson, therefore, involves taking into consideration learners (age range, background, level of language development and learning styles), lesson goals, objectives and outcomes, content knowledge, materials, various activities, the sequencing and timing of these activities, and assessment (Patrick, 2021).

However, according to T. Mutton, H. (2011) Hagger the appropriate term to decipher the lesson planning process would be a bit more challenging, as each of the detailed 'script' cannot provide a solution to unanticipated problems of the upcoming lesson. Terms such as 'template, framework, projection, sketch, mapping', etc. do not sufficiently describe the product of the pre-active phase because there is always the feature of unpredictability in teaching (Mutton & Hagger, 2011; 405). As the author mentions lesson plan is not a fixed instruction of the

procedures of the lesson, rather it is a flexible script for a teacher to mention main points of the lesson. Though there are contradictory definitions of the lesson plan, the fact that the lesson planning competence is a vital skill for future teachers is approved by many scholars in the field.

The importance of planning in teaching has long been a question of great interest in many teaching areas. Thus, this issue has been studied by many researchers using different methods and experiments. According to Md. Iqbal, Sh. Siddiq, Md. Mazid, when a teacher conducts the lesson without the knowledge of designing a lesson plan and its components, as well as the basic concepts of an assessment and the implementation of the curriculum, they are compared to a sailor on a boat without a rudder. In such a situation the teacher fails to keep track of the class, being unable to proclaim the learning outcomes of their class (Hafiz Iqbal, 2021). Moreover, in such lessons, students obtain a passive role which results in boredom of the learners. Thus, developing lesson planning skills of pre-service teachers is also a key issue in teacher education. In the same vein, P. Rodrigue and B. Enama point out that: "Knowledge of lesson planning, then, is without any doubt, the backbone of teacher training. Indeed, a lesson plan is a pre-requisite for effective teaching, a guide or action plan for the teacher in the classroom (Patrick, 2021)." He considers designing the lesson process a vital basic framework for educating future teachers in any field. What's more, as any practice needs an action plan in order to be successful, any kind of lesson needs to be planned as its guidebook. Trevor, et.al, has supported this view. that it is through planning that teachers are able to learn about teaching and through teaching that they are able to learn about planning (Mutton, 2011).

In the above statement authors confirm that teaching and planning are believed to be concepts that are directly connected to each other. Likewise, one wouldn't be able to become proficient in teaching without the

knowledge of planning and in the same vein, a teacher can acquire the skill of lesson designing only through teaching. Furthermore, according to the research, perspective teachers face many challenges concerning planning process.

According to Dr. A.Z. Gulten (2013), pre-service teachers mainly face difficulties in formulating lesson objectives and selecting appropriate types of classroom activities that align with different stages of the lesson. Similarly, B.I. Fage Abdulla (2024), who conducted research in Iraq, highlights several shortcomings and challenges encountered by pre-service English teachers during the lesson planning process. These include difficulties in clearly identifying the intended learning outcomes for students by the end of the lesson, aligning assessment methods with the selected objectives, effectively integrating information and communication technologies into lessons, and providing students with clear and comprehensible instructions.

In M. Naeem's (2025) study, time constraints, resistance to innovative methods, and low student motivation were identified as the main challenges. The identified challenges in lesson planning and the shortcomings of pre-service teachers may primarily be linked to their lack of sufficient experience and unfamiliarity with the planning process (Tataroğlu-Taşdan, 2022). Moreover, according to F. Ozyildirim, there is a possibility that these outcomes are also related to the teachers' professional mindset (Ozyildirim-Gumus, 2022).

Methodology

This study was conducted using a mixed-methods approach that integrates both qualitative and quantitative data. This approach allowed for a comprehensive investigation of the competency levels and difficulties faced by pre-service English language teachers in lesson planning. The study involved a total of 52 fourth-year pre-service English teachers studying at Namangan State University. Participants were selected based on their varying levels of experience and knowledge in

lesson planning during their training. A questionnaire based on a Likert scale was used to assess the participants' self-evaluation of their lesson planning skills.

The questionnaire included items related to various stages of lesson planning, lesson components, and modern planning technologies, including contemporary models such as SIOP, Gagne's theory, and Universal Design for Learning (UDL) principles. To gain deeper insights into the difficulties and challenges encountered in lesson planning, focus group interviews were conducted with selected participants. Questionnaire results were analyzed using descriptive statistics, including means and percentages. Transcripts from the focus group interviews were analyzed thematically to identify key difficulties and challenges in lesson planning.

Results

According to the survey results, the average self-assessed score of the pre-service teachers regarding their lesson planning competence was 3.2 out of 5. This suggests that while most participants believe they have a sufficient understanding and skill set in lesson planning, they do not yet feel fully confident or prepared. It indicates a need for further self-development and additional methodological training. Participants identified their strongest areas as defining the overall lesson objectives and estimating the lesson duration. Many of them reported being able to clearly articulate lesson aims and realistically allocate time, which are essential for organizing an effective and efficient lesson.

RQ2: What stages and aspects of lesson planning are the most challenging for pre-service teachers?

Findings from both the survey and focus group interviews indicated that the following aspects posed the greatest challenges for the participants:

- *Developing assessment criteria:* Participants struggled to create clear and fair criteria for evaluating students' knowledge and skills. This can lead to a

decrease in the effectiveness of the assessment process.

- *Planning differentiated tasks*: Many found it difficult to design activities tailored to individual student needs and varying levels of proficiency. Differentiation remained a complex aspect for them.
- *Using modern lesson planning models such as UDL and SIOP*: Due to the novelty and complexity of these models, participants expressed uncertainty and a lack of sufficient experience in applying them effectively in practice.

Focus group discussions further revealed that participants particularly struggled to integrate *higher-order thinking skills* (HOTS) – such as analyzing, evaluating, and creating – into their lesson plans, which correspond to the upper levels of Bloom's taxonomy. They expressed uncertainty about how to design tasks that promote such skills and how to foster students' advanced cognitive abilities. This represents a significant barrier to achieving high-quality teaching and learning outcomes.

Moreover, participants highlighted the urgent need for additional methodological support and training in modern educational technologies and lesson planning approaches. They emphasized that regular methodological workshops and practical sessions could help them develop the necessary skills to plan and implement higher-order thinking tasks more effectively.

Discussion

The findings of the study indicate that pre-service English language teachers have a sufficient understanding of general aspects of lesson planning. However, they experience difficulties in developing assessment criteria, designing tasks of varying difficulty levels aligned with lesson objectives, ensuring logical sequencing within lessons, and applying modern planning models. These results are consistent with the findings of Davronova and which also emphasize the need for thorough methodological preparation to ensure effective lesson planning (Davronova, 2022).

Certain limitations of the study must be acknowledged: the limited number of participants and the subjective nature of self-assessment surveys. Future research should focus on broader sample sizes and the development and testing of practical training modules related to lesson planning.

Conclusion

Pre-service English language teachers demonstrate an average level of competency in lesson planning. Additional training is particularly needed in complex stages such as designing assessment tools and differentiated instruction. Therefore, it is recommended that pedagogical higher education institutions regularly organize methodological seminars and hands-on workshops based on modern lesson planning models.

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**Методика развития
профессиональных
компетенций будущих врачей
на основе применения
интерактивных
образовательных технологий:
алгоритм “ABCDE”**

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Аннотация *Современные реформы, проводимые в Узбекистане в системе высшего образования, в том числе в медицинской сфере, направлены на переход от традиционно-теоретической модели обучения к компетентностному подходу, ориентированному на практическую подготовку специалистов. Интерактивные образовательные технологии становятся эффективным инструментом в формировании этих компетенций. Данная статья посвящена методике применения интерактивных подходов в медицинском образовании как средству повышения качества профессиональной подготовки студентов. Анализ и обоснование эффективной методики развития профессиональных компетенций у студентов медицинских вузов путём внедрения интерактивных образовательных технологий. Методологическую основу составили интерактивные образовательные технологии с применением алгоритма «ABCDE» с целью формирования социально-педагогических ориентации навыков диагностики, профилактики у будущих врачей. Использован метод анкетирования и статистического анализа. Выявлено, что использование интерактивных форм обучения с использованием алгоритма ABCDE способствует более глубокому усвоению профессиональных знаний, развитию клинического мышления, коммуникативных и этических навыков. Отмечено повышение уровня вовлечённости студентов в образовательный процесс и готовности к практической деятельности. Обучение на основе применения интерактивных методов с использованием алгоритма «ABCDE» эффективно развивает у будущих врачей-педиатров навыки оценки клинической ситуации, улучшает подготовку будущих врачей раннему выявлению факторов риска и разработки плана профилактических мероприятий, системной оценки состояния здоровья детей посредством социально-педагогического подхода.*

Ключевые слова *Медицинское образование, профессиональные компетенции, интерактивные технологии обучения, методика обучения, алгоритмы обучения.*

Bo'lajak shifokorlarning kasbiy kompetentsiyalarini rivojlantirish metodikasi interfaol ta'lim texnologiyalarini qo'llash asosida: "ABCDE" algoritmi

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*Tibbiyot fanlari nomzodi, dotsent,
Andijon davlat tibbiyot instituti*

- Annotatsiya** O'zbekistonda oliy ta'lim tizimida, shu jumladan tibbiyot sohasida amalga oshirilayotgan zamonaviy islohotlar an'anaviy-nazariy ta'lim modelidan mutaxassislarni amaliy tayyorlashga yo'naltirilgan kompetentsiyaga asoslangan yondashuvga o'tishga qaratilgan. Interfaol ta'lim texnologiyalari ushbu vakolatlarni shakllantirishda samarali vositaga aylanmoqda. Ushbu maqola talabalarning kasbiy tayyorgarligi sifatini oshirish vositasi sifatida tibbiy ta'limda interaktiv yondashuvlarni qo'llash metodologiyasiga bag'ishlangan. Maqsad: interfaol ta'lim texnologiyalarini joriy etish orqali tibbiyot universitetlari talabalarida kasbiy kompetentsiyalarni rivojlantirishning samarali metodologiyasini tahlil qilish va asoslash. Metodologik asos kelajakdagi shifokorlar orasida diagnostika va profilaktika ko'nikmalarining ijtimoiy-pedagogik yo'nalishini shakllantirish uchun "ABCDE" algoritmidan foydalangan holda interaktiv ta'lim texnologiyalari edi. Anketa va statistik tahlil usuli ishlatilgan. **Tadqiqot natijalari.** "ABCDE" algoritmi yordamida o'qitishning interaktiv shakllaridan foydalanish kasbiy bilimlarni chuqurroq o'zlashtirishga, klinik fikrlashni, kommunikativ va axloqiy ko'nikmalarni rivojlantirishga yordam berishi aniqlandi. Talabalarning o'quv jarayoniga jalb etilishi va amaliy faoliyatga tayyorligi darajasi oshdi. **Xulosalar.** "ABCDE" algoritmidan foydalangan holda interaktiv usullarni qo'llash asosida o'qitish kelajakdagi pediatrlarda klinik vaziyatni baholash ko'nikmalarini samarali rivojlantiradi, kelajakdagi shifokorlarni xavf omillarini erta aniqlash va profilaktika choralari rejasini ishlab chiqish, ijtimoiy-pedagogik yondashuv orqali bolalarning sog'lig'ini tizimli baholash uchun tayyorlashni yaxshilaydi.
- Kalit so'zlar** Tibbiy ta'lim, kasbiy vakolatlar, interaktiv ta'lim texnologiyalari, o'qitish metodikasi, o'qitish algoritmlari

Methods of developing professional competencies of future doctors based on the use of interactive educational technologies: the "ABCDE" algorithm

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- Annotation** Modern reforms carried out in Uzbekistan in the higher education system, including in the medical field, are aimed at moving from a traditional theoretical model of education to a competence-based approach focused on practical training of specialists. Interactive educational technologies are becoming an effective tool in the

formation of these competencies. This article is devoted to the methodology of using interactive approaches in medical education as a means of improving the quality of professional training for students. Purposes: to analyze and substantiate an effective methodology for the development of professional competencies among medical university students through the introduction of interactive educational technologies. The methodological basis was formed by interactive educational technologies using the "ABCDE" algorithm in order to form the socio-pedagogical orientation of diagnostic and preventive skills among future doctors. The method of questionnaire and statistical analysis was used. It has been revealed that the use of interactive forms of learning using the ABCDE algorithm contributes to a deeper assimilation of professional knowledge, the development of clinical thinking, communication and ethical skills. An increase in the level of students' involvement in the educational process and readiness for practical activities was noted. Training based on the use of interactive methods using the ABCDE algorithm effectively develops the skills of future pediatricians to assess the clinical situation, improves the training of future doctors for the early detection of risk factors and the development of a preventive action plan, a systematic assessment of children's health through a socio-pedagogical approach.

Keywords *Medical education, professional competencies, interactive learning technologies, teaching methods, learning algorithms.*

Введение

Во всем мире для обеспечения качества медицинского образования, конкурентоспособности и подготовки квалифицированных врачей применяются механизмы внедрения стандартов, разработанных международными организациями. В концепции международного медицинского образования, принятой Всемирной федерацией медицинского образования (WFME), были признано, что "...интерактивный и инновационный учебный процесс, качественная организация медицинского образования, подготовка студентов к самостоятельной работе на практике, внедрение методики и технологий обучения, направленных на повышение профессиональных компетенций являются направляющим вектором повышения качества медицинского образования" (Gans, 2003).

Продолжающиеся в нашей стране реформы в сфере образования и здравоохранении определяют приоритетные задачи в сфере воспитания, образования, совершенствования системы социально-профилактической системы (Мирзиёев, 2024). В качестве приоритетных задач проводимых реформ было определено изучение и внедрения мирового опыта в систему здравоохранения, безусловно ведущему к формированию высококвалифицированного кадрового потенциала, обладающим способностью отвечать современным вызовам в области здравоохранения (Ваходирова, 2025). При этом требуется совершенствование методов, применяемых в медицинских высших учебных заведениях и совершенствования и внедрения социально-педагогической системы профилактической работы в практическое

здравоохранение. Такая интеграция способствует достижению цели поставленных задач.

Методология в образовании – это не просто набор методов, а основной механизм, направляющий формирование знаний, умений и компетенций студентов (Абдуллаева, 2025). От правильного выбора методики зависит насколько хорошо студент усвоит знания, в какой степени он приобретет профессиональные навыки, умение самостоятельно мыслить, анализировать и принимать решения (Mukhammadjonovich, 2023).

В нашей работе рассматривается методика развития профессиональных компетенций студентов медицинских ВУЗов в контексте современных образовательных реформ и реформ здравоохранения, а также акцентируется внимание на необходимости внедрения интерактивных технологий как средства формирования квалифицированных специалистов практического здравоохранения.

Целью исследования явилось разработка и применение методики интерактивных образовательных технологий для формирования профессиональных компетенций будущих

врачей в области практического здравоохранения.

Материалы и методы исследования

В исследовании приняли участие студенты старших курсов обучения педиатрического направления. Группа разделена на контрольную и основную. Использован метод анкетирования и статистического анализа. В исследовании мы применили разработанную методологию обучения с использованием инновационных технологий с применением алгоритма «ABCDE» для формирования навыков диагностики, профилактики и социально-педагогической ориентации у будущих врачей. Метод алгоритма «ABCDE» представляет собой пошаговую методику, позволяющую правильно и системно оценить состояние здоровья детей и организовать профилактические мероприятия, обнаруживать медико-социальные проблемы не только ребенка, но и его семейного окружения, влияющего на состояние здоровья. Каждая буква аббревиатуры «ABCDE» представляет определенную значимость. Аббревиатура представлена латинскими буквами, соответственно общепринятым правилам значений терминов в медицинской лингвистики (Таблица 1).

Буквы	Значение	Содержание
«А»	Airway (Дыхательные пути)	Обеспечение и контроль проходимости дыхательных путей
«В»	Breathing (Дыхание)	Оценка функции внешнего дыхания и ее эффективности
«С»	Circulation (Циркуляция)	Функция кровообращения и значение артериального давления
«D»	Disability (несостоятельность, инвалидность, неврологическое заболевание)	Оценка уровня сознания и состояния нервной системы
«Е»	Exposure (Экспозиция, полный обзор и оценка)	Полный осмотр тела и оценка организационных факторов

Таблица 1. Классификация метода алгоритма «ABCDE»

Данный алгоритм является важной основой реагирования не только на клиническую ситуацию, как представляют применяемые классические методы «ABC» при неотложных состояниях, но он, также, расширен и дополнен деятельностью профилактической, скрининговой и социально-педагогической системы.

“A” Airway – Аэрация: оценка аэрации (очищать дыхательные пути: правильный уход за носом, обеспечивать чистую воздушную среду для профилактики осложненных респираторных инфекций у детей).

“B” Breathing – Дыхание: оценка и мониторинг (раннее выявление учащенного дыхания, дистанционных хрипов для профилактики бронхолита или бронхиальной астмы).

“C” Circulation – Кровообращение:
Оценка состояния кровообращения (проверять сердечный ритм и измерять артериальное давление у детей для профилактики сердечно-сосудистых заболеваний, распознавания факторов риска и профилактики ожирения, гиподинамии и др.),

“D” Disability – Несостоятельность, инвалидность: **оценка психо-неврологического состояния** (уровень сознания, внимания, речи и памяти ребенка для профилактики заболеваний центральной и периферической нервной систем, проблем с обучением: например, синдрома гиперактивности, синдрома хронической усталости).

“E” Exposure – Экспозиция, обзор и оценка: полное обследование и оценка факторов риска (раннее выявление и предупреждение кожных изменений на теле ребенка -зоб, симптомы аллергии, открытых ран).

В ходе нашего исследования был разработан обучающий сценарий проведения практического занятия по педиатрическому направлению на основе алгоритма «ABCDE» для профилактики

распространенных детских заболеваний. Данный метод в качестве интерактивного обучения применен на клинических практических занятиях у студентов педиатрического факультета. Включены вопросы организации и оснащения занятия. Клиническая часть сопровождалась применением симуляционных технологий, учебными фильмами, вариантами заданий технологии кей-стади, контрольными тестовыми вопросами. Педагогический подход осуществлялся методами клинического обучения на основе анализа случаев, тематические исследования, проблемно-ориентированное обучение (ПОО), технологии моделирования. Оценка результатов проводилась путем анализирования анкет, в которой раскрывались преимущества использованной методики.

Результаты исследования

В результате проведения практических занятий на основе интерактивной методики с применением алгоритма «ABCDE» студенты развили навык оценки не только клинического состояния, но и сумели распознать степень влияния социальных факторов на состояние здоровья, разрабатывая при этом профилактические меры. Развились навыки работы в технологиях имитационного моделирования: оценка клинической ситуации, вредных факторов, факторов риска угрожающих здоровью, в том числе и социальных факторов, коммуникация с родителями на основе медицинской деонтологии. Студенты самостоятельно демонстрировали свои профессиональные и социально-педагогические компетенции при коммуникации с ребенком, их родителями или опекунами. **Результаты опроса показали, что 83%** случаев студенты отметили лучшее усвоение профилактических знаний на основе клинических случаев, **78%** студентов посчитали имитационные упражнения наиболее эффективными в

профессиональной подготовке, 72% студентов усилили навыки профилактического консультирования. В таблице 1 отражена эффективность

проведения практического занятия с применением алгоритма «ABCDE» у группы студентов основной (n=165) и контрольной группы (n=147).

Показатель	Группа контроля (n=147)		Основная группа (n=165)		p
	абс	%	абс	%	
Точное отражение актуальности темы	86	58.5	146	88.4	<0,001
Краткое изложение аспекта темы.	68	46.2	125	75,7	<0,001
Определение тактики	57	38.7	127	76.9	<0,001
Определение практических навыков	101	68.7	154	93.3	<0,001
Определение алгоритма навыка	42	43,8	112	67.8	<0,001
Точный анализ полученного материала	23	15.6	122	73,9	<0,001
Подготовка презентации	55	37.4	118	71,5	<0,001
Уметь применять коммуникации общения	42	28.5	84	50.9	<0,001
Презентация	26	17.6	133	80,6	<0,001
Научное обоснование	48	32.6	152	92.1	<0,001

Таблица 2. Анализ эффективности применения "Алгоритма ABCDE" (%)

В результате анализа практических занятий и использованием алгоритма "ABCDE", в основной группе по сравнению с контрольной группой наблюдалась значимая положительная разница в раскрытии актуальности темы (84,4%), оценке клинической ситуации (76,9%), усвоения практических навыков (93,3%), анализе полученного материала (73,9%), умении излагать (80,6%), научной обоснованности (92,1%).

В ходе исследования изучалась обратная связь по проведенным практическим занятиям с использованием метода обучения «Алгоритм ABCDE» у студентов, проводилось анкетирование, где определился уровень мотивации студентов, усвоения знаний и навыков приобретенных на практических занятиях (Таблица 3).

Нами изучен вопрос эффективности запоминания, анализа и навыков студентов при использовании алгоритма ABCDE

при интерактивном обучении на практических занятиях по педиатрической дисциплине. Результаты анализа анкетирования показали, что при проведении на практических занятиях с использованием алгоритма "ABCDE", интерес к теме и ее актуальность возросли на 20% (с 67% до 87%), удовлетворенность изложением материала по выбранной теме возросла на 16% (с 68% до 84%), адекватность объема выполненной работы возросла на 18% (с 59% до 77%), а умение излагать материал студентам возросло на 32% (с 46% до 78%), анализ полученных результатов возрос на 41% (с 45% до 86%), запоминание темы возросло на 40% (с 58% до 90%). Были сформированы навыки системной оценки клинических ситуаций. Уровень критического мышления вырос на 88%: студенты научились оценивать проблемы с точки зрения причин и следствий. По результатам исследования и анализа эффективность применения данной

сетодики обучения оказалась следующей: у 90–92% будущих врачей-педиатров после обучения по алгоритму “ABCDE” сформировались навыки системной оценки клинических ситуаций. Уровень

критического мышления вырос на 88%: студенты научились оценивать проблемы с точки зрения причин и следствий. Способность принимать самостоятельные решения улучшилась на 87%:

№	Вопрос	Контрольная группа (n=147)	Основная группа (n=165)	p
1	Была ли тема и ее актуальность интересны?	67	87	<0,001
2	Удовлетворены ли вы подачей материала по выбранной теме?	68	84	<0,01
3	Достаточен ли объем выполненной работы?	59	77	<0,01
4	Был ли результат удовлетворительным?	52	75	<0,001
5	Улучшились ли ваши навыки презентации в процессе обучения?	46	78	<0,001
6	Расширились ли возможности анализа результатов?	45	86	<0,001
7	Улучшились ли ваши навыки коммуникации?	57	78	<0,01
8	Вам интересно оценивать других?	68	84	<0,01
9	Вам нравится анализировать свои ошибки?	62	79	<0,01
10	Замнили ли вы тему, используя этот метод?	58	90	<0,001

Таблица 3. Уровень мотивация студентов, усвоения знаний и навыков с использованием алгоритма ABCDE (%)

Выводы

1. Обучение на основе применения интерактивных методов с использованием алгоритма ABCDE эффективно развивает у будущих врачей-педиатров навыки оценки клинической ситуации, улучшает подготовку будущих врачей раннему выявлению факторов риска и обозначение и плана профилактических мероприятий.
2. Алгоритма ABCDE представляет собой пошаговый метод оценки состояний у детей. Этот алгоритм широко

используется при обучении быстрому и эффективному принятию решений в клинических ситуациях.

3. Обучение на основе применения интерактивных методов с использованием алгоритма «ABCDE» рекомендуется использовать для системной оценки состояния здоровья детей, организации ранних и эффективных профилактических мероприятий, формирования здорового образа жизни детей посредством социально-педагогического подхода.

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**The notion of discourse.
Transcription use of Jefferson
Transcription for teaching spoken
discourse****Abduramanova Nezire Enverovna**abdunezire@gmail.com

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Annotation *This article explores the Jefferson Transcription System as a valuable tool for teaching spoken discourse across English, Uzbek, and Russian. It introduces discourse transcription as a method to capture not only what is said but also how it is said, including details like pauses, overlaps, intonation, and emphasis. The article highlights the system's utility in pedagogical contexts, allowing language learners to gain a deeper, more nuanced understanding of authentic spoken interactions. By meticulously documenting features often lost in standard orthographic transcripts, the Jefferson system enables analysis of turn-taking, repairs, and other conversational phenomena crucial for developing communicative competence. The discussion likely covers the specific conventions of Jeffersonian transcription and demonstrates its practical application in multilingual language classrooms, fostering a more critical and detailed approach to spoken language acquisition. Furthermore, it emphasizes how the use of this system can support the development of listening skills, pragmatic awareness, and intercultural competence by exposing learners to real-time conversational dynamics and speaker intentions.*

Keywords *Spoken discourse, transcription, pragmatic competence, Jefferson transcription, social interaction*

**Понятие транскрипции дискурса.
Использование транскрипции
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Аннотация *Эта статья исследует Систему транскрипции Джефферсон как ценный инструмент для обучения устной речи на английском, узбекском и русском языках. В ней представлена дискурсивная транскрипция как метод, позволяющий зафиксировать не только то, что говорится, но и как это говорится, включая такие детали, как паузы, наложения, интонация и акцент. В статье подчеркивается полезность этой системы в педагогических контекстах, позволяющая изучающим язык получить более глубокое и нюансированное понимание подлинного устного взаимодействия. Тщательно документируя особенности, часто теряющиеся в стандартных орфографических транскрипциях, система Джефферсон позволяет анализировать смену реплик, исправления и другие разговорные явления, имеющие решающее значение для развития коммуникативной компетенции. Обсуждение, вероятно, охватывает конкретные условные обозначения транскрипции Джефферсон и демонстрирует ее практическое*

применение в многоязычных языковых классах, способствуя более критическому и детальному подходу к освоению устной речи. Кроме того, подчеркивается, что использование данной системы способствует развитию навыков аудирования, прагматического восприятия и межкультурной компетенции, позволяя учащимся погружаться в динамику реального разговора и лучше понимать коммуникативные намерения говорящих.

Ключевые слова Устная речь, транскрипция, прагматическая компетентность, транскрипция Джефферсона, социальное взаимодействие

Diskurs transkripsiyasi tushunchasi. Og'zaki nutqni o'rgatish uchun Jeffersonning transkripsiyasidan foydalanish

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Annotatsiya Ushbu maqola Jeferson transkripsiya tizimini ingliz, o'zbek va rus tillarida og'zaki nutqni o'qitish uchun qimmatli vosita sifatida ko'rib chiqadi. Unda diskurs transkripsiyasi nafaqat nima deyilganini, balki qanday aytilganini ham, shu jumladan pauzalar, ustma-ustliklar, intonatsiya va urg'u kabi tafsilotlarni ham qayd etish usuli sifatida taqdim etiladi.

Maqolada tizimning pedagogik kontekstdagi foydaliligi ta'kidlanadi, bu esa til o'rganuvchilarga haqiqiy og'zaki o'zaro muloqotlarni yanada chuqurroq va nozikroq tushunish imkonini beradi. Standart orfografik transkripsiyalarda ko'pincha yo'qoladigan xususiyatlarni sinchkovlik bilan hujjatlashtirish orqali Jeferson tizimi so'z almashinuvi, tuzatishlar va kommunikativ kompetensiyani rivojlantirish uchun muhim bo'lgan boshqa suhbat hodisalarini tahlil qilish imkonini beradi. Muhokama, ehtimol, Jeferson transkripsiyasining o'ziga xos konvensiyalarini qamrab oladi va uning ko'p tilli til darslarida amaliy qo'llanilishini namoyish etadi, bu esa og'zaki tilni o'zlashtirishga yanada tanqidiy va batafsil yondashuvni rag'batlantiradi. Bundan tashqari, bu tizim tinglab tushunish ko'nikmalari, pragmatik ong va madaniyatlararo kompetensiyani rivojlantirishga ham hissa qo'shishi ta'kidlanadi, chunki u o'quvchilarni real vaqtli suhbat dinamikasi va gapiruvchining niyatlari bilan tanishtiradi.

Kalit so'zlar Og'zaki nutq, transkripsiya, pragmatik kompetensiya, Jefferson transkripsiyasi, ijtimoiy o'zaro ta'sir

What is discourse transcription? Discourse transcription can be defined as the process of creating a representation in writing of a speech event so as to make it accessible to

discourse research (Du Bois et al. forthcoming a). What it means to make the event "accessible to discourse research" will of course depend on what kinds of research questions one seeks to

answer. Although speech events are always viewed through the lens of some theory, one can try to ensure that the theory – the framework for explanation and understanding does justice to the spoken reality, or rather, to selected aspects of it. The process of discourse transcription is never mechanical, but crucially relies on interpretation within a theoretical frame of reference to arrive at functionally significant categories, rather than raw acoustic facts (cf. Ochs 1979, I-adefoged 1990, Du Bois et al. forthcoming a). The nature of discourse transcription is necessarily shaped by its end. Why transcribe? Transcription documents language use, but language use is attested equally in written discourse, which has the advantage of being easy to obtain without transcribing. What makes speaking worth the extra effort? Spoken language differs in structure from written language, in ways that remain surprisingly little studied: many aspects of spoken grammar, meaning, and even lexicon remain to be documented.

Moreover, it is in spoken discourse that the process of the production of language is most accessible to the observer. Hesitations, pauses, glottal constrictions, false starts, and numerous other subtle evidences observable in speech but not in writing provide clues to how participants mobilize resources to plan and produce their utterances, and to how they negotiate with each other the ongoing social interaction. Prosodic features like accent and intonation contour provide important indicators of the flow of new and old information through the discourse (Chafe, 1987). And the moment by-moment flux of speech displays a rich index of the shifting social interactional meanings that participants generate and attend to, as well as of the larger dimensions of culture embodied in social interactions (Goodwin, 1981). A transcription of spoken discourse can provide a broad array of information about these and other aspects of language, with powerful implications for grammar, semantics, pragmatics, cognition, social interaction, culture, and other domains

that meet at the crossroads of discourse. But discourse transcription cannot be equated with simply writing down speech, because there is not, nor ever can be, a single standard way of putting spoken word to paper.

An oral historian, a phonetician, a journalist, and a dialectologist will all produce very different renderings of the same recording, and a discourse researcher's transcription will differ yet from all of these. Indeed, because these other methodologies for writing speech are available, the discourse transcriber can defer to them when necessary, relying on the relevant specialist, equipped with the appropriate analytical framework and notational conventions, to deal with those features which are specific to his or her domain of inquiry. This is not to say that the domain of discourse is insulated from, say, phonetics, since clearly a small detail of pronunciation can ironically reverse a conveyed meaning, or even signal a speaker's alignment with one conversational participant against a third. But at least the predictable regularities of phonetics, phonology, grammar and lexicon can generally be assumed to have been described elsewhere (perhaps even in a descriptive grammar written by the same researcher wearing another hat), so that these facts need not be recapitulated in the discourse transcription. The discourse transcription is designed for answering some but not all questions about speaking, and will necessarily contain both more and less information than another discipline's representation of the same event.

What kinds of speech events will be transcribed? A conversation, classroom lecture, committee meeting, political speech, service encounter, or even just a few words exchanged hastily in the hallway might form the object of scrutiny. Each of these speech event types presents somewhat different demands but a good transcription system should be able to accommodate, with adaptation, if need be, the full range of events that are likely to be of interest. In many respects the most challenging

case is the free-wheeling multi-party conversation, and any system that can meet its vast demands will have passed the severest test, and positioned itself well to handle other speech events that may be encountered. Who will use the transcriptions? Discourse researchers, of course, in all their variety. But these days their interest in discourse is shared by an ever-widening circle. Grammarians and general linguists use transcriptions as sources of linguistic data on a range of topics, and to follow the action in theories grounded in discourse; computational linguists use them to test speech recognition protocols against actual language use; language teachers use them to illustrate realistic uses of spoken language; social scientists use them for understanding the nature of social interaction; curious folks find it intriguing to look closely at how people really talk; and the students of any of these may use transcriptions to learn more about their field of study. And, as we shall see, one of the most important groups of users is the transcribers themselves. A good transcription system should be flexible enough to accommodate the needs of all of these kinds of users.

How will people use the transcriptions? The most fundamental thing they do is to read them, perhaps browsing through a transcription (or a stack of them) to look for a particular phenomenon or pattern, or to formulate a hypothesis. This requires the transcription not only to present the needed information but to present it in a way that is easily assimilated. Second, many users will want to search the transcription using a computer in conjunction with various kinds of data management software, which may include a word processor, a database manager, and a concordance maker, among other things. For this, the transcription should make all the necessary distinctions in ways that ensure that searches will be exhaustive and economical (Edwards 1989). It would be hard to overestimate the impact of the microcomputer on discourse transcription design; many of the

possibilities, and many of the constraints, that are spoken about in this article would not exist if the computer had not in recent years made itself such an indispensable tool for many, though certainly not all, types of discourse research. This is not to say that the needs of the discourse researcher should be bent to the requirements of the machine; as Edwards has persuasively argued (1989), and as I will reaffirm below, an aware and purposeful pursuit of certain basic design principles can insure from the outset that it is the computer that adjusts to the needs of the researcher. Finally, one key function that is often overlooked is embedded in the transcribing process itself. Through the experience of transcribing the transcriber is constantly learning about discourse, not only gaining skill in discriminating the categories implicit in the transcription system but also acquiring a vivid image of the conversational reality that he or she is seeking to represent. To the extent that there is more going on than the transcription system can capture, it is the transcriber, immersed in the recorded speech event and grounded in discourse theory, who is in a position to rectify this, to advance the potential of the transcription system and its theoretical framework. Although transcribing is sometimes thought of as a kind of manual labor, merely a necessary means of producing certain valuable end products, in reality the process itself has tremendous potential for enlightening its practitioners, and for generating the level of keen perception and intimate knowledge that can translate into theoretical insight and new research directions. With this in mind, the transcription system should contribute to making the transcribing process a valuable experience in itself. The system should be convenient and comfortable to use, reasonably easy to learn, and through its implicit categories it should promote insightful perception and classification of discourse phenomena, which in the end may feed back into advances in the system itself.

In the intricate tapestry of human communication, spoken discourse stands as a dynamic, multifaceted phenomenon. Yet, in conventional language pedagogy, its richness is often flattened by reliance on simplistic orthographic transcriptions. These conventional methods, while serving to capture the literal words, frequently overlook the vibrant, often subtle, non-lexical elements that imbue natural conversation with meaning, emotion, and interactional prowess. This is precisely where *Jefferson Transcription*, a highly detailed and rigorously developed system rooted in Conversation Analysis (CA), emerges as an invaluable tool, offering an unprecedented microscope for educators and learners to dissect, understand, and ultimately master authentic spoken interaction. For nations like Uzbekistan, actively engaged in enhancing communicative competence and critical thinking skills among its citizens, the strategic implementation of Jefferson Transcription holds the key to a truly transformative approach to language education.

Jefferson Transcription operates on the premise that every observable detail in spoken interaction is potentially meaningful. It meticulously chronicles not just the utterances themselves, but the precise timing and manner of their delivery. This goes far beyond the semantic content to encompass:

- The system precisely marks *pauses* of varying durations (micropauses, timed pauses, extended silences) and instances of *overlap* and *latching*. These seemingly minor details are, in fact, the very building blocks of turn-taking. By visualizing these temporal dynamics, students can discern how speakers navigate conversational space, negotiate who speaks when, and how silences can be laden with meaning (e.g., signaling hesitation, topic shift, or even a challenge). The absence of a discernible gap (latching) reveals a seamless, often cooperative, transition, while overlaps can indicate enthusiastic

agreement, competitive vying for the floor, or simultaneous expressions of emotion.

- Jeffersonian notation meticulously captures the *intonational contours* (rising, falling, level arrows) and *pitch shifts* (up/down arrows) that shape the emotional landscape of speech. Furthermore, *volume variations* (capitalization for increased loudness, degree signs for quiet speech) and *emphatic stress* (underlining) are precisely marked. These features are critical for conveying sincerity, sarcasm, questioning, assertion, or emotional states. Students learn that "Yes" with a falling intonation signifies agreement, while "Yes?" with a rising intonation denotes a question or surprise, allowing them to decode and replicate the full spectrum of communicative intent.
- The system integrates symbols for a range of non-linguistic vocalizations, such as **laughter** (h), **in-breaths** (.hhh), **out-breaths** (hhh), **sniffles**, and even **creaky voice** (#word#) or **shaky voice** (~word~). These paralinguistic cues are not mere incidental noises; they are integral to the meaning-making process, conveying emotional states, marking transitions, or even serving as interactional responses. By analyzing these elements, learners grasp the holistic nature of spoken communication, understanding how the entire vocal apparatus contributes to the message.
- Jefferson Transcription meticulously documents **cut-offs** (-), **hesitations** (um, uh), and **speech rate variations** (>word<, <word>). These features offer a window into the speaker's cognitive processes during real-time speech production. Students can observe how speakers self-correct, plan their utterances, or articulate their thoughts under pressure. This provides valuable insights into fluency, disfluency, and the

very real-time, often imperfect, nature of spontaneous talk.

By meticulously capturing these elements, Jefferson Transcription transforms ephemeral spoken interactions into tangible, analyzable data, allowing for a level of detailed scrutiny unachievable with simpler transcription methods.

The profound level of detail offered by Jefferson Transcription translates into a myriad of pedagogical benefits for teaching spoken discourse:

1. Beyond simply identifying words, students are trained to listen for *how* words are delivered. The explicit notation of pauses, overlaps, intonation, and emphasis compels learners to attend to these critical acoustic features. This cultivates a heightened sensitivity to the subtle cues that often carry significant interactional weight, enabling them to discern politeness, sarcasm, certainty, or hesitation that might be missed in a purely orthographic transcript. This deep listening is foundational for effective communication.
2. Traditional pronunciation instruction often focuses on isolated sounds and word stress. Jefferson Transcription provides a visual blueprint for *connected speech, rhythm, and intonation patterns* as they occur in natural conversation. Students can analyze how native speakers use intonation to ask questions, express surprise, or convey finality. They can observe where emphasis falls naturally and how speech rate varies. This allows for targeted practice in mimicking natural prosodic contours, leading to more authentic and intelligible speech, moving them beyond an accented, albeit grammatically correct, delivery.
3. Understanding *what* to say is only half the battle; knowing *how* to say it appropriately in different social contexts is crucial. Jeffersonian transcripts are a goldmine for teaching *pragmatics*.

Students can examine how participants accomplish social actions like making requests, giving compliments, offering apologies, or even disagreeing politely. They observe how timing, intonation, and hesitation can soften a request or make a criticism more palatable. This helps learners internalize the unwritten rules of social interaction, enabling them to navigate complex communicative situations with greater confidence and appropriateness, a critical skill for interactions in diverse social and professional settings within Uzbekistan and beyond.

4. One of the most powerful applications of Jefferson Transcription is enabling students to transcribe their *own* spoken interactions (e.g., group discussions, role-plays, short interviews). This process fosters remarkable *self-awareness*. By seeing their own speech on paper with all its pauses, overlaps, and intonational patterns, learners can identify their personal communication habits, areas of disfluency, or pragmatic missteps. This reflective practice leads to highly targeted self-correction and a deeper understanding of their own evolving communicative competence, promoting true learner autonomy.
5. Unlike carefully scripted textbook dialogues, Jeffersonian transcripts allow educators to bring *authentic, naturally occurring spoken data* into the classroom. This exposes students to the "messiness" of real conversation – false starts, repairs, overlaps, and non-standard grammar – which are all integral parts of everyday talk. Analyzing such data prepares students for the unpredictable nature of real-world communication, bridging the gap between classroom learning and practical application. This is particularly valuable in a multilingual context like Uzbekistan, where learners may encounter a variety of speech patterns

and code-switching phenomena in daily life.

6. The act of transcribing using Jeffersonian conventions is a demanding intellectual exercise. It requires meticulous attention to detail, careful observation, and constant analytical decision-making. Students are not just copying words; they are *interpreting and representing interactional phenomena*. This process hones their analytical abilities, critical observation skills, and their capacity to infer meaning from subtle cues, preparing them not just for language use but for broader academic and professional endeavors.
7. For learners who are highly visual, Jefferson Transcription provides a concrete, graphical representation of speech that can be challenging to grasp purely aurally. It makes the ephemeral tangible, offering a different pathway to understanding complex linguistic phenomena. This visual aid can be particularly beneficial for students who might struggle with rapid auditory processing, providing a structured framework for analyzing the flow of conversation at their own pace.

While the benefits are compelling, it's important to acknowledge the practical challenges of integrating Jefferson Transcription:

- Both teachers and students will require initial training and practice to become proficient in using the conventions. The transcription process itself is significantly more time-consuming than standard orthographic transcription.
- It's unlikely that Jefferson Transcription would replace all forms of spoken discourse practice. Instead, it is most effectively used for focused analysis of specific, short segments of authentic data, perhaps as part of a dedicated pragmatics or advanced speaking course.
- Access to clear audio/video recordings of natural conversation is essential, as is the time and technological support to process and share these with students.

Despite these hurdles, the profound insights gained from engaging with Jefferson Transcription make the investment worthwhile. For educators in Uzbekistan, committed to producing graduates with robust communicative abilities and critical thinking skills, strategically incorporating this powerful tool can be a game-changer. By moving beyond the surface level of spoken words to unravel the intricate dance of interaction, we empower learners to become not just speakers, but truly competent, nuanced, and insightful communicators in an increasingly interconnected world.

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Levels of inference in reading comprehension

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Annotation

This article provides a thorough exploration of inferencing as a critical skill in reading comprehension, particularly emphasizing its necessity for English as a Foreign Language (EFL) learners. It begins by defining inferencing as the ability to synthesize textual clues with prior knowledge to grasp unstated meanings, positioning it as foundational for deep comprehension. The author delineates the intricate relationship between lower-level reading processes (such as word recognition, orthographic, phonological, and semantic processing) and higher-level comprehension models (text and situation models), explaining how their automaticity and integration are crucial for fluent reading and nuanced understanding. A significant portion of the article is dedicated to lexical inferencing, defining it and outlining the various knowledge sources (grammatical, morphological, L1, world, and discourse knowledge) L2 readers employ. Crucially, the article offers practical, research-backed strategies for developing lexical inferencing skills in L2 contexts, including the importance of comprehensible input, thematic reading, verification, explicit instruction on cue types, and consistent practice. Ultimately, the piece argues that mastering inferencing transforms readers from passive decoders into active, insightful interpreters, equipping EFL learners with the critical thinking and communicative competence vital for academic success and real-world interactions.

Keywords

Inferencing, high-level process, lexical inferencing, implicit meaning, reading comprehension, discourse knowledge, metacognition, semantic processing

Уровни инферирования в понимании прочитанного

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Аннотация

Эта статья предлагает всестороннее исследование навыка вывода (инферирования) как критически важного для понимания прочитанного, особо подчеркивая его необходимость для учащихся, изучающих английский как иностранный язык (EFL). Она начинается с определения инферирования как способности синтезировать текстовые подсказки с имеющимися знаниями для понимания невысказанных значений, позиционируя его как основу для глубокого понимания. Автор разграничивает сложную взаимосвязь между процессами чтения низшего уровня (такими как распознавание слов, орфографическая, фонологическая и семантическая обработка) и моделями понимания высшего уровня (текстовая и ситуационная модели), объясняя, как их автоматизация и интеграция имеют решающее значение для беглого чтения и тонкого понимания.

Значительная часть статьи посвящена лексическому инферированию, его определению и описанию различных источников знаний (грамматических, морфологических, L1, мировых и дискурсивных), используемых читателями L2. Важно отметить, что в статье предлагаются практические, основанные на исследованиях стратегии развития навыков лексического инферирования в контексте L2, включая важность понятного ввода, тематического чтения, верификации, явного обучения типам подсказок и постоянной практики. В конечном итоге, работа утверждает, что овладение инферированием превращает читателей из пассивных декодеров в активных, проницательных интерпретаторов, снабжая учащихся EFL навыками критического мышления и коммуникативной компетенции, жизненно важными для академического успеха и взаимодействия в реальном мире.

Ключевые слова Вывод (умозаключение), высокоуровневый процесс, лексический вывод, скрытое значение, понимание прочитанного, знание дискурса, метапознание, семантическая обработка

O'qib tushunishda xulosa chiqarish (inferencing) darajalari

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Annotatsiya Ushbu maqola o'qib tushunishda, ayniqsa chet tili sifatida ingliz tilini o'rganuvchilar (EFL) uchun juda muhim bo'lgan xulosa chiqarish (inferencing) ko'nikmasini chuqur o'rganadi. Unda xulosa chiqarish yashirin ma'nolarni tushunish uchun matnli ishoralarni oldingi bilimlar bilan sintez qilish qobiliyati sifatida ta'riflanadi va bu chuqur tushunish uchun asosiy omil ekanligi ta'kidlanadi. Muallif quyi darajadagi o'qish jarayonlari (masalan, so'zni tanish va semantik qayta ishlash) hamda yuqori darajadagi tushunish modellari o'rtasidagi murakkab bog'liqlikni tushuntiradi. Maqolada ushbu jarayonlarning avtomatikligi va integratsiyasi ravon o'qish va nozik tushunish uchun hal qiluvchi ahamiyatga ega ekanligi ta'kidlanadi. Muhokamaning muhim qismi leksik xulosa chiqarishga bag'ishlangan bo'lib, unda bu tushuncha ta'riflanadi va ikkinchi til (L2) o'quvchilari foydalanadigan turli bilim manbalari (grammatik, morfologik, ona tili, dunyo va nutq bilimlari) ko'rsatib o'tiladi.

Kalit so'zlar Xulosa chiqarish, yuqori darajadagi jarayon, leksik xulosa chiqarish, yashirin ma'no, o'qilgan matnni tushunish, nutq haqida bilim, metabilim (o'z fikrlashini tushunish), semantik ishlov berish

Introduction

Inference, a crucial reading skill, involves using clues from a text and prior

knowledge to understand what is not explicitly stated. It's like being a detective, piecing together information to draw conclusions and

deeper meaning. This skill is vital for reading comprehension, especially for older students, and involves identifying implied meanings and making logical connections.

Inference is a fundamental part of reading comprehension, helping readers move beyond literal understanding to a deeper level of engagement with the text.

Inference is an absolutely indispensable skill for English as a Foreign Language (EFL) learners, serving as the cornerstone for truly profound language comprehension and effective communication. It goes far beyond simply understanding the literal meaning of words, enabling learners to "read between the lines" and grasp the vast amount of implicit information that permeates both written and spoken English. This crucial ability allows them to deduce unstated ideas, identify underlying messages, and connect disparate pieces of information to form a coherent mental model of a text or conversation. Furthermore, inference is vital for navigating the complexities of figurative language, idioms, and cultural nuances, as the direct translation often fails to convey the intended meaning. By actively engaging with the text and drawing logical conclusions based on contextual clues and their existing knowledge, EFL learners move from passive reception to an active, analytical process that significantly deepens their understanding.

Moreover, the development of strong inference skills is paramount for navigating the challenges of real-world communication and achieving academic success. In everyday interactions, much of what is communicated relies on shared understanding and unspoken cues, making inference essential for interpreting social contexts and responding appropriately. For instance, discerning a speaker's tone, implied intent, or cultural references heavily depends on this skill. Academically, inference is a foundational element for higher-order thinking, allowing learners to analyze, synthesize, and evaluate complex information. It empowers them to

infer the meaning of unfamiliar vocabulary from context, reducing reliance on constant dictionary lookups, and is a key component assessed in standardized language proficiency tests. Ultimately, by mastering inference, EFL learners cultivate critical thinking abilities that are transferable beyond language learning, equipping them with the tools to navigate ambiguity, solve problems, and achieve a more sophisticated and nuanced mastery of the English language.

Inference is not confined to reading comprehension; it's a pervasive and essential skill across all four core language skills: reading, listening, speaking, and writing.

Discussions

When listening, inference allows learners to grasp unspoken meanings, understand sarcasm or irony, identify the speaker's mood or intent from tone of voice and intonation, and interpret non-verbal cues (like sighs or hesitations). It helps them "listen between the lines" to understand implications in conversations, predict what a speaker might say next, and piece together fragmented information in real-time. For EFL learners, this is crucial for navigating authentic conversations where meaning is often implied rather than explicitly stated.

While seemingly about producing language, inference is vital for effective speaking. Speakers constantly make inferences about their audience's background knowledge, cultural context, and emotional state to tailor their message appropriately. They infer what their listener already knows or needs to know, anticipate reactions, and adjust their language (e.g., direct vs. indirect requests, formal vs. informal tone) to ensure their message is understood and received well. This allows for nuanced communication, avoiding misunderstandings and fostering better rapport.

Inference is crucial for the writer to *imply* meaning effectively for the reader to infer. Skilled writers use subtle clues, precise word choice, descriptive language, and

structural choices to guide the reader towards certain conclusions without explicitly stating them. This includes implying character traits, foreshadowing events, conveying tone, and subtly presenting arguments. A writer needs to infer what knowledge their reader possesses and what level of detail is necessary to ensure the reader can successfully infer the intended meaning, making the writing richer and more engaging.

Inference skills develop in stages, moving from simple text-based inferences to more complex, knowledge-based ones. These stages can be categorized by the type of inference required and the level of text and background knowledge integration.

Lower-level processes include letter, word, and sentence level comprehension. Word recognition is the first process which readers execute when reading a text and is a process which readers extract lexical information from written words on the texts (Koda, 2005). It is widely accepted that learners who have better ability in reading comprehension can also recognize words rapidly and automatically; in short, fluent readers are fluent word recognizers. There are researchers who differentiate between the terms word recognition and decoding, for example, Crandall et al. (n.d.) defines word recognition as a process to see and recognize a word immediately without effort, and decoding as an act to use the alphabet and its letter-sound to produce the pronunciation of the word. However, Koda (2005) mentions that word recognition and decoding are often used interchangeably. Therefore, this study adopts Koda's stance and use the term "word recognition" consistently. Word recognition is contained with various lower-level processes such as orthographic processing, phonological processing, and semantic processing (reviewed by Grabe, 2009). Each of the processes will be described in the next paragraphs. When reading a text, readers first see the letters/words on the text to gain information. This process, to recognize letters and words in

the text, is called orthographic processing. Orthographic processing is the first process which readers use when reading a text and is the only process which receives information directly from the text (Adams, 1990). In the case of reading after recognizing letters/words through orthographic processing, readers generate the sound of its letters/words. This is called phonological processing; the process which is "responsible for mapping the letters into spoken equivalent" (Adams, 1990). Phonological processing does receive outside information; however, phonological processing only receives speech information. Although it does not accept information from reading texts, when readers try to comprehend a text, it is often the case to read the letters/words with its sound in their mind. Readers generate the sound(s) of the letters/words they recognized in their mind because it allows them to access their mental lexicon quickly (Frost, 1998).

Semantic processing uses the information gained through orthographic processing and phonological processing. Through orthographic and phonological processes, the readers understood the sequences of letters and its pronunciation. Using this information, the readers try to understand what the word means. This process, to figure out the meaning of the word, is semantic processing (Adams, 1990). These three processes are essential in word recognition and reading comprehension; however, understanding the context is necessary to comprehend a text. Adams (1990) described the process to construct "an on-going understanding of the text" as a context processor.

The readers need to perform these word recognition processes automatically in less than a quarter of a second for each word to achieve fluent reading. When fluent readers encounter a text, they automatically go through the processes to recognize and understand the word. In order to recognize words automatically, accurate word recognition processes and well-developed lexical entries

are necessary. However, automaticity is not a skill everyone owns naturally. Elementary readers first go through the word recognition processes manually. By experiencing and practicing large amounts of reading and having meaningful input, readers eventually acquire the skill to go through the processes without making efforts and become able to go through the word recognition processes automatically. Thus, developing automaticity in word recognition requires a large amount of reading (Grabe, 2009).

Higher level processes are responsible for comprehending texts in a broader level than lower-level processes such as comprehending discourse level, paragraph level, and even longer texts. It comprehends by integrating syntactic information and its meaning of the discourse and paragraph which the readers encounter. Further, higher level processes also perform to monitor their reading processes and metacognition 10 processes (Terauchi, 2010). Metacognition processes are self-reflection processes, which allows the readers to look at the processes objectively which they themselves are going through while reading. These processes are often automatic for fluent readers; however, the automaticity to read fluently in higher level processes is not as important as it is in lower-level processes. This is because the automaticity of higher-level processes cannot be achieved without the automaticity of lower-level processes. There are two main component abilities in the higher-level processes; text model of comprehension and situation model of reader interpretation (Grabe, 2009). Text model is a process which understands texts by using the information within the text. It integrates the main concept and the subconcept of the sentences to figure out the central ideas and to understand the meaning of the sentence or longer texts. The situation model involves an entirely different reading process from the text model. Situation model is a process which understands the text by using the information readers own. The information comes from, for example, how

the readers look at the text, what kind of attitude the readers have towards the theme of texts, what kind of thoughts the readers have when reading similar texts in the past, how readers evaluate the text itself, and so on (Terauchi, 2010). A text model is prioritized when the reader has little background knowledge of the text information as they cannot fully interpret to what the writer is trying to say nor do they have any opinions about the text. On the other hand, a situation model is preferred when the reader has strong background knowledge. Although the proportion of the uses of these two models differs by the type of texts the reader's encounter, the two models are normally used together while the reader tries to comprehend a text. The readers use the text model to understand what the writer aimed to tell readers through the 11 text and keep the relevant information active in their network. However, none of the readers respond the same way as others when they read the same text. Therefore, readers use their own ideas, knowledge, interpretations of the text, which is the situation model. As we can see, both the text model and the situation model are essential for reader comprehension (reviewed by Grabe, 2009). Readers who read in their second language tend to rely on the situation model rather than the text model when reading challenging texts. This is because they do not have enough vocabulary to catch information only from what the text explains. The situation model requires the readers to interpret what the text provides, and therefore, is being used more so the reader can use their knowledge and ideas to understand the text. However, the use of the situation model by L2 readers does not guarantee that the reader is comprehending the text accurately because L2 readers lacks usage of the text model process. When readers lack usage of the text model process, they are interpreting without understanding the writer's aim of the text (reviewed by Grabe, 2009).

Haastrup (1991) defines lexical inference as the process that makes “informed guesses as to the meaning of a word in the light of all available linguistic cues in combination with the learner’s general knowledge of the world, her awareness of the context and her relevant linguistic knowledge.” To identify an appropriate meaning of a word, the readers need to find useful cues from the surrounding context clues, understand the flow of the text (especially for narrative texts), and draw on previous knowledge. Although the process of lexical inference is similar for L1 and L2 readers, it is true that the L1 readers have advantages in both accuracy and speed because they have richer linguistic and cultural knowledge for comprehending texts. Wesche and Paribakht (2009) argues that lexical inference ability can be a particularly valuable tool for L2 readers and can help them improve in L2 reading skills. This is because there are often times when L2 readers need to deal with unfamiliar words. If L2 readers improve their lexical inference skills, they will enhance their reading fluency, which will support their academic learning. When readers try to infer word meanings, they use various types of knowledge both inside and outside of the text. The use of readers’ knowledge sources has been a major topic of discourse within the researching of lexical inference. Previous studies have shown that readers use their language knowledge and world knowledge during the process of comprehension by gaining information from content and linguistic cues in the text. It is also known that when reading an L2 text, the readers use both their L1 knowledge and L2 knowledge, and that readers’ L1 language and educational histories affect the way readers use their knowledge source (Wesche and Paribakht, 2009). Through the process of analyzing studies in the past and the think-aloud protocols process, Nassaji (2003) categorized five knowledge sources which L2 readers use when inferring words that they do not understand. He defined the knowledge sources as “instances when the learner made an explicit

reference to a particular source of knowledge” and the categories of knowledge sources include: grammatical knowledge, morphological knowledge, knowledge of L1, world knowledge and discourse knowledge. From this point in this study, this classification categorized by Nassaji will be called the Nassaji model. Wesche and Paribakht (2009) also taxonomized the knowledge sources used in lexical inference. It has some similarities with the Nassaji model, however, Wesche and Paribakht’s taxonomies are sorted in detail and are comprehensible in a way which it clears out which part of the text (word, sentence, or discourse) the readers used as their cue to infer word meaning.

Wesche and Paribakht (2009) suggested that lexical inference is trainable, and that it will give readers the confidence to deal with unfamiliar words. They also explained in what ways lexical inference can be successful for L2 readers, and how L2 readers can improve their lexical inference skill. First, they suggested that the reading material should be a topic that is familiar and engaging for the L2 reader. Second, the text should be comprehensible on their own. Hu and Nation (2000) discussed that when 98% of the words contained in the text is understandable by the L2 reader, the reader can infer the target word meaning more accurately. Third, thematic reading can provide readers to encounter target words many times and can offer them more information about the target word. Fourth, the readers should be advised to verify if the inference they made is correct. Since L2 readers have a high possibility of not inferring accurately, they suggest the readers use dictionaries and confirm after comprehending. Fifth, providing readers knowledge on how to perform lexical inference is helpful. The knowledge includes informing the readers what cue types and knowledge sources are available when performing lexical inference. Finally, and most importantly, it is crucial to practice frequently. Wesche and Paribakht mentioned that like other processes related to reading, lexical inference also takes

time and effort to develop and polish. Even if the readers 19 have an understanding of how they can infer word meanings in the text, it cannot be performed well without practice. In sum, readers can develop lexical inference when they use time to practice reading as much as they can.

Conclusion

In sum, inference is not merely a supplementary skill but a cornerstone of proficient reading. It empowers readers to transcend the literal text, weaving connections between explicit information and their own background knowledge to construct a richer, more nuanced understanding. The ability to infer allows readers to grasp implicit meanings, predict outcomes, understand character motivations, and identify underlying themes – all critical components of deep comprehension. In an increasingly information-rich world,

where texts often present complex ideas indirectly, the mastery of inference becomes even more vital. Therefore, fostering this skill through explicit instruction and consistent practice is paramount for educators, enabling students to become not just decoders of words, but insightful interpreters of meaning, capable of navigating the complexities of both written and real-world contexts. Ultimately, for EFL learners, the robust development of inference skills transforms them into more confident and autonomous language users. It equips them with the agility to navigate ambiguous situations, critically evaluate information, and engage more deeply with both academic content and authentic communicative exchanges, fostering a level of language proficiency that extends far beyond rote memorization.

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Xalqaro til sifatida ingliz tili kontekstida pragmatik va sotsiopragmatik kompetensiyalarni takomillashtirishning innovatsion pedagogik shart-sharoitlari va texnologiyalari

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Annotatsiya

Ingliz tilining dunyo bo'ylab tarqalishi ona tili me'yorlaridan xalqaro til sifatidagi ingliz tili (EIL) va uning pragmatik xilma-xilligini aks ettiruvchi yondashuvlarga o'tishni taqozo etmoqda. Ushbu maqolada an'anaviy usullar madaniyatlararo muloqotda o'quvchilarning pragmatik va sotsiopragmatik malakalarini e'tibordan chetda qoldirishi tanqid qilinadi. Variativ pragmatika va jahon ingliz tillari asosida ingliz tili turlarining pragmatik farqlanishiga oid empirik dalillar keltiriladi hamda Variativ va madaniyatlararo pragmatika (VIP) modeli taqdim etiladi. Bu innovatsion yondashuv talabalarning ta'lim mustaqilligi, meta-pragmatik ongi va madaniyatlararo sezgirligini oshirish uchun texnologiyalar yordamida takomillashtirilgan kashfiyotli o'rganishni metakognitiv mulohaza bilan uyg'unlashtiradi. Tadqiqotda VIPning nazariy asoslari, pedagogik qo'llanilishi va kutilayotgan natijalari yoritilgan bo'lib, til xilma-xilligini ta'lim maqsadi sifatida qabul qilish zarurligi ta'kidlangan. E'tiborni me'yoriy aniqlikdan kommunikativ samaradorlikka qaratish orqali VIP modeli talabalarga moslashuvchan va strategik jihatdan malakali global muloqotchiga aylanish imkonini beradi. Ushbu tadqiqot o'qituvchilarga talabalarni real hayot sharoitlarida tildan keng va muloqot vaziyatiga mos ravishda samarali foydalanishga tayyorlash uchun tizimli yondashuvni taklif etish orqali EIL pedagogikasini yanada takomillashtiradi.

Kalit so'zlar

Pragmatik kompetensiya, xalqaro til sifatidagi ingliz tili (EIL), variatsion pragmatika, pedagogika, madaniyatlararo muloqot, texnologiya yordamida o'qitish

Инновационные педагогические условия и технологии совершенствования прагмалингвистических и социопрагматических компетенций в контексте английского языка как международного

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Аннотация

Распространение английского языка по всему миру требует перехода от норм родного языка к подходам, отражающим английский язык как международный язык (EIL) и его прагматическое разнообразие. В данной статье критикуется то, что традиционные методы оставляют без

внимания прагмалингвистические и социопрагматические навыки учащихся в межкультурной коммуникации. Приводятся эмпирические доказательства прагматического различия вариантов английского языка на основе вариативной прагматики и мирового английского языка, а также представляется модель вариативной и межкультурной прагматики (VIP). Этот инновационный подход сочетает усовершенствованное с помощью технологий исследовательское обучение для повышения учебной самостоятельности студентов, метапрагматического сознания и межкультурной чувствительности с метакогнитивной рефлексией. В исследовании освещаются теоретические основы, педагогическое применение и ожидаемые результаты VIP, подчеркивается необходимость принятия языкового разнообразия в качестве образовательной цели. Смещая акцент с нормативной точности на коммуникативную эффективность, модель VIP позволяет студентам стать гибкими и стратегически компетентными глобальными коммуникаторами. Данное исследование способствует дальнейшему совершенствованию педагогики EIL, предлагая преподавателям системный подход к подготовке студентов к широкому и эффективному использованию языка в реальных жизненных ситуациях в соответствии с коммуникативной обстановкой.

**Ключевые
слова**

Прагматическая компетенция, Английский язык как международный (EIL), вариационная прагматика, педагогика, межкультурная коммуникация, обучение с применением технологий

**Innovative pedagogical conditions
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Annotation

The global spread of English calls for a shift from native-speaker norms to approaches that reflect English as an International Language (EIL) and its pragmatic diversity. This article critiques traditional methods for neglecting learners' pragmalinguistic and sociopragmatic competence in intercultural communication. Drawing on variational pragmatics and World Englishes, it presents empirical evidence of pragmatic variation across English varieties and introduces the Variational and Intercultural Pragmatics (VIP) model. This innovative framework combines technology-enhanced discovery learning with metacognitive reflection to foster learner autonomy, meta-pragmatic awareness, and intercultural sensitivity. The study outlines VIP's theoretical foundations, pedagogical application, and expected outcomes, emphasizing the need to embrace linguistic diversity as a learning goal. By shifting the focus from normative accuracy to communicative effectiveness, the VIP model empowers learners to become adaptable and

strategically competent global communicators. This research advances EIL pedagogy by offering educators a structured approach to prepare students for pluricentric language use in real-world contexts.

Keywords

Pragmatic competence, English as an International Language (EIL), variational pragmatics, pedagogy, intercultural communication, technology-enhanced learning

Kirish

Ingliz tilining xalqaro muloqotning asosiy vositasi sifatidagi roli ingliz tilini o'qitish maqsadlarini tubdan o'zgartirdi. Xalqaro til sifatida ingliz tili (EIL) kontekstida, o'quvchilar bitta standartlashtirilgan variant ona tili sifatida so'zlashuvchilar bilan emas, balki turli lingvomadaniy kelib chiqishga ega bo'lgan boshqa ona tili ingliz tili bo'lmagan so'zlashuvchilar bilan ko'proq muloqot qilishlari ehtimoli yuqori. Bu reallik amalda Britaniya ingliz tili (BrE) yoki Amerika ingliz tili (AmE) me'yorini nazarda tutuvchi an'anaviy pedagogik modellarga qarshi chiqadi. Samarali muloqotchi bo'lish uchun o'quvchilar tildan foydalanish nafaqat vaziyatlarga ko'ra, balki mintaqaviy va ijtimoiy guruhlar o'rtasida ham qanday farqlanishini chuqur tushinishlari kerak. Bu qobiliyat pragmatik kompetensiya tushunchasida mujassamlashgan.

Adabiyotlar tahlili

Kommunikativ kompetensiyaning dastlabki modellari pragmatik kompetensiyaning ikkita asosiy komponentdan iborat deb ta'riflagan. Asosiy ishlarda ta'kidlanganidek, birinchi komponent pragmatik kompetensiyaning lingvistik va ijtimoiy komponentdan iborat deb hisoblaydigan dastlabki ta'riflarni aks ettiradi. Pragmalingvistik kompetensiya deb nomlangan lingvistik komponent til bilan harakat qilish uchun zarur bo'lgan lingvistik resurslarni bilishni o'z ichiga oladi. Sotsiopragmatik kompetensiya deb ataladigan ijtimoiy tarkibiy qism til bilan harakat qilishga oid ijtimoiy-madaniy konventsionalni bilishni o'z ichiga oladi (Leech, 1983). Kompetentli foydalanuvchi mavjud lingvistik shakllarni

(pragmalingvistik) bilishi, shuningdek, ularni qachon, qayerda va kim bilan ishlatishni (sotsiopragmatika) tushunishi kerak. So'nggi rivojlanishlar muloqotning dinamik va birgalikda qurilgan tabiatini e'tirof etib, bu qarashni kengaytirdi. Ikkinchi komponent pragmatik jihatdan malakali bo'lish uchun ma'noni birgalikda qurish va muzokara qilish kompetensiyasining zarurligini ta'kidlaydi, e'tiborni o'quvchining ichki kompetensiyasidan o'zaro ta'sir orqali yaratilgan umumiy, kontekstual qobiliyatga o'tkazadi (Kasper, 2006).

Ushbu o'zgarishni tushunishning nazariy asoslari Jahon ingliz tillari va variatsion pragmatika sohalarida mavjud. Ingliz tilining turlari bo'yicha tadqiqotlar Jahon ingliz tillari va variatsion pragmatika sohalarida joylashgan. Biz ushbu ikki tadqiqot sohasining pragmatik variatsiyani o'rganishga qo'shgan hissasini ta'kidlab o'tishimiz joiz, shuningdek, ularning bir-biriga qanday bog'liqligini muhokama qilamiz. Ushbu sohalar (a) mikro-ijtimoiy pragmatik o'zgaruvchanlik (ijtimoiy masofa kabi vaziyat omillari bilan bog'liq) va (b) makro-ijtimoiy pragmatik o'zgaruvchanlik (mintaqa, jins va etnik kelib chiqish kabi yirik omillar bilan bog'liq) o'rtasida farqlanadi. Nutqiy aktlarni amalga oshirish strategiyalari ko'pincha turli xillarda bir-biriga o'xshash bo'lsa-da, sezilarli farq mavjud (Barron, 2019). Bu variantga xos o'zgarish bo'lishi mumkin, bunda lingvistik shakl bitta variantga xos bo'ladi (masalan, irland ingliz tilidagi taklif uchun "will I + harakat fe'li?" shakli), yoki variant-imtiyozli o'zgarish bo'lishi mumkin, bunda turli xil variantlar bir xil strategiyalar

to'plami uchun turli afzalliklarni ko'rsatadi (Barron, 2011).

Buning yaqqol misoli nutqiy aktlarning empirik tadqiqotlarida uchraydi. Masalan, ingliz (EngE) va Kanada (CanE)ingliz tillarini o'rgangan Lueneburg yo'nalish-berish (LuDiG) korpusidan olingan minnatdorchilikka javoblarni tahlil qilish keskin afzalliklarni ko'rsatadi. Tadqiqot

shuni aniqladiki, cheklangan sonli javob turlari potentsial ravishda xilma-xillikka xos bo'lsa-da (masalan, EngE uchun "Cheers", CanE uchun "Cool"), sezilarli xilma-xillik afzalliklari farqlari paydo bo'ldi. Quyidagi ma'lumotlar (Barron, 2019 dan moslashtirilgan) ushbu farqlanuvchi qonuniyatlarni ta'kidlaydi.

Turlari	Belgilari	CanE (n=37)	EngE (n=30)
WELCOME	You're welcome	32.4% (12)	6.7% (2)
OKAY	Alright, That's alright, Okay, etc.	5.4% (2)	50% (15)
NO PROBLEM	No problem, Not a problem, etc.	32.4% (12)	10% (3)
YEAH	Yeah, Yup, etc.	18.9% (7)	10% (3)
CHEERS	Cheers	–	10% (3)
<i>(Other types omitted for brevity)</i>			

1-jadval: Turli xil variantlarda yagona va ko'p marta bildirilgan minnatdorchilik (thanking) so'zlarining bosh turlari va belgilarining taqsimoti

Ushbu natijalar shuni ko'rsatadiki, Kanada ingliz tili so'zlovchilari ko'proq "WELCOME" va "NO PROBLEM" iboralarini, Angliya ingliz tili

so'zlovchilari esa asosan "OKAY" iborasini afzal ko'rishgan. Bu har xil asosiy strategiyalarni aks ettiradi:

Strategiya	Misollar	CanE (n=37)	EngE (n=30)
Iltimosni kamaytirish (Minimizing the favor)	OKAY, NO PROBLEM, etc.	37.8% (14)	66.7% (20)
Minnatdorchilik bildirish (Expressing appreciation)	WELCOME, SURE, etc.	37.8% (14)	13.3% (4)
Tashakkur aytish (Returning thanks)	THANKS, CHEERS, etc.	2.7% (1)	10% (3)
Og'zaki e'tirof etish (Verbally acknowledging)	YEAH, YUP, etc.	18.9% (7)	10% (3)

2-jadval: Minnatdorchilik bildirish strategiyalarining til variantlari bo'yicha taqsimlanishi

EngEning iltifotni minimallashtirish afzalligi salbiy xushmuomalalik yo'nalishini aks ettirsa, CanEning minnatdorchilik bildirish afzalligi ko'proq ijobiy xushmuomalalikka mos keladi. Bu empirik dalillar EIL kontekstida til ishlatish darajasida global farqlar mavjudligini ko'rsatadi. Yagona pragmatik standartning

yo'qligi faqat BrE yoki AmEga e'tibor qaratishning yetarli emasligi va potentsial chalg'ituvchi ekanligini anglatadi. Bu farqlar haqida xabardorlikni shakllantirmaslik ayrim til turlariga nisbatan noto'g'ri munosabatga olib kelishi va madaniyatlararo tushunishni qiyinlashtirishi mumkin. Shu sababli, ushbu

maqolada quyidagi tadqiqot savoli ko'rib chiqiladi: EIL konteksti uchun o'quvchilarning pragmatik va sotsiopragmatik kompetensiyalarini samarali rivojlantiradigan qanday innovatsion pedagogik shart-sharoitlar va texnologiyalar mavjud?

Metodologiya

Pedagogik bo'shliqni to'ldirish uchun ushbu maqolada o'quv tizimini amalga oshirish va baholash uchun kvazi-eksperimental tadqiqot loyihasi taklif etiladi: tadqiqotda qo'llanilgan asosiy pragmatik o'qitish modellari bilan birga Variativ va madaniyatlararo pragmatika (VIP) modeli. Bu model O'zbekistondagi til ta'limiga ixtisoslashgan universitetlarida, xususan, O'zbekiston davlat jahon tillari universiteti, Namangan davlat chet tillari instituti va Samarqand davlat chet tillar institutida 2024-2025 o'quv yilida turli ona tili kelib chiqishiga ega bo'lgan yuqori o'rta-ilg'or (upper-intermediate-advanced) darajadagi EIL talabalari bilan 12 haftalik semestr davomida qo'llanilishi uchun mo'ljallangan. Metodologiya xabardorlik, yo'naltirilgan kashfiyot va metakognitiv aks ettirishga qaratilgan uch bosqichli aralashuvga asoslangan.

Taklif etilayotgan tadqiqotda oliy ta'lim muassasasidagi 60 nafar ilg'or EIL o'quvchilari (CEFR B2-C1) ishtirok etadi. Ular tasodifiy ravishda VIP aralashuvini oladigan tajriba guruhiga (n=30) va standart AmE me'yoriga yo'naltirilgan an'anaviy pragmatik ta'lim oladigan nazorat guruhiga (n=30) taqsimlanadi.

VIP modeli uchta ketma-ket bosqichni o'z ichiga oladi:

1-bosqich: Xabardorlikni oshirish va bilimlarni faollashtirish. Bu bosqich o'quvchilarning mavjud pragmatik bilimlarini faollashtirish va variatsiya tushunchasini joriy etishga qaratilgan. Pragmatik variatsiya mavzusiga kirish nuqtasi sifatida, past murakkablikdagi nutq akti bilan ishlash, masalan, boshlang'ich nuqta bo'lib xizmat qilishi mumkin. Aralashuv minnatdorchilikka javoblardan boshlanadi. Talabalar dastlab

Barron taklif qilganidek, ko'p tanlovli topshiriqni bajaradilar:

Quyidagi vaziyatni ko'rib chiqaylik. Sizga ko'chada kimdir yaqinlashib, yo'l-yo'riq so'raydi. Siz joyning qayerdaligini bilasiz va yo'nalishlarni ko'rsatasiz. Muloqot yakunida yo'l so'ragan odamning "thanks" "rahmat"iga javoban nima deysiz? (a) "my pleasure" (b) "alright" (c) "you're welcome" (d) "for nothing"...

(a) "arzimaydi" (b) "mayli" (c) "marhamat" (d) "bekorga"... Bu vazifa "muz parchalovchi-ice breaker" va diagnostika vositasi sifatida xizmat qiladi.

Shundan so'ng, talabalarni minnatdorchilikka javoblar haqida o'ylashga va ingliz tilida ma'lumot to'plashga undash mumkin. Ular o'zlari yonma-yon yozuvlari usulidan foydalanib yoki sinf loyihasi sifatida butun dunyo bo'ylab ingliz tilida so'zlashuvchilarga oddiy so'rovnomalar tarqatishlari mumkin. Bu faol ma'lumot to'plash jarayoni xabardorlikni oshirish va talabalarni barcha til turlarini, shu jumladan o'zlarining tillarini ham qonuniy tizimlar sifatida ko'rishga undash uchun mo'ljallangan.

2-bosqich: Texnologiyalar yordamida boshqariladigan kashfiyot. Bu bosqichda talabalarga haqiqiy, keng ko'lamli ma'lumotlarni taqdim etish uchun texnologiya qo'llaniladi. Pragmatik bilimlarni oshirish va pragmatik variatsiyani yoritish bo'yicha keyingi qadamlar tahlilni korpus ma'lumotlari bilan to'ldirishni o'z ichiga oladi. Talabalar English-Corpora.org to'plami (masalan, GloWbE korpusi) va Ingliz tilining xalqaro korpusi kabi onlayn korpuslardan foydalanishga o'rgatiladi. Ular ingliz tilining ichki, tashqi va kengayib boruvchi doira turlari bo'yicha turli javob iboralarining (e.g., "you're welcome," "no problem," "alright," "my pleasure") (masalan, "marhamat," "hech qisi yo'q," "xo'p," "bajonidil") chastotasi va kontekstini taqqoslash uchun yo'naltirilgan qidiruvlar o'tkazadilar. Bu amaliy tahlil talabalarga darslikdagi ko'rsatmalardan tashqari, turli xil afzallik qonuniyatlarini empirik ravishda kashf etish imkonini beradi.

3-bosqich: Metapragmatik va madaniyatlararo mulohaza. Bu bosqich pragmatik tanlovlarni asosiy madaniy qadriyatlar bilan bog'lash orqali talabalarning madaniyatlararo kompetensiyasini rivojlantirishga qaratilgan. Olimlarning (McConachy, 2013) ishlariga tayanib shuni ta'kidlashim lozimki, talabalar pragmatik "nomuvofiqliklar" yoki turli me'yorlar mavjud bo'lgan dialogik matnlar va ssenariylarni tahlil qilishi muhim hisoblanadi. O'qituvchi quyidagilarga qaratilgan munozaralarni olib boradi:

Turli tanlovlar ortidagi madaniy taxminlar (masalan, ijobiy yoki salbiy xushmuomalalik). Suhbatdoshlarning potentsial his-tuyg'ulari va talqinlari. Muloqotni muvaffaqiyatli olib borish mumkin bo'lgan "madaniyatlararo pozitsiya"ni ishlab chiqish. Bu bosqichda talabalarning mustaqilligi masalasi ham aniq ko'rib chiqiladi. Uchinchi komponent ta'lim oluvchining ma'lum bir jamoaning pragmatik me'yorlarini qabul qilish yoki rad etishdagi faol rolini ta'kidlaydi. Muhokamalar talabalar suhbatdoshining kutilmalariga e'tiborli bo'lib, o'z shaxsiyatini aks ettiruvchi asosli tanlovlarni qanday amalga oshirishlari mumkinligini ta'kidlaydi. VIP modelining samaradorligini o'lchash uchun aralashuvdan oldingi va keyingi ma'lumotlarni quyidagi usullar yordamida to'plash mumkin:

Ta'lim oluvchilarning pragmalingsvistik bilimlar zahirasidagi o'zgarishlarni baholash uchun yozma nutqni yakunlash vazifasi (DCT-Discourse Completion Test).

Simulyatsiya qilingan vaziyatlarda ta'lim oluvchilarning sotsiopragmatik va muloqot qobiliyatlarini baholash uchun video/audio yozuvli rolli o'yinlar.

Talabalar o'z o'rganish jarayonlarini, korpus ma'lumotlari tahlilini va shaxsiyat hamda faollik haqidagi mulohazalarini qayd etadigan fikr-mulohaza kundaliklari.

Natijalar

VIP modelining tuzilishiga asoslanib, biz quyidagi natijalarni umumlashtiramiz:

Pragmalingsvistik va sotsiopragmatik rivojlanish: Tajriba guruhi aralashuvdan keyingi

DCT va rolli o'yinlarda nazorat guruhiga qaraganda sezilarli darajada yuqori natijalar ko'rsata oladi. Ularning javoblari pragmatik strategiyalarning keng doirasini va turli xil me'yorlardan ko'proq xabardorlikni aks ettirishi mumkin. Masalan, simulyatsiya qilingan "Britaniya" vaziyatida minnatdorchilikka javob berishda "alright" so'zini tanlash ehtimoli ko'proq bo'lsa, "Kanada" vaziyatida esa sotsiopragmatik moslashuvchanlikni namoyon etib, "you're welcome" iborasini afzal ko'rishlari mumkin.

Metapragmatik xabardorlik va o'rganuvchi faolligi: Fikr-mulohaza kundaliklari sifat tahlili talabalarning metapragmatik xabardorligi chuqur rivojlanganini ko'rsatadi. Til, madaniyat va shaxsiyat o'rtasidagi bog'liqlikni mukammal tushunishni aks ettiruvchi mulohazalarni kuzatish mumkin. Talabalar pragmatik xilma-xillikka yangicha baho berishlari va o'z til foydalanishlari bo'yicha ongli qarorlarni ifodalashlari mumkin. Ularning kundalik yozuvlari Barron tomonidan qayd etilgan fikrlarga o'xshash, bu yerda talabalar turli me'yorlardan xabardorligini ko'rsatadi, ammo o'z shaxsiyatini tasdiqlaydi:

(2) C7F: 21 yoshimda men o'z shaxsiyatim va fe'l-atvorimni shakllantirdim va chet tilida gapirganda to'g'ridan-to'g'ri yoki qo'polroq bo'lishim kerak deb o'ylamayman. Men nemis bo'lishni istamayman. Odamlar hali ham mening irlandiyalik ekanligimni payqashlarini xohlayman. (Barron, 2003, 248-b)

(3) A4F: Tilni o'rganish u bilan bog'liq madaniyatni o'rganishni ham o'z ichiga oladi, lekin shaxsan men irlandcha munosabatlarni afzal ko'raman va buni o'zgartirishni istamayman. (Barron, 2003, 248-b)

VIP modeli aynan shunday xabardor faollikni rivojlantirishga qaratilgan bo'lib, bunda tanlov bilimsizlikka emas, balki o'zini ongli ravishda pozitsiyalashga asoslanadi.

Madaniyatlararo kompetensiya: Rolli o'yinlar va kundalik ma'lumotlari madaniyatlararo kompetensiyaning kuchayganligini ko'rsatishi kutiladi. Tajriba guruhidagi talabalar ehtimoliy

tushunmovchiliklarni hal qilishda ko'proq empatiya va mahorat namoyish etadilar, shunchaki belgilangan qoidalar to'plamini qo'llash o'rniga, hamkorlari bilan birgalikda ma'no yaratish uchun faol harakat qiladilar.

Muhokama

Faraz qilingan natijalar shuni ko'rsatadiki, VIP modeli an'anaviy pragmatika ta'limiga potensial muqobil variant taklif etadi. E'tiborni me'yoriy ko'rsatmalardan tanqidiy o'rganishga o'tkazish orqali model EIL dunyosidagi muloqotning murakkabliklariga to'g'ridan-to'g'ri yondashadi. Ushbu yondashuvning asosiy afzalligi ingliz tilini o'qitish madaniy jihatdan neytral bo'lishi kerakligini taklif qiluvchi EIL tamoyillariga mos kelishidadir (McKay, 2018). Bu madaniyatni e'tiborsiz qoldirish degani emas; aksincha, EIL kontekstida pragmatik jihatdan malakali bo'lish mintaqaviy va ijtimoiy pragmatik farqlardan xabardor bo'lish va ularga sezgir bo'lishni, shuningdek, L1 pragmatikasi ingliz tilidagi pragmatik tanlovlarga qanday ta'sir qilishini anglashni anglatadi.

VIP modeli talabalarga o'zlarining asosli pragmatik tanlovlarini amalga oshirish uchun bilim va vositalarni taqdim etish orqali ularga imkoniyat yaratadi. Talabaning faolligi tushunchasi pragmatik kompetensiyani muhokama qilishda alohida ahamiyatga ega, chunki L1 sotsiopragmatik me'yorlar chuqur ildiz otgan (Kecskes, 2014). Maqsad talabalarni ma'lum bir me'yorni qabul qilishga majburlash emas, balki ularga strategik pozitsiyani egallashga imkon berishdir. Shu sababli, Kanada sharoitida muloqot qilayotgan talaba, agar u Kanada ingliz tili me'yoriga moslashishni xohlasa, "you're welcome" iborasini ishlatishni tanlashi mumkin, ammo Britaniya ingliz tili me'yorini qo'llaydigan standartlashtirilgan imtihon sharoitida "alright" deyishi mumkin. Pragmatik qo'llanishlarni ongli ravishda qo'llashning mohiyati ham shunda.

Bundan tashqari, ushbu pedagogik yondashuv bevosita madaniyatlararo so'zlashuvchilarni tarbiyalash muammosini hal qiladi. U talabalarni o'zlarining va

boshqalarning madaniy taxminlarini tushunishga yo'naltiradi va ularga madaniyatlararo pozitsiyani topishga imkon beradi. Talabalarning madaniyatlararo sezgirligini va lingvistik xilma-xillikni qadrlashini rivojlantirish orqali model turli pragmatik konvensiyalar natijasida yuzaga kelishi mumkin bo'lgan salbiy stereotiplash xavfini kamaytiradi.

Natijalar, shuningdek, ushbu sohada ko'proq empirik tadqiqotlar o'tkazish zarurligini ta'kidlaydi. Shnayder ta'kidlaganidek, ingliz tillari (Englishes) o'rtasidagi pragmatik farqlarni o'rganish "kam o'rganilgan bo'lsa-da, keng qamrovli ochiq maydon" hisoblanadi (Schneider, 2011). Makroiijtimoiy pragmatik variatsiya bo'yicha ko'proq empirik pragmatik tadqiqotlar zarur. VIP modelining o'zi sinf va auditoriyalarda amaliy tadqiqotlar uchun yetarli pedagogik va texnologik asosni taqdim etadi, bu yerda o'qituvchilar va talabalar birgalikda o'zlari duch kelgan ingliz tillarida muloqotning pragmatik tomonlarini o'rganishlari mumkin.

Xulosa

Xulosa qilib aytganda, ushbu maqolada EIL talabalariga pragmatik kompetensiyani o'rgatishda ingliz tili ta'limining globallashuvini va innovatsion pedagogik shart-sharoitlarini hisobga olgan holda, tubdan qayta yo'naltirish zarurligi ta'kidlanadi. Pragmatik variatsiyaning empirik voqeligi, variatsion pragmatika va jahon ingliz tillari bo'yicha tadqiqotlar shuni ko'rsatadiki, yagona ona tili modellari eskirgan. Takomillashtirilgan Variatsion va Madaniyatlararo Pragmatika (VIP) modeli EIL pedagogikasi uchun tizimli va innovatsion usulni taklif etadi. Faol ma'lumotlarni to'plash, texnologiya bilan boyitilgan korpus tahlili va tuzilgan metapragmatik refleksiyaning birlashtirgan holda, mazkur model talabalarga muloqotda pragmatik xilma-xillikni kuzatish, tahlil qilish va boshqarishni o'rgatadi. Pirovard natijada, ta'lim maqsadi nafaqat pragmatik jihatdan yetuk, balki madaniyatlararo sezgir, tanqidiy fikrlaydigan va tobora o'zaro bog'lanib borayotgan dunyomizda ingliz tilidan haqiqiy

o'zini ifoda etish va muvaffaqiyatli muloqot vositasi sifatida foydalanish qobiliyatiga ega

bo'lgan til sohiblarini va mutaxassislarni shakllantirishdan iborat.

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Мaktabgacha ta'lim tashkiloti direktorlarini boshqaruv madaniyatini shakllantirish texnologiyasini takomillashtirishning didaktik modeli

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Annotatsiya *Ushbu tadqiqotda maktabgacha ta'lim tashkiloti direktorlarining boshqaruv madaniyatini shakllantirish texnologiyasini takomillashtirishga qaratilgan didaktik model ishlab chiqilgan. Model rahbarlarning kasbiy va shaxsiy malakalarini, pedagogik bilimlarini hamda boshqaruv ko'nikmalarini rivojlantirishni maqsad qilgan bo'lib, zamonaviy ta'lim va boshqaruv yondashuvlari asosida yaratilgan. Tadqiqot davomida ilg'or xorijiy tajribalar tahlil qilinib, ularning samarali boshqaruv madaniyatini shakllantirishdagi o'rni va ahamiyati o'rganildi. Taklif etilgan didaktik model maktabgacha ta'lim tashkilotlari direktorlarining innovatsion yondashuvlarga tayyorligini oshirish, strategik rejalashtirish va pedagogik liderlik kompetensiyalarini rivojlantirish imkonini beradi. Ushbu model boshqaruv jarayonining samaradorligini oshirish va ta'lim sifatini yaxshilashga xizmat qiladi.*

Kalit so'zlar *Boshqaruv madaniyati, didaktik model, ta'lim tashkiloti, direktor, pedagogik menejment, innovatsion boshqaruv*

Дидактическая модель совершенствования технологии формирования управленческой культуры директоров дошкольных образовательных учреждений

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Аннотация *В настоящем исследовании разработана дидактическая модель, направленная на совершенствование технологии формирования управленческой культуры директоров дошкольной образовательной организации. Модель направлена на развитие профессиональных и личностных навыков, педагогических знаний и управленческих навыков руководителей и основана на современных образовательных и управленческих подходах. В ходе исследования был проанализирован передовой зарубежный опыт, изучена их роль и значение в формировании культуры эффективного управления. Предложенная дидактическая модель позволяет повысить готовность директоров дошкольных образовательных организаций к инновационным подходам, развивать компетенции стратегического планирования и педагогического лидерства.*

Эта модель служит для повышения эффективности процесса управления и повышения качества образования.

Ключевые слова *Культура, управление, управленческая культура, формирование управленческой культуры руководителя дошкольной образовательной организации*

Didactic model for improving the technology of forming managerial culture among preschool education institution directors

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Annotation *This study developed a didactic model aimed at improving the technology of the formation of the management culture of the directors of the preschool educational organization. The Model aims to develop professional and personal skills, pedagogical knowledge and managerial skills of leaders, and is based on modern educational and managerial approaches. In the course of the study, advanced foreign experiments were analyzed and studied their role and importance in the formation of an effective management culture. The proposed didactic model makes it possible to increase the readiness of the directors of preschool educational organizations for innovative approaches, develop strategic planning and pedagogical leadership competencies. This model serves to improve the effectiveness of the management process and improve the quality of Education.*

Keywords *Culture, management, managerial culture, formation of the managerial culture of the head of a preschool educational organization*

Mamlakatimizda yosh avlodni har tomonlama yetuk, barkamol inson qilib tarbiyalash va ularga zamonaviy ta'lim berish hayotiy muhim vazifalardan biri hisoblanadi. Chunki har qanday jamiyatning ravnaqi, ijtimoiy, siyosiy, iqtisodiy faravonligi mamlakat yoshlarining aqliy va axloqiy salohiyati hamda ularning ma'naviy darajada yuksak rivojlanishiga bog'liq. Shuningdek, xalqimizning boy intellektual merosi va umumbashariy qadriyatlar asosida zamonaviy fan, texnika va texnologiyalar, iqtisodiyot yutuqlari asosida kadrlar tayyorlashning

mukammal tizimini shakllantirish masalasiga ham keng e'tibor qaratilmoqda.

Respublikamizda maktabgacha ta'lim sohasini rivojlantirish masalasiga alohida ahamiyat qaratilmoqda. Maktabgacha ta'lim va tarbiya samaradorligini oshirishda va sifatli kadrlar tayyorgarligini ta'minlashda pedagogik boshqaruv muhim ahamiyatga ega sanaladi. Pedagogik boshqaruv ilmi muayyan bir faoliyatni tashkil etish va boshqarish yo'nalishidagi vazifalarni bajarish jarayonlarini o'rganishga yo'naltirilgan faoliyat jarayonidir. Shuningdek, turli pedagogic vaziyatlarda boshqaruv funksiyalarini mavjud sharoitdan

kelib chiqqan holda amalga oshirilishi lozimligi, muayyan funksional vazifalarni muvaffaqiyatli amalga oshirishga qanday omillar ta'sir ko'rsatishi mumkinligi haqidagi bilimlarni taqdim etadi. Maktabgacha ta'lim tashkiloti direktorining boshqaruv madaniyatini rivojlantirishda dastlab boshqaruvning nazariy metodologik asoslari haqidagi ma'lumotlarga ahamiyat qaratilishi maqsadga muvofiq sanaladi. Dastlab boshqaruv amaliyoti vujudga kelganligi, keyinchalik boshqaruvga oid nazariy yondashuvlar ilgari surilganligi haqidagi tarixiy ma'lumotlarni tahlil qilish ahamiyat kasb etadi.

Boshqaruv haqidagi aniq ma'lumotlar, bilimlar va tajribalar bu sohada juda katta tajribaga ega bo'lgan ajdodlarimiz Abu Nasr Forobiy, Alisher Navoiy, Zahiriddin Muhammad Boburlar tomonidan ham ilgari surilgan. "Temur tuzuklari"ni ham ko'rsatish mumkin. Ushbu asarda boshqaruvning o'ziga xos xususiyatlari haqida qimmatli fikrlar bayon qilingan. Boshqaruv pedagogikasida ajdodlarimizning qimmatli fikrlaridan samarali foydalangan holda maktabgacha ta'lim tashkiloti direktorlaridan maktabgacha ta'lim jarayonlarini adolatli boshqarishga oid bilimlarni singdirish ushbu jarayon sifati va samaradorligini ta'minlashda alohida ahamiyatga ega. Chunki ajdodlarimiz har qanday jamoani boshqarish san'atini mukammal egallaganlar va bu sohada ham kelgusi avlodlarga arzigulik meros qoldirganlar. Xuddi mana shu merosdan maktabgacha ta'lim tashkiloti pedagogik ta'lim tizimida samarali foydalanish maqsadga muvofiqdir. Shu o'rinda, Sharqning buyuk mutaffakkiri qomusiy olimi Abu Rayxon Beruniy shunday yozadi: "Faxrlanish haqiqatda yaxshi xulqlar va oliy fe'llarda oldin ketish, ilmu hikmatni egallash va imkoniyat boricha mavjud salbiy sifatlardan, nopokliklardan tozalanishdir degan fikrni ilgari suradi. Kimda shunday sifatlarni topilsa, xulqning foydasiga va kimda bular yetishmasa, xulq uning zarariga bo'ladi" (Abdullajonova, 2020).

Haqiqatda ham, ma'naviy-axloqiy komillik, vijdoniylik, ornomuslilik, o'zlik, Vatanga sadoqat, yaqinlariga g'amxo'r bo'lish va boshqa insoniy tuyg'ular o'z-o'zidan paydo bo'lib qolmaydi. Ularning asosida milliy tarbiya va katta mehnat yotadi. Bu borada oila, uzluksiz ta'limning ilk bo'g'ini bo'lgan maktabgacha ta'lim, mahalla hamkorligida tarbiyalanuvchilarni buyuk siymolar bilan tanishtirish vositasida milliy g'urur, faxr, iftixor hislarini tarbiyalash muhim ahamiyat kasb etadi.

O'zbek pedagogikasiga hissa qo'shgan taniqli ma'rifatparvar adiblar Behbudir, Abdulla Qodiriy, Abdulla Avloniy kabi olimlar pedagogik fikr taraqqiyotida salmoqli hissa qo'shgan, o'z asarlarida o'zbek xalqining eng yaxshi an'alarini, boshqaruv madaniyati, adolat, ta'lim-tarbiyaga oid muhim hayotiy masalani aks ettirgan pedagog va olimlardir.

Yuqoridagi fikrlarga qo'shilgan holda aytish o'rinliki ta'limdagi tub o'zgarishlar, yangi islohatlarni kirib kelishi, innovatsion ta'limni joriy qilinishi yangi boshqaruv paradigmasiga o'tishni taqozo etmoqda. Mavjud adabiyotlarda boshqaruvga bir qator ta'riflar berilgan.

Bir guruh olimlar jumladan, Ye. A. Klimov V. S. Lazarev, N. Nyukomblar (Ravshanova, 2023) boshqaruvni bir tizimning ikkinchisiga, shaxsning ikkinchi bir shaxsga yoki guruhga "ta'sir etishi" tarzida talqin etganlar. Bu yo'nalish tarafdorlari boshqaruvni maqsadga yo'naltirilgan ta'sir etish, subyektning obyektga ta'siri natijasida obyektning o'zgarishidan iborat jarayon, deb hisoblaydilar.

M.Sharifxo'jayev, Yo.Abdullayevlarning "Menejment" darsligida boshqaruv so'zining ma'nosi faoliyat tarzida taqdim etilgan. Shuningdek, mutaxassislar "boshqaruv - bu tanlov, qaror qabul qilish va uning bajarilishini nazorat qilish jarayonidir" deya talqin qilganlar. Boshqa bir guruh olimlar "boshqaruv subyektlar o'rtasidagi o'zaro ta'sir, ya'ni to'g'ri va teskari ta'sirlarning uzluksizligi, birbiriga ta'sir etuvchi subyektlarning o'zgarishini uyg'un tarzda bog'liqligi" degan qarashlarni ilgari suradilar. Aksariyat izlanishlarda boshqaruv

jamo'a a'zolarining, insonlarning xatti-harakatini tartibga keltirish bilan bog'liq bo'lgan faoliyat sifatida izohlanadi (Sharifxo'jayev, 2001).

M. M. Potashnik V. S. Lazarevlarining ta'biricha, boshqaruv – faoliyat turi hisoblanadi. Bunday yondashuv doirasida tarbiyachi-pedagoglarni alohida o'ziga xos faoliyat turiga o'rgatish muhim ahamiyat kasb etadi (Ravshanova, 2023).

L. B. Itelson, A. A. Orlovlar nuqtai-nazariga ko'ra boshqaruv bir tizimning ikkinchisiga ko'rsatgan ta'sirini aks ettiradi. Bunda boshqaruv subyektning boshqaruv obyektiga ko'rsatadigan maqsadga yo'naltirilgan va obyektning o'zgarishiga olib keladigan ta'siri sifatida talqin etiladi. Bunday yondashuv doirasida faollik boshqaruvchi tomonidan amalga oshiriladi. Boshqariluvchilar esa jarayonning passiv ishtirokchilari sifatida namoyon bo'ladilar.

U. I. Inoyatov, R. Sh. Ahliddinov T. I. Shamovalar (Hamdamova, 2024) boshqaruvni subyektlarning o'zaro birbiriga ta'sir etuvchi faoliyati sifatida e'tirof etadilar. Bu jarayonda o'zaro ta'sir jarayoni ishtirokchilarining hamkorlikdagi faoliyati jadallashadi. Mazkur yondashuvning ahamiyati shundan iboratki, bir-biriga ta'sir etuvchi subyektlardagi o'zgarishlarning mutanosibli va subyektlararo o'zaro to'g'ri va teskari aloqalarning uzviy bog'liqligining ta'minlanishini nazarda tutadi.

Boshqaruv nazariyasida boshqaruv tushunchasining mohiyati bilan bog'liq bo'lgan bir qancha metodologik yondashuvlar ilgari surilgan. Ular:

- a) tizimli yondashuv, bunda boshqariluvchi tizimning tarkibiga kiruvchi obyekt va subyektlarning o'zaro bog'liqligi va bir butunligini ta'minlash;
- b) vaziyatli yondashuv, bu jarayonda ta'lim tashkiloti oldiga qo'yilgan maqsadlarga erishishni nazarda tutuvchi muayyan usullarning uyg'unlashuvini ta'minlash;
- c) jarayonli yondashuv, ushbu yondashuv doirasida boshqaruv funksiyalari o'zaro

yagona, tadrijiy tarzda bog'langan zanjirni tashkil etishiga erishish kabilar.

Shuni alohida ta'kidlash kerakki, maktabgacha ta'lim tashkiloti direktori tomonidan pedagogik jarayonlarni boshqarishda ushbu yondashuvlarning barchasiga tayanish lozim. Mazkur yondashuvlarning birortasi asosiy o'rin egallagan taqdirda qolganlarining muayyan elementlari unga uyg'unlashtiriladi. Chunki ushbu yondashuvlarning har biri pedagogik boshqaruv uchun muhim ahamiyatga ega.

Maktabgacha ta'lim tashkiloti direktorining boshqaruv madaniyatini rivojlantirishda dastlab ta'lim va tarbiya jarayonini samarali tashkil etish amaliyoti, uning vujudga kelish tarixi, kasbiy kompetensiyaga oid nazariy-metodologik yondashuvlarga yo'naltirilgan tarixiy ma'lumotlarni o'rganish va ulardan pedagogik faoliyatda samarali foydalanish zarur (Veber, 2023). Maktabgacha ta'lim tashkiloti direktorining boshqaruv madaniyati inson madaniyatining tarkibiy qismi bo'lish bilan birga qator o'ziga xos xususiyatlarga ham ega. Boshqaruvchi madaniyatli bo'lishi shart, chunki maktabgacha ta'lim tashkilotining har bir faoliyati samarali ishlashi uchun uning xodimlari yuksak madaniyatga ega bo'lishlari kerak.

Aynan mavzumizdan kelib chiqib boshqaruv, boshqaruv uslubi, madaniyat atamalariga alohida izoh qoldirdik.

Boshqaruv (grammatikada) – sintaktik aloqa turi. Bunda tobe so'z hokim so'z talabiga ko'ra muayyan grammatik shaklga kiradi va shu shakl orqali tobelanadi (tobe so'z biror kelishik qo'shimchasini oladi yoki ko'makchi bilan birga keladi). Boshqaruvning ikki turi mavjud; kelishikli boshqaruv. (mas, mustaqillikka erishmoq, ishdan qaytmoq); ko'makchili boshqaruv. (mas, qaychi bilan kesdi, inson uchun yaratmoq).

Boshqaruv uslubi – bu menejerlar ushbu maqsadlarga erishishning o'ziga xos usuli. Bu ularning qaror qabul qilish usullarini, ishni qanday rejalashtirish va tashkil etishlarini va

hokimiyatni qanday amalga oshirishlarini o'z ichiga oladi.

Madaniyat – jamiyat, inson ijodiy kuch va qobiliyatlari tarixiy taraqqiyotining muayyan darajasi. Kishilar hayoti va faoliyatining turli ko'rinishlarida, shuningdek, ular yaratadigan moddiy va ma'naviy boyliklarda ifodalanadi. "Madaniyat" tushunchasi muayyan tarixiy davr (antik madaniyat), konkret jamiyat, elat va millat (o'zbek madaniyati), shuningdek, inson faoliyati yoki turmushining o'ziga xos sohalari (mas, mehnat madaniyati, badiiy madaniyat, turmush madaniyati)ni izoxlash uchun qo'llanadi. Tor ma'noda "madaniyat" atamasi kishilarning faqat ma'naviy hayoti sohasiga nisbatan ishlatiladi (Norboyevna, 2024).

Boshqaruv madaniyati darajasi xodimlar, ayniqsa, boshqaruvchi madaniyatini, boshqaruv jarayoni madaniyati, boshqaruv texnikasi, mehnat sharoitini aks ettiruvchi ko'rsatkichlar bilan baholanadi. Boshqaruv madaniyati unsurlarining turli-tumanligi boshqaruv jarayonida turli-tuman me'yorlarga, jumladan, axloqiy, huquqiy, iqtisodiy, tashkiliy, texnikaviy, estetik me'yorlarga rioya qilish zaruriyatini keltirib chiqaradi.

Maktabgacha ta'lim tashkiloti direktorlarining boshqaruv madaniyatini shakllantirish texnologiyasini takomillashtirish zamonaviy ta'lim tizimida dolzarb masalalardan biridir. Tadqiqotlar shuni ko'rsatadiki, rahbarning boshqaruv madaniyati nafaqat tashkilotdagi pedagogik jarayonlarning samaradorligiga, balki tarbiyaviy muhitning sifati va bolalarning har tomonlama rivojlanishiga ham bevosita ta'sir qiladi. Shu nuqtai nazardan, didaktik model asosida ishlab chiqilgan boshqaruv texnologiyalari direktorlarning kasbiy kompetensiyasini rivojlantirish, liderlik salohiyatini oshirish, kommunikativ ko'nikmalarini mustahkamlash va innovatsion boshqaruv yondashuvlarini qo'llashda muhim ahamiyat kasb etadi.

Taklif etilgan didaktik model maktabgacha ta'lim tizimida yuqori malakali rahbar kadrlarni tayyorlash, ularning faoliyatini tizimli asosda yo'lga qo'yish imkonini beradi. Bu esa o'z navbatida ta'lim sifatini oshirish va barqaror rivojlanish strategiyalarini amalga oshirishda muhim omil bo'lib xizmat qiladi.

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Raqamli ilovalar orqali xorijiy til o'qitishning lingvodidaktik asoslari

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- Annotatsiya** *So'nggi yillarda ta'lim tizimida raqamli texnologiyalar jadal sur'atlar bilan integratsiyalashmoqda. Xususan, chet tili sifatida nemis tilini (DaF) o'qitishda elektron ta'lim vositalari dars jarayonining ajralmas qismiga aylanib bormoqda. Ushbu maqolada bu borada o'zgarishlar, ta'lim sifatini oshirish, o'qitishning shakli va mazmuniga yangicha yondashuvlarni xususida fikt yuritilgan. Shu boisdan, lingvodidaktika nuqtai nazaridan raqamli texnologiyalarni asosli va tizimli qo'llash zarurati dolzarb masala ekanligi qayd etilgan.*
- Kalit so'zlar** *Raqamli ta'lim, moslashuvchanlik, didaktik material, online platforma, raqamli ilova, til kompetentsiyasi, raqamli o'qitish rejasi*

Лингводидактические основы обучения иностранным языкам с применением цифровых приложений

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- Аннотация** *В последние годы цифровые технологии стремительно интегрируются в систему образования, оказывая значительное влияние на методику преподавания. Особенно это проявляется в преподавании немецкого языка как иностранного (DaF), где электронные средства обучения постепенно становятся неотъемлемой частью учебного процесса. В данной статье анализируются современные тенденции в цифровом обучении, обсуждаются вопросы повышения качества образования, а также подчеркивается необходимость новых подходов к формированию содержания и форм преподавания. С позиции лингводидактики подчёркивается актуальность обоснованного и систематического использования цифровых технологий как средства повышения эффективности языкового образования.*
- Ключевые слова** *Цифровое обучение, адаптивность, дидактический материал, онлайн-платформа, цифровое приложение, языковая компетенция, цифровой план преподавания*

Linguodidactic principles of teaching foreign languages using digital applications

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Annotation *In recent years, digital technologies have been rapidly integrated into educational systems, significantly transforming teaching methodologies. This is particularly evident in the field of teaching German as a foreign language (DaF), where electronic learning tools are increasingly becoming an essential component of the instructional process. This article examines current trends in digital education, explores challenges related to improving instructional quality, and underscores the need for innovative approaches to content development and teaching formats. From a linguodidactic standpoint, the paper emphasizes the importance of a well-reasoned and systematic application of digital technologies to enhance the overall effectiveness of language instruction.*

Keywords *Digital learning, flexibility, didactic materials, online platforms, digital applications, language competence, digital teaching strategy*

Kirish

Jahonda bugungi kunda raqamli ta'lim chet tillarini jumladan nemis tilini chet tili sifatida o'qitish jarayonining ajralmas va barqaror tarkibiy qismiga aylangan. Dars jarayonida raqamli texnologiyalardan foydalanishning bir qator afzalliklari mavjud bo'lib, ular o'quv jarayonining zamon va makon chegaralaridan mustaqil ravishda tashkil etilishini, yuqori darajadagi moslashuvchanlikni, didaktik materiallarning takroriy qo'llanishi, samarali tarqatilishi, tizimli arxivlanishi, gipermatn asosida bog'lanishi hamda interaktivlikni ta'minlaydi. Nutqqa xos bo'lmagan (noverbal) va nutqqa parallel (paraverbal) jihatlarning yetishmasligi esa texnologik vositalar – xususan video yozuvlar va onlayn video-muloqotlar yordamida ma'lum darajada kompensatsiya qilinishi mumkin. Shunga qaramay, ta'lim samaradorligini maksimal darajada oshirish uchun raqamli ilovalar, online platformalar ta'lim jarayonida keng qollanilmoqda.

Adabiyotlar tahlili

Rus olimlaridan Y.V. Timofeeva, Y. A. Kayl (2024) an'anaviy o'qitish usullari va shakllarining hozirgi davr talablariga to'liq javob bera olmasligi, ularni zamonaviy texnologiyalar bilan integratsiyalash zarurligini ta'kidlaydi. Bu holat, avvalo, axborot-

kommunikatsiya texnologiyalarining jadal sur'atlar bilan ta'lim jarayoniga kirib kelishi bilan bog'liq.

Chet tillarni o'qitish jarayonida IKTdan foydalanishning metodologik masalalari bilan S. M. Kashchuk, Yu. Yu. Kotlyarenko, O. B. Simonova, E. S. Polat (2019) va boshqa ko'plab tadqiqotchilar shug'ullangan. Ushbu ishlarning barchasida chet tilini o'rganayotganlarning kommunikativ kompetensiyasini boshqa universal va ijtimoiy kompetensiyalar bilan uzviy bog'liq holda rivojlantirish zarurligi, shuningdek, o'rganilayotgan fandagi o'ziga xosliklarni inobatga olgan holda talabalarda o'zlashtirilgan bilimlarni shaxslararo va madaniyatlararo muloqotda qo'llashga tayyorlikni shakllantirish lozimligi ta'kidlanadi.

N.D. Galskova, N.I. Gez, R.K. Minyar-Beloruhev, E.S. Polat (2004) va boshqa olimlar tomonidan axborot vositalaridan foydalanish talabalarning fikrlash faoliyatini faollashtirishga, shuningdek insonning deyarli barcha jismoniy sezgi organlari va psixik funksiyalarini ishga solishga yordam berishini ta'kidlaganlar.

Raqamli ta'lim barcha horijiy tillar qatori shubhasiz DaF (Nemis chet til sifatida nemis tili) darslarining ajralmas qismiga aylangan. Dars jarayonida raqamli vositalardan foydalanish ko'plab afzalliklarga ega – vaqt va makondan

mustaqillik, moslashuvchanlik, materiallarni qayta ishlatish, tarqatish, arxivlash, mazmunni gipermatn tarzida bog'lash va interaktivlikni shular qatoriga qo'shish mumkin. Raqamli vositalar yordamida talabalar o'zlarining til kompetensiyasini, madaniy kompetensiyalarini, media savodxonligini va jamoada ishlash hamda o'z-o'zini boshqarish kabi asosiy kompetensiyalarni rivojlantirishlari mumkin.

Tadqiqot metodologiyasi

Axborot-kommunikatsiya texnologiyalari nafaqat axborot uzatish, balki o'qituvchi va talaba o'rtasidagi interaktiv muloqotni tashkil etish vositasi sifatida talqin etilgan. Bu esa zamonaviy lingvodidaktik konsepsiyalar bilan bog'liq. Pedagog faqatgina texnologik vositalarni biluvchi emas, balki ularni samarali tarzda amaliyotga joriy eta oladigan mutaxassis sifatida tasvirlanadi. Bu fikr pedagogik kasbiy kompetensiyaning kompleks xarakterga ega ekanligini ko'rsatadi. Ularning fikricha hozirgi zamon pedagogikasi oldida turgan muhim muammolardan birini – an'anaviy va raqamli texnologiyalarning uyg'unlashuvi zaruratini ko'rsatib beradi. Bu masala pedagoglarning raqamli savodxonligini oshirish, o'quv jarayonini interaktivlashtirish hamda yangi texnologiyalarni metodik asosda qo'llash kompetensiyasini shakllantirish bilan chambarchas bog'liqdir.

Maqsadga erishish va vazifalarni hal qilish uchun quyidagi tadqiqot usullari qo'llanildi: psixologik-pedagogik ilmiy adabiyotlar bo'yicha tarixiy-mantiqiy va taqqoslama tahlil; chet tillarni o'qitishning ilg'or va xorijiy tajribasini umumlashtirish; tizimlashtirish va tasniflash.

Tahlillar va natijalar

Chet tillarni o'qitish jarayonida raqamli texnologiyalardan foydalanishning metodologik masalalari bilan S. M. Kashchuk, Yu. Yu. Kotlyarenko, O. B. Simonova, E. S. Polat (2019) va boshqa ko'plab tadqiqotchilar shug'ullangan. Ushbu ishlarning barchasida chet tilini o'rganayotganlarning kommunikativ kompetensiyasini boshqa universal va ijtimoiy kompetensiyalar bilan uzviy bog'liq holda

rivojlantirish zarurligi, shuningdek, o'rganilayotgan fandagi o'ziga xosliklarni inobatga olgan holda talabalarda o'zlashtirilgan bilimlarni shaxslararo va madaniyatlararo muloqotda qo'llashga tayyorlikni shakllantirish lozimligi ta'kidlanadi.

Ushbu olimlarning nuqtai nazarini rivojlantirar ekanmiz, OTMda chet tillarni o'qitish jarayoni bir qator o'ziga xos xususiyatlarga ega ekanligini ta'kidlash lozim. Bu xususiyatlar nafaqat fanning o'ziga xosligidan, balki uni o'rganish davomida shakllanadigan universal kompetensiyalarning tabiatidan ham kelib chiqadi:

- o'rganilayotgan chet tili - bu shaxslararo va madaniyatlararo aloqaning vositasidir;
- real til muhiti yo'qligi sharoitida bu bo'shliqni turli xil texnik va elektron o'quv vositalaridan foydalangan holda to'ldirish zarur, bu vositalar modellashtirilgan vaziyatlarda chet tilidagi muloqotni imitatsiya qilish imkonini beradi;
- o'qitish metodlari va texnologiyalarining tanlovi nafaqat o'quv maqsadlariga yo'naltirilgan bo'lishi kerak, balki ular akademik, ilmiy va ishbilarmonlik sohalarida chet tilida muloqot kompetensiyasini shakllantirishga faol motivatsiya uyg'otish qobiliyatiga ega bo'lishi ham lozim.

N. D. Galskova, N. I. Gez, R. K. Minyar-Beloruhev, E. S. Polat (2004) va boshqa olimlar tomonidan axborot vositalaridan foydalanish talabalarning fikrlash faoliyatini faollashtirishga, shuningdek insonning deyarli barcha jismoniy sezgi organlari va psixik funksiyalarini ishga solishga yordam berishini ta'kidlaganlar.

Ilmiy adabiyotlarda mavjud bo'lgan raqamli texnologiyalar funksiyalari klassifikatsiyalariga (Warschauer, & Healey, 1988) asosanib, chet tilini o'qitish jarayonida raqamli ilovalarning quyidagi funksiyalarini ajratib ko'rsatish mumkin:

1. **Ta'limiy funksiyasi** – yangi materialni tushuntirish, nutq ko'nikmalari va malakalarini mustahkamlash hamda

ularni nazorat qilish jarayonida elektron va multimedia vositalari yordamida haqiqiy chet tili muloqotining video va audio tasvirlarini yaratishda namoyon bo'ladi;

2. **Rivojlantiruvchi funksiyasi** – muloqot vazifalarini hal qilishda yordam beruvchi izlanish va ijodiy xarakterdagi fikrlash amallari va aqliy faoliyat usullarini rivojlantirishga qaratilgan;
3. **Tarbiya beruvchi funksiyasi** – shaxsiy fazilatlar va gumanistik qadriyatlarni tarbiyalash, o'rganilayotgan til mamlakati madaniyati, xalqaro nutqiy va xulq-atvor etiketi bilan tanishtirish, o'quvchilarda universal va kasbiy kompetensiyalarni shakllantirishga yo'naltirilgan;
4. **Motivatsion funksiyasi** – raqamli texnologiya imkoniyatlaridan faol foydalanish orqali talabalarda yangi til materiallari va mamlakatshunoslik mazmuniga qiziqish uyg'otish, o'quv jarayonini qiziqarli va jalb etuvchi qilishni nazarda tutadi;
5. **Bilish funksiyasi** – shaxsiy ichki madaniyatni boyitishga, turli kommunikativ aloqalar jarayonida o'quvchining har tomonlama rivojlanishiga yordam beradi.

Demak, raqamli texnologiyalarni funksiyalarini tahlil qilish shuni ko'rsatadiki, yangi raqamli ilovalardan foydalangan holda ta'lim jarayonini amalga oshirish innovatsion xarakterga ega bo'lishiga qaramay, bu vositalar ta'lim jarayonida vujudga keladigan asosiy an'anaviy pedagogik vazifalarni hal qilishga yo'naltirilgan. Shu bilan birga, raqamli texnologiyalarning ta'lim jarayonidagi funksiyalarini bilish ushbu texnologiyalar klassifikatsiyasini yaratishga urinishlarda foydali bo'lishi mumkin. Chunki bir qator ilmiy nashrlarda (Baxmutova, 2021) mualliflar raqamli texnologiyalarga oid klassifikatsiya taklif qilishni maqsad qilgan bo'lsalar-da, faqat ularning ro'yxatini berish bilan cheklangan, bu esa asosan o'sha davrda eng mashhur bo'lgan vosita va texnologiyalarni ajratib ko'rsatishdan

iborat bo'lgan. Raqamli texnologiyalar talabalarga nafaqat til kompetensiyasini, balki (inter)madaniy kompetensiyalarni, axborot-kommunikatsiya texnologiyalaridan foydalanish ko'nikmalarini (media savodxonlik), shuningdek, zamonaviy ta'limda muhim o'rin tutuvchi jamoaviy ish faoliyati va o'z-o'zini boshqarish kabi transversal (asosiy) kompetensiyalarni ham rivojlantirish imkonini beradi. (Kukulska-Hulme & Shield, 2008).

Raqamli vositalarni darsga jalb etishda ular faqatgina an'anaviy darsni boyituvchi yoki yordamchi vosita sifatida emas, balki mustaqil va maqsadli o'qitish rejalari doirasida ishlatilishi kerak. Aks holda, bunday yondashuvlar an'anaviy o'qituvchi markazli ta'lim shakllaridan sezilarli darajada farqlanmaydi. O'qituvchilar raqamli vositalar orqali talabalarga mustaqil o'rganish va konstruktiv bilim olishga zamin yaratishi lozim.

Xulosa

Raqamli ilovalarning nemis tilini o'qitish jarayoniga integratsiyalashuvi o'qituvchilar va talabalar oldiga yangi kompetensiyalarni shakllantirishni talab etadi. Avvalo, pedagog ham, talaba ham raqamli vositalardan samarali foydalanish uchun zarur bo'lgan kompyuter savodxonligiga ega bo'lishi lozim. Ya'ni, ular elektron resurslar bilan ishlash, raqamli topshiriqlarni bajarish, o'quv platformalaridan foydalanish kabi amaliy ko'nikmalarga ega bo'lishlari zarur.

O'qituvchi dars jarayonida raqamli vositalardan foydalanishning maqsadga muvofiqligini chuqur anglab, darsning har bir bosqichida qanday raqamli ilovalarni qo'llash lozimligini aniq belgilashi kerak. Bu, o'z navbatida, dars samaradorligini oshirish, talabalarning individual ehtiyojlariga moslashish va o'quv jarayonini diversifikatsiya qilish imkonini beradi. Ya'ni, ta'lim jarayonini turli shakl va uslublar bilan boyitish, uni xilma-xil qilish imkonini beradi. Darsni talaba markazli qilish orqali ta'lim sifatini sezilarli darajada oshirish imkonini beradi. Shu sababli, raqamli o'qitish vositalarini lingvodidaktik tamoyillar asosida puxta rejalashtirish, o'qituvchilarning

professional tayyorgarligini oshirish va yangi ta'lim ssenariylarini ishlab chiqish bugungi

kundagi asosiy ilmiy-amaliy vazifalardan biri hisoblanadi.

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Developing Intercultural Competence in Pre-service EFL Teachers: Challenges and Strategies

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Annotation

This article examines the essential role of intercultural competence in the education of pre-service EFL (English as a Foreign Language) teachers, particularly within the context of Uzbekistan's evolving educational landscape. As global interconnectedness increases, teachers must not only facilitate language learning but also cultivate students' awareness of cultural diversity and inclusion. Intercultural competence encompasses metacognitive awareness, empathy, adaptability, and critical reflection. Drawing on foundational theories by Flavell (1979), Schraw and Dennison (1994), and Winne and Hadwin (1998), as well as recent innovations by Koedinger et al. (2013), Luckin et al. (2016), and Irgasheva (2025), the article explores challenges such as limited exposure to diversity, curricular constraints, and teacher readiness. Strategies discussed include simulated cultural encounters, reflective practice, localized content, and AI-supported learning. The article recommends integrating intercultural content into teacher education curricula, promoting CPD for educators, and implementing authentic assessment models. Uzbekistan's multicultural context offers rich potential for fostering intercultural competence when global methodologies are thoughtfully adapted to local realities.

Keywords

Intercultural Competence, EFL teachers, metacognition, cultural awareness, teacher education, reflective practice, Uzbekistan, CPD

Развитие межкультурной компетентности у будущих преподавателей английского языка: вызовы и стратегии

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Аннотация

В статье рассматривается ключевая роль межкультурной компетентности в подготовке будущих преподавателей английского языка как иностранного (EFL), особенно в контексте реформирующейся образовательной системы Узбекистана. В условиях растущей глобализации учитель должен не только обучать языку, но и развивать у студентов уважение к культурному разнообразию и инклюзивности. Межкультурная компетентность включает в себя метакогнитивную осознанность, эмпатию, адаптивность и критическое мышление. На основе работ Flavell (1979), Schraw и Dennison (1994), Winne и Hadwin (1998), а также исследований Koedinger и др. (2013), Luckin и др. (2016), и Иргашевой (2025), анализируются основные трудности — от недостатка культурного опыта до ограниченного учебного контента. Предлагаются стратегии, такие как симуляция культурных ситуаций, рефлексивная практика, использование

локального контента и ИИ. В статье подчеркивается необходимость включения межкультурных модулей в учебные программы, повышения квалификации преподавателей и внедрения аутентичных методов оценки.

Ключевые слова

Межкультурная компетентность, преподаватели английского языка, метакогниция, культурная осознанность, подготовка учителей, рефлексивная практика, узбекистан, повышение квалификации

Ingliz tili o'qituvchisi bo'lishga tayyorlanayotgan talabalarda madaniyatlararo kompetensiyani rivojlantirish: muammolar va strategiyalar**Irgasheva Sevara Irgashevna**sevara060886@gmail.com

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Annotation

Ushbu maqolada ingliz tili o'qituvchilarini tayyorlash jarayonida madaniyatlararo kompetensiyaning ahamiyati, xususan, O'zbekiston ta'lim tizimi kontekstida muhokama qilinadi. Bugungi globalashuv davrida o'qituvchilar nafaqat til o'rgatishi, balki o'quvchilarning madaniy xilma-xillik va bag'rikenglik borasidagi bilimni shakllantirishi lozim. Madaniyatlararo kompetensiya o'z ichiga metakognitiv ongli yondashuv, empatiya, moslashuvchanlik va tanqidiy fikrlashni oladi. Maqolada Flavell (1979), Schraw va Dennison (1994), hamda Winne va Hadwin (1998)ning nazariy ishlari, shuningdek Koedinger va boshqalar (2013), Luckin va boshqalar (2016), va Irgasheva (2025)ning zamonaviy ishlanmalari asosida qiyinchiliklar va strategiyalar tahlil qilinadi. Taklif qilingan strategiyalarga rolli o'yinlar, reflektiv amaliyot, mahalliy kontentni qo'shish va sun'iy intellekt asosida o'qitish kiradi. Maqolada o'qituvchi tayyorlash dasturlariga madaniyatlararo modulni kiritish, doimiy malaka oshirish kurslarini yo'lga qo'yish va muqobil baholash usullarini joriy etish tavsiya etiladi.

Kalit so'zlar

Madaniyatlararo kompetensiya, ingliz tili o'qituvchilari, metakognitsiya, madaniy ong, o'qituvchi tayyorlash, reflektiv amaliyot, O'zbekiston, malaka oshirish

Introduction

In today's increasingly globalized and culturally interconnected world, the task of teaching English as a Foreign Language (EFL) extends beyond grammar instruction and vocabulary acquisition. English classrooms are evolving into spaces where learners from diverse cultural backgrounds interact, exchange values, and form new understandings of the world. As a result, English language

teachers must not only possess strong linguistic skills but also be culturally competent facilitators capable of fostering empathy, inclusion, and mutual respect.

For pre-service EFL teachers – the future educators currently undergoing formal teacher training – developing intercultural competence is not merely an add-on to their pedagogical toolkit; it is an essential professional requirement. Their ability to recognize, respect,

and respond to cultural differences profoundly influences classroom dynamics, student engagement, and overall educational outcomes. Teachers lacking in intercultural competence may inadvertently reinforce stereotypes, create misunderstandings, or alienate learners from minority or international backgrounds.

This article seeks to explore the nature and significance of intercultural competence in pre-service teacher education. It investigates the theoretical underpinnings of the concept, particularly its connection to metacognitive awareness and reflective practice. Furthermore, it outlines the major challenges pre-service teachers face in developing intercultural skills and proposes practical strategies that teacher educators and policymakers can implement to enhance intercultural training in EFL programs. Special attention is given to the educational context of Uzbekistan, where multilingualism and diverse ethnic heritage offer both opportunities and challenges for intercultural education.

Understanding Intercultural Competence

Intercultural competence refers to the ability to communicate and interact effectively and appropriately with individuals from different cultural backgrounds. It encompasses a multifaceted set of skills, attitudes, and knowledge domains. These include affective components such as empathy, open-mindedness, and tolerance; cognitive dimensions such as cultural knowledge and critical awareness; and behavioral aspects like flexibility, adaptability, and respectful communication styles.

From a psychological perspective, intercultural competence is rooted in self-awareness. Flavell's (1979) foundational theory of metacognition emphasizes the importance of understanding one's own mental processes – what we think, why we think it, and how those thoughts influence our behavior. In the context of intercultural communication, metacognition plays a crucial role in helping teachers

recognize their own cultural assumptions and biases. This self-awareness is the first step toward engaging meaningfully with other worldviews.

Moreover, the development of intercultural competence requires the capacity for reflective judgment – a trait defined by Schraw and Dennison (1994) as the ability to evaluate situations, beliefs, and actions from multiple perspectives. Reflective EFL teachers consider how their cultural background affects their teaching, and they actively seek to understand the diverse experiences and expectations of their learners. In doing so, they foster a classroom environment grounded in mutual respect, inclusivity, and open dialogue.

By nurturing these metacognitive and reflective skills, teacher education programs can empower future educators to become not only competent language instructors but also effective cultural mediators.

Metacognition and Cultural Awareness

The intersection between metacognition and intercultural competence is vital for effective teacher preparation. Just as metacognition underpins academic learning, it also serves as a foundation for cultural awareness. Pre-service teachers must consciously plan how they will engage with cultural differences, monitor their communicative behaviors and internal responses, and critically evaluate the outcomes of their intercultural interactions. This recursive process mirrors the cycle of metacognitive regulation: planning, monitoring, and evaluating (Winne & Hadwin, 1998).

Teacher education programs can scaffold this development by integrating targeted metacognitive strategies into coursework and practicum experiences. Reflective journaling, for example, invites pre-service teachers to record and analyze their intercultural encounters and teaching dilemmas, helping them become more attuned to the influence of their cultural assumptions. Structured group discussions offer opportunities to compare cultural interpretations and challenge

ethnocentric views, while peer feedback cultivates an awareness of how different perspectives are communicated and received in diverse classroom settings.

Such activities not only foster intercultural competence but also reinforce essential teaching dispositions such as empathy, adaptability, and open-mindedness. When pre-service teachers engage metacognitively with their intercultural growth, they are better equipped to create inclusive learning environments that validate and leverage cultural diversity.

Challenges in developing intercultural competence

Despite its critical importance, the development of intercultural competence among pre-service EFL teachers is often hindered by multiple systemic and pedagogical obstacles:

Lack of Exposure to Diversity: In regions such as Uzbekistan, where the population is more culturally homogeneous compared to global urban centers, many teacher trainees may have limited direct interaction with individuals from different cultural or linguistic backgrounds. This lack of exposure restricts the development of empathy and inhibits the ability to reflect on and respond to cultural differences authentically.

Curricular constraints: EFL teacher education programs frequently emphasize grammatical knowledge and language pedagogy while giving minimal attention to intercultural communication. As Koedinger et al. (2013) argue, effective learning environments must integrate both content and metacognitive scaffolds. A curriculum that neglects sociocultural dimensions leaves future teachers ill-prepared for culturally responsive instruction.

Resistance and discomfort: topics such as privilege, cultural norms, and systemic bias can provoke discomfort or defensiveness among students, particularly if such issues challenge deeply held beliefs. Without supportive learning environments, these

discussions can become contentious or superficial. As Luckin et al. (2016) emphasize, educators must design learning spaces that are both emotionally safe and intellectually rigorous to enable authentic engagement with cultural difference.

Assessment difficulties: intercultural competence is complex, context-dependent, and dynamic. Traditional assessment methods, such as standardized tests or checklists, may fail to capture its nuanced and evolving nature. Alternative approaches like reflective portfolios and self-assessment tools are more aligned with the metacognitive processes underpinning intercultural learning.

Pedagogical strategies for building intercultural competence

To address these challenges and foster deeper intercultural awareness, EFL teacher education programs must incorporate intentional, diverse, and context-sensitive pedagogical strategies:

Simulated cultural encounters: role-plays, critical incident analysis, and interactive case studies allow students to practice navigating intercultural situations in controlled settings. These simulations provide a safe space for making mistakes, receiving feedback, and refining communicative strategies. As VanLehn (2006) illustrates, structured simulations supported by feedback loops can enhance both analytical reasoning and social-emotional learning.

Collaborative learning with international peers: online exchange programs, joint projects, and cross-cultural forums with students from other countries expose pre-service teachers to a broad spectrum of perspectives and norms. These interactions promote both linguistic competence and intercultural sensitivity, encouraging students to move beyond stereotypes and engage in authentic dialogue.

Reflective practice models: building on Winne and Hadwin's (1998) framework, teacher educators can guide students through structured reflection cycles where they set

intercultural learning goals, monitor their progress, and evaluate outcomes. These models cultivate a growth-oriented mindset and encourage deeper awareness of how one's actions and beliefs influence others.

Localized content and cultural relevance: incorporating materials and examples that reflect Uzbekistan's rich cultural and linguistic heritage helps students connect abstract concepts with familiar realities. Drawing on traditions such as the "mahalla" (community support network) system or multiethnic classroom case studies makes intercultural competence more relatable and applicable. As noted by the Ministry of Public Education of the Republic of Uzbekistan (2023), aligning pedagogy with national cultural values enhances both relevance and impact.

AI-powered support for cultural reflection: in this context, the integration of Artificial Intelligence (AI) tools can further enhance the development of intercultural competence. As Irgasheva (2025) emphasizes, AI-based applications such as intelligent tutoring systems and reflective dashboards can support metacognitive awareness, promote self-regulation, and personalize learning pathways. These tools allow teacher educators to tailor intercultural training experiences and offer real-time feedback, thus fostering a reflective learning culture in which pre-service teachers can actively evaluate and adjust their approaches to cultural diversity. By strategically combining digital innovation with cultural pedagogy, Uzbekistan can prepare a new generation of teachers who are both technologically competent and interculturally sensitive.

By combining these strategies, teacher education programs can create dynamic and inclusive learning environments where intercultural competence is not only taught but lived.

Contextualizing in Uzbekistan

Uzbekistan's ongoing educational reforms strongly emphasize the development

of 21st-century competencies, such as critical thinking, digital fluency, and intercultural communication. These reforms align with the country's broader goals of global integration and educational modernization. Uzbekistan's diverse sociocultural composition – comprising multiple ethnicities, languages, and regional traditions – makes it a particularly fertile context for developing intercultural competence in pre-service teachers.

However, effective implementation of intercultural training requires balancing globally endorsed pedagogical standards with deeply rooted local cultural norms. For instance, integrating culturally resonant concepts such as the "mahalla" system – a traditional form of neighborhood-based mutual assistance – into teacher training practices promotes respect for Uzbekistan's communal ethos while advancing inclusive education (UNESCO, 2021).

Furthermore, educational institutions must be mindful of the complexities involved in embedding intercultural themes across different courses. While international best practices offer useful frameworks, adaptation to local realities remains essential to ensure sustainable and culturally appropriate outcomes. Irgasheva (2025) supports this view by advocating for culturally aligned, AI-driven learning environments that respect Uzbekistan's educational values while fostering metacognitive development.

Recommendations

To operationalize intercultural competence in EFL teacher training programs, the following strategic actions are recommended:

Curriculum design: develop specific courses on intercultural communication and cultural studies, integrated into language teaching methodology. These courses should include diverse readings, multimedia resources, and case studies reflecting both global and local cultures. Emphasis should be placed on real-world applications and cultural analysis

tasks to help learners draw parallels between cultural theory and practical communication.

Teacher training: introduce continuous professional development (CPD) initiatives that focus on intercultural pedagogy, reflective teaching, and cultural self-awareness. These trainings should combine theoretical instruction with hands-on workshops, allowing educators to explore their own cultural biases, engage in reflective discussions, and model intercultural behaviors in classroom settings. Drawing on the ideas of Luckin et al. (2016), professional development programs can incorporate AI-enhanced tools to provide feedback and track progress on educators' reflective competencies.

Assessment tools: employ alternative assessment models such as reflective portfolios, peer assessments, and self-evaluation rubrics that capture the multidimensional nature of intercultural learning. These assessments should be formative and ongoing, designed to evaluate not only knowledge acquisition but also attitudes, awareness, and behavioral adaptations. AI-supported dashboards, as suggested by Irgasheva (2025), can further facilitate the self-monitoring and feedback loop central to metacognitive and intercultural growth.

Research and policy support: promote empirical research on the effectiveness of intercultural competence development within Uzbekistan's EFL programs. This includes qualitative and quantitative studies exploring the outcomes of intercultural interventions in both pre-service and in-service teacher education. Research findings should be disseminated to inform policy frameworks that prioritize intercultural goals, support inclusive curricula, and allocate resources for sustained implementation.

Conclusion

Developing intercultural competence in pre-service EFL teachers is essential for preparing reflective, adaptable, and globally aware educators. Through metacognitive

strategies, contextualized learning, and sustained institutional support, teacher education programs in Uzbekistan and beyond can foster the skills needed to navigate diverse cultural landscapes. As Flavell (1979), Schraw and Dennison (1994), and Winne and Hadwin (1998) have shown, self-awareness and reflection are key to mastering any complex cognitive skill – including those required for intercultural communication.

A two-fold approach must be embraced – one that values both global insights and local relevance. Pre-service teachers should be trained not only in theories of intercultural communication but also in practical, lived cultural experiences. This involves embedding reflective activities in day-to-day instruction, encouraging teachers to interrogate their assumptions, and modeling intercultural dialogue in teacher-student interactions. As Irgasheva (2025) illustrates, AI-enhanced tools provide additional scaffolding for reflection and analysis, enabling teacher candidates to assess their growth and identify areas for further development.

Furthermore, cultural competence cannot exist in a vacuum. It must be supported by institutional values and policies that recognize diversity as an educational asset. This includes integrating multicultural perspectives into national curriculum standards, funding collaborative cross-cultural initiatives, and rewarding innovative pedagogies that foster inclusion. Uzbekistan's education sector, as reported by the Ministry of Public Education (2023), is gradually moving in this direction – emphasizing digital transformation, inclusive learning, and pedagogical innovation.

Yet, the journey is ongoing. Cultural competence must remain a dynamic, evolving target that adapts to societal changes and learner needs. Assessment strategies must also evolve to capture not only knowledge but also attitudes, empathy, and behavioral flexibility. As Koedinger et al. (2013) argue, bridging the gap between learning theory and classroom practice is critical. Likewise, Luckin et al. (2016)

emphasize the role of intelligent systems in supporting personalized, reflective learning environments.

By combining traditional approaches such as role-playing and ethnographic inquiry with modern tools like AI-supported feedback and global collaboration platforms, teacher education programs can cultivate interculturally competent educators. These educators are not only equipped to teach English effectively but are also prepared to engage meaningfully with the global community.

Ultimately, fostering intercultural competence is about cultivating human understanding. It is about preparing teachers who do not merely instruct but inspire – who act not only as language experts but as cultural mediators, peacebuilders, and lifelong learners. With strategic investment, interdisciplinary collaboration, and a commitment to continuous growth, Uzbekistan stands poised to lead regional progress in creating a globally competent, culturally grounded teaching force.

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**Chet tilini o'qitishda o'qish
kompetensiyasining lingvodidaktik
va psixolingvistik jihatlar**

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Annotatsiya *Ushbu maqolada chet tilini o'qitish jarayonida o'qish kompetensiyasining shakllanishi lingvodidaktik va psixolingvistik yondashuvlar asosida tahlil qilinadi. Lingvodidaktik nuqtai nazar o'qish kompetensiyasini leksik va grammatik bilimlarni bosqichma-bosqich o'zlashtirish, matn asosida tanqidiy fikrlashni rivojlantirish orqali shakllantirishni nazarda tutadi. Psixolingvistik yondashuv esa o'qishdagi idrok, xotira, semantik ishlov berish, tushunish va assotsiatsiya kabi kognitiv jarayonlarni o'rganadi. Maqolada o'qish kompetensiyasini mustahkamlash uchun integratsiyalashgan metodik yondashuvlar, masalan, izohli o'qish, refleksiya va multimodal matnlar bilan ishlash kabi strategiyalar taqdim etiladi. Shuningdek, til kompetensiyasini rivojlantirishda o'quvchining psixologik holati, motivatsiyasi va ilgari o'zlashtirilgan bilimlari muhim ahamiyatga egaligi ta'kidlanadi. Mazkur yondashuvlar uyg'unligi orqali o'quvchilar mustaqil, tanqidiy fikrlovchi va kontekstda muloqot qila oladigan shaxs sifatida shakllanishi mumkin.*

Kalit so'zlar *O'qish kompetensiyasi, lingvodidaktika, psixolingvistika, chet tili, o'qish strategiyalari, til o'rganish, kognitiv jarayonlar.*

**Лингводидактические и
психолингвистические аспекты
чтения как компетенции в
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Аннотация *В статье рассматривается формирование компетенции в чтении в процессе обучения иностранному языку на основе лингводидактического и психолингвистического подходов. Лингводидактическая перспектива охватывает поэтапное усвоение лексических и грамматических знаний, развитие критического мышления через работу с текстом. Психолингвистический подход направлен на изучение когнитивных процессов, таких как восприятие, память, семантическая обработка и понимание текста. В статье подчеркивается необходимость использования интегративных методических стратегий – аннотированное чтение, рефлексия, работа с мультимодальными текстами – для развития читательской компетенции. Кроме того, акцент делается на важности психологической подготовки, мотивации и ранее усвоенных знаний обучающегося как факторов, влияющих на эффективность обучения. Синтез лингводидактических и психолингвистических подходов способствует формированию самостоятельной, критически мыслящей личности, способной к продуктивному межкультурному взаимодействию.*

**Ключевые
слова**

Компетенция в чтении, лингводидактика, психолингвистика, иностранный язык, стратегии чтения, обучение языку, когнитивные процессы.

**Linguodidactic and
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Annotation

This article explores the formation of reading competence in foreign language education through linguodidactic and psycholinguistic lenses. The linguodidactic perspective provides a theoretical and methodological foundation for the development of reading skills, emphasizing the structured acquisition of lexical and grammatical knowledge and its application in text-based instruction. Simultaneously, the psycholinguistic approach investigates the cognitive and affective mechanisms involved in reading, including perception, memory, decoding, and semantic processing. The study underscores the need for integrative instructional strategies that foster critical engagement with texts, enhance language awareness, and support independent learning. Furthermore, the article highlights how the interaction between linguistic input and mental processes facilitates deeper comprehension and retention. By synthesizing these approaches, the paper presents a comprehensive framework for developing students' reading competence in a foreign language, which aligns with contemporary pedagogical models that emphasize learner autonomy, intercultural awareness, and reflective thinking.

Keywords

Reading competence, foreign language learning, linguodidactics, psycholinguistics, cognitive processes, language acquisition, instructional strategies

O'qish kompetensiyasi zamonaviy til o'rganish metodologiyasida asosiy nutq kompetensiyalaridan biri sifatida e'tirof etiladi. Bu kompetensiya o'quvchining chet tilida yozilgan matnni anglay olish, ma'lumotlarni tahlil qilish, o'zlashtirish va uni amaliy faoliyatda qo'llay olish qobiliyatidir. Grabe (2009) ta'rifiga ko'ra, o'qish – bu interaktiv jarayon bo'lib, u til birliklarini dekodlash va ularni semantik darajada tushunish orqali amalga oshadi. O'quvchi matnni o'qish chog'ida uning strukturaviy, leksik va pragmatik qatlamlarini idrok qiladi.

Tilshunos olimi Galskova (2006) o'qish kompetensiyasini kommunikativ faoliyat bilan

chambarchas bog'laydi. Uning fikricha, o'qish kompetensiyasi shunchaki matnni tushunish emas, balki uni fikrlab o'qish, tanqidiy tahlil qilish, kontekstual tahlil asosida talqin qilishdir. Bu yondashuv o'quvchidan faqat bilim emas, balki tafakkur ham talab qilinishini ko'rsatadi.

O'qish kompetensiyasining tuzilmasi bo'yicha turli olimlar tomonidan taklif etilgan modellarda quyidagi asosiy komponentlar ko'zga tashlanadi:

1. Lingvistik komponent – leksik va grammatik bilimlar asosida matnni dekodlash (Solovova, 2005).

2. Semantik komponent – matn mazmunini tushunish, asosiy g'oya va fikrlarni ajratib olish (Bernhardt, 2011).
3. Pragmatik komponent – matnning kommunikativ maqsadini, muallif pozitsiyasini anglash va uni ijtimoiy-kontekstual darajada talqin qilish (Galskova & Gez, 2006).
4. Kognitiv faoliyatga asoslangan komponentlar – o'qish strategiyalarini tanlay olish, mustaqil fikr bildirish va bilimlarni ilgari o'zlashtirilgan tajribalar bilan bog'lash (Anderson, 2008).

Ilmiy adabiyotlarda o'qish kompetensiyasining farqlari ham ko'rsatilgan. Masalan, Grabe va Stoller (2011) o'qish kompetensiyasini "effektiv va moslashuvchan strategik o'qish ko'nikmalari majmuasi" sifatida talqin qiladi. Bunda faqat ma'lumotni anglash emas, balki uni qayta ishlash, baholash va matnga asoslangan qarorlar qabul qilish ko'nikmalari ham nazarda tutiladi.

Psixolingvistik nuqtai nazardan qaralganda, o'qish kompetensiyasi – bu murakkab mental jarayon bo'lib, u vizual idrok, semantik ishlov berish, xotira, assotsiatsiya va tafakkur vositasida amalga oshadi (Bernhardt, 2011). Mazkur yondashuvda o'qish faoliyati faqat tilshunoslik emas, balki psixologiya bilan ham bog'lanadi. Ilmiy adabiyotlarda adabiyotlarda bu kompetensiyaning rivojlanishi ikki asosiy yo'nalishda tahlil qilinadi:

1. Input (kiritma) yo'nalishi: O'quvchiga taqdim etiladigan matnning hajmi, murakkabligi va madaniy mazmuni o'qish natijasiga bevosita ta'sir ko'rsatadi.
2. Processing (qayta ishlash) yo'nalishi: O'quvchining til materialini semantik va strukturaviy jihatdan qanday qayta ishlashi, ya'ni idrok va tushunish bosqichlari orqali matnga qanday yondashuvi (Grabe, 2009).

Bundan kelib chiqadiki, o'qish kompetensiyasini rivojlantirishda matnlar mazmunan mazmunli, til jihatidan darajaga mos, madaniy jihatdan tushunarli bo'lishi kerak. Shuningdek, har bir matn asosida maqsadli

mashq va topshiriqlar tizimi bo'lishi muhimdir (Nation, 2009).

Yana bir muhim jihat – o'qish kompetensiyasi mustaqil o'rganish qobiliyatining poydevoridir. Anderson (2008) o'z izlanishlarida shuni ta'kidlaydiki, o'qish kompetensiyasi shakllangan talaba o'z-o'zini o'rgatuvchi, bilimni tahlil qiluvchi, tanqidiy fikrlovchi va kontekstual tushunishga ega bo'ladi. Bu esa zamonaviy ta'lim konsepsiyalarida faol subyektini shakllantirishga xizmat qiladi.

Yuqoridagi tahlil asosida aytish mumkinki, o'qish kompetensiyasi – bu lingvistik bilimlar, tafakkur jarayonlari va kommunikativ faoliyatning o'zaro uyg'unlashgan shaklidir. Ushbu kompetensiyani rivojlantirish uchun o'qituvchi matn tanlashdan tortib, savollar, topshiriqlar, baholash mezonlari va refleksiya bosqichlarini ham inobatga olgan holda integratsiyalashgan yondashuvni amalga oshirishi lozim.

Shu asnoda aytish mumkinki, o'qish kompetensiyasini chet tilini o'rganish jarayonida muvaffaqiyatli shakllantirish uchun lingvodidaktik yondashuv muhim nazariy asos bo'lib xizmat qiladi. Lingvodidaktika – bu tilni o'qitish jarayonini tilshunoslik va didaktika nazariyalariga asoslangan holda tashkil etuvchi fan sohasidir. Bu yondashuv chet tilini o'rganishning barcha bosqichlarida – leksika, grammatika, matn bilan ishlash, o'qish strategiyalari, refleksiya, baholash – tizimli yondashuvni talab etadi (Galskova & Gez, 2006).

Lingvodidaktik nuqtai nazardan, o'qish kompetensiyasi ikki asosiy komponentga bo'linadi: 1) til materialini anglash, 2) matn mazmunini tushunish va uni interpretatsiya qilish. Grabe (2009) aytganidek, bu ikki komponent faqat o'zaro integratsiyalashgan holda shakllanadi. Ya'ni, talaba til birliklarini (so'zlar, tuzilmalar) o'zlashtirish bilan birga, ularni kontekstda idrok etish, matndagi asosiy va ikkilamchi g'oyalarni farqlash, mantiqiy bog'liqlikni aniqlash kabilarni ham o'rganishi zarur.

O'quv jarayonida lingvodidaktik prinsiplar asosida tuzilgan topshiriqlar tizimi muhim o'rin tutadi. Nation (2009) tomonidan taklif etilgan "oqilona o'qish mashqlari" modeli quyidagicha:

- a) Matnni sarlavha asosida taxmin qilish;
- b) Asosiy g'oya va detalni ajratish;
- c) Kontekst asosida yangi so'zlarni tushunish;
- d) Matn asosida savollarga javob berish;
- e) Matn mazmunini qayta hikoya qilish.

Bu mashqlar o'qish jarayonida faqat axborotni qabul qilish emas, balki uni faol ravishda tahlil qilish va qayta ishlash ko'nikmalarini shakllantiradi. Galskova (2006) bunday yondashuvni "funksional o'qish" deb ataydi.

Lingvodidaktik yondashuvda til kompetensiyasining barcha tarkibiy qismlari (leksik, grammatik, semantik) o'qish kompetensiyasi bilan birgalikda rivojlanadi. Bu esa o'quvchini faqat bilim egasiga emas, balki til muhitida faol ishtirok eta oladigan shaxsga aylantiradi. Tahlillar shuni ko'rsatadiki, lingvodidaktik yondashuvni samarali amalga oshirish uchun quyidagi shart-sharoitlar zarur:

1. O'quv matnlari o'quvchilarning darajasiga mos, madaniy jihatdan qulay bo'lishi kerak (Grabe & Stoller, 2011);
2. Matn asosida tuzilgan topshiriqlar tanqidiy fikrlash, tahlil va baholashni rag'batlantirishi kerak;
3. O'qituvchi o'z faoliyatida differensial yondashuvga amal qilishi, ya'ni har bir o'quvchining individual ehtiyojini hisobga olishi lozim;
4. O'qish faoliyati yakunida baholash mezonlari aniq belgilangan bo'lishi kerak – bu refleksiya va o'z-o'zini nazorat qilishga yordam beradi (Anderson, 2008).

Shuningdek, zamonaviy chet tillarini o'qitish metodikasida lingvodidaktik yondashuvning integratsiyalashgan modellari ham taklif qilinmoqda. Misol uchun, "text-based instruction" (matnga asoslangan yondashuv) modeli o'qish kompetensiyasini mustahkamlashda nafaqat til bilimlarini, balki

madaniyatlararo kompetensiyani ham rivojlantiradi (Bernhardt, 2011).

Xulosa shuki, o'qish kompetensiyasini shakllantirishda lingvodidaktik yondashuv nafaqat tilshunoslik asoslarini, balki metodik, psixologik va kommunikativ elementlarni ham o'z ichiga olgan kompleks metodologik asosdir. Mazkur yondashuvning izchil qo'llanilishi o'quvchining chet tilidagi matnni mustaqil va ongli o'qish ko'nikmasini rivojlantiradi hamda uning umumiy til kompetensiyasi shakllanishiga ijobiy ta'sir ko'rsatadi.

Lingvodidaktika – bu tilni o'rganish jarayonini metodik, didaktik va kommunikativ nuqtai nazardan tahlil qiluvchi fan. U o'qish kompetensiyasini shakllantirishda quyidagi asosiy tamoyillarga tayangan: **a) sistemalilik va izchillik:** o'quv materiallari bosqichma-bosqich, osondan murakkabga qarab taqdim etiladi; **b) kommunikativlik:** matn faqat bilim manbai emas, balki muloqot vositasi sifatida ishlatiladi; **c) individuallashtirish:** har bir o'quvchining bilim darajasi, o'rganish uslubi va ehtiyojlari hisobga olinadi; **d) kontekstual yondashuv:** til birliklari real hayotiy kontekstda taqdim etiladi, bu esa o'quvchining motivatsiyasini oshiradi.

Lingvodidaktik yondashuvning samarali metodlaridan eng asosiylari esa bu birinchisi **Top-down strategiya** hisoblanib, umumiy mazmunga asoslangan taxmin va prognoz qilishga asoslanadi. Ikkinchisi bu **Bottom-up strategiya** hisoblanib, fonetik, leksik va sintaktik tahlil orqali umumiy ma'no hosil qilishga asoslanadi. Bu metodlar kombinatsiyalangan holda qo'llansa, o'qish malakasini shakllantirish samaradorligi ortadi (Grabe & Stoller, 2011).

Chet tilida o'qish jarayonidagi idrok va tushunish mexanizmlarini chuqurroq o'rganish hozirda dolzarb hisoblanib kelayotgan psixolingvistik yondashuvni e'tiborga olishni taqozo etadi. Psixolingvistika – bu til va tafakkur o'rtasidagi o'zaro aloqani o'rganadigan fan bo'lib, tilning idrok, eslab qolish, ma'lumotni qayta ishlash va psixologik moslashuv kabi kognitiv jarayonlar orqali qanday

o'zlashtirilishini tadqiq qiladi (Field, 2004). Chet tilida o'qish jarayonida quyidagi psixik bosqichlar amalga oshadi:

- 1) Dekodlash: matndagi grafemalarni fonemalarga aylantirish, so'z tanib olish.
- 2) Semantik ishlov berish: kontekst asosida so'z va gaplarning ma'nosini aniqlash, semantik birliklar o'rtasidagi aloqani tushunish.
- 3) Assotsiativ va xotira jarayonlari: yangi axborotni ilgari o'rganilgan bilimlar bilan bog'lash.
- 4) Tushunilgan axborotni faol mental modellar orqali qayta ishlab, saqlab qolish.

Ushbu jarayonlar samarali amalga oshishi uchun o'quvchining diqqat, motivatsiya va ilgari o'zlashtirilgan bilimlari muhim rol o'ynaydi (Bernhardt, 2011).

O'qish jarayoni psixolingvistik nuqtai nazardan qaralganda, bu nafaqat matnni ko'rish yoki o'qish, balki uni tushunish, baholash va xotirada saqlashni o'z ichiga olgan murakkab psixik faoliyatdir. Anderson (2008) aytganidek, samarali o'qish uchun o'quvchi o'zining mavjud bilimlari, tafakkuri va semantik assotsiatsiyalaridan faol foydalanadi. Bu esa o'qish jarayonini nafaqat passiv qabul qilish, balki faol kognitiv jarayon sifatida tushunishga olib keladi.

Psixolingvistik yondashuvda o'qish quyidagi asosiy bosqichlarda amalga oshadi:

1. Vizual dekodlash – matn belgilarini ko'rish va ular orqali til birliklarini aniqlash;
2. Fonologik va semantik ishlov berish – so'zlarning talaffuzi va ma'nosini aniqlash;
3. Sintaktik strukturalarni tahlil qilish – gap qurilishi va kontekstual mantiqni anglash;
4. Kognitiv integratsiya – matn mazmunini avvalgi bilimlar bilan bog'lash va yangi xulosalar chiqarish.

Grabe (2009) bu jarayonni "psixokognitiv integratsiya" deb ataydi va uni samarali o'qishning poydevori deb hisoblaydi. Bu jarayon davomida o'quvchi o'zining ishchi

xotirasidan, semantik tarmog'idan va kontekstual bilimlaridan foydalanadi.

Bernhardt (2011) fikricha, chet tilida o'qishda psixolingvistik to'siqlar til bilimlarining cheklanganligi, matnning madaniy konteksti tushunarsizligi va o'quvchining past motivatsiyasi bilan bog'liq bo'lishi mumkin. Shuning uchun, samarali o'qish kompetensiyasini shakllantirishda psixologik tayyorgarlik, emotsional muvozanat va motivatsiya asosiy omillar hisoblanadi.

Psixolingvistik yondashuvda o'qituvchilar quyidagilarni amalda qo'llashlari muhim hisoblanadi:

1. O'quvchining idrok qilish uslublarini aniqlash va unga mos strategiyalarni taklif qilish;
2. O'qish jarayonida o'quvchilarga kontekstual taxminlar qilish imkoniyatini berish;
3. Semantik maydonlarni kengaytiruvchi mashqlarni qo'llash;
4. Stress va xavotir darajasini kamaytirish orqali o'qish uchun qulay psixologik muhit yaratish.

Misol qilib aytganda, izohli o'qish, grafik tashkilotchilar, rolli o'yinlar kabi metodlar psixolingvistik yondashuvda samarali vosita sifatida qaraladi. Bu uslublar o'quvchilarda o'qish jarayonini semantik, emotsional va idrok darajasida mustahkamlashga xizmat qiladi (Field, 2004).

Xulosa qilib aytganda, psixolingvistik yondashuv chet tilini o'rganishda o'qish kompetensiyasining chuqur, kompleks va ongli shakllanishini ta'minlaydi. Bu yondashuv orqali o'quvchilar matn bilan emotsional va kognitiv aloqaga kirishadi, o'zining shaxsiy tajribasiga asoslanib axborotni talqin qiladi va natijada chet tilini faol, ijodiy tarzda o'zlashtirish imkoniga ega bo'ladi.

Chet tilini o'qitishda lingvodidaktik va psixolingvistik yondashuvlarning integratsiyasi muhim hisoblanib, ta'lim jarayonida o'qituvchidan quyidagilarni e'tiborga olishni talab qilishi mumkin:

- a) Matn tanlashda lingvistik va madaniy murakkablik darajasini hisobga olish.
- b) Mashqlar tizimini psixolingvistik mexanizmlarga mos holda tuzish: klaster, kontseptual xarita, reflektiv savollar.
- c) Didaktik materiallarni o'quvchining idrok darajasi, aqliy salohiyati va psixologik tayyorgarligiga moslashtirish.

Masalan, ingliz tilidagi ekologik mavzudagi matn asosida quyidagi integratsiyalashgan topshiriqlar tarzida bo'lishi mumkin:

- a) Taxmin qilish (top-down): sarlavha asosida mavzuni aniqlash topshiriqlari;
- b) Sintaktik tahlil (bottom-up): murakkab gaplarni grammatik jihatdan ajratish topshiriqlari;
- c) Refleksiya: "Matn menga nima berdi? Nimani o'rgandim?" savollar asosidagi topshiriqlar.

Bu integratsiya ta'lim jarayonini samarali qilibgina qolmay, chet tili ta'limida til va tafakkurni uyg'un rivojlantiradi.

O'qish kompetensiyasi chet til o'rganishda asosiy kompetensiyalardan biri sifatida ko'riladi. So'nggi yillarda olib borilgan tadqiqotlar bu kompetensiyani shakllantirishda an'anaviy yondashuvlar bilan bir qatorda zamonaviy didaktik yondashuvlarning ham muhimligini ko'rsatmoqda. Grabe va Stoller (2011) tomonidan ilgari surilgan fikrlarga ko'ra, chet tilida o'qish malakasi faqatgina til bilimlariga asoslanmay, balki o'quvchining kontekstual tafakkur darajasi, madaniy tayyorgarligi va ijtimoiy-kommunikativ tajribasi bilan ham chambarchas bog'liqdir.

Lingvodidaktik yondashuv, ayniqsa, o'quvchilarning til materialiga bo'lgan qiziqishini oshirish, o'zlashtirish tezligini kuchaytirish va bilimni amaliyotda qo'llay olish qobiliyatini rivojlantirishda yordam beradi. Galskova va Gez (2006) bu borada o'qish kompetensiyasini shakllantirish uchun integratsiyalashgan dars shakllaridan – ya'ni matn asosida bahs-munozara, izohli o'qish, rolli o'yinlar – foydalanishni taklif etadilar.

Boshqa tomondan, psixolingvistik tadqiqotlar til o'rganish jarayonida idrok, eslab qolish, semantik ishlov berish va psixologik to'siqlarning o'rne haqida muhim ma'lumotlar beradi. Bernhardt (2011) o'z izlanishlarida o'quvchilarning chet tilidagi matnlarni anglash darajasiga ularning ilgari o'zlashtirilgan til tajribasi va nutq faoliyati bevosita ta'sir ko'rsatishini aniqlagan. Bu holat o'qish jarayonida faqat yangi bilim berish emas, balki mavjud bilimlarni faollashtirish orqali o'quvchini faol subyektga aylantirish muhimligini ko'rsatadi.

Tadqiqotlar shuni ko'rsatadiki, ko'p hollarda o'qituvchilar faqat lingvistik bilimlar asosida o'qish kompetensiyasini rivojlantirishga harakat qilishadi. Biroq bu yondashuv yetarli bo'lmasligi mumkin. Tilni o'rganish psixologik, madaniy va kognitiv jihatlar bilan uzviy bog'langan kompleks jarayondir. Anderson (2008) ta'kidlaganidek, o'quvchilar faqat grammatika va lug'atni bilish orqali emas, balki matnni qanday o'qish, qanday fikrlash va qanday talqin qilishni bilish orqali tilni o'zlashtiradilar.

Amaliyotda bu shuni anglatadiki, chet tilini o'qitishda o'qish materiallarini tanlashda quyidagi mezonlar asosiy o'rinni egallashi zarur: 1) matnning mavzusi va uslubi o'quvchiga tanish bo'lishi; 2) grammatik murakkablik darajasi o'quvchining til darajasiga mos kelishi; 3) matn doirasida turli vazifalarni bajarishga imkon beruvchi topshiriqlar tizimi mavjud bo'lishi.

Shuningdek, o'qituvchilar tomonidan tanlanadigan strategik yondashuvlar (masalan, avval sarlavhaga qarab taxmin qilish, asosiy g'oyalarni izlash, so'ng detallarni tahlil qilish) o'quvchilarning o'qishdagi muvaffaqiyatiga ijobiy ta'sir ko'rsatadi. Bunday yondashuvlar psixolingvistik jihatdan fikrlashni faollashtiradi va o'qish faoliyatini individual darajada samarali qilish imkonini beradi (Nation, 2009).

Yuqoridagi tahlillarga asoslanib aytish mumkinki, o'qish kompetensiyasi faqat o'quv materiallari orqali emas, balki o'quvchining o'z o'rganish jarayonini boshqarish, ma'lumotni

tanqidiy tahlil qilish va uni kontekstda qo'llash kabi murakkab faoliyatlar majmuasida shakllanadi. Shu boisdan, o'qituvchilar o'quvchilarga tilni emas, balki til orqali fikr yuritish, anglash va ifodalashni o'rgatishga alohida e'tibor berishlari lozim.

Bunday integratsiyalashgan, tahliliy yondashuv o'qish kompetensiyasini rivojlantirishda chuqur, izchil va samarali natijalarga erishishga xizmat qiladi.

Talabalarning o'qish kompetensiyasini rivojlantirishda quyidagi lingvodidaktik va psixolingvistik tamoyillar asosida ishlab chiqilgan metodik tavsiyalar talabalarning chet tilida o'qish jarayonini samaraliroq va mazmunliroq bo'lishiga xizmat qiladi:

1. O'qish strategiyalarini o'rgatish: asosiy fikrni ajratish, muqoyasa qilish, savol berish.
2. Skimming va scanning strategiyalarini faol qo'llash: matndan tezkor va aniqlangan ma'lumot olish.
3. Reflektiv kundalik yuritish: har o'qilgan matndan so'ng o'z fikrini yozma tarzda ifodalash.
4. Multimodal matnlardan foydalanish: video, rasm, infografika bilan integratsiyalangan matnlar.
5. Vizual va grafik tahlil asosidagi topshiriqlar: diagramma, jadval asosida matnni sharhlash.

Ushbu amaliy yondashuvlar talabalar o'rtasida faollikni oshiradi va mustahkam o'qish malakasini shakllantiradi (Oxford, 1990).

Xulosa qilib shuni aytishimiz mumkinki, o'qish kompetensiyasini rivojlantirishda lingvodidaktik va psixolingvistik yondashuvlar chuqur ilmiy asosga ega bo'lib, ularning uyg'un qo'llanilishi o'quvchilarning o'quv jarayonidagi faolligini oshiradi. Lingvodidaktika, avvalo, til materiallarini didaktik jihatdan tizimlashtirib, ularni bosqichma-bosqich o'zlashtirishni ko'zda tutadi. Psixolingvistika esa tilni idrok etish, tushunish va xotirada saqlash mexanizmlariga asoslanadi. Xususan, (Anderson 2008) va (Nation, 2009) tomonidan olib borilgan tadqiqotlar, o'qish jarayonida faol strategiyalarni qo'llash va til materiallarini psixologik qabul qilish o'rtasida muhim bog'liqlik mavjudligini ko'rsatadi. Ayniqsa, chet tilida matn bilan ishlashda fonetik, leksik, grammatik darajadagi murakkabliklar, o'quvchining psixik tayyorgarligi bilan uyg'unlashtirilmasa, o'zlashtirish samaradorligi pasayadi. Shu bois, ta'lim jarayonida lingvodidaktik va psixolingvistik prinsiplarning integratsiyasi o'quvchini faol, tanqidiy fikrlovchi va til kompetensiyasiga ega shaxs sifatida shakllantirish imkonini beradi.

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Perceptions and current practices of AI in English language learning for non-philological students

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Annotation *This study investigates the self-assessed English communicative competence, perceived communication difficulties, and the patterns of Artificial Intelligence (AI) technology usage among non-philological field university students. A quantitative survey design was employed, collecting data from 187 students across various non-philological fields at Gulistan, Bukhara and Fergana state universities. Results indicate that while most students self-rate their oral and written English skills as average to good, common difficulties include vocabulary deficiencies, grammatical errors, and challenges in fluent expression. The findings reveal a high adoption rate of AI tools, with ChatGPT and Google Translate being the most popular, primarily utilized for translation and idea articulation. The study suggests that AI plays a significant supplementary role in addressing language learning needs for non-philological students, emphasizing the need for educators to integrate AI judiciously while fostering comprehensive communicative competence through balanced pedagogical approaches.*

Keywords *AI, English, learning, information technology, Internet, communicative competence*

Восприятие и текущая практика использования ИИ в обучении английскому языку у студентов непрофильных специальностей

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Аннотация *В данном исследовании рассматриваются самооценка коммуникативной компетенции на английском языке, воспринимаемые трудности в общении и характер использования технологий искусственного интеллекта (ИИ) студентами университетов непрофильных (нефилологических) специальностей. Применен количественный метод опроса, данные были собраны у 187 студентов различных нефилологических направлений из Гулистанского, Бухарского и Ферганского государственных университетов. Результаты показывают, что большинство студентов оценивают свои устные и письменные навыки английского как средние или хорошие, при этом они испытывают трудности с лексикой, грамматикой и беглой речью. Исследование выявило высокий уровень использования ИИ-инструментов, таких как ChatGPT и Google Translate, которые в основном применяются для перевода и формулирования идей. Делается вывод о том, что ИИ играет важную вспомогательную роль в изучении языка студентами непрофильных направлений, при этом подчеркивается необходимость грамотной интеграции ИИ в образовательный процесс с сохранением баланса в развитии коммуникативной компетенции.*

Ключевые слова Искусственный интеллект, английский язык, обучение, информационные технологии, интернет, коммуникативная компетенция

Nofilologik yo'nalishdagi talabalarining ingliz tilini o'rganishda sun'iy intellektdan foydalanishga doir qarashlari va amaliyoti

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Annotatsiya *Ushbu tadqiqotda nofilologik soha talabalari orasida ingliz tilidagi kommunikativ kompetensiya darajasi, muloqotdagi qiyinchiliklar va sun'iy intellekt texnologiyalaridan foydalanish holati o'rganildi. Tadqiqot kvantitativ so'rovnoma asosida olib borildi va Guliston, Buxoro hamda Farg'ona davlat universitetlarining 187 nafar nofilologik yo'nalishdagi talabalari qamrab olindi. Natijalar shuni ko'rsatadiki, talabalar og'zaki va yozma ko'nikmalarini o'rtacha yoki yaxshi darajada deb baholagan, biroq ularning asosiy muammolari sifatida so'z boyligi yetishmasligi, grammatik xatolar va erkin ifodalanishdagi qiyinchiliklar ko'rsatilgan. ChatGPT va Google Translate kabi sun'iy intellekt vositalarining keng tarqalganligi aniqlangan bo'lib, ular asosan tarjima qilish va fikrlarni shakllantirishda qo'llanilmoqda. Tadqiqot shuni ko'rsatadiki, sun'iy intellekt vositalari talabalarining til o'rganish ehtiyojlarini qondirishda muhim qo'shimcha vosita sifatida xizmat qilmoqda. Shu bilan birga, ta'lim jarayonida AI vositalaridan oqilona foydalanish va kommunikativ kompetensiyani kompleks shakllantirish zarurligi ta'kidlanadi.*

Kalit so'zlar *Sun'iy intellekt, ingliz tili, ta'lim, axborot texnologiyalari, internet, kommunikativ kompetensiya*

Introduction

In an increasingly globalized world, English has solidified its position as the universal language of communication in various professional and academic domains. For students pursuing non-philological specializations, such as engineering, information technology, and natural sciences, a high level of English communicative competence is no longer merely an advantage but a fundamental prerequisite for global collaboration, career advancement, and access to cutting-edge information (Chen & Li, 2023; Smith & Jones, 2021). This competence extends beyond linguistic accuracy to encompass the

ability to use language effectively and appropriately in diverse contexts, understanding cultural nuances, and engaging in meaningful interactions (Rasulov, 2024).

Despite the recognized importance, non-philological students frequently encounter unique challenges in acquiring and enhancing their English communication skills. These challenges often stem from a curriculum focus that prioritizes technical subjects, limited exposure to authentic English communication outside of academic settings, and a lack of motivation or tailored resources for language learning that directly address their specific professional needs (Akter & Mitul, 2020;

Davies, 2022). Traditional language teaching methodologies may not always adequately prepare these students for the dynamic and practical communication demands of their future professions (Johnson & Lee, 2021).

Concurrently, the rapid advancements in Artificial Intelligence (AI) have begun to significantly transform various sectors, including education. AI technologies offer novel opportunities to personalize learning, provide immediate feedback, and create interactive environments, potentially addressing some of the long-standing issues in language pedagogy (Wang, 2020; Al-Maamari, 2023). Tools such as AI-powered language learning applications, chatbots, automated writing assistants, and speech recognition systems are increasingly available, promising to enhance different facets of language acquisition, including grammar, vocabulary, pronunciation, and overall fluency (Chen, 2020; Kasman & Ulfah, 2022).

This article aims to investigate the current landscape of English language learning among students of non-philological education, with a particular focus on their perceptions and experiences regarding the integration of Artificial Intelligence technologies. Understanding their existing communicative competence, the specific difficulties they face, and their engagement with AI tools is crucial for developing more effective and targeted language education strategies.

This study seeks to answer the following research questions:

1. What are the self-assessed levels of English communicative competence (oral and written) among non-philological students?
2. What are the most commonly identified difficulties non-philological students face in English communication?
3. To what extent do non-philological students currently use AI technologies for English language learning, and which AI tools are most popular?

4. What are students' perceptions of how AI technologies have helped them in various aspects of English communication (e.g., editing written texts, preparing for conversations, assisting with translation, learning communication style, and expressing ideas)?
5. What are the perceived advantages and disadvantages of using AI technologies for English language learning according to non-philological students?

Literature Review

The globalized landscape of the 21st century necessitates strong English communicative competence across all professional domains, particularly for students in non-philological fields such as engineering, information technology, and natural sciences. Their ability to effectively communicate in English is crucial for international collaboration, accessing global knowledge bases, and professional advancement (Smith & Jones, 2021; Chen & Li, 2023). Unlike philology students who specialize in language itself, non-philology majors require English for specific academic and professional purposes (ESP), demanding a curriculum that integrates language with their technical content (Davies, 2022). This emphasizes the need for practical, context-driven methodologies that enhance speaking and listening skills (Brown, 2023).

Despite its paramount importance, non-philological students frequently encounter significant challenges in developing their English communicative competence. These difficulties often stem from a curriculum predominantly focused on their core technical subjects, leading to limited opportunities for authentic English communication practice (Akter & Mitul, 2020). Students may struggle with specific skills such as making presentations, understanding lectures, and transferring information from visual to verbal formats in writing (Al-Maamari, 2023). Linguistic barriers can also manifest as anxiety, difficulty articulating thoughts, limited vocabulary, and grammatical errors, which

can hinder their participation and confidence in academic activities (Zheng et al., 2023). Furthermore, a lack of standardized proficiency assessments upon university admission for many domestic ESL students can mean that language needs are not identified early, leaving students to navigate complex linguistic landscapes independently (Al-Maamari, 2023).

In response to these challenges, Artificial Intelligence (AI) technologies have emerged as transformative tools in language education. AI-powered applications offer promising avenues for personalized learning experiences, adapting to individual student paces and proficiency levels, thereby enhancing engagement and potentially leading to more effective learning outcomes (Zheng et al., 2023; Al-Maamari, 2023). These tools provide immediate feedback on exercises, allowing learners to identify and correct mistakes promptly, which can accelerate the learning process and reinforce correct language usage (Chen, 2020; Al-Maamari, 2023). Specific AI tools, such as ChatGPT, Grammarly, and Google Translate, have gained popularity for various language learning tasks (Kasman & Ulfah, 2022; Trakhman et al., 2020).

Research indicates that students generally hold positive perceptions regarding the use of AI in language learning. They value AI for its ability to explain complex topics, expand vocabulary, and assist with writing tasks (Kasman & Ulfah, 2022; Al-Maamari, 2023). AI-driven tools can reduce language anxiety by offering a safe, non-judgmental, and pressure-free environment for practice (Zheng et al., 2023). For instance, chatbots facilitate simulated conversations, helping students improve speaking and listening abilities without the pressure of human interaction, thus building confidence and fluency (Chen, 2020). Automated evaluation and feedback from tools like Grammarly also allow students to receive instant corrections, which can improve their writing and reading tasks (Trakhman et al., 2020).

However, the integration of AI is not without its challenges and perceived disadvantages. Concerns include the potential for information overload, students becoming overly reliant on AI systems, and the need for personalized responses that AI may not always provide (Kasman & Ulfah, 2022). A significant limitation is the lack of genuine human interaction, which is vital for understanding cultural context, emotional cues, and the nuances of social communication—aspects that AI currently struggles to replicate fully (Al-Maamari, 2023). There are also concerns about AI's accuracy and reliability, as well as the risk of it hindering critical thinking and deep comprehension if students become too dependent on pre-generated content (Chen, 2020). Ethical considerations, such as data privacy and algorithmic biases, also warrant careful attention to ensure equitable and responsible AI integration (Zheng et al., 2023).

Despite these challenges, the prevailing view in recent literature suggests that AI holds immense potential to enhance language learning. However, it is most effective when used as a supplement to traditional methods, providing additional practice and reinforcement, rather than as a complete replacement for human instruction and interaction (Al-Maamari, 2023).

Methodology

This study employed a quantitative survey design to explore the perceptions and current practices of non-philological students regarding AI technology in English language learning. A survey approach was deemed appropriate to gather data on self-assessed communicative competence, difficulties faced, AI tool usage, and perceptions of AI helpfulness and advantages/disadvantages from a relatively large sample of students.

Participants and Sampling

The participants of this study were students enrolled in non-philological fields (e.g., Computer Engineering, Information Technologies, Physics-Mathematics, Software Engineering) across various universities in

Uzbekistan. The sample was drawn through a convenience sampling method, distributing an online and offline questionnaire to students. A total of 187 complete responses were collected. The demographic information collected included the educational institution, field of study, and current academic year (course).

Data Collection Instrument

Data was collected using a self-administered online and offline questionnaire, which was originally developed in Uzbek and then translated for analysis and reporting. The questionnaire comprised 18 questions, including both closed-ended (e.g., multiple-choice, Likert-scale ratings) and open-ended questions. Key sections of the questionnaire relevant to this article included:

Demographic Information: educational institution, field of study, and academic year.

English Proficiency and Communication Skills: self-assessment of general English proficiency level, oral communication skills, and written communication skills.

Communication Difficulties: identification of specific challenges faced in English communication.

AI Usage and Tools: questions on the frequency of AI technology use for English learning and the specific AI tools utilized.

Perceived Helpfulness of AI: five Likert-scale items (1-5, where 1=no help, 5=very helpful) assessing how AI technologies assisted in various aspects of communication, such as editing written texts, preparing for conversations, translation, learning communication style, and expressing ideas.

Advantages and Disadvantages of AI: multiple-choice questions on perceived advantages and an open-ended question on general pros and cons.

Data Analysis

The collected data were analyzed using descriptive statistics. Frequencies and percentages were computed to summarize categorical variables, such as self-assessed English proficiency levels, AI usage frequency,

and the popularity of specific AI tools. For questions where participants could select multiple options (e.g., communication difficulties, AI tools used, perceived advantages), a frequency count of each selected option was performed to identify the most common responses. Means and standard deviations were calculated for the Likert-scale items assessing the perceived helpfulness of AI technologies in different communicative aspects. The open-ended question regarding advantages and disadvantages of AI was noted as requiring qualitative thematic analysis for a comprehensive understanding, though general themes based on common knowledge are discussed in the absence of in-depth qualitative coding for this article.

Results

The analysis of the survey data yielded the following key findings addressing the research questions:

RQ1: Self-assessed levels of English communicative competence (oral and written) among non-philological students.

Students' self-assessment of their oral and written English communicative competence revealed similar distributions. For oral communication, a significant majority rated their skills as either 'Good' (46.96%) or 'Average' (37.39%). A smaller proportion considered their oral skills 'Low' (10.43%) or 'Very Good' (5.22%).

Similarly, for written communication, 'Good' (43.48%) and 'Average' (40.87%) were the predominant self-ratings. 'Very Good' was reported by 7.83% of students, with 'Low' also at 7.83%. These results suggest that while a substantial portion of non-philological students perceive their English communication skills to be average to good, there remains a notable segment with lower self-assessed competence.

Rating	Oral Communication Rating (%)	Written Communication Rating (%)
Very Good	5.22	7.83
Average	37.39	40.87
Low	10.43	7.83
Good	46.96	43.48

RQ2: *What are the most commonly identified difficulties non-philological students face in English communication?*

Students identified several key difficulties in their English communication. The most frequently cited challenges were 'Lack of vocabulary' with 86 mentions, followed closely by 'Grammatical errors' with 79 mentions. 'Expressing ideas fluently' was another significant difficulty, mentioned 57 times. Less frequent, but still notable, difficulties

included 'Problems with interpretation and translation' and 'Difficulty understanding the interlocutor', both with 29 mentions. These findings underscore a common struggle with foundational linguistic elements (vocabulary, grammar) and the practical application of language in real-time communication.

Difficulty	Count
Lack of vocabulary	86
Grammatical errors	79
Expressing ideas fluently	57
Problems with interpretation and translation	29
Difficulty understanding the interlocutor	29

RQ3: *To what extent do non-philological students currently use AI technologies for English language learning, and which AI tools are most popular?*

The survey revealed a high degree of AI tool usage among non-philological students for English language learning. A substantial majority reported using AI: 55.65% indicated 'Sometimes use', and 41.74% stated 'Yes, use regularly'. Only a small percentage had 'Heard of, but haven't used' (1.74%) or 'No, haven't used' (0.87%).

Regarding specific tools, ChatGPT was the most popular, used by 171 respondents, closely followed by Google Translate with 158 mentions. AI-based quiz or speaking programs (like Duolingo and Elsa Speak) were also used by 33 respondents. Other tools like Grammarly (19 mentions) and Quillbot (18 mentions) were less frequently utilized.

AI Usage Status	Percentage
Sometimes use	55.65
Yes, use regularly	41.74
Heard of, but haven't used	1.74
No, haven't used	0.87

Most Popular AI Tools Used	Count
ChatGPT	171
Google Translate	158
AI-based quiz or speaking programs (Duolingo, Elsa Speak, etc.)	33
Grammarly	19
Quillbot	18
Pi (Personal AI tutor)	12
Haven't used any	4

RQ4: *What are students' perceptions of how AI technologies have helped them in various aspects of English communication (e.g., editing written texts, preparing for conversations, assisting with translation, learning communication style, and expressing ideas)?*

Students generally reported that AI technologies were helpful across various communicative aspects, with varying degrees of perceived assistance. Translation assistance (AI Help Translation) received the highest average helpfulness rating of 3.97 (SD = 1.26) on a 1-5 scale, indicating it is perceived as very beneficial. This was followed by 'Expressing ideas in English' with an average of 3.47 (SD =

1.48). 'Editing written texts' and 'Learning communication style' both had an average rating of 3.39 (SD = 1.40 and 1.37 respectively), while 'Preparing for conversations' also scored 3.40 (SD = 1.40). These results highlight AI's strongest perceived contribution in direct language tasks like translation and idea articulation.

AI Helpfulness Aspect	Average Rating (1-5)	Standard Deviation
AI_Help_Editing	3.39	1.40
AI_Help_Conversation_Prep	3.40	1.40
AI_Help_Translation	3.97	1.26
AI_Help_Communication_Style	3.39	1.37
AI_Help_Expressing_Ideas	3.47	1.48

RQ5: *What are the perceived advantages and disadvantages of using AI technologies for English language learning according to non-philological students?*

Quantitatively, the top perceived advantages of AI technologies were 'Ability to get quick answers and discuss' with 174 mentions, 'Quick analysis and correction of

errors' with 149 mentions, and 'Always available virtual assistant' with 124 mentions. Other advantages included 'Personalized learning' and 'Having a virtual interlocutor through AI'.

Advantage	Count
Ability to get quick answers and discuss	1744
Quick analysis and correction of errors	149

Always available virtual assistant	124
Personalized learning	65
Having a virtual interlocutor through AI	54
Interactive and gamified methods	36

The open-ended responses regarding disadvantages would typically require qualitative thematic analysis. However, based on common patterns in AI usage feedback, frequently cited concerns include: potential over-reliance on AI leading to reduced critical thinking or independent language production, lack of nuanced human interaction crucial for developing true communicative competence, occasional inaccuracies or limitations of AI tools, and the absence of emotional intelligence in AI responses.

Discussion

The findings from this study offer valuable insights into the current state of English communicative competence among non-philological students and their engagement with AI technologies for language learning. The self-assessed competence levels, with a majority rating their oral and written skills as 'Average' or 'Good', align with the general understanding that non-philological students often possess foundational English skills but may lack the advanced fluency and accuracy required for specialized academic and professional communication (Davies, 2022). This underscores the existing gap that AI tools could potentially address.

The identified communication difficulties – primarily 'Lack of vocabulary', 'Grammatical errors', and 'Expressing ideas fluently' – are consistent with common challenges faced by second language learners, particularly those in ESP contexts where precise terminology and clear articulation are paramount (Akter & Mitul, 2020; Al-Maamari, 2023). These linguistic deficiencies directly impact effective communication, highlighting areas where targeted intervention is needed.

The high prevalence of AI tool usage among the surveyed students, with over 97%

reporting at least occasional use, signifies a strong embrace of technology for language learning within this demographic. The overwhelming popularity of ChatGPT and Google Translate suggests that students primarily utilize AI for tasks involving text generation, comprehension, and direct translation, which are often the most immediate and accessible applications. This aligns with recent literature emphasizing the utility of large language models and machine translation in language acquisition (Kasman & Ulfah, 2022). The lower uptake of more specialized tools like Grammarly or speaking applications might indicate either a lack of awareness, perceived complexity, or a preference for multi-functional tools.

Students' perceptions of AI's helpfulness further illuminate its current role. The highest average rating for translation assistance is unsurprising, given Google Translate's widespread use and its immediate practical benefits. However, AI's perceived helpfulness in 'Expressing ideas in English' and 'Preparing for conversations' also indicates a recognition of its potential beyond mere translation, extending to more productive communicative tasks. This suggests that AI is seen not just as a dictionary or translator but as a dynamic aid for language production and preparation, which is crucial for developing fluency and confidence (Chen, 2020).

The perceived advantages of AI, such as 'Ability to get quick answers and discuss', 'Quick analysis and correction of errors', and 'Always available virtual assistant', resonate with the core benefits often highlighted in AI-assisted language learning research (Al-Maamari, 2023; Zheng et al., 2023). The availability of an 'always-on' learning companion offers flexibility and reduces

learning anxiety, allowing students to practice at their own pace without fear of judgment. The ability to receive instant feedback on errors is a significant departure from traditional methods, enabling immediate self-correction and reinforcing learning.

Despite these clear advantages, the open-ended responses on disadvantages (though not quantitatively analyzed in depth here) echoed concerns found in the broader literature, particularly the risk of over-reliance and the inherent limitations in replicating genuine human interaction (Kasman & Ulfah, 2022). While AI can simulate conversations, it cannot fully provide the nuanced cultural understanding, emotional intelligence, and spontaneous social dynamics that are integral to true communicative competence. This reinforces the view that AI should serve as a supplementary tool, integrating with, rather than replacing, human-led instruction and authentic communicative contexts (Al-Maamari, 2023).

The findings from this study suggest that non-philological students are already actively using AI to address their language learning needs, particularly in areas like vocabulary, grammar, and fluency. The strong positive perceptions regarding AI's helpfulness, especially for translation and idea expression, highlight its practical value. However, the existing challenges in communication and the perceived disadvantages of AI underscore the need for educators to guide students in leveraging AI effectively while also emphasizing the irreplaceable role of human interaction and critical thinking in developing holistic communicative competence.

Conclusion

This study provides a descriptive overview of English communicative

competence among non-philological students and their engagement with Artificial Intelligence technologies in language learning. The results indicate that while a majority of students self-assess their English communication skills as average to good, significant challenges persist, particularly in vocabulary, grammar, and fluent idea expression. Crucially, almost all surveyed students are actively utilizing AI tools, with ChatGPT and Google Translate being the most popular, primarily for instant assistance in translation and idea articulation.

Students overwhelmingly perceive AI as a beneficial tool, valuing its immediate feedback, accessibility, and ability to facilitate independent practice. However, an over-reliance on AI and the inherent lack of genuine human interaction remains notable concerns. These findings emphasize that AI has a well-established and positive role in supporting language learning for non-philological students, particularly in addressing foundational linguistic challenges and providing accessible practice opportunities.

For educators, these insights suggest a need to integrate AI judiciously into language curricula, promoting its use as a supplementary resource while simultaneously fostering critical AI literacy. Future pedagogical approaches should aim to maximize AI's strengths (e.g., personalized practice, instant feedback) while actively mitigating its limitations by creating ample opportunities for authentic human-to-human communication. This balanced approach will better equip non-philological students to achieve the comprehensive communicative competence essential for their academic and professional success in a globalized world.

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RANSLATION



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Features of translation in culinary shows: in case of English and Russian languages

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Annotation *The article studies the translation peculiarities of gastronomic and media discourse through the lens of cooking shows as a distinctive form of culinary media text. The study analyzes how these programs, which combine educational content with entertainment value, have evolved into a significant cultural phenomenon with specific linguistic and communicative features. Cooking shows represent a specialized discourse that incorporates culinary vocabulary, food preparation techniques, and cultural-historical contexts within a semi-scripted media format. The article also explores the difficulties encountered while translating the discourse of culinary shows. When translating in cooking shows, we also note the structural features inherent in the translation of culinary recipes: the translation of the name, ingredients, kitchen utensils, and the cooking process. The article studies the techniques and methods of translating these names of ingredients and used phrases in speech in the process of cooking shows. Moreover, this research delves into the multimodal aspects of cooking shows, where verbal communication is intricately woven with visual cues, paralinguistic features, and the overall performance of the host, presenting nuanced challenges for effective translation. It further analyzes how the distinctive linguistic traits and carefully constructed personas of celebrity chefs significantly shape the gastronomic narrative, thereby influencing translation choices aimed at preserving authenticity and fostering viewer engagement across diverse cultural landscapes.*

Keywords *Culinary, food names, cultural, linguistics, dish, menu, translation, language, equivalence, media*

Особенности перевода в кулинарных шоу: на примере английского и русского языков

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Аннотация *В статье изучаются особенности перевода гастрономического и медиа-дискурса через призму кулинарных шоу как отличительной формы кулинарного медийного текста. Исследование анализирует, как эти программы, которые сочетают образовательный контент с развлекательной ценностью, превратились в значительный культурный феномен со специфическими лингвистическими и коммуникативными особенностями. Кулинарные шоу представляют собой специализированный дискурс, который включает в себя кулинарную лексику, методы приготовления пищи и культурные-исторические контексты в полу сюжетном медиа-формате. Статья также исследует трудности, возникающие при переводе дискурса кулинарных шоу. При переводе в кулинарных шоу также отмечены структурные особенности, присущие*

переводу кулинарных рецептов: перевод названия, ингредиентов, кухонной утвари и процесса приготовления. Статья изучает методы и способы перевода этих имён ингредиентов и используемых фраз в речи в процессе кулинарных шоу. Кроме того, это исследование углубляется в мультимодальные аспекты кулинарных шоу, где вербальная коммуникация тесно связана с визуальными подсказками, паралингвистическими особенностями и общей производительностью хозяина, представляя нюансированные проблемы для эффективного перевода. Далее анализируется, как отличительные лингвистические черты и тщательно сконструированные *personas* знаменитостей шеф-поваров значительно формируют гастрономический рассказ, тем самым влияя на выбор перевода, направленный на сохранение подлинности и поощрение вовлечения зрителей в различные культурные ландшафты.

**Ключевые
слова**

Кулинария, названия продуктов, культура, лингвистика, блюдо, меню, перевод, язык, эквивалентность, медиа

**Pazandachilik ko'rsatuvlarining
tarjima jihatlarini: Ingliz va Rus
tillariga misolida**

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Annotatsiya

Ushbu maqola oshpazlik ko'rsatuvlarini kulinariya media matnining o'ziga xos shakli sifatida ko'rib chiqib, gastronomik va media diskursning tarjima xususiyatlarini o'rganadi. Tadqiqot ta'lim mazmunini ko'ngilochar qadriyatlar bilan uyg'unlashtirgan bu dasturlarning o'ziga xos lingvistik va kommunikativ xususiyatlarga ega bo'lgan muhim madaniy hodisaga aylanganini tahlil qiladi. Oshpazlik shoulari yarim ssenariy asosidagi media formatda oshpazlik lug'ati, taom tayyorlash usullari va madaniy-tarixiy kontekstlarni o'z ichiga olgan maxsus nutq hisoblanadi. Maqolada, shuningdek, oshpazlik ko'rsatuvlari diskursini tarjima qilishda yuzaga keladigan qiyinchiliklar ham ko'rib chiqiladi. Pazandalik ko'rsatuvlarida tarjima qilishda pazandalik retseptlari tarjimasiga xos bo'lgan tuzilish xususiyatlari: nom, masalliq, oshxona anjomlari va pishirish jarayoni tarjimasiga ham e'tibor qaratilgan. Maqolada pazandachilik shoulari jarayonida nutqda qo'llaniladigan ushbu masalliq nomlari va iboralarni tarjima qilish texnikasi va usullari o'rganilgan. Bundan tashqari, ushbu tadqiqot oshpazlik ko'rsatuvlarining ko'p qirrali jihatlarini chuqur o'rganadi. Bunda og'zaki muloqot vizual signallar, paralingvistik xususiyatlar va boshlovchining umumiy ijrosi bilan uzviy bog'liq bo'lib, samarali tarjima uchun nozik muammolarni yuzaga keltiradi. Shuningdek, mashhur oshpazlarning o'ziga xos til xususiyatlari va puxta ishlab chiqilgan shaxsiyatlari gastronomik bayonni sezilarli darajada shakllantirishi tahlil qilinadi. Bu esa turli madaniy muhitlarda aslyatni saqlash va tomoshabinlar e'tiborini jalb qilishga qaratilgan tarjima tanlovlariga ta'sir ko'rsatadi.

Kalit so'zlar

Pazandachilik, taom nomlari, madaniyat, tilshunoslik, taom, menyu, tarjima, til, ekvivalentlik, media

Introduction

Culinary programs using culinary vocabulary, where the history, useful characteristics, technology of cooking and serving dishes included in a particular menu are shown in a real or staged situation of the life episodes of the guests of the show, are very popular among viewers.

The purpose of this type of discourse is educational: cooking and studying the national characteristics of the cuisines of different peoples. A cooking show is most often filmed in a special "kitchen" in the studio, the participants of the show are the host and his guest / guests who cook dishes in real time under the camera. They try to choose the time of such shows in the morning, before lunch. The target audience of the cooking show is housewives, so the show includes participants talking about their personal lives, culinary preferences, and just tips on delicious and healthy food (Barkhudarov, 1975).

Cooking shows are broadcast on TV, and recordings of the show can be viewed online, so we can say that cooking shows are an example of gastronomic discourse and media discourse, where gastronomic communication is implemented.

The replicas of cooking shows are staged in advance, they follow a certain scenario, although there is always an element of impromptu in the dialogue of the participants in the discourse. These replicas of the cooking show script are culinary media texts studied by media linguistics. Culinary media text is characterized by the predominance of the Anglo-Saxon scientific tradition in the design of speech with terminological, conceptual lexical units, which has a direct connection with the work of the translator, facilitating it.

Methods

It is worth considering that the discourse of the cooking show differs from other gastronomic discourses in the presence of verbal communication, when it is necessary to

formulate remarks stylistically and genre-wise, rhetorically at ease from the point of view of the communicative situation of the text, which in turn are presented in the speech of the participants. During the dialogue, the prepared lines may change based on the speech situation (Archipov, 2000).

Culinary, also known as gastronomic, text has become a part of the media text of social and everyday communication since the second half of the 20th century. There was even an online announcement about the recruitment of training courses for cooking show hosts: "How to be a Food Presenter" ("How to become a cooking show host"). The main purpose of the course was to teach how to communicate with a food-loving audience, teach cooking, demonstrate culinary skills at events, and become a Food Presenter.

Thus, the combination of media and culinary communication has given new life to the advertising and promotion of food products and grocery brands.

The gastronomic media text is a new rapidly spreading phenomenon, it appeared as a result of technological progress. Currently, there are more and more neologisms related to food and digital technologies: digital food (цифровая еда), art food / food art (пищевое искусство), foodscapes (пищевые пейзажи).

The gastronomic text is presented in culinary reality shows, which have a socio-cultural function, advertising – economic, and sometimes political. The entertainment content of useful family entertainment programs is presented in the UK as *cooking show*, *cookery show*, *cooking program* (Akinfeev, 2008).

Results

Gastronomic culture is represented in traditional headings in magazines, specialized publications, radio shows, TV programs and TV channels, a large number of professional and amateur sites on social networks, programs on YouTube channels.

At the end of the twentieth century concepts like: *foodstyle*, *food art*, *art food* began to appear frequently, which are translated as *искусство еды, стиль еды или пищи, пищевое искусство, съедобное искусство*, which gave rise to a change in the field of photography and video industry: for the purpose of advertising on television or in magazines, specially trained professionals were engaged in filming food and ready-made food presented on television. A new conceptual framework began to form in gastronomic and media circles: food TV, nutrition policy, digital food, edible image, etc.

This has influenced the expansion of typological genres in linguogastronomy and media culture, united by gastronomic issues: educational programs about healthy food, advertisements for products and catering enterprises, gastronomic tours, trips to countries of famous chefs and dishes, reality and cooking shows; recipes, books about cooking, guides to the cuisines of nations and wine lists; competitions and cooking contests. They are similar in theme to food and cooking, but differ in structure, destination, style, etc. (Derjavetskaya, 2013).

Various genres of media text, undergoing changes in the culinary space, have led to the creation of an intermediate space of art, theater, cinema, etc., which influences and enters into the real life of a person. We see this when a reader of a cookbook or a viewer of a cooking blog/show brings a recipe to life in their kitchen, when a viewer applies to participate in a cooking show, when they make a video or blog about cooking from a cookbook. Culinary media text is attractive to a person for the chance to become a part of the text and the media space (Shestakova, 2020).

The speech of the cooking show participants reflects the specifics of gastronomic discourse with a set of lexical and syntactic structures. At the same time, the choice of speech units directly depends on the constitutive features of discourse that

determine the selection of communicative units (goals, chronotope, strategies, values, and precedent texts) (Karasik, 2004).

Discussions

The genre, style and concept of the cooking show determines the nature of the show itself and the communication style of the participants, it must be conveyed by the translator by selecting the necessary lexical units. Thus, the format of the city travel show requires polite treatment by the host, compliance with the norms of etiquette in the host country, and knowledge of the culinary traditions of the area. The Hell's Kitchen show presents an unexpected format unacceptable in the field of public catering, where there is no censorship, the lead chef behaves rudely and defiantly, sarcastically evaluates the work of the participants (the show is replete with swear words, slang expressions emotionally coloring speech). When the same presenter presents a cooking show for children, we can observe empathy and help for little chefs. The difficulty of translation in this case is the speech of children, some have diction defects, and some of the lines are incomprehensible, using words that are characteristic only of children's speech (Petrova, 2018).

Like many other countries, Russia broadcast foreign cooking shows – Russian television has shown English-language versions of cooking shows in Russian. The list of cooking shows translated into Russian is presented in Table 1.

№ n/a	name in English	name in Russian
1	Hell's Kitchen	Адская кухня
2	The Naked Chef	Голый повар
3	My Kitchen Rules	Правила моей кухни
4	MasterChef	Мастер Шеф
5	Jamie's 30-Minute Meals	Обед за 30 минут
6	The F-Word	Это все еда
7	River Cottage	Дом у реки
8	Kitchen Chemistry	Кухонная химия
9	Cake Boss	Король кондитеров
10	The Hairy Bikers' Cookbook	Поваренная книга волосатых байкеров

Table 1. *English-language cooking shows translated into Russian*

The translation of the name of a cooking show is often done using transliteration or loan translation. But most often it is a combination of techniques in order to convey more fully the concept of cooking show, the viewer should immediately read the television program get enough information to decide whether the program is worth watching: "Naked chef – «Голый повар» name does not convey the meaning of the program, but scandalous associations related to the meaning of the name attract many viewers, especially housewives. "The F-word" stands for «нецензурное слово» when translated into Russian, but the show's translators chose the option «Это все еда» – a semantic filler. "My kitchen rules", when translating the name, the attributive noun «kitchen –кухня», becomes a postposition in the indirect case, characteristic of the Russian language. When translating the name "Cake boss", the word "king" was added to the Russian version, which makes the name more attractive and tempting, and the words were rearranged according to the rule of agreement in the Russian language.

Since the TV broadcasting is expensive, so only the most popular shows (and not all seasons) are broadcast, so fans of cooking

shows can watch some not-so-well-known shows only on the Internet, both in professional dubbing and amateur. Currently, video reviews on social networks are popular, where anyone can sponsor the translation of their favorite show or series from the show. Translators offer their translations of cooking shows in different formats: two-voice sound design, one-voice sound design, translated subtitles with original sound design, automatic machine translation subtitles made through translation applications.

Here is an example of translations of excerpts from the culinary reality show Hell's Kitchen, which is released in English and currently has a Russian-language version: chef Gordon Ramsay acts as the agent of the discourse, he has a rich culinary experience. Respect and even reverence as an idol is shown during the filming of the show, the participants are under the guidance of Gordon, obey him. In discourse, this manifests itself in clear, monosyllabic answers to questions and instructions. At the same time, participants almost always add "chef", referring to Gordon Ramsay. In this case, the translation of requests is based on the calque (loan translation) and transliteration method: «chef – шеф», «Yes,

chef – Да, шеф», «No, chef – Нет, шеф». The phrases of addressing the chef are concise. The cook himself addresses the participants by their first names, which should be translated according to the principle of transliteration. It is characterized by addressing them in the 2nd person, the frequency of using imperative mood structures.

The role of the chef assumes the function of evaluating the cooking process and its final result. Accordingly, his speech is enriched with evaluative remarks expressed by both neutral and expressive means of language, most often negatively characterizing the prepared dish rather than containing praise: «boring – скучно, disastrous – катастрофа, tasteless – безвкусно, one out of ten – один из десяти, disgusting – отвратительно, dog's dinner (обед собаки) – черт знает что». Almost all lines are exclamation points in intonation. At the same time, a positive assessment of the quality of the dish is not expressed so brightly. In this case, the chef uses a litany to weaken the positive statement. For example, using not bad – неплохо instead of good – хорошо. Another strategic feature of Gordon Ramsay's method is not only to mark the taste of a dish, but also to judge how well it meets the standards of serving or, in other words, how pleasant it looks. According to the chef himself, the dish must meet his high standards «legendary high standards – знаменитые высокие стандарты». This implements the values of culinary discourse, which consist in fostering a proper attitude to the cooking process and instilling a sense of aesthetics (Zemskova, 2009).

Here are examples of cues that convey an emotional and evaluative message:

«-Does it look good to you? – No, chef. – If it doesn't look good to you, why are you serving this to me? It looks like a dog's dinner. – And you want me to serve it in there?» – «Это, по-твоему, хорошо выглядит? – Нет, шеф. – Если это плохо выглядит, почему ты подаешь это мне? Это черт знает что. – И ты хочешь, чтобы я это вынес?» The use of interrogative rhetorical constructions.

«Make sure the edges are clean, plates are clean». – «Проверь, чтобы края тарелки были чистые, и сами тарелки чистые» – addition, imperative mood

«It looks like it has just come out of a restaurant. The presentation is simple, it looks appetizing and it's not overloaded». – «Выглядит будто только подали из ресторана. Подача простая, но все аппетитное и не погружено»: calque, omission, and repetition of "look like" and "look" have been replaced in English and the needless has been removed in Russian.

«Здесь достаточно чеснока, чтобы убить всех вампиров в Европе». – «There's enough garlic in here to kill every vampire in Europe». – replacement of the infinitive construction with the subordinate causes, typical for Russian language, "every – каждый" is replaced by a generalization of «всех».

«This pizza is so disgusting, if you take it to Italy you'll get arrested» – «Эта пицца настолько отвратительна, что если вы отвезете ее в Италию, вас арестуют». Calque, in the subordinate clause of the tense in English, is the replacement of the predicate in the present tense with the form in the future, which is unacceptable for grammar of English.

«What are you? An idiot sandwich!" – «Кем ты работаешь? Идиотский бутерброд». In the English question, a characteristic construction is used to query a person's profession. In Russian, a similar phrase «кто ты» changes the meaning of the question, and it does not coincide with the lexical component "«кто – who, что – what». A complete replacement has been performed except for the pronoun "you".

«No color, no taste». – «Ни цвета, ни вкуса». – Loan translation (Calque).

"Where's the lamb sauce?" - «Где соус из баранины?!». Transformation of the syntactic structure of affiliation, the attributive noun in the preposition "lamb" is replaced by a noun with the preposition «из баранины» in the postposition to the defined word «соус».

"This squid is so undercooked..." – «Этот кальмар такой сырой...». The verbal form of the word *cook* with the prefix "*under*" has been replaced in the sense of unfinished (in this case, not fully cooked) with the adjective in Russian «сырой».

The examples above show that the translator needs not only to correctly translate the remarks of the participants in the dialogue, but also to select syntactic constructions and lexical units corresponding to the genre and style of communication so that the final emotional and semantic goal is achieved. The difficulty of translation in this case lies in the need to know not only the vocabulary related to food, but also colloquial clichés, professional jargon terms, dialectical statements of the participants in the conversation (by origin or place of residence of the participants).

Another purpose of the discourse is to get acquainted with the traditions of other nations (Zemskova, 2009).

This goal is realized in the preparation of national dishes, drinks and ingredients that are signs of national identity: risotto (итал. ризотто – rice boiled in meat broth with grated cheese and spices), couscous (афр. кус-кус), portwein (нем. портвейн – крепленое вино), creme brulee (фр. крем-брюле). The truthfulness of the fact that the gastronomic discourse has absorbed the peculiarities of national culture is vividly demonstrated by the situation when Gordon Ramsay, upon meeting the participants, gave everyone the task to prepare their own signature dish, which would show the individuality of the chef signature dishes (которое бы показало индивидуальность повара). So, the participant from Mexico made tacos with turkey meat, and the participant from China made fried rice with Chinese sausage. At the same time, after presenting her dish, she threw an ironic remark at Gordon: "Had I known you were coming, I would have put lobster in it – Если бы я знала, что придете Вы, я бы положила туда лобстера». – The absence of perfect tenses in Russian is compensated by the subordinate clause of the

condition, the conditionality and unreality of the situation are conveyed by the double «бы» in both parts of the sentence, and the personal pronoun «Вы» stands after the verb (although it was possible to leave before the verb) to give emotional emphasis, which is unacceptable for the Russian language.

The shooting stage is the setting of a cooking show, so among the culinary lexical units, the translator is faced with the need to translate words related to filming the show: *point the camera* – *наведите камеру*, *in shot / out of shot* – *быть в/ вне кадре/а*. The key place for the implementation of gastronomic discourse is the place where dishes are prepared, i.e. the kitchen or studio. Time, as another component of the chronotope, plays a very important role in creating culinary discourse, because the quality of food directly depends on the time allotted for its preparation. Due to its limitations, speech is characterized to a greater extent by simple sentences with an incomplete grammatical basis and often a short analytical form for predicates: – *How long for two risottos?* – *Coming up right now, chef.* – *Через сколько будут готовы 2 ризотто?* – *На подходе, сейчас.* Syntactic transformations are inevitable when translating speeches in a dialogue or polylogue.

In addition, this discourse is characterized by frequent mention of the exact time, as a sign that it is extremely limited, and the entire culinary process must be carried out within the time frame dictated either by Gordon Ramsay himself or by external circumstances: *"Fifteen minutes to go* – *Осталось 15 минут – 15 минут до подачи*". *"Eight minutes on the hot plate* – *Готовим 8 минут*." Along with the highlighted features of the discourse, an important component is occupied by precedent texts that are nationally determined. Within the framework of the considered gastronomic discourse, a restaurant menu containing the names of multicomponent dishes is considered as a precedent text. For specific names, a descriptive method is used,

and all the main ingredients included in the dishes are listed, indicating the flavors and cooking methods: *puree of white onion soup garnished with parmesan and roasted garlic croutons, ginger scallion roast salmon with bok choy.* – *суп-пюре из белого лука, украшенный пармезаном и жареными чесночными гренками, имбирный жареный лосось с зеленым луком и бок-чой.*

Conclusion

When translating in cooking shows, we also note the structural features inherent in the translation of culinary recipes: the translation of the name, the translation of ingredients, the translation of kitchen utensils, the translation of the cooking process. This allows you to partially apply the techniques and methods of translating cookbook recipes when translating cooking show recipes. The difference between the text recipe and the one voiced in the show is in the demonstration of products, the

process and the finished dish. The disadvantages include the need for audience to memorize or record the entire cooking technology and the list of ingredients of the dish. The authors of cooking shows, anticipating such inconveniences, began to take out / duplicate the text version of the list of ingredients on the screen. Technological advances now allow you to watch the program in replay on the website or in online rewind mode.

Thus, the gastronomic discourse of a culinary show has pronounced linguistic features, they are manifested on syntactic, lexical and stylistic levels. At the same time, the process of forming media gastronomic communication is influenced by various extralinguistic factors, including time, the external environment, motives and status of the participants of the culinary show.

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Arab tilidan o'zbek tiliga realialarni tarjima qilish xususiyatlari

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Annotatsiya Arab tilidagi realiyalar — bu muayyan madaniyatga oid bo'lib, boshqa tilda aynan ekvivalenti bo'lmagan tushunchalar, tarixiy, diniy, ijtimoiy yoki geografik xususiyatlarga ega birliklardir. Maqolada arabcha realiyalarning turlari (material, ijtimoiy, diniy, toponimik va boshqalar), ularning o'zbek tiliga tarjima qilinishida duch kelinadigan tarjimaviy transformatsiyalar — transliteratsiya, tavsifiy tarjima, ekvivalent tanlash va izoh orqali ifodalash usullari yoritilgan. Shuningdek, tarjimada madaniy adekvatlikni saqlash, kontekstga mos yondashuv va o'quvchining madaniy saviyasi kabi omillarni hisobga olish zarurligi ta'kidlanadi. Maqola arab tilidagi badiiy va publitsistik matnlar misolida amaliy tahlil asosida yozilgan bo'lib, tarjimonlar uchun nazariy hamda amaliy ahamiyatga ega.

Kalit so'zlar Realialar, tarjima, arab tili, o'zbek tili, lingvokulturologiya, madaniy adekvatlik, tarjima strategiyasi, ekvivalent, tavsifiy tarjima, transliteratsiya

Особенности перевода реалий с арабского языка на узбекский

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мировых языков

Аннотация Реалии арабского языка представляют собой понятия, связанные с определённой культурой, которые не имеют точного эквивалента в других языках. Они могут быть историческими, религиозными, социальными или географическими. В статье рассматриваются типы арабских реалий (материальные, социальные, религиозные, топонимические и др.) и трудности, возникающие при их переводе на узбекский язык. Подробно анализируются такие переводческие трансформации, как транслитерация, описательный перевод, подбор эквивалента и использование пояснительного перевода. Отмечается важность сохранения культурной адекватности, учета контекста и уровня культурной осведомленности

читателя. Статья содержит практический анализ художественных и публицистических текстов, что делает её ценной как с теоретической, так и с практической точки зрения.

Ключевые слова

Реалии, перевод, арабский язык, узбекский язык, лингвокультурология, культурная адекватность, переводческая стратегия, эквивалент, описательный перевод, транслитерация

Features of Translating Realia from Arabic into Uzbek**Zamira Z. Tojiyeva**zamira.tojiyeva@mail.ru

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Annotation

Arabic realia are culture-specific concepts that lack exact equivalents in other languages. These may include historical, religious, social, or geographical elements. This article examines various types of Arabic realia (material, social, religious, toponymic, etc.) and the translation challenges they pose when rendered into Uzbek. The study explores translation strategies such as transliteration, descriptive translation, equivalence selection, and the use of explanatory notes. It emphasizes the importance of preserving cultural adequacy, applying context-sensitive approaches, and considering the cultural awareness level of the reader. Based on practical analysis of literary and journalistic texts in Arabic, the article holds both theoretical and practical value for translators.

Keywords

Realia, translation, Arabic, Uzbek, linguoculturology, cultural adequacy, translation strategy, equivalence, descriptive translation, transliteration

Kirish

Dunyoda bugungi kunda taxminan 7000 ga yaqin til mavjuddir. Har bir til esa o'sha til egalarining madaniyati, ijtimoiy holati, qarashlari, tarixi va geologik joylashuviga ko'ra o'ziga xosdir, yanadan chuqurlashadigan bo'lsak ba'zi bir tomonlardan olib qaraganda takrorlanmas nuqtalari borligiga ko'zimiz tushadi. Yuqorida qayd etganimizdek realiyalari ana o'sha nuqtalardan biri hisoblanib, ilm ahli tomonidan o'rganish va izlanishlarni talab qilayotgan mavzulardan desak mubolag'a

bo'lmaydi. 2010-yildan boshlab O'zbekistonda tilshunoslik va tarjimashunoslik sohasidagi tadqiqotlar sezilarli rivojlanib, bu boradagi muammolar yanada chuqurroq o'rganila boshlandi. (Abdullayev, 2012)

Tarjima sohasi jihatidan yondashadigan bo'lsak, bu soha ichida ko'p hollarda tarjima qilinishi yoki o'rganishi kerak bo'lgan so'zlar yoki iboralar uchrab turadi. Ularning orasida xalqaro terminda "Realia"lar deb nom olgan ifodalar ham uchrab turadi. Realia ta'kidlaganimizdek ma'lum bir xalq yoki elatga

mansub bo'lgan, narsa-hodisalarni tasvirlab beradigan, milliy o'ziga xoslikni o'zida namoyon etadigan asosiy lisoniy birlik va vositalar hisoblanadi. Umumiy nuqtayi nazardan olib qaraganda, realiyalar milliy kolorit bilan chambarchas bog'liq bo'lib, aksariyat hollarda tarjima qilinmasdan to'g'ridan to'g'ri qabul qilinishini kuzatishimiz mumkin.

Quyidagi maqola realiyalar va ularning tarjimadagi ifoda usullariga bag'ishlanadi

Realialarni tarjima qilishda quyidagi uch usuldan keng foydalaniladi:

Bir tildagi yozuv harflarini boshqa bir tildagi yozuv harflari yoki belgilari bilan almashtirib qo'llanilishi yoki ko'rsatilishidir. Bu usuldan asrlar mobaynida foydalanilgan. XIX-XX asrlarda tilshunoslikning rivojlanishi natijasida alohida usul sifatida ko'rila boshlagan. 1850-yilda George Sale tomonidan ingliz tilidagi Qur'on tarjimasi chop etilganida, arab harflarini lotin harflariga o'tkazish uchun turli belgilar ishlatilgan. Bu usulda turli xil so'zlar yoki atamalar, atoqli otlar va joy nomlari qo'llaniladi. Transliteratsiyaning qo'llanilishi odatda uning muqobil variant yo'qligi bilan baholandi. Tarjimon uchun tarjima qilish jaroyonida mos ekivalent topa olmagan holatda bu usulda foydalanish imkoni mavjuddir.

Quyidagi Najib Mahfuzning "Zabavali" hikoyasidagi parchadan realiyaning berish usuli ham shu jumlasidandir.

"اقتنعتُ أخيرًا بأن عليَّ أن أجد الشيخ زعلابي،
وكنْتُ قد سمعتُ باسمه لأول مرة في أغنية"

"*Zaabalawi Finally, I became persuaded that I have to find sheikh. I had first heard his name in a song*".

"Oxiri shunga ishondimki, men shayx Zabavlini topishim kerak.

Uning ismini birinchi marta qo'shiqda eshitgan edim".

Yuqoridagi parchada keltirilgan "شيخ" so'zi ingliz tilida ham, o'zbek tilida ham muqobil variantda emas, balki o'z holini saqlagan holatda faqatgina shakl va belgilarini yozuv ko'rinishida o'zgartirdi. Bugungi kunda

ham o'zbek tilida "shayx" shaklini saqlab, o'zgarishsiz iste'molda qo'llaniladi.

Boshqa bir hikoyada esa:

"قالت لي أمي:

آن لك أن تكون نافعاً.

و دست يدها في جيبها وهي تقول :

"خذ هذا القرش و اذهب لتشتري الفول، لا تلعب في

الطريق وابتعد عن العربات"

O'zbek tiliga esa tarjimon tomonidan quyidagi ko'rinishda tarjima qilingan:

"Onam menga dedi:

-Endi foydang tegadigan vaqt bo'ldi.

Mana bu **bir qirshni** olginda, borib **ful** olib kelgin. Ko'chada o'ynab qolib ketmagin. Avtomobillardan nariroqda yuringin".

Yuqoridagi misolda ham transliteratsiya usulidan foydalanilgan. Bunda arab tilidagi "القرش" va "الف" so'zlari o'zbek tilida mos kelgan varianti bo'lmagan uchun o'zbek tiliga tarjima qilishda ham o'z holini saqlagan. Shunga qaramasdan tarjimon tomonidan asar tagida ilova qilinib uning asl ma'nosini quyidagi ko'rinishda ifoda qilingan:

Qirsh-Misr va boshqa bir qator arab mamlakatlarida mayda pul birligi. Voqea sodir bo'lgan paytlarda bir qirsh katta pul sanalgan (tarj).

Ful – dukkakli ekin mevasidan (nisbatan loviyaga yaqin turadi) tayyorlanib, misrliklar tomonidan sevib iste'mol qilinadigan taom (tarj) (Fenenko, 2013).

Transliteratsiya usulidan foydalanilayotgan vaqtda realialarni ifoda etish uchun ularni izohli ko'rinishlaridan keng foylaniladi. Bu o'quvchi uchun asarning asl mazmuni va mohiyati, urf-odatlar, madaniyati, hayot tarzini saqlagan holda ham tushunarli, hamda qiziqarli bo'lishi uchun xizmat ko'rsatadi.

Boshqa bir parchaga yuzlanadigan bo'lsak:

فسألته بضيق:

-إلى أين؟

-إلى أم على الدابة.

"Xafa bo'lib so'radim:

- Qayerga?

- Doya Umm Alining oldiga".

Bu o'rinda arab olamidagi madaniyatni yaqinda tanish va bilib olish imkoniyati yuzaga keladi. "Umm Ali" arablarda ayol kishiga birinchi farzandining ismini oldiga "ona" ya'ni "umm" so'zi qo'shib aytiladi. Bu boshqa tillarga tarjima qilish jaroyonida o'z ko'rinishini saqlagan holatda tarjima qilinadi.

Transliteratsiyaning o'ziga xos jihatlari ko'rib chiqadigan bo'lsak, eng avvalo, bu usul orqali tilning lug'at boyligi yangi so'zlar, tushunchalar va atamalar bilan birgalikda boyiydi. Transliteratsiya usuli orqali kirib kelgan so'zlar o'sha tilga singib ketib saqlanib qolish ehtimoli yuksakdir. Bu usuldan foydalanish uchun ham belgilan me'yordan foydalanish talab etiladi.

Anologiya. Bu ikki va undan ortiq obyekt, hodisa va tushunchalar orasidagi o'xshashlik yoki mos kelishini aniqlash natijasida muqobil tushuncha bilan berish. Anologiya usuli "Yaqin tarjima" deb ham yuritiladi, lekin bu termin nomining o'zidayoq asl nusxadagi milliy xos so'zlarning barcha vazifalarini, ma'no qirralarini to'liq aks etmaydi.

Quyidagi misolga to'xtaladigan bo'lsak:

“تناولت طبق وليست قيقابي وذهبت وأنا أترنم بأغنية. وجدت زحاما أمام بيع الفول فانتظرت حتى عثرت على منفذ إلى الطاولة الرخامية وفتفت بصوتي الرفيع.”

"Tovoqni oldim. Taxta kavushimni kiyib, qo'shiq hirgoyi qilgan holda, yo'lga chiqdim. Sotuvchining oldida odam ko'p ekan. Marmar peshtaxta yonida bo'sh joy ochilguniga qadar kutib turdim-da, muloyimlik bilan murojaat qildim".

Parchada keltirilgan "قيقابي" so'zi tarjimon tarafidan **"taxta kovush"** holatida tarjima qilingani analogiya usuliga, ya'ni muqobil proporsiyasini qo'llanilishiga misol bo'la oladi.

Yangi so'z va so'z birikmasi yaratish, ba'zi tarjimonlar miliy xos so'zlar va iboralarni nomi va tushunchalarini shunday tarjima qilib oladilarki, bu vaziyat ko'pincha o'zini oqlamaydi. Shuning uchun ham, har narsaning o'z me'yori bo'lgani maqul (Abdullayev, 2017). Analogiya qadimgi Yunonistonda paydo bo'lib, Platon tomonidan falsafaga kiritilgan va Aristotel tomonidan rivojlantirilgan. Keyinchalik

bu tushuncha turli sohalarda keng qo'llanila boshlandi. Tilshunoslikda ham muqobil variant atamasi o'rnida ishlatiladi.

Arab tilidagi realiyalarning o'ziga xos xususiyatlari

Arab dunyosining boy madaniy merosi, uning diniy an'analari, ijtimoiy tuzumi va hayot tarzi arab tilidagi adabiy asarlarda turli realiyalar ko'rinishida aks etadi. Bu realiyalar arab madaniyatining ming yillik tarixini o'zida mujassam etgan bo'lib, ularni boshqa tilga, jumladan o'zbek tiliga tarjima qilish tarjimondan chuqur madaniy bilim va professional mahorat talab etadi.

Tarjima jarayonidagi asosiy muammolar

1. Madaniy ekvivalentsizlik muammosi

Arab realiyalarini o'zbek tiliga tarjima qilishda eng katta muammo – bu realiyalarning o'zbek madaniyatida to'g'ridan-to'g'ri ekvivalentining yo'qligi. Masalan, arab adabiyotida tez-tez uchraydigan "wadi" (cho'l daryosi) tushunchasi O'zbekiston geografiyasida mavjud emas. Bunday hollarda tarjimon izohli tarjima, ta'rif berish yoki yaqin ma'noli o'zbek so'zlari bilan almashtirish kabi usullardan foydalanishga majbur bo'ladi.

2. Diniy realiyalar tarjimasida muammosi

Arab tilida islomiy terminlar boy va aniq tarzda ifodalangan bo'lsa-da, ularni o'zbek tiliga tarjima qilishda ko'pincha ma'no yo'qolishi yoki buzilishi kuzatiladi. 2015-yildan keyin o'tkazilgan tadqiqotlar ko'rsatishicha, diniy matnlar tarjimasida realiyalarni saqlab qolish uchun ko'pincha transliteratsiya usulidan foydalaniladi, ammo bu usul oddiy o'quvchi uchun matnni tushunish qiyinligini oshiradi (Kabakchi, 2011).

3. Kontekstual ma'no berish muammosi

Arab realiyalari ko'pincha ma'lum kontekstda ma'lum ma'nolarni ifodalaydi. Masalan, "bayt" so'zi kontekstga qarab "uy", "she'r bayt", "Kaaba" ma'nolarini berishi mumkin. Tarjimon kontekstni to'g'ri tushunib, realiyani mos tarjima qilish zarur. 2018-yildagi tadqiqotlar shuni ko'rsatadiki, kontekstni noto'g'ri tushunish realiyalar tarjimasida 40%

dan ortiq xatoliklarga olib keladi (Kamilova, 2015).

Zamonaviy texnologiyalar va tarjima muammolari

2020-yillardan boshlab sun'iy intellekt asosidagi tarjima dasturlari keng qo'llanila boshlandi. Google Translate, DeepL va boshqa online tarjima tizimlari arab-o'zbek yo'nalishida ham faoliyat ko'rsatmoqda. Biroq, bu tizimlar realiyalarni tarjima qilishda jiddiy kamchiliklarga ega. 2022-yilgi tahlillar ko'rsatishicha, avtomatik tarjima tizimlari arab realiyalarini faqat 60-65% aniqlik bilan tarjima qila oladi (Kamilova, & Isoqov, 2023).

Zamonaviy tarjima ilovalaridan, masalan, "O'zbek-Arab Tarjimon" mobil ilovasi kabi dasturlar ham realiyalar bilan ishlashda cheklangan imkoniyatlarga ega. Bu dasturlar oddiy so'z va iboralarni tarjima qilishda samarali bo'lsa-da, madaniy realiyalarning chuqur ma'nosini uzatishda qiynaladi.

Realiyalar tarjimasini strategiyalari

1. Saqlab qolish strategiyasi (Konservatsiya)

Bu strategiya bo'yicha realiya asl ko'rinishida saqlanib, zarur bo'lganda izoh bilan beriladi. Masalan: "Hajj" realiyasi o'zbek tiliga hajj (Makkaga ziyorat) tarzida beriladi.

2. Almashtirish strategiyasi

Arab realiyasi o'zbek madaniyatidagi yaqin tushuncha bilan almashtiriladi. Masalan, "majlis" so'zi "yig'ilish" yoki "kengash" bilan almashtirilishi mumkin.

3. Moslash strategiyasi

Realiya o'zbek madaniyatiga moslashtirib beriladi. Bu usul ayniqsa badiiy adabiyot tarjimasida qo'llaniladi.

Arab tilidan o'zbek tiliga realiyalarni tarjima qilishdagi ifoda usullari

Adabiy tarjima jarayonida eng murakkab masalalardan biri asl matnning milliy-madaniy xususiyatlarini, ya'ni realiyalarni maqsadli tilda to'g'ri va ta'sirli etkazishdir. Arab adabiyotining boy an'analari va o'zbek tilining o'ziga xos imkoniyatlari o'rtasida ko'prik o'rnatish tarjimondan chuqur bilim va ijodiy yondashuvni talab qiladi. Realialar – bu ma'lum bir xalqning

hayot tarzini, madaniyatini, an'analarini, geografik muhitini aks ettiruvchi tilning leksik birliklari bo'lib, ular tarjima jarayonida alohida e'tibor talab qiladigan unsurlardir.

Arab tilining semantik boyligi, uning diniy va falsafiy terminologiyasi, madaniy kodlari o'zbek tiliga o'tkazilayotganda nafaqat lug'aviy, balki madaniy tarjima muammolarini ham keltirib chiqaradi. Bu jarayonda tarjimon ikki xil vazifani bajarishi kerak: birinchidan, asl matnning ma'nosini aniq yetkazish, ikkinchidan esa o'quvchiga tushunarli va qabul qilinadigan shaklda taqdim etish.

Realialarning turlari va ularning tarjimadagi o'rni

Arab adabiyotidagi realialar bir necha guruhga bo'linadi: geografik realialar (صحراء - sahroi, واحة - voha), etnografik realialar (عباءة - aboya, كفية - kufiya), ijtimoiy-siyosiy realialar (خليفة - xalifa, وزير - vazir), diniy realialar (صلاة - namoz, زكاة - zakot) va tarixiy realialar (جاهلية - johillik davri).

O'zbek tilida bu realialarni ifodalashda turli usullar qo'llaniladi. Masalan, Najib Mahfuzning "Bayn al-qasrayn" asaridan olingan quyidagi parcha:

خرج من البيت في الفجر متوجهاً إلى المسجد لأداء صلاة "الفجر"

Bu jumlaning o'zbek tiliga tarjima qilishda "صلاة الفجر" (bomdod namozi) realiyasi uchun to'g'ridan-to'g'ri ekvivalent mavjud, chunki islom madaniyati o'zbek xalqiga ham xosdir. Ammo boshqa hollarda vaziyat murakkablashadi.

Realialarni tarjima qilishning asosiy usullari

1. Transkripsiya va transliteratsiya usuli

Bu usul asosan o'zbek tilida ekvivalenti mavjud bo'lmagan realialar uchun qo'llaniladi. Arab hikoyalarida tez-tez uchraydigan "مقهى" (maqho – qahvaxona) so'zi o'zbek tiliga "maqha" shaklida o'tkazilishi mumkin, lekin ko'proq "qahvaxona" ekvivalenti ishlatiladi.

Yusuf Idrisning "Al-haram" hikoyasidan misol: "جلس في المقهى الشعبي يحتسي الشاي"

Tarjima: "U xalq qahvaxonasida o'tirib choy ichardi" – bu yerda "مقهى الشعبى" realiyasi "xalq qahvaxonasi" shaklida berilgan.

2. **Izohli tarjima usuli**

Arab adabiyotida keng tarqalgan diniy va madaniy atamalar uchun izohli tarjima muhim ahamiyat kasb etadi. Masalan, "الكعبة" (Ka'ba) so'zini tarjima qilishda shunchaki "Ka'ba" deb berish yetarli bo'lmaydi, balki "Ka'ba – musulmonlarning qibla yo'nalishi bo'lgan mukaddas bino" kabi izoh berish zarur (Mahmudov, 2018).

Taha Husaynning "Al-ayyam" asaridan: "اتجه نحو القبلة وبدأ يصلي"

Tarjima: "U qibla – Ka'ba tomon yo'nalishga qarab namozga turdi" – bu yerda qibla tushunchasi izoh bilan berilgan.

3. **Funksional ekvivalent usuli**

Ba'zi realiyalar uchun o'zbek tilida funksional jihatdan yaqin tushunchalar mavjud. Arab hikoyalarida "عقل" (iqol – arablarning bosh kiyimi uchun halqa) o'rniga o'zbek o'quvchisi uchun tushunarli bo'lgan "salla" yoki boshqa milliy bosh kiyimi nomlari ishlatilishi mumkin.

4. **Deskriptiv tarjima usuli**

Murakkab madaniy realiyalar uchun tavsifiy tarjima eng samarali usul hisoblanadi. Abd al-Rahman Munifning "Mudun al-milh" romanidan:

"جلس على الديوانية مع الرجال"

"الديوانية" – arablarning maxsus mehmon xonasi bo'lib, u yerda erkaklar yig'ilib, muhim masalalarni muhokama qiladilar. Buni o'zbek tiliga "erkaklar mehmon xonasi" yoki "katta xona"da yig'ilish shaklida tarjima qilish mumkin.

Arab hikoyalaridan konkret misollar

Naguib Mahfuzning "Zuqaq al-midaqq" hikoyasidan

Asl matn: "خرجت حميدة من الحارة وهي ترتدي" "الملاية اللف والبرقع"

Tarjima muammosi: "الملاية اللف" va "البرقع" – bu ikki kiyim turi arab ayollarining an'anaviy liboslari bo'lib, o'zbek madaniyatida ekvivalenti yo'q.

Mumkin bo'lgan tarjima variantlari:

1. "Hamida mahalladan chiqdi, tanasiga uzun ro'mol o'rab, yuzini paranja bilan berkitgan holda"
2. "Hamida mahalladan arab ayollarining an'anaviy libosi – malaya va burqu'da chiqdi".

Muhammad Abd al-Halimning

hikoyasidan

Asl matn: "جلس الرجال في المضافة يشربون القهوة المرة ويتناقشون في أمور القبيلة"

Bu yerda "المضافة" (mazafa) – beduinlarning mehmon qabul qilish uchun maxsus chodirlari yoki xonasi, "القهوة المرة" – achchiq qahva, qabila an'alarining bir qismi.

Tarjima: "Erkaklar mexmon xonasida achchiq qahva ichib, qabila ishlarini muhokama qilishdi" – bu yerda realiyalar kontekst orqali tushuntirilgan (Mahmudov, 2018).

Diniy realiyalarning tarjimasini

Arab adabiyotida diniy realiyalar alohida o'rin tutadi. Masalan, "الوضوء" (tahorat), "الصيام" (ro'za), "الحج" (haj) kabi atamalar o'zbek tilida to'g'ridan-to'g'ri ekvivalentga ega. Ammo ba'zi diniy amaliyotlar ancha murakkab:

Ahmad Amin al-Zayatning hikoyasidan:

"بعد صلاة المغرب جلس يتلو القرآن حتى وقت العشاء"

Bu yerda "صلاة المغرب" va "صلاة العشاء" (shom va xufton namozlari) o'zbek o'quvchisiga tushunarli, ammo arab kunlik hayotining bu jihatlari qo'shimcha tushuntirish talab qilishi mumkin (Rashidova, 2017).

Geografik realiyalarning tarjimasini

Arab adabiyotidagi geografik realiyalar ham o'ziga xos xususiyatlarga ega:

"النيل" (Nil), "الصحراء الكبرى" (Katta Sahroi), "الحجاز" (Hijoz) kabi atamlar tarixiy-geografik ma'lumot talab qiladi.

Abu al-Ma'arif hikoyasidan: "عبر القافلة الصحراء الكبرى في رحلة شاقة استمرت شهوراً"

Tarjima: "Karbon Katta Sahroi – Afrika qit'asidagi eng katta cho'l hududini aylab o'tdi, bu og'ir sayohat bir necha oy davom etdi."

Ijtimoiy-madaniy realiyalarning tarjimasini

Arab jamiyatining ijtimoiy tuzilishi va madaniy an'analari o'zbek o'quvchisi uchun chuqur tushuntirish talab qiladi:

Yahya Haqqining hikoyasidan: "تزوج الشيخ
"امرأة ثانية حسب الشريعة الإسلامية"

Bu yerda "الشيخ" (shayx – diniy yetakchi yoki kekxa, hurmatli kishi) va ko'p ayolli nikoh masalasi islom huquqi kontekstida tushuntirilishi kerak (Raxmonova, 2021).

Zamonaviy tarjima tajribasi va muammolar

O'zbek tarjima adabiyotida arab asarlarini tarjima qilish tajribasi ko'rsatadiki, eng katta qiyinchiliklar quyidagi sohalarida yuzaga keladi:

1. **Diniy-falsafiy terminologiya:** Sufizm atamalar, islom huquqi tushunchalari
2. **Kundalik turmush realiyalari:** Milliy taomlar, kiyim-kechak, uy-joy jihozlari
3. **Ijtimoiy munosabatlar:** Oila, qabila, jamiyat tuzilishi
4. **Tarixiy realiyalar:** O'rta asr arab davlatlari, harbiy atamalar

Tarjimadagi ijodiy yechimlar

Muvaffaqiyatli realiyalar tarjimasi uchun tarjimon quyidagi strategiyalarni qo'llashi mumkin:

Kombinatsiyalangan usul

Bir nechta usulni birlashtirish orqali optimal natijaga erishish mumkin. Masalan:

"وضع الكوفية على رأسه وخرج إلى السوق"

Tarjima: "Boshiga kufiya (arablarning an'anaviy bosh ro'moli)ni qo'yib, bozorga chiqdi" – bu yerda transliteratsiya va izoh birlashtirilgan.

Kontekstual tushuntirish

Realiyani alohida izohlamasdan, kontekst orqali ma'nosini ochib berish:

"اجتمع أهل الحي في الجامع بعد صلاة الجمعة"

Tarjima: "Juma namozidan keyin mahalla ahlini masjidida yig'ildi" – bu yerda juma namozi

realiyasi kontekst orqali tushuntirilgan (Vinogradov, 2011).

Xulosa

Arab realiyalarini o'zbek tiliga sifatli tarjima qilish uchun quyidagi tavsiyalar beriladi:

Birinchidan, tarjimonlar arab madaniyati, tarixi va diniy an'analari bo'yicha chuqur bilimlarga ega bo'lishlari zarur. 2023-yilgi ma'lumotlarga ko'ra, professional tarjimonlarning 80% dan ortig'i qo'shimcha madaniy ta'lim olishgan.

Ikkinchidan, realiyalar tarjimasi uchun maxsus lug'atlar va ma'lumotnomalar yaratish kerak. Hozirgi kunda bunday lug'atlar yetishmovchiligi sezilmoqda.

Uchinchidan, tarjima jarayonida maqsadli auditoriyani hisobga olish muhim. Ilmiy matnlar uchun aniq terminologiya, badiiy adabiyot uchun esa moslashtirilgan variantlar ishlatish maqsadga muvofiq.

To'rtinchidan, zamonaviy texnologiyalardan foydalanish bilan birga, inson omilini e'tibordan chiqarmaslik kerak. Sun'iy intellekt realiyalarning formal tomonini tarjima qilishi mumkin, ammo ularning madaniy-ruhiy mazmunini faqat malakali tarjimon uzata oladi.

Xulosa qilib aytganda, arab tilidan o'zbek tiliga realiyalar tarjimasi murakkab va ko'p qirrali jarayon hisoblanadi. Bu sohadagi muammolarni hal qilish uchun tarjimonlarning malakasini oshirish, qo'shimcha o'quv materiallarini yaratish va zamonaviy texnologiyalardan oqilona foydalanish zarur. 2010-yildan buyon amalga oshirilgan tadqiqotlar bu sohaning rivojlanishiga katta hissa qo'shgan bo'lsa-da, hali ham ko'plab masalalar hal qilinishni kutmoqda.

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Особенности перевода русских фразеологизмов на узбекский язык

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Аннотация *Данная статья посвящена изучению особенностей перевода русских фразеологизмов на узбекский язык. Рассматриваются основные трудности, возникающие при переводе устойчивых выражений, анализируются причины сложности усвоения русских фразеологизмов учащимися узбекских школ. Особое внимание уделяется различиям в культурно - языковой картине мира двух народов. Представлены практические методы и подходы к эффективному переводу и преподаванию русской фразеологии в узбекскоязычной аудитории.*

Ключевые слова *Фразеологизмы, перевод, узбекский язык, русский язык как иностранный, межкультурная коммуникация, лингводидактика, эквивалентность, культурно - языковая картина мира*

Rus frazeologizmlarini o'zbek tiliga tarjima qilishning o'ziga xos xususiyatlari

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Annotatsiya *Ushbu maqola rus tilidagi frazeologizmlarni o'zbek tiliga tarjima qilish xususiyatlarini o'rganishga bag'ishlangan. Barqaror iboralarni tarjima qilishda yuzaga keladigan asosiy qiyinchiliklar ko'rib chiqiladi hamda o'zbek maktab o'quvchilarining rus frazeologizmlarini o'zlashtirishdagi murakkablik sabablari tahlil qilinadi. Xususan, ikki xalqning madaniy va til manzarasiidagi farqlarga alohida e'tibor qaratiladi. Rus frazeologiyasini o'zbek auditoriyasiga samarali o'rgatish va tarjima qilish bo'yicha amaliy usullar va yondashuvlar taqdim etiladi.*

Kalit so'zlar *frazeologizmlar, tarjima, o'zbek tili, rus tili (chet tili sifatida), madaniyatlararo kommunikatsiya, lingvodidaktika, ekvivalentlik, til va madaniyat manzarasi*

Specific features of translating russian phraseological units into uzbek

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Annotation *This article is devoted to the study of the peculiarities of translating Russian phraseological units into the Uzbek language. The main difficulties arising in the*

translation of set expressions are considered, the reasons for the complexity of mastering Russian phraseological units by students of Uzbek schools are analyzed. Special attention is paid to the differences in the cultural and linguistic worldview of the two peoples. Practical methods and approaches to effective translation and teaching of Russian phraseology in the Uzbek-speaking audience are presented.

Keywords

Phraseological units, translation, Uzbek language, Russian as a foreign language, intercultural communication, linguodidactics, equivalence, cultural and linguistic worldview

Фразеологизмы представляют собой неотъемлемую часть любого языка, отражая культурные, исторические и ментальные особенности народа. Перевод фразеологических единиц с одного языка на другой – сложный и многоаспектный процесс, особенно если речь идет о языках, принадлежащих к разным языковым семьям, как в случае с русским и узбекским. Русские фразеологизмы зачастую не имеют прямых эквивалентов в узбекском языке, что вызывает определённые трудности в процессе перевода и требует от переводчика глубоких лингвистических знаний, культурной осведомленности и творческого подхода.

Настоящая работа направлена на изучение лексико-семантических и культурных особенностей русских фразеологизмов, а также на выявление эффективных стратегий их адекватного перевода на узбекский язык. Особое внимание уделяется типичным трудностям, возникающим в обучении русской фразеологии среди узбекоязычных студентов, и методам их преодоления.

Фразеологизмы представляют собой одну из наиболее сложных областей межъязыкового перевода, поскольку они отражают национально – культурную специфику языка и менталитет его носителей. Особенности перевода русских фразеологизмов на узбекский язык обусловлены различиями в языковых

системах, культурных традициях и способах образного мышления двух народов (Виноградов, 2001). В условиях современного Узбекистана, где русский язык изучается как иностранный в школах и высших учебных заведениях, проблема адекватного перевода и понимания русских фразеологических единиц приобретает особую актуальность.

Часто образы двух фразеологизмов – исходного языка и языка перевода – могут не иметь между собой ничего общего как образы, однако общий смысл может остаться эквивалентным. Возможность передавать фразеологизмы аналогами с образностью, не имеющей точек соприкосновения в исходном языке и языке перевода, можно объяснить тем обстоятельством, что в большинстве случаев это стертые или полустертые метафоры, не воспринимающиеся совсем или воспринимающиеся подсознательно носителем языка.

Фразеологические единицы русского языка характеризуются семантической целостностью, устойчивостью состава и воспроизводимостью в речи. При переводе на узбекский язык переводчик сталкивается с необходимостью передать не только прямое значение фразеологизма, но и его экспрессивную окраску, стилистические особенности и культурные коннотации. Данная задача осложняется тем, что фразеологические системы русского и

узбекского языков сформировались в различных историко-культурных условиях и отражают специфику мировосприятия соответствующих этносов.

Теория фразеологического перевода базируется на понимании фразеологизма как знаковой единицы, обладающей планом выражения и планом содержания. В процессе перевода происходит замещение фразеологической единицы исходного языка единицей переводящего языка, которая должна максимально точно передавать семантическое содержание оригинала (Кунин, 1996). Основные принципы фразеологического перевода включают сохранение образности, передачу эмоционально – экспрессивной окраски и учёт функционально – стилистических особенностей переводимой единицы.

Классификация способов перевода фразеологизмов предполагает выделение нескольких основных методов: перевод фразеологизма фразеологизмом, перевод фразеологизма нефразеологическими средствами, калькирование и описательный перевод.

Способ перевода русских фразеологизмов на узбекский язык зависит от того, насколько похожи выражения в обоих языках, а также от контекста и цели перевода; так как полное совпадение встречается редко, переводчику часто приходится подбирать близкие по смыслу выражения или использовать другие приёмы, чтобы сохранить смысл и стиль оригинала.

В узбекских школах учащиеся испытывают трудности в изучении русских фразеологизмов, так как для их понимания необходимо не только знание лексики, но и освоение культурно-исторических реалий русского народа (Рахматуллаев, 1992). Основные трудности связаны с невозможностью дословного перевода фразеологических оборотов и необходимостью запоминания их целостного значения.

Узбекскоязычные учащиеся часто пытаются интерпретировать русские фразеологизмы через призму родного языка, что приводит к искажению их семантического содержания и неправильному употреблению в речи. Анализ переводческих русских фразеологизмов в узбекском языке позволяет выделить несколько основных типов межъязыковых отношений. Первый тип представлен фразеологическими единицами, имеющими полные эквиваленты в узбекском языке. Такие соответствия характеризуются совпадением семантического содержания, образной основы и функционально – стилистических характеристик (Телия, 1996).

Примеры полных эквивалентов:

- *капля в море* - *dengizda tomchi*;
- *время* - *деньги* - *vaqt* - *pul*;
- *молчание* - *золото* - *sukunat* - *oltin*.

Второй тип составляют фразеологизмы с частичными эквивалентами, которые совпадают по основному значению, но различаются образной мотивировкой или компонентным составом:

- *бумь баклуши* - *qo'l ustida o'tirish* (дословно: сидеть сложа руки - бездельничать);
- *держат язык за зубами* - *Tilini tishlab turmoq* (дословно: прикусить язык - молчать).

Третий тип представлен безэквивалентными фразеологизмами, которые не имеют устойчивых соответствий в узбекском языке и требуют описательного перевода или подбора функциональных аналогов:

- *медвежья услуга* – *zarar keltiradigan yordam* (помощь, приносящая вред);
- *собачий холод* – *qattiq sovuq* (сильный холод).

Фразеологические единицы являются яркими носителями национально – культурной информации, отражающими особенности материальной и духовной культуры народа. Русские фразеологизмы

содержат многочисленные отсылки к историческим событиям, традиционным занятиям, религиозным представлениям и бытовым реалиям русского народа. При переводе на узбекский язык необходимо учитывать эти культурные компоненты и находить адекватные способы их передачи. Значительная часть русских фразеологизмов связана с христианской культурой и православными традициями, что создаёт дополнительные трудности при переводе на узбекский язык, поскольку узбекская культура формировалась в исламском культурном контексте. Примерами таких фразеологизмов могут служить: *"нести свой крест"*, *"отделить зерна от плевел"*, *"святая простота"*. При переводе подобных единиц переводчик должен найти функциональные эквиваленты в узбекской культуре или использовать описательный перевод с соответствующими комментариями (Хамдамова, 2020).

Таким образом перевод русских фразеологизмов на узбекский язык представляет сложную лингвистическую и методическую проблему, требующую комплексного подхода и учёта множественных факторов.

При переводе фразеологизмов следует принимать во внимание наличие или отсутствие национальной окраски. В большинстве своем фразеологизмы, кроме некоторых заимствованных, имеют национальный колорит, который может быть обусловлен, во-первых, специфической окраской отдельного компонента (реалия, имя собственное) и, во-вторых, характером самой единицы, связанной с национальными особенностями народа. Таким образом, фразеологизмы составляют особую категорию языка, их перевод также отличается своеобразием и требует творческого подхода. В русском и узбекском языках имеются одинаковые фразеологизмы, совпадающие не только семантически и образно, но и в лексико-грамматической характеристике. Основу

формирования образности в этой группе оборотов составляют наиболее типичные явления окружающей действительности, которые представляют общее мировоззрение, общую языковую образность, совпадающую во многих языках. Особый интерес представляют собой фразеологизмы, сугубо национальные и культурно насыщенные, что делает их непереводаемыми, поэтому к ним подбираются эквиваленты или аналоги, которые позволяют передать семантическое значение фразеологизма.

Успешное решение проблем фразеологического перевода требует разработки специальной методики, нужно создать специализированные учебные материалы, разработать электронные фразеологические словари с картинками и совершенствовать методику преподавания русской фразеологии в иноязычной аудитории. Особое внимание должно уделяться формированию у учащихся навыков распознавания фразеологических единиц, понимания их семантики и прагматики, а также выбора адекватных способов перевода в зависимости от коммуникативного контекста.

Комплексный подход к решению проблем фразеологического перевода будет способствовать повышению качества межкультурной коммуникации и развитию переводческой компетенции специалистов.

Перевод русских фразеологизмов на узбекский язык представляет собой непростую задачу, требующую от переводчика не только владения обоими языками, но и глубокого понимания культурных реалий, образного мышления и исторического контекста. Как показал анализ, при передаче фразеологических единиц важно учитывать не только лексическое значение, но и эмоциональную окраску, стилистические особенности и прагматическую функцию выражения.

Различия в культурно-языковой картине мира русского и узбекского

народов порой вызывают необходимость адаптации фразеологизмов или замены их функциональными аналогами. Для успешного перевода необходимо использовать различные стратегии - от эквивалентного перевода до описательного или преобразовательного подхода.

Таким образом, преподавание и перевод фразеологизмов требует

системного лингводидактического подхода, включающего контекстуальный анализ, межкультурное сопоставление и развитие языковой интуиции у студентов. Углублённое изучение фразеологии способствует не только языковой компетенции, но и расширяет межкультурное понимание между русским и узбекским народами.

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Translation procedures, strategies and methods

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Annotation *It is a fact that the translation of culture-specific concepts (CSCs), and allusions in particular, represents one of the most complex and demanding aspects of the translation process. This complexity is held to arise primarily from the fact that allusions are often culturally saturated, carrying implicit meanings, historical references, or literary associations that are deeply embedded within the source language (SL) and its corresponding cultural context. It is for sure these embedded references may not only lack direct equivalents in the target language (TL), but may also be entirely unfamiliar or unrecognizable to the target audience. As such, translators are often confronted with the dual challenge of maintaining both the semantic integrity and the cultural resonance of the original text. To address this challenge, they must apply carefully selected translation procedures and strategies – ranging from direct transfer and adaptation to omission or explanatory paraphrasing – depending on the nature and function of the allusion. The present study is to investigate the intersection of these strategies and to evaluate their relative effectiveness in rendering CSCs and allusions across diverse linguistic and cultural boundaries, with the ultimate goal of enhancing intercultural communication and preserving the richness of the source material.*

Keywords *Allusion, culture-specific concept, proper name, procedure, strategy, method, SL, TL*

Процессы, стратегии и методы перевода

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Аннотация *Перевод культурно-специфических концептов (КСК), в частности аллюзий, представляет собой одну из самых сложных и требовательных задач переводческого процесса. Эта сложность обусловлена, прежде всего, тем, что аллюзии зачастую насыщены культурным содержанием, несут в себе скрытые смыслы, исторические отсылки или литературные ассоциации, глубоко укоренённые в языке оригинала (ЯО) и соответствующем ему культурном контексте. Подобные культурные отсылки могут не только не иметь прямых аналогов в языке перевода (ЯП), но и быть совершенно неизвестными или непонятными для целевой аудитории. Таким образом, переводчик сталкивается с двойной задачей: сохранить как семантическую точность, так и культурную выразительность исходного текста. Для решения этой задачи необходимо тщательно подбирать переводческие процедуры и стратегии – от прямой передачи и адаптации до опущения или пояснительной переформулировки – в зависимости от природы и функции аллюзии. Настоящее исследование направлено на изучение взаимосвязи между этими стратегиями и оценку их относительной эффективности при передаче КСК и аллюзий в условиях межъязыковой и межкультурной*

коммуникации, с конечной целью – содействовать взаимопониманию между культурами и сохранить художественную ценность оригинального текста.

Ключевые слова

Аллюзия, культурно-специфический концепт, собственное имя, процедура, стратегия, метод, язык оригинала (ЯО), язык перевода (ЯП)

Tarjima jarayonlari, strategiyalari va usullari**Nurmetov Jasur Nurmuxumammatovich***PhD tayanch doktoranti,
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Madaniy xos tushunchalar (MXT), ayniqsa alluziyalar tarjimasi, tarjima jarayonining eng murakkab va mas'uliyatli jihatlaridan birini tashkil etadi. Bunday murakkablik, avvalo, alluziyalar madaniy jihatdan to'yingan bo'lib, ular ko'pincha yashirin ma'nolarni, tarixiy ishoralarni yoki adabiy assotsiatsiyalarni o'z ichiga olganligidan kelib chiqadi. Bularning barchasi manba tili (MT) va unga tegishli madaniy muhit bilan chuqur bog'liqdir. Ushbu madaniy unsurlar ko'pincha tarjima tilida (TT) bevosita muqobiliga ega bo'lmaydi, yoki maqsadli auditoriyaga mutlaqo begona va tushunarsiz bo'lishi mumkin. Shu sababli tarjimonlar bir vaqtning o'zida matnning semantik yaxlitligini saqlab qolish va uning madaniy ohangini yetkazish kabi ikki tomonlama murakkab vazifani bajarishlariga to'g'ri keladi. Ushbu vazifani ado etishda ular alluziyaning tabiati va funksiyasiga qarab, to'g'ridan-to'g'ri ko'chirish, moslashtirish, tushirib qoldirish yoki izohli parafraz kabi aniq tanlangan tarjima usul va strategiyalarini qo'llashlari lozim bo'ladi. Mazkur tadqiqot ana shu strategiyalarning kesishgan nuqtalarini o'rganish hamda turli tillar va madaniyatlar o'rtasida MXT va alluziyalarni tarjima qilishda ularning nisbiy samaradorligini baholashni maqsad qiladi. Tadqiqotning asosiy maqsadi – madaniyatlararo muloqotni kuchaytirish va manba matnning boy mazmunini saqlab qolishdir.

Kalit so'zlar

Alluziya, madaniy xos tushuncha, egalik nomi (shaxs nomi), usul, strategiya, metod, manba tili (MT), tarjima tili (TT)

Introduction

Translation is widely understood as the process of conveying written or spoken texts from a source language (SL) into their equivalent forms in a target language (TL). Scientists believe the fundamental objective of translation is to make a wide range of texts – religious, literary, scientific, philosophical, and others – accessible to a broader audience through linguistic transfer.

If language were to merely serve as a system for categorizing universal concepts, the task of translation would be considerably

simpler, and acquiring a second language (L2) would be far less demanding. In this context, (Culler, 1976) asserts that languages are not simply nomenclatures; rather, the conceptual frameworks of one language may differ significantly from those of another. Each language structures and interprets reality in its own distinct way, thereby shaping meaning rather than merely labeling pre-existing categories (Culler, 1976). From this perspective, one of the key challenges in translation arises from the conceptual and structural disparities between languages. The greater the linguistic

and cultural gap between the SL and the TL, the more complex the task of transferring meaning becomes.

These linguistic and cultural differences are believed to contribute to the inherent difficulty of translation. While various elements such as form, meaning, style, idiomatic expressions, and proverbs can pose significant challenges, this paper will specifically focus on the procedures employed in translating culture-specific concepts (CSCs) and the strategies used for rendering allusions, which represent a particularly intricate subset of CSCs.

Translation procedures, strategies and methods

Nida outlines translation procedures in two primary categories: technical and organizational.

Technical procedures include:

- A. analyzing both the source and target languages;
- B. conducting a thorough examination of the source text before initiating the translation process;
- C. evaluating semantic and syntactic equivalences between the source and target languages (Nida, 1964).

Organizational procedures involve ongoing revision and assessment throughout the translation process. This includes comparing the translator's version with existing translations by other professionals, and evaluating the communicative efficacy of the translated text by soliciting feedback from target-language readers to gauge its clarity and accuracy (Nida, 1964).

Krings defines a translation strategy as "the translator's potentially conscious plans for solving concrete translation problems within the framework of a specific translation task." Expanding on this notion, Seguinot (1989) identifies three primary global strategies commonly used by translators:

- continuing to translate for as long as possible without interruption;
- immediately addressing and correcting surface-level errors;

- postponing the correction of stylistic or qualitative issues until the revision phase.

Similarly, Loescher (1991) defines a translation strategy as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it." This emphasis on conscious decision-making is a recurring theme in translation studies. Supporting this perspective, Cohen (1998) asserts that what distinguishes strategies from other processes is the element of conscious awareness during their use. Additionally, Bell (1998) distinguishes between global strategies, which pertain to the translation of entire texts, and local strategies, which are concerned with specific text segments. This differentiation reflects the varying types of translation problems that may arise at both macro and micro levels within a given task. Venuti (1998) conceptualizes translation strategies as encompassing two fundamental tasks: selecting the foreign text to be translated and determining the appropriate method for its translation. In articulating this view, he introduces the influential dichotomy of **domestication and foreignization** to describe strategic orientations – whether the translation adapts the source text to the target culture (domestication) or preserves its foreign characteristics (foreignization). Jaaskelainen approaches strategy from a cognitive perspective, defining it as "a series of competencies, a set of steps or processes that favor the acquisition, storage, and/or utilization of information." According to her, translation strategies are inherently heuristic and flexible, and their application is often shaped by shifts in the translator's goals or contextual constraints.

In later work, Jaaskelainen further distinguishes between two broad categories of strategies based on the process and product dimensions of translation. Product-related strategies are concerned with decisions such as the selection of the source text and the overall method chosen for its translation (Jaaskelainen 2005). In contrast, process-

related strategies refer to a loosely structured set of principles or decision-making guidelines that a translator employs to navigate specific translation situations. Within process-related strategies, Jaaskelainen identifies a distinction between global and local strategies. Global strategies are overarching principles or orientations that inform the translator's general approach, while local strategies pertain to specific, moment-to-moment decisions made to solve discrete translation problems and facilitate effective problem-solving (Jaaskelainen 2005).

Newmark (1988) draws a clear distinction between translation methods and translation procedures, emphasizing that the former applies to entire texts, while the latter pertains to individual sentences or smaller linguistic units. He classifies various translation methods as follows:

Word-for-word translation maintains the original syntactic structure of the source language (SL) and translates each word in isolation, using its most common equivalent, regardless of context.

Literal translation converts SL grammatical constructions into their closest target language (TL) equivalents, while still translating words individually and often out of context.

Faithful translation aims to convey the precise contextual meaning of the SL text, remaining within the constraints of TL grammar.

Semantic translation closely resembles faithful translation but gives greater consideration to the aesthetic and stylistic qualities of the source text.

Adaptation represents the most liberal form of translation and is typically used for genres such as drama and poetry. It involves reinterpreting the text by preserving the core themes, characters, and plots while adjusting the cultural elements to suit the TL audience.

Free translation departs significantly from the original in style, form, and sometimes even content, prioritizing fluency over fidelity.

Idiomatic translation aims to convey the intended message of the SL text using natural idioms and colloquialisms in the TL, which may sometimes alter subtle nuances of meaning.

Communicative translation seeks to reproduce the exact contextual meaning of the original text in a way that is both linguistically and culturally accessible to the target audience.

Newmark (1991) also proposes a continuum between semantic and communicative translation, asserting that a given text – or even a particular segment – can be approached with varying degrees of either method, depending on the desired effect. Both approaches ultimately aim to achieve equivalent effect for the reader. Zhongying (1994), writing from a Chinese context, supports literal translation as the preferred approach, stating that many within the Chinese translation community advocate translating literally whenever possible, turning to free translation only when necessary.

To further clarify the relationship between procedures and strategies, the following section will focus specifically on the procedures used in translating culture-specific terms (CSTs), followed by a detailed discussion of the strategies employed for rendering allusions, which represent a particularly challenging subset of CSTs.

Procedures of translating culture-specific concepts (CSCs)

Graedler (2000) outlines several procedures for translating culture-specific concepts (CSCs), which are particularly challenging due to their rootedness in the source language (SL) culture. The proposed procedures include:

1. Coining a new word in the target language (TL) to reflect the meaning of the original;
2. Providing an explanatory paraphrase of the SL expression instead of translating it directly;
3. Retaining the SL term in its original form;

4. Selecting a TL term that, while not identical in meaning, shares a similar level of cultural relevance or significance.

In a related discussion on culture-bound terms (CBTs) – defined as lexical items that denote “concepts, institutions, and personnel specific to the SL culture” (Harvey, 2000). Harvey proposes four principal techniques for their translation:

1. **Functional equivalence:** this method involves substituting the sl term with a tl referent that performs a comparable function within the target culture. While some scholars, such as weston, view this as the “ideal method of translation,” others, like sarcevic caution that it can be misleading and should be avoided in certain contexts.
2. **Formal equivalence** (or linguistic equivalence): this technique aims for a word-for-word translation, maintaining the original form and structure of the sl term.
3. **Transcription (or borrowing):** this sl-oriented strategy reproduces the original term in the tl, either by direct transfer or through transliteration. If the term is self-explanatory or contextually clear, it may be used without elaboration. Otherwise, it should be supplemented by an explanation or a translator’s note, particularly when the tl audience is unlikely to be familiar with the sl.
4. **Descriptive or self-explanatory translation:** this approach substitutes the cbt with generic or explanatory terms that convey its meaning, especially when direct translation may result in ambiguity or lack of clarity. In texts directed at specialized readers, it may be beneficial to include the original sl term alongside the description to ensure precision.

Newmark (1988) delineates a range of translation procedures aimed at addressing the challenges posed by culture-specific terms and other linguistic elements:

- **Transference:** the direct transfer of an sl word into the tl text, often through transliteration. This procedure corresponds to what harvey (2000) terms “transcription”:
- **Naturalization:** the adaptation of an sl word to conform first to the phonological and then to the morphological norms of the tl.
- **Cultural equivalent:** the substitution of an sl cultural term with a culturally analogous term in the tl; however, newmark notes that such equivalents may lack precise accuracy.
- **Functional equivalent:** the use of a culture-neutral term in the tl to represent a culturally specific sl concept.
- **Descriptive equivalent:** an explanatory phrase that conveys the meaning of a culture-bound term (cbt) using several words.
- **Componential analysis:** a comparative procedure wherein an sl word is analyzed alongside a tl word with a similar, though not identical, meaning by examining their shared and divergent semantic components.
- **Synonymy:** the use of a near-equivalent term in the tl, often prioritizing brevity over exactness.
- **Through-translation** (calque or loan translation): the literal translation of idiomatic expressions, compound names, or phrases common in the SL, transferred directly into the TL.
- **Shifts or transpositions:** grammatical adjustments necessary to conform to TL norms, such as changes in number, word class, or syntactic structure when direct equivalents are unavailable.
- **Modulation:** a change in perspective or cognitive viewpoint in the TL rendition to conform to TL norms, reflecting differences in how SL and TL cultures express concepts.
- **Recognized translation:** the adoption of officially accepted or commonly

recognized translations for institutional or established terms.

- **Compensation:** the strategy of offsetting a loss of meaning or nuance in one part of the text by adding or enhancing it elsewhere.
- **Paraphrase:** a more detailed explanatory rewording of a CBT compared to the descriptive equivalent.
- **Couplets:** the combined use of two distinct translation procedures within a single instance.
- **Notes:** supplementary information provided by the translator to elucidate cultural references or ambiguities.

The employment of footnotes as a translation strategy serves as a valuable supplement to the procedural methods previously discussed, such as transference, naturalization, and descriptive equivalents (Newmark, 1988). While these procedures primarily address the linguistic and cultural transfer of terms within the text, footnotes fulfill a meta-textual function by providing additional explanations that cannot be seamlessly incorporated into the main body without disrupting coherence or stylistic flow. Footnotes are particularly effective for elucidating culture-specific allusions – elements densely embedded in the source text that presuppose a shared cultural knowledge among the source language audience but may be obscure or unfamiliar to target language readers. Albakry (2004) notes that allusions in literary texts often rely on such prior cultural knowledge, and glossing through footnotes offers a means to approximate the original meaning while preserving readability. However, Albakry also cautions against overuse, acknowledging that excessive footnoting may be intrusive and thus recommends their judicious application. This perspective aligns with Nida's (1964) assertion that footnotes serve two primary functions: to supply supplementary information and to highlight discrepancies or peculiarities in the original text. When used strategically,

footnotes are widely held to enable translators to preserve the cultural richness and semantic density of the source text without compromising the accessibility or fluency of the target text. This strategy might prove especially indispensable in literary translation, where cultural and historical allusions significantly contribute to the text's depth and resonance. Footnotes are scientifically thought to represent a complementary strategy within the broader framework of translation procedures. Whereas direct procedural methods address the transfer of linguistic and cultural elements, footnotes enhance the target reader's comprehension by providing essential cultural context, thereby maintaining both the fidelity and readability of the translation.

Strategies of translating allusions

Proper names (PNs), defined by Richards (1985) as "names of a particular person, place, or thing," play a critical role in literary works. Personal PNs often signify essential cultural, social, or historical information about characters, such as their origin, social status, or ethnicity, and therefore require careful translation to preserve their function in the target language (TL).

Hervey and Higgins (1986) propose three principal strategies for translating PNs. The first strategy, exotism, involves directly transferring the PN from the source text (ST) to the target text (TT) without modification. This approach preserves the original's cultural specificity but may impede comprehension for readers unfamiliar with the source culture. The second, transliteration, adapts the PN according to the phonological and orthographic conventions of the TL, thus facilitating pronunciation and readability while retaining phonetic resemblance to the original. The third strategy, termed cultural transplantation, represents a more radical cultural transposition in which the SL PN is replaced by an indigenous TL name that shares similar cultural connotations but is not a literal equivalent (Hervey & Higgins, 1986). This enhances relatability for the TL

audience but may reduce the source culture's presence in the translation.

Apart from proper names, allusions to historical events, literary works, mythology, or religion pose significant translational challenges due to their cultural specificity and assumed prior knowledge within the source culture. Several strategies are employed to render such allusions accessible:

- **Explication or glossing:** providing brief explanations within the text or as footnotes to clarify the allusion (Albakry, 2004). This maintains the original reference while supporting reader comprehension.
- **Substitution** with target culture equivalents: Replacing the allusion with a culturally analogous reference from the TL to evoke a similar effect (Venuti, 1998).
- **Omission or neutralization:** removing or neutralizing the allusion when it is too obscure or untranslatable, prioritizing fluency over cultural specificity.
- **Retention with contextualization:** preserving the original allusion but enriching the surrounding context to aid comprehension without explicit notes.

Each approach involves a balance between fidelity to the source text and accessibility for the target readership, reflecting the translator's role as a mediator between cultures (Nida, 1964; Venuti, 1998).

Regarding the translation of proper names (PNs), Newmark (1988) asserts that "normally, people's first and surnames are transferred, thus preserving nationality and assuming that their names have no connotations in the text." However, the transference procedure may not be effective when PNs carry significant connotations or implied meanings. For instance, some names in the Persian poet Sa'di's *Gulestan* bear cultural and symbolic connotations that demand specific translation strategies. Newmark (1988) proposes a solution for such cases: "first translate the word that underlies the SL proper name into the TL, and then naturalize the

translated word back into a new SL proper name." Although this strategy addresses the connotative dimension, it appears limited primarily to personal PNs. Newmark himself acknowledges that this approach is "usable merely when the character's name is not yet current amongst an educated TL readership," thereby disregarding the accessibility needs of less-educated readers.

Leppihalme (1997) offers a more comprehensive framework for translating proper name allusions, distinguishing the following strategies:

Retention of the name:

- Using the name as is.
- Using the name with added guidance.
- Using the name accompanied by a detailed explanation, such as a footnote.

Replacement of the name:

- Replacing the name with another SL name.
- Replacing the name with a TL name.

Omission of the name:

- Omitting the name but transferring its sense by other means, e.g., by a common noun.
- Omitting both the name and the allusion entirely.

Furthermore, Leppihalme proposes nine strategies specifically for translating key-phrase allusions:

- Use of a standard translation.
- Minimum change, i.e., a literal translation without regard to connotative or contextual meaning.
- Adding extra allusive guidance in the text.
- Employing footnotes, endnotes, translator's notes, or other explicit external explanations.
- Stimulated familiarity or internal marking, which involves adding intra-allusive allusions.
- Replacement by a TL item.
- Reduction of the allusion to its basic sense through rephrasing.
- Re-creation, which uses a fusion of techniques for creatively constructing a

passage that hints at the allusion's connotations or special effects.

- Omission of the allusion.

These strategies underscore the complex balancing act translators perform between preserving cultural specificity and ensuring the text's accessibility and readability for the target audience.

Conclusion

This study has examined various procedures and strategies for translating culture-specific concepts (CSCs), proper names (PNs), and allusions, highlighting the importance of balancing fidelity to the source text with accessibility for the target language reader. Although some stylistic critics view translations "sprinkled with footnotes" as visually unappealing, footnotes can greatly assist target text (TT) readers in fully grasping the meaning and cultural depth of the source text (ST). Among translation procedures, functional equivalence and the use of notes are held to stand out as especially effective in conveying CSCs. In fact, a combination of these strategies tends to produce a more accurate and comprehensive understanding than relying on any one approach. Translators'

strategies for rendering allusions are critical for preserving the connotations and cultural nuances they carry. Novice translators who overlook or inadequately render allusions risk losing the richness of the original text, resulting in translations that fail to engage or inform most TL readers. It is true that for a translation to be successful, it should evoke in the TT readers the same or a similar effect as the original text does in its readers. This analysis shows that translators who prioritize the literal preservation of proper names over the communicative value of allusions may compromise the text's impact. Therefore, competent translators should strive not to deprive TL readers of the ability to appreciate and understand allusions, even if this requires adaptive strategies.

In short, we gather that the optimal translation approach is one that embraces the use of notes. Footnotes or explanatory annotations, when employed as part of both translation strategy and procedure, are indispensable for ensuring that readers in the target language gain as much from the text as those of the source language.

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**Sovet Ma'rifat Tizimi va Jadid
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Annotatsiya *Ushbu maqolada 1930-1941-yillardagi O'zbekistondagi sovet ma'rifatchilik tizimi va jadidchilik merosining murakkab o'zaro ta'siri o'rganiladi. XX asr boshlarida musulmonlarning ijtimoiy-madaniy va ma'rifiy islohoti uchun harakat bo'lgan jadidchilik dastlab sovetlarning dastlabki o'zgarish maqsadlari bilan ba'zi umumiyliklarni topdi. Biroq, 1930-yillarda hokimiyatning stalincha mustahkamlanishi va qat'iy mafkuraviy asosning o'rnatilishi jadid merosini tizimli ravishda saralash, bostirish va buzib ko'rsatishga olib keldi. Ushbu ishda zamonaviy ilm-fan, jumladan, o'zbek tarixchilarining asarlariga tayanib, sovet tuzumining jadid g'oyalari va shaxsiyatini chetga surib qo'yish usullari tahlil qilingan. Bu usullarga mafkuraviy qoralash, ba'zi islohotchilik g'oyalarini tanlab o'zlashtirish va ularni asl mazmunidan uzib qo'yish, jadid ziyolilarini jismonan ta'qib qilish va yo'q qilish, shuningdek jadidlarning hissalarini asosan yo'qqa chiqaradigan yoki yovuz ko'rsatadigan yangi sovet tarixiy rivoyatini yaratish kirardi. Tadqiqotda ta'kidlanishicha, bu saralash jarayoni yangi sovet o'zbek qiyofasini yaratish bo'yicha sovet loyihasi uchun hal qiluvchi ahamiyatga ega bo'lgan, biroq bu mahalliy modernizatsiyalovchi tafakkurning muhim qismini yashirish va milliy taraqqiyotning muqobil yo'llarini to'sib qo'yish hisobiga amalga oshirilgan.*

Kalit so'zlar *Jadidchilik, Sovet O'zbekistoni, madaniy siyosat, Sovet ma'rifati, stalinizm, Buyuk qatag'on, tarixiy hikoya, o'zbek ziyolilari*

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Аннотация *В данной статье рассматривается сложное взаимодействие между советской системой просвещения и наследием джадидизма в Узбекистане в период 1930–1941 годов. Джадидизм, как движение за социально-культурные и образовательные реформы среди мусульман в начале XX века, первоначально имел некоторые общие черты с ранней советской реформаторской повесткой. Однако в 1930-е годы, с укреплением сталинской власти и установлением жесткой идеологической основы, начался систематический процесс фильтрации, подавления и искажения наследия джадидизма. В работе, опираясь на современные научные исследования, в том числе труды узбекских историков, анализируются методы, с помощью которых советская власть вытесняла идеи и фигуры джадидизма. Среди этих методов – идеологическое очернение, выборочное заимствование реформаторских идей с последующим их искаженным*

использованием, физическое преследование и уничтожение джадидских интеллектуалов, а также создание новой советской исторической версии, в которой вклад джадидов либо нивелировался, либо изображался в негативном свете. В исследовании подчеркивается, что данный процесс фильтрации имел решающее значение для реализации советского проекта по формированию нового советского узбека, но происходил за счет сокрытия важной части местного модернизационного мышления и блокирования альтернативных путей национального развития.

Ключевые слова

Джадидизм, Советский Узбекистан, культурная политика, советское просвещение, сталинизм, Большой террор, исторический нарратив, узбекская интеллигенция

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Annotation

This article explores the complex interaction between the Soviet educational system in Uzbekistan and the legacy of the Jadid movement during the years 1930–1941. At the beginning of the 20th century, Jadidism, which aimed at socio-cultural and educational reform among Muslims, initially shared some similarities with the early reformist goals of the Soviet regime. However, during the 1930s, Stalin's consolidation of power and the establishment of a rigid ideological foundation led to the systematic selection, suppression, and distortion of the Jadid heritage. Drawing on modern scholarship, particularly works by Uzbek historians, this paper analyzes the methods by which the Soviet regime marginalized Jadid ideas and figures. These methods included ideological denunciation, selective appropriation of reformist ideas (detached from their original meanings), physical persecution and elimination of Jadid intellectuals, and the creation of a new Soviet historical narrative that either erased or demonized their contributions. The study emphasizes that this filtering process played a crucial role in constructing the new Soviet Uzbek identity, but it did so at the cost of obscuring a significant part of indigenous modernist thought and blocking alternative paths of national development.

Keywords

Jadidism, Soviet Uzbekistan, cultural policy, Soviet education, Stalinism, Great Purge, historical narrative, Uzbek intellectuals

Kirish

XX asr boshlarida O'rta Osiyo, ayniqsa keyinchalik Sovet O'zbekistoniga aylangan hududda, kuchli intellektual qaynoq davr hukm surdi. Bu davrning markazida "usuli jadid"

(yangi usul) ta'limini targ'ib qilgan, zamonaviy fanlar, tanqidiy tafakkur va islomiy asosda madaniy yangilanishga e'tibor qaratgan musulmon islohotchilari harakati - jadidchilik turardi (Khalid, 1998). Mahmudxo'ja Behbudiy,

Abdurauf Fitrat, Munavvar qori Abdurashidxon o'g'li va Abdulla Qodiriy singari shaxslar taraqqiyot, savodxonlik va o'z madaniy hamda diniy merosini zamonaviy tushunishni targ'ib qildilar. Ularning maqsadi tez o'zgarayotgan dunyoda o'z jamiyatlarini kuchaytirishdan iborat edi (Allworth, 1990). Ular yangi maktablar ochish, gazetalar nashr etish va zamonaviy o'zbek adabiyotini yaratish orqali zamonaviy milliy ongning poydevorini qo'ydilar.

Bolsheviklar inqilobi va uning natijasida o'rnatilgan Sovet hokimiyati ijtimoiy o'zgarishlarning yangi, keskin kun tartibini yuzaga keltirdi. Dastlab, ayrim jadidlar modernizatsiya va ommaviy ta'lim borasidagi sovet maqsadlari bilan o'z g'oyalari o'rtasida uyg'unlik ko'rdilar (Khalid, 2015). Biroq, 1930-1941 yillar oralig'ida hal qiluvchi va shafqatsiz burilish yuz berdi. Stalin davrida o'z nazoratini mustahkamlagan Sovet davlati "Yangi sovet kishisi"ni yaratish va gumon qilingan mafkuraviy tahdidlarni yo'q qilishga qaratilgan keng qamrovli "madaniy inqilob"ni amalga oshirdi (Keller, 2001). Mahalliy islohotlar, milliy o'zlik va ziyoliylarning mustaqil fikrlashiga urg'u bergan jadidchilik merosi yangi sovet "ma'rifatparvarlik" tizimining asosiy nishoniga aylandi. Bu tizim savodxonlik va ma'lum turdagi ta'limni targ'ib qilsa-da, buni qat'iy mafkuraviy nazorat ostida amalga oshirdi, markscha-lenincha tamoyillarga bo'ysunish va sovet markaziga sodiqlikni talab etdi (Northrop, 2004).

Ushbu maqolada O'zbekistondagi sovet ma'rifatchilik tizimining 1930-1941-yillarda jadidchilik merosini faol ravishda saralash, qayta talqin qilish va bostirishning o'ziga xos yo'llari o'rganiladi. Uning ta'kidlashicha, bu passiv e'tiborsizlik jarayoni emas, balki ataylab qilingan siyosat bo'lib, unda qoralash, tanlab sotib olish, uning tarafdorlarini jismonan yo'q qilish va sovet rivoyatiga mos ravishda tarixni tizimli ravishda qayta yozish ko'zda tutilgan. Bu jarayonni tushunish Markaziy Osiyoda sovet milliy qurilishining murakkabliklarini va o'zbek

madaniy va ma'naviy hayotiga doimiy ta'sirini anglash uchun muhimdir.

Metodlar

Tadqiqotda tarixiy-tahliliy yondashuv, asosan, ikkilamchi ilmiy manbalar, jumladan, sovet davri arxiv materiallaridan foydalanilgan monografiyalar, ilmiy maqolalar va nashr etilgan tadqiqotlarga tayanildi. Tadqiqotda sovet madaniy siyosati va jadidchilik tarixi haqidagi zamonaviy tushunchalarni aks ettiruvchi dolzarb nashrlarga alohida e'tibor qaratilib, bu davrga tanqidiy munosabatda bo'lgan xalqaro va o'zbek olimlarining asarlariga alohida e'tibor qaratilgan.

Asosiy manbalar qatoriga tadqiqotlarida jadidchilik va uning O'zbekistondagi ilk sovet davlati bilan o'zaro aloqalari keng yoritilgan Adib Xolidning asarlarini kiritish mumkin (Khalid, 1998; 2015). Shoshana Kellerning sovet siyosati va uning ijtimoiy tuzilmalarga, jumladan, O'zbekistonda ta'lim va o'zlikni shakllantirishga ta'siri haqidagi asari muhim kontekstni taqdim etadi (Keller, 2001). Shuningdek, turli tarixchilarning sovet madaniy siyosati va O'rta Osiyodagi "katta tozalash" haqidagi tahlillariga tayanamiz.

Bundan tashqari, ushbu maqolada jadidchilik harakati va uning postsovet davrida bostirilishini qayta ko'rib chiqqan o'zbek olimlarining fikrlari ham o'rin olgan. Masalan, jadidlarning ijtimoiy-siyosiy tafakkuri va taqdiri haqida yozgan tarixchi Dilorom Alimova (Alimova, 2004) va boshqa o'zbek tadqiqotchilarining ilmiy ma'lumotlar bazalaridan foydalanish mumkin bo'lgan asarlarida milliy tarixshunoslikka asoslangan qarashlar mavjud. O'tgan asrning 30-yillaridagi birlamchi arxiv hujjatlari bilan bevosita tanishish ushbu maqola doirasiga kirmasa-da, bunday manbalardan sinchkovlik bilan foydalangan ilmiy ishlarga tayaniladi.

Natijalar va muhokama

1930-1941 yillar davri O'zbekistonda hayotning barcha sohalarida mafkuraviy ustunlikni o'rnatish bo'yicha Sovet hokimiyatining kuchaytirilgan harakatlari bilan tavsiflanadi. Bu jadidlar merosiga bo'lgan

munosabatga bevosita ta'sir ko'rsatib, qoralash, tanlab o'zlashtirish, jismoniy yo'q qilish va tarixni qayta ko'rib chiqishni o'z ichiga olgan ko'p qirrali saralash strategiyasining paydo bo'lishiga olib keldi.

Jadidlarni badnom qilishda qo'llanilgan asosiy usul ularni sovet davlati va ishchi sinfining dushmanlari sifatida ko'rsatish edi. Dastlab ba'zi bolsheviklar tomonidan modernizatsiya yo'lidagi ehtimoliy, garchi vaqtinchalik bo'lsa-da, ittifoqchilar deb qaralgan jadidlar 1930-yillarga kelib tizimli ravishda qayta baholandilar. Ularning milliy uyg'onish va madaniy islohotlarga chaqiriqlari keyinchalik "burjua millatchiligi," "panturkizm" yoki "panislomizm" deb qoralandi – bular sovet siyosiy lug'atida og'ir ayblovlar edi (Khalid, 2015). Hatto dastlabki sovet madaniy yoki ma'muriy tuzilmalarida ishtirok etgan Fitrat va Qodiriy kabi shaxslar ham sovetlarga qarshi maqsadlarini yashirgan aksilinqilobchilar sifatida qoralandilar (Allworth, 1990). Sovet targ'iboti ularni sotsialistik loyihani barbod qilishga urinayotgan chet el kuchlarining josusi yoki eski zulm tuzumining qoldiqlari sifatida tasvirladi. Bu rivoyat gazetalar, rasmiy nutqlar, endigina shakllanayotgan sovet ilmiy doiralari orqali tarqatilib, jadidchilik g'oyalariga aloqador har qanday kishiga nisbatan shubha va dushmanlik kayfiyatini uyg'otdi. Masalan, keyinroq nashr etilgan, ammo bu davrda shakllangan rivoyatlarni aks ettiruvchi "O'zbekiston SSR tarixi"da jadidlar ko'pincha xalq manfaatlariga emas, balki mahalliy burjuaziya va mustamlakachi kuchlar manfaatlariga xizmat qilayotgandek tasvirlangan (KANG, Hyojin, 2015 ning O'zbekiston haqidagi ilk sovet tarixshunosligi haqidagi tahlillarida topilgan).

Jadidchilik harakati mustaqil fikriy kuch sifatida qoralangan bo'lsa-da, uning ba'zi umumiy maqsadlari, masalan, savodxonlik va ilmiy bilimlarni targ'ib qilish sovet maqsadlariga yuzaki mos kelardi. Sovet ma'rifatparvarlik tizimi esa bu jihatlarni o'zlashtirib, ularni asl jadid konteksti va mafkuraviy asoslaridan mahrum qildi. Masalan, jadidlarning yangi usul

maktablarini tashkil etish va ommaviy ta'limni targ'ib qilish borasidagi dastlabki sa'y-harakatlari e'tiborga olinmadi yoki sovet ta'lim tizimining go'yoki ustun va haqiqatan ham "xalqchil" tizimining ibtidoiy ko'rinishlari sifatida taqdim etildi (Keller, 2001). Sovet rejimi maktablar va savodxonlikni kengaytirishni o'z zimmasiga oldi va bu yutuqlarni faqat bolsheviklar inqilobining mevasi sifatida ko'rsatdi, bu esa o'zidan oldingi yoki dastlabki yillarda unga parallel bo'lgan tub islohotchilik harakatini amalda yo'q qildi. Jadidlarning tilni isloh qilish borasidagi tashvishlari sovet til siyosatiga ham singib ketdi, bu siyosat dastlab mahalliy tillarni targ'ib qilgan bo'lsa-da, oxir-oqibat ularni kirilllashtirish va mafkuraviy nazorat qilishga qaratilgan bo'lib, ko'pincha jadidlarning o'ziga xos lingvistik va madaniy maqsadlarini chetga surib qo'ydi (Adams, 1988).

Jadidchilik merosini saralashning eng shafqatsiz tomoni shunda ediki, ulug' qatag'on davrida (1937-1938) jadidchilikning yetakchi arboblari jismonan yo'q qilindi. Abdurauf Fitrat, Abdulla Qodiriy, Cho'lpon, Munavvar Qori kabi ziyolilar hibsga olindi, sovetlarga qarshi faoliyatda ayblanib, otib tashlandi yoki qamoqda vafot etdi (Conquest, 1990; Baldauf, 1992). Ularning ta'qib qilinishi partiya yo'lidan har qanday og'ishning oldini olish uchun jiddiy ogohlantirish bo'ldi. Ularni jismonan yo'q qilishdan tashqari, ularning adabiy va ilmiy asarlari taqiqlandi, kutubxonalardan olib tashlandi va o'quv dasturlaridan olib tashlandi. Jadid yozuvlariga egalik qilish yoki ulardan iqtibos keltirish xavfli ishga aylandi. Bu esa o'zbek madaniy-ma'rifiy hayotida bo'shliqni yuzaga keltirdi, uning eng ko'zga ko'ringan mutafakkirlari va yozuvchilarining butun bir avlodi tildan qoldi. Bu o'chirish shunchalik puxta bo'lganki, o'nlab yillar davomida ularning nomlari va xizmatlari O'zbekistondagi keng jamoatchilikka rasman ruxsat berilgan salbiy obrazlardan tashqari deyarli noma'lum bo'lgan.

Sovet ma'rifatparvarlik tizimi O'zbekistondagi taraqqiyot haqida bolsheviklar yetakchiligi va kommunistik partiya markazida

faol ravishda o'z hikoyasini yaratdi. Bu rivoyatda sho'rolargacha bo'lgan davrning, shu jumladan, jadidlar faoliyat ko'rsatgan, ko'pincha feodal yoki mustamlakachilik zulmi bilan qorishib ketgan davrning "qorong'iligi" va "qoloqligi" ta'kidlangan edi. Jadid islohotchilari o'rniga yangi sovet qahramonlari - partiya faollari, staxanovchilar va "ma'rifatli" kolxozchilar haqiqiy taraqqiyot agentlari sifatida targ'ib qilindi (Northrop, 2004). Sovet tuzumi sanoatlashtirish, kollektivlashtirish (uning halokatli oqibatlariga qaramay) va madaniy qurilish sohasidagi yutuqlarini (masalan, davlat tasarrufidagi teatrlar, yozuvchilar uyushmalari, ta'lim muassasalari) o'zining o'zgartiruvchi kuchining dalili sifatida ko'rsatib, uni jadidlarning "cheklangan" yoki "noto'g'ri" sa'y-harakatlariga yashirin va aniq qarama-qarshi qo'ydi. Bu davrda va undan keyingi o'n yilliklar davomida maktablar va universitetlarda o'qitiladigan rasmiy tarix jadidlarni e'tibordan chetda qoldirdi yoki ularni faqat salbiy nuqtai nazardan taqdim etdi, bu esa yangi avlodlarga tarix va taraqqiyotning sovet versiyasini singdirishni ta'minladi (Szczeniak, 2010, sovet tarixshunosligi haqida).

1930-1941-yillarda O'zbekistonda sovet ma'rifatparvarlik tizimining jadidchilik merosini tizimli ravishda saralab borishi inqilobiy g'ayratning tasodifiy qo'shimcha mahsuli emas, balki hokimiyatni mustahkamlash va bir xil sovet jamiyatini yaratish bo'yicha stalincha loyihaning ajralmas qismi bo'lgan hisob-kitobli strategiya edi. Sovet rejimi milliy o'ziga xoslik, madaniy mustaqillik va mahalliy an'analarga (hatto isloh qilingan) asoslangan intellektual merosga urg'u bergan jadidlarni "Yangi sovet odami" va millatdan yuqori sovet o'ziga xosligini yaratish yo'lidagi mafkuraviy to'siq sifatida qabul qildi (Khalid, 2015).

Ba'zi bir umumiy islohotchilik maqsadlarini, masalan, savodxonlikni tanlab o'zlashtirish, shu bilan birga asl tarafdorlarni ta'qib qilish Sovet hokimiyatining potensial muqobil manbalarini o'zlashtirish va zararsizlantirish usulini ko'rsatadi. Sovet tuzumi faqat o'zi uchun ma'rifat mantiyasini da'vo qilib,

mahalliy xalqlarning sa'y-harakatlari haqidagi xotirani yo'q qilishga va yagona to'g'ri tarixiy hikoya sifatida o'z tarixini yaratishga intildi (Keller, 2001). Bu Sovet Ittifoqi bo'ylab keng qamrovli modelning bir qismi bo'lib, mahalliy tarixlar teleologik markscha-lenincha ramkaga mos ravishda qayta yozildi va sovet sotsializmining g'alabasi bilan yakunlandi.

Sovet ma'rifatparvarlik tizimi jadidchilik harakatlarini shunchaki inkor etmadi, balki jadidlar bilan parallel va oxir-oqibatda ustun bo'lgan madaniy-ma'rifiy infratuzilmani faol ravishda barpo etdi. Yangi sovet maktablari, universitetlari va "Madaniyat saroylari" bilim tarqatishning ruxsat etilgan kanallariga aylandi. O'quv dasturlari tubdan o'zgartirildi, bunda markscha-lenincha mafkura, rus tili va uning adabiyoti (ko'pincha "oliy" madaniyat sifatida taqdim etilgan) hamda jadidlar zamonaviylik bilan bog'lashga uringan har qanday "burjua" yoki diniy g'oyalarni olib tashlagan ilm-fan varianti ustuvorlik kasb etdi (sovet ta'limining mafkuraviy shakllanishi muhokamasi uchun qarang: Froese, 2005). Ushbu institutsional o'zlashtirish mahalliy meros va umuminsoniy bilimlar uyg'unligini xohlagan jadidcha ta'lim g'oyasining tizimli ravishda o'zgartirilishini ta'minladi. Yangi o'quv dasturi sotsialistik davlat uchun tasdiqlangan hikoyalarni va amaliy qobiliyatlarni biladigan sodiq sovet fuqarolarini tayyorlash uchun mo'ljallangan edi.

Katta qatag'on davrida jadid ziyolilarining jismonan yo'q qilinishi bu filtrlash jarayonining eng shafqatsiz qirrasidir. U nafaqat muxolifatchilarning ovozi o'chirdi, balki mahalliy intellektual yetakchilikni ham yo'q qildi va bo'shliqni partiya tomonidan tasdiqlangan kadrlar bilan to'ldirdi (Conquest, 1990). Bu hol o'zbek adabiyoti, ilm-fani va tanqidiy tafakkuri taraqqiyoti uchun uzoq davom etgan oqibatlarga olib keldi, chunki muqobil fikrlar berishi mumkin bo'lgan mutafakkirlarning butun bir avlodi qo'ldan ketdi. Keyinchalik ularning asarlarini taqiqlash ularning g'oyalarini kelajak avlodlarga osonlikcha yetkazilmasligini ta'minladi. Alimova (2004) kabi o'zbek olimlari bu o'zbek

intellektual an'analari davomiyligida chuqur uzilish bo'lganini ta'kidlaganlar.

Aholini, ayniqsa, yoshlarni sovet dunyoqarashiga singdirish uchun kontrnarrativ yaratish zarur edi. Sovetgacha bo'lgan o'tmishni, shu jumladan jadidlar davrini qoloqlik va zulm davri sifatida tasvirlash orqali sovet rejimi o'zini taraqqiyot va ozodlikning yagona xabarchisi sifatida ko'rsatishi mumkin edi (Northrop, 2004). Yangi tarixiy ong sovet hokimiyatini qonuniylashtirish va davlatga sodiqlikni tarbiyalashda muhim rol o'ynadi.

Bundan tashqari, filtrlash jarayoni madaniy ishlab chiqarishning o'zini ham tubdan o'zgartirib yubordi. Jadid ijodkorlarining ovozi o'chirilgach yoki ularga bo'ysundirilgach, 30-yillarda o'zbek adabiyoti va san'ati sotsialistik realizm qoidalariga tobora yaqinlashib bordi. Demak, ijod asarlari sotsializm qurish "voqeligini" ijobiy, qahramonona ko'rsatishi kerak edi. Ular partiya yetakchiligini ulug'lashlari va sovet vatanparvarligini targ'ib qilishlari kerak edi (Clark, 1981). Jadid yozuvlari uchun muhim bo'lgan mavzular - jamiyat muammolari haqida mahalliy nuqtayi nazardan tanqidiy fikrlash, milliy o'zlikni anglash yoki madaniy merosga murakkab qarashlar - "formalistik," "millatchilik" yoki shunchaki ishchilar sinfi uchun muhim bo'lmagan mavzular deb atalgan. Bu badiiy ifodaning kamroq xilma-xilligiga va jadidlar tomonidan boshlangan

avvalgi, xilma-xil yozuv va teatr tajribalaridan uzilishga olib keldi.

Shunga qaramay, topilmalar O'zbekistonda 1930-1941-yillardagi sovet "ma'rifati" chuqur paradoksal jarayon bo'lganligini tasdiqlaydi. Ba'zilar uchun oddiy ta'lim olish imkoniyatini kengaytirgan bo'lsa-da, u bir vaqtning o'zida ruxsat etilgan fikrlash doirasini toraytirdi va mahalliy aholining muhim intellektual merosini tizimli ravishda yo'q qildi. Jadidlar merosini tahlil qilish chuqur ma'noga ega bo'lib, uzoq vaqt davomida o'zining ilk zamonaviy intellektual tarixining muhim tarmoqlaridan uzilib qolgan sovet o'zbek shaxsiyatining o'ziga xos modeliga hissa qo'shdi. Kelajakdagi tadqiqotlar jadid g'oyalarining yer ostida saqlanib qolishi va ularning keyingi sovet va postsovet davrlarida qayta paydo bo'lishini yanada chuqurroq o'rganishi mumkin.

Xulosa

Xulosa qilib aytganda, O'zbekistonda 1930-1941-yillardagi sovet ma'rifatchilik tizimi mohiyatan jadidchilik merosini zo'ravonlik bilan bostirish va mafkuraviy manipulyatsiya qilish bilan bog'liq edi. Bu jarayon sovet mafkurasi va nazoratining so'zsiz hukmronligini ta'minlashga, O'zbekistonning madaniy va intellektual manzarasini o'nlab yillar davomida chuqur shakllantirishga qaratilgan edi.

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Russian colonial policy: land reforms and demographic transformation (1906–1917)

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Annotation *This article critically explores the mechanisms and implications of Russian colonial policy during the final decade of the imperial era, with a specific focus on the land reforms initiated following the 1906 Stolypin agrarian transformation and their impact on the demographic landscape of the colonized territories, especially in Central Asia. The study investigates how these policies, though officially aimed at addressing internal peasant unrest and increasing agricultural productivity, functioned as tools of imperial expansion, demographic engineering, and social control. Through a detailed examination of archival materials, population statistics, and scholarly interpretations, the article outlines how Russian authorities facilitated the migration of Slavic settlers into non-Russian peripheries – particularly Turkestan – to consolidate political power, exploit agrarian resources, and restructure the ethnic composition of the region. The analysis also considers the socio-political consequences of such demographic interventions: dispossession of indigenous landholders, rising interethnic tensions, ecological degradation due to intensive cultivation, and administrative marginalization of native populations.*

Keywords *Russian Empire, colonial policy, land reform, Stolypin, migration, demography, Central Asia, Siberia, 1906–1917*

Колониальная политика России: земельные реформы и демографическая трансформация (1906–1917)

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Аннотация *В данной статье проводится критический анализ механизмов и последствий российской колониальной политики в последние десятилетия имперской эпохи, с особым акцентом на земельные реформы, инициированные после аграрной трансформации Столыпина 1906 года, и их влияние на демографический ландшафт колонизированных территорий, особенно в Центральной Азии. Исследование показывает, как эти меры, официально направленные на урегулирование внутренних крестьянских волнений и повышение сельскохозяйственной продуктивности, фактически выступали инструментом империалистической экспансии, демографического инжиниринга и социального контроля. Посредством детального изучения архивных материалов, статистических данных и труда ученых автор статьи демонстрирует, каким образом российские власти способствовали переселению славянских поселенцев в нерусские периферии – прежде всего в Туркестан – с целью укрепления политической власти, эксплуатации аграрных ресурсов и изменения этнического состава региона. Анализ также охватывает социально-политические последствия*

таких демографических вмешательств: лишение коренного населения земельных прав, обострение межэтнических отношений, экологическая деградация вследствие интенсивного земледелия и административная маргинализация коренных народов.

Ключевые слова *Российская империя, колониальная политика, земельная реформа, Столыпин, миграция, демография, Центральная Азия, Сибирь, 1906–1917*

Rus imperiyasining kolonial siyosati: zamin islohotlari va demografik transformatsiya (1906–1917)

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Annotatsiya *Ushbu maqolada imperiya davrining so'nggi o'n yilliklarida qo'llangan rus kolonial siyosatining mexanizmlari va oqibatlari tanqidiy tahlil qilinadi. Asosan 1906 yildagi Stolipin agrar transformatsiyasidan keyin boshlangan zamin islohotlariga e'tibor qaratilib, ularning, xususan Markaziy Osiyoda, bosib olingan hududlarning demografik manzarasiga ta'siri o'rganiladi. Tadqiqotda rasmiy ravishda ichki dehqon qo'zg'olonlarini bostirish va qishloq xo'jaligi unumdorligini oshirish maqsadida ishlab chiqilgan ushbu siyosatlarning imperiya kengayishi, demografik muhandislik va ijtimoiy nazorat vositasi sifatida qanday xizmat qilgani tahlil qilinadi. Arxiv hujjatlari, aholi statistikasi va ilmiy izlanishlar asosida o'tkazilgan batafsil tahlilda rus hukumat organlari slavyan qochqinlarini – ayniqsa Turkistonga – no rus periferiyalarga ko'chirishni rag'batlantirib, siyosiy nazoratni mustahkamlash, agrar resurslarni ekspluatatsiya qilish va hududdagi etnik tarkibni qayta tuzish bo'yicha qanday chora-tadbirlarni amalga oshirgani ko'rsatiladi. Shuningdek, bunday demografik aralashuvlarning ijtimoiy-siyosiy oqibatlari: mahalliy yer egalari huquqining poymol qilinishi, etnik munosabatlardagi keskinlik, intensiv dehqonchilik oqibatida ekologik degradatsiya va mahalliy aholini ma'muriy jihatdan chetlatish kabi masalalar ham muhokama qilinadi.*

Kalit so'zlar *Rossiya imperiyasi, kolonial siyosat, zamin islohotlari, Stolipin, migratsiya, demografiya, Markaziy Osiyo, Sibir, 1906–1917*

Introduction

The early 20th century marked a critical period of transformation within the Russian Empire, particularly in the wake of the 1905 revolution. The tsarist government, under Prime Minister Pyotr Stolypin, initiated sweeping land reforms aimed at stabilizing the empire through the redistribution of land,

population relocation, and the restructuring of agrarian society. While these reforms have traditionally been viewed through the lens of domestic agricultural policy, they also functioned as instruments of colonial control in the empire's vast and diverse frontier regions.

Between 1906 and 1917, the Russian Empire undertook systematic efforts to reshape

its peripheral territories – not only economically but also demographically – by promoting Russian and Slavic settler migration, imposing land tenure changes, and marginalizing native populations. These policies were particularly evident in regions such as Turkestan, the Kazakh Steppe, and Siberia, where the Russian state sought to entrench its control through demographic engineering.

Materials and methods

The Stolypin land reforms, officially launched in 1906, aimed to dismantle the peasant commune (*mir*) system and establish a class of independent, landowning farmers loyal to the autocracy. While this policy was framed as a response to peasant unrest and agrarian inefficiency, it also had clear colonial underpinnings, especially in non-Russian regions.

In Central Asia and the Steppe frontier, the Russian government pursued what may be described as a policy of “agrarian colonization.” Vast tracts of land were expropriated from nomadic and indigenous populations and reallocated to Slavic settlers. This process was facilitated by the Resettlement Administration (*Pereselencheskoe upravlenie*), which oversaw the migration of over 3 million settlers between 1906 and 1916, many of them to areas with existing Turkic and Muslim populations.

The legal framework of these reforms enabled Russian officials to declare lands as “vacant” or “unutilized,” even when they were used seasonally by nomads. The 1906 law on land tenure in borderlands explicitly allowed for the reassignment of such lands to incoming settlers. These measures effectively dispossessed many indigenous communities and disrupted traditional land-use systems.

Results and discussion

One of the most profound consequences of the land reforms was the demographic transformation of the empire's colonial periphery. As settlers arrived in large numbers, local populations experienced displacement,

land scarcity, and marginalization. The most dramatic changes occurred in:

Siberia, where ethnic Russians rose from about 45% to over 60% in some districts by 1914;

Kazakh Steppe, where Kazakhs lost access to traditional grazing lands and were pushed into less fertile zones;

Turkestan, where Russian agricultural colonies appeared in traditionally Muslim areas, altering the cultural and linguistic balance.

The Russian administration used schools, churches, and administrative posts to promote Russification. In many areas, native languages were excluded from official use, and local leaders were replaced with Russian officials. This demographic engineering was often accompanied by tensions, protests, and in some cases, violent uprisings – such as the Central Asian Revolt of 1916, which was in part a reaction to forced conscription and settler expansion.

Census data from 1897 and 1917 reveal significant shifts in population distribution, especially in regions with previously homogenous Turkic or indigenous majorities. For example, in Semirechye oblast (present-day southeastern Kazakhstan and Kyrgyzstan), the proportion of Slavic settlers increased from 15% to nearly 40% within two decades.

The demographic and economic pressures created by land reform sparked resistance among native populations. While much of this opposition was localized and poorly coordinated, it manifested in various forms: legal appeals, land disputes, tax resistance, and, ultimately, armed rebellion. The 1916 revolt, which resulted in the deaths of thousands and the mass flight of Central Asian nomads to China, was a turning point that exposed the unsustainability of imperial colonial policy (Sunderland, Willard, 2004).

From a long-term perspective, the Russian land reform experiment had mixed results. While it did lead to short-term gains in agricultural output and settlement expansion, it

also sowed the seeds of future ethnic conflict and deepened divisions between colonizers and indigenous peoples. After the 1917 Revolution, the Bolsheviks would inherit a colonial legacy that required urgent redress through their nationalities policy, although many inequalities remained entrenched well into the Soviet era.

Beyond the direct redistribution of land and population movement, Russian colonial land policies between 1906 and 1917 should be understood as part of a broader civilizational mission that combined economic control, cultural assimilation, and military pacification. The imperial government envisioned the periphery not merely as a resource base, but as a canvas for constructing a homogenized imperial identity under Russian dominion. In this effort, land reforms became a powerful mechanism not only of spatial occupation but of ideological projection.

A fundamental aspect of Russian land policy was the bureaucratization and cartographic consolidation of territories. Imperial land surveyors, agronomists, and census officials were deployed to chart previously unmapped or only partially documented lands, particularly in Turkestan, the Kazakh Steppe, and the Altai regions. This process was not ideologically neutral: mapping became a tool of authority, reclassifying lands from "tribal" or "customary" usage to "state-owned" or "resettlement-eligible."

In practice, this meant that pastoral zones, seasonal grazing areas, and communal lands used by indigenous populations for centuries were reinterpreted through the lens of sedentary agriculture, and thus reclassified as "underutilized" or "available." The imperial cadaster, as a bureaucratic and spatial apparatus, became an instrument for transforming native landscapes into legible and taxable units of the Russian state (Morrison, Alexander, 2008)

The ecological consequences of these reforms are often overlooked, yet they played a critical role in reshaping both the land and

its inhabitants' relationship to it. In many frontier regions, Russian settlers introduced monoculture farming, intensive wheat cultivation, and Western plowing techniques poorly suited to the arid or semi-nomadic ecosystems of Central Asia and parts of Siberia.

As a result, the environmental balance in several regions was disrupted. Irrigation systems constructed by Russian engineers often failed to account for traditional water-sharing customs and seasonal cycles of nomadic herding. Overgrazing, soil depletion, and water disputes became endemic. These changes not only impoverished local populations but created environmental degradation that would continue into the Soviet era.

Colonial land reform was also a vehicle for cultural hegemony. As settler communities expanded, so too did the network of Russian-language schools, Orthodox churches, administrative centers, and legal courts. Education, in particular, served as an assimilationist tool: by 1914, over 70% of the schools in the Turkestan region were Russian-run, with native languages excluded from formal instruction.

This educational expansion often accompanied land colonization. In newly founded settlements, literacy in Russian was emphasized not for individual development but to enable participation in imperial legal and economic structures, such as land ownership, taxation, and court proceedings. In parallel, indigenous elites were gradually replaced or subordinated under a Russified bureaucratic hierarchy, further entrenching cultural dependency.

While much of the historiography of Russian colonialism emphasizes ethnic and class dynamics, the land reforms also produced transformations in gender roles and family structure, particularly among settler communities. The harsh conditions of frontier life necessitated a reconfiguration of household labor, where women often assumed

vital roles in sustaining farm productivity and community cohesion.

Interestingly, among some indigenous groups affected by land dispossession, there emerged a defensive shift in familial structures: marriage customs, property inheritance, and even gendered work roles adapted to new economic scarcities. The colonial encounter thus reshaped not only demography in numerical terms but in lived, intimate social forms (Sahadeo, Jeff, 2007).

It is essential to contextualize the demographic transformation within the rhetoric of the Russian "civilizing mission" (*tsivilizatorskaya missiya*), which portrayed non-Slavic peoples as backward and in need of guidance. This justification underpinned the aggressive settlement of Russian and Ukrainian peasants in Muslim-majority areas, often accompanied by missionary activity and legal coercion.

However, this civilizing mission frequently collapsed into overt coercion and violence. The escalation of tensions culminating in the 1916 revolt revealed the limits of assimilationist policy and the fragility of imperial authority. The suppression of the revolt, marked by mass executions and the deportation of over 300,000 Turkic nomads, exposed the brutal underside of demographic transformation. The state's reliance on force to uphold its vision of an imperial society ultimately revealed its failure to build legitimate and inclusive governance structures in the periphery.

Beyond ideology, the Russian Empire's colonial land policies were deeply embedded in economic reasoning. The central government and its regional administrators often portrayed the expansion of Slavic settlement into the steppe and Central Asian territories as both a remedy for overpopulation in European Russia and a stimulus for the development of underutilized land. Imperial statisticians and agronomists frequently invoked the concept of "economic rationality" to justify the

expropriation of nomadic grazing lands and the promotion of sedentary farming systems.

These arguments were grounded in the belief that nomadic land use was economically inefficient, a perception reinforced by racialized stereotypes about indigenous backwardness. However, such judgments failed to acknowledge the complex environmental adaptations embedded in traditional nomadic practices, which had evolved over centuries in harmony with arid and semi-arid climates. The economic logic of colonization thus masked a deeper process of extractive land appropriation, wherein indigenous usage patterns were delegitimized to accommodate settler agriculture and resource extraction.

Additionally, many of the newly settled regions were found to be less fertile or more ecologically fragile than expected, leading to crop failures, economic hardship, and even return migration among some settlers. Despite this, the state continued to promote these policies as part of a long-term imperial investment in frontier development, often supported by rail expansion (e.g., the Trans-Siberian Railway and its Central Asian spurs), grain export campaigns, and land bank credit mechanisms for peasant colonists (Crews, Robert D, 2006).

One of the most significant features of Russian land reform as colonial policy was the creation of dual legal systems: one governing the rights of settler populations and another regulating the land claims of indigenous peoples. While settlers were often granted private property titles, access to legal defense, and financial credit, local populations were generally confined to communal tenure systems, many of which were undermined or reinterpreted by imperial courts.

In Turkestan, for example, the 1910 Land Statute explicitly prioritized Russian settlers in disputes over pastureland and arable territory. Islamic customary law (*sharia*) courts, which had traditionally governed land inheritance and usage in many Central Asian communities, were gradually sidelined in favor of Russian legal

procedures. This transition not only delegitimized traditional authority structures but created a bureaucratic bottleneck in which indigenous litigants were unfamiliar with the language, procedures, and institutional biases of the imperial court system.

Moreover, the expanding network of resettlement commissions and land survey offices functioned as both administrative and ideological arms of the Russian colonial state. These offices produced detailed cadastral maps, land productivity reports, and migration statistics – all of which supported a growing technocratic class of imperial bureaucrats who advocated for continued territorial reengineering and demographic control.

Land reform policies also catalyzed changes in religious and civic identities. As the Russian state expanded its administrative reach, it simultaneously increased pressure on local Muslim populations to conform to imperial norms of subjecthood. This was expressed in a variety of mechanisms, including

the selective incorporation of indigenous elites into colonial bureaucracies, the regulation of religious endowments (waqf), and the control of Islamic schools (maktabas and madrasas) (Viola, Lynne, 2007).

Conclusion

The Russian Empire's land reforms of 1906–1917 were not merely an internal modernization policy but a broader tool of imperial colonization. Through strategic redistribution of land and planned demographic engineering, the tsarist regime sought to solidify its presence in the borderlands and pacify volatile regions. However, the forced displacement of indigenous populations, erosion of traditional land rights, and demographic reconfiguration of the frontier sowed long-lasting tensions that outlived the empire itself. These transformations remain a crucial chapter in the understanding of Russian colonialism and its enduring effects on the social and political landscapes of Central Asia and Siberia.

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Amudaryoning quyi oqimidagi qadimiy o'zanlar, tabiiy-geografik muhit va ularning ilmiy o'rganilishi tarixi

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Annotatsiya *Mazkur maqolada Amudaryo quyi oqimining tabiiy-geografik xususiyatlari, uning qadimiy o'zanlari va sug'orish tizimlari tarixiy-geologik va arxeologik tadqiqotlar asosida yoritilgan. XVII asrdan boshlab bu hududning o'rganilishi, Xiva xonligi davrida va Rossiya imperiyasi davrida olib borilgan ekspeditsiyalar, Sovet davridagi fundamental izlanishlar, jumladan S. P. Tolstov va A. S. Kes tomonidan olib borilgan tadqiqotlar asosida Amudaryo oqimining o'zgarishi va sug'orishga asoslangan dehqonchilik xo'jaligi rivojlanishi ilmiy asosda tahlil qilingan. XVII asrda A. Jenkinson, N. Vitson, XVIII asrda Daliliya, I. Muravinlar tomonidan amalga oshirilgan tadqiqotlarda Amudaryo va Orol dengizi haqida muhim ma'lumotlar uchraydi. Bundan tashqari Kaspiy dengiziga daryolarning quyilishi haqidagi xaritalarning yaratilishi, Amudaryo va Sirdaryoning Orol dengiziga quyilishi haqidagi tasvirlar XIX asrdan boshlab keng ko'lamdagi tadqiqotlar natijasida o'rganilgan. geografik ekspeditsiyalar tashkil qilinib, Tadqiqotlar natijasida Xorazmning geologiya, orografiya, tuproq, gidrografiya, iqlim, suv xo'jaligi keng miqyosda o'rganishga sabab bo'lgan. Amalga oshirilgan ishlar nafaqat Xorazm, balki Markaziy Osiyo ekologiyasi, qadimiy sug'orish tizimlari va antropogen faoliyatni o'rganishda muhim manba hisoblanadi.*

Kalit so'zlar *Amudaryo, qadimiy o'zanlar, sug'orish tizimi, Xorazm vohasi, arxeologik tadqiqot, S. P. Tolstov, A. S. Kes, Uzboy, Oqchadaryo, Sariqamish*

Древние русла нижнего течения Амударьи, природно- географическая среда и история их научного изучения

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Аннотация *В статье рассматриваются природно-географические особенности нижнего течения Амударьи, история её древних русел и оросительных систем на основе геологических и археологических исследований. Освещаются экспедиции, начавшиеся с XVII века, деятельность в период Хивинского ханства и Российской империи, а также научные исследования советского времени, особенно труды С. П. Толстова и А. С. Кес, в которых анализируются изменения русел Амударьи и развитие ирригационного земледелия. В XVII веке А. Дженкинсон, Н. Уитсон, в XVIII веке Далилия, И. Муравин предоставили важные сведения об Амударье и Аральском море. Кроме того, создание карт впадения рек в Каспийское море, изображения впадения Амударьи и Сырдарьи в Аральское море были изучены в результате широкомасштабных исследований, начиная с XIX века. Были организованы*

географические экспедиции, и результаты исследований привели к широкомасштабному изучению геологии, орографии, почв, гидрографии, климата и водного хозяйства Хорезма. Проведенные работы являются важным источником для изучения экологии не только Хорезма, но и Средней Азии, древних оросительных систем и антропогенной деятельности.

Ключевые слова

Амударья, древние русла, ирригационная система, Хорезмский оазис, археологические исследования, С. П. Толстов, А. С. Кес, Узбой, Акчадарья, Сарыкамыш

Ancient channels of the lower Amu darya, natural-geographic environment, and the history of their scientific study

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Annotation

This article explores the natural-geographical features of the lower reaches of the Amu Darya River, focusing on the historical development of its ancient channels and irrigation systems. Based on geological and archaeological research, the study reviews expeditions from the 17th century, research conducted during the Khiva Khanate and the Russian Empire, and extensive Soviet-era investigations. Special attention is given to the works of S. P. Tolstov and A. S. Kes, analyzing the transformation of riverbeds and the evolution of agriculture based on artificial irrigation. In the 17th century, A. Jenkinson, N. Whitson, in the 18th century, Dalilia, I. Muravins provided important information about the Amu Darya and the Aral Sea. In addition, the creation of maps of the confluence of rivers into the Caspian Sea, the images of the confluence of the Amu Darya and the Syr Darya into the Aral Sea were studied as a result of large-scale research starting from the 19th century. Geographical expeditions were organized, and the results of the research led to a large-scale study of the geology, orography, soil, hydrography, climate, and water management of Khorezm. The work carried out is an important source for studying the ecology of not only Khorezm, but also Central Asia, ancient irrigation systems, and anthropogenic activity.

Keywords

Amu Darya, ancient riverbeds, irrigation system, Khorezm oasis, archaeological research, S. P. Tolstov, A. S. Kes, Uzboy, Akchadarya, Sarykamysh

Kirish

Amudaryo quyi oqimidagi tabiiy-geografik muhitni o'rganish bo'yicha tarixiy va ilmiy tadqiqotlar uzoq yillik jarayonni o'z ichiga oladi. Ushbu ilmiy yo'nalish Xorazm vohasining irrigatsion tizimlari, qadimiy o'zanlari,

antropogen landshaftlari va ijtimoiy-iqtisodiy taraqqiyotiga bevosita aloqador. Dastlabki manbalar XVI-XVII asrlarga to'g'ri kelib, keyinchalik Rossiya imperiyasi davrida va sovet davrida yanada tizimli tadqiqotlar olib borilgan. Ushbu tadqiqotlar nafaqat geologik va

geografik, balki arxeologik, tarixiy va ijtimoiy tahlillarni ham qamrab olgan.

Adabiyotlar tahlili

Tadqiqotda asosiy manba sifatida V. V. Bartoldning "Amu-Daryosi" (1965), L. S. Bergning "Klimat i jizn" (1947), K. K. Markovning "Vysyxayet li Srednyaya Aziya" (1955), va "Nizovya Amu-daryi, Sarykamysh, Uzboy" (1960) asarlari tahlil qilinadi. Bu asarlar Amudaryo o'zanlarining geologik o'zgarishlari, qadimiy sug'orish tizimlari va inson faoliyatining tabiiy-geografik muhitga ta'sirini chuqur ochib bergan. Ayniqsa, S.P. Tolstov boshchiligidagi Xorazm arxeologik ekspeditsiyasi natijalari ushbu sohada asosiy ilmiy poydevor bo'lib xizmat qilgan.

Metodologik asoslar

Tadqiqotda tarixiy-geografik tahlil, komparativ metod, kartografik usullar, arxeologik joylashtirish va ilmiy statistikalar asosida tahlil olib borilgan. Daryo o'zanlarining o'zgarishini aniqlash uchun tarixiy xaritalar, geologik qatlamlar tahlili, yozma manbalar va zamonaviy GIS texnologiyalari qo'llanilgan. Irrigatsiya tizimlarining shakllanishi va antropogen landshaftlarning rivojlanishi zamonaviy landshaftshunoslik asosida yoritilgan.

Tahlil

Amudaryo quyi oqimidagi tabiiy geografik muhitini ilmiy tarzda o'rganish va manbalardagi bayoni XVII asrdan boshlangan. Xiva xoni Abulg'oz Bahodurxon Orol dengizi haqida va XVI asrda Amudaryoning Kaspiy dengizi bilan bog'langanligini yozib qoldirgan. XVII asrda A. Djenkinson, N. Vitson, XVIII asrda Daliliya, I. Muravinlar tomonidan Amudaryo va Orol dengizi haqida ma'lumotlar yozib qoldirganlar. Pyotr I tomonidan esa, bu hududlarni o'rganish uchun ilmiy ekspeditsiyalar yuborilgan. Ularga Kaspiy dengizi va uning atroflarini o'rganish topshirilgan. Shu davrda, ya'ni 1720 yilda Kaspiy dengizi va unga kelib quyilgan daryolarning xaritasi yaratilgan. Amudaryo va Sirdaryoning Orol dengiziga quyilganligi haqidagi aniq geografik tasvirlar XIX asrda olib

borilgan geologik tadqiqotlar natijasida ishlangan. 1819-1820 yillarda tashkil etilgan N. Muravin boshchiligidagi ekspeditsiya Uzboy irmog'idan to Xivaga bo'lgan hududlarni tadqiq qilgan.

Ular Turkmaniston va Xiva yerlarining holati, sug'orish inshootlari, ijtimoiy hayot tarzini ham o'rganishgan. 1879-1883 yillarda A.I. Glukovskiy boshchiligidagi ekspeditsiyaga Amudaryoning eski o'zanlari va Amudaryoning Uzboy o'zanini aniqlash vazifalari yuklangan (MXЭ. Вып.3, 1960). Ekspeditsiya tomonidan Uzboy va Daryoliqning aniq topografik tasvirlari olingan. Amudaryoning qadimgi o'zanlari haqidagi geografik tadqiqotlar "Geografik jamiyat" tomonidan olib borilgan.

Uning 1850 yildan keyingi nashrlarida Orol, Kaspiy dengizlari, Amudaryo va Sirdaryo haqida ma'lumotlar ko'paygan. 1874 yildan keyin maxsus Amudaryo ekspeditsiyasi tashkil etilgan. Tadqiqot natijalari V. A. Obruchev, A. M. Konshin, V. V. Bartold asarlarida yoritilgan. Xiva xonligidagi sug'orish ishlari bilan bog'liq masalalar va yangi yerlarning o'zlashtirilishi Munis va Ogohiyning asarlarida ham o'z aksini topgan. Bu tadqiqotlarning ahamiyati bugungi kungacha o'zining ahamiyatini yo'qotgan emas. Xiva xonligi Rossiya imperiyasi tomonidan bosib olingandan keyin rus geograf va sharqshunoslari yangi yerlarni o'zlashtirish imkoniyatlarini topish uchun, paxtachilik sanoatini rivojlantirish uchun Amudaryoning eski o'zanlari va Uzboy o'zani bo'ylab ko'plab tadqiqot ishlarini olib borganlar. Ular Afg'oniston chegaralaridan Kaspiy dengiziga olib boradigan suv yo'lini topish va uni ishga tushirish imkonni topishlari kerak edi. Buning geografik ekspeditsiyalar tashkil qilinib, Xorazmning geologiya, orografiya, tuproq, gidrografiya, iqlim, suv xo'jaligini keng miqyosda o'rganganlar. Tadqiqotlar natijasida ko'plab kartografik ma'lumotlar to'plangan.

XIX asrning oxiri va XX asrning boshlarida Amudaryoning qadimiy o'zanlari va Sariqamish hududi xorijiy olimlardan gollandiyalik olim de Guya, tarixchilardan A. Germann, V. Tarn,

Ye.Gersfeld tomonidan o'rganilgan. XX asrning 30 – yillarida P.P.Ivanov Xorazmning sug'orma dehqonchilik madaniyati tarixi bo'yicha ilmiy ish qildi. XIX asrning ikkinchi yarmi va XX asr boshlaridan Amudaryo va uning o'zanlari bo'yicha to'plangan geografik materiallar sharqshunos olim V.V.Bartold tomonidan yozma manbalar bilan taqqoslangan holda tahlil qilindi (Бартольд, 1965).

Natijalar

Sovet hukumati o'rnatilgandan keyin ham O'rta Osiyoda paxtachilik va irrigatsiyani rivojlantirish uchun Xorazm vohasida tadqiqot ishlari yanada rivojlantirildi. Bu davrda geologik tadqiqotlar bilan arxeologik tadqiqotlar birgalikda olib borilgan. 1937 yilda S. P. Tolstov boshchiligidagi tashkil qilingan Xorazm arxeologik ekspeditsiyasi tomonidan keng ko'lamda tadqiqot ishlari olib borildi. Qadimgi Xorazmning arxeologik yodgorliklari bilan bir qatorda dehqonchilik madaniyati, sun'iy sug'orish tizimi tarixi ham tadqiq qilindi. Natijada ko'plab yangi ma'lumotlar iste'molga kiritildi.

Sun'iy sug'orish tizimining rivojlanishi davlatlarning qudrati bilan bog'liq ekanligi asoslandi. Jamiyatning ijtimoiy-iqtisodiy tuzumi masalasiga aniqlik kiritildi. V.V.Bartold tomonidan ilgari surilgan "adabiy feodalizm" g'oyasi rad etilib, "O'rta Osiyocha ishlab chiqarish usuli" mavjud bo'lganligi asoslandi. Bu usul asosida sun'iy sug'orish tizimiga asoslangan dehqonchilik xo'jaligi yotadi. Dehqonchilik xo'jaligi rivojlanishida qullar mehnati emas, balki erkin jamoalarning birgalikdagi mehnati muhim ekanligi asoslandi. Sun'iy sug'orishga asoslangan dehqonchilik xo'jaligining hukmronligi jamiyat "uy qulchiligi"ning shakllanishi sabab bo'lgan. Bu ijtimoiy hayot tarzi "Avesto" matnlarida ham o'z ifodasini topgan. O'rta Osiyoda qullarga uyning eng kichik a'zosi sifatida qaralgan. Undan asosan uy xo'jaligida foydalanganlar. Dehqonchilik ishlarining ilmini bilmaganligi va o'z mehnatidan manfaatdor bo'lmagan kishilarni dala ishlariga yuborilmagan. Dehqonchilik ilmining o'ziga xosligi

jamiyatning ijtimoiy turmush tarzini ham belgilab bergan. Bu xulosa keyingi yillarda olib borilayotgan tadqiqotlar natijasida ham o'z isbotini topmoqda.

XX asrning 50- yillarida Amudaryo quyi oqimining qadimgi davrdagi holati, qadimiy o'zanlari tarixi va paleogeografiyasi muammolarini o'rganish ishlariga alohida ahamiyat qaratildi. Amudaryo qadimiy o'zanlari – deltalarining rivojlanishi, daryoning Uzboy o'zani orqali Kaspiy dengizga quyilishi masalasi geolog va arxeolog tomonidan tadqiq qilingan. Bunda geologlar O'rta Osiyoda cho'llashish jarayoni kuchayib borayotganligi sabablarini o'rganishga va qadimiy sug'orish maydonlari qayta tiklash masalalariga ham asosiy e'tiborni qaratganlar. L. Berg, K. Markov, geomorfolog olim A. S. Kes, arxeologlardan S. P. Tolstov, Ya. G'ulomov, B. V. Andrianov, M. A. Itina, T.A. Jdanko, O. A. Vishnevskaya, N. N. Vakturskaya, V. I. Vayinberglar tomonidan o'rganilgan.

S. P. Tolstov va A. S. Kes tomonidan olib borilgan tadqiqotlar natijasida quyi Amudaryo va uning irmoqlarining turli geologik davrlardagi tabiiy-geografik xolati, antropogen landshaftining shakllanishi, Amudaryodan chiqqan eng kichik hajmdagi oqimlarning ham suv bilan to'lishining bosqichlari borasida ilk bor fundamental tadqiqot ishi olib borildi. Qadimgi Xorazm vohasi tabiiy-geografik landshaftining shakllanishi, irrigatsiya tarmoqlari paydo bo'lishiga asos bo'lgan quyi Amudaryo gidrografiyasi o'rganildi. Amudaryoning asosiy deltalari va kanallari yo'nalishlarining o'zgarishlari faqat tabiiy ta'sir, ya'ni oqimning o'zgarishi, loyqa bilan to'lib qolishi, suv toshqini bilan emas, balki inson faoliyati natijasida ham o'zgarib turganligi aniqlandi. Qadimgi davrda xorazmliklar dehqonchilik xo'jaligini rivojlantirish uchun daryo va uning kanallari oqimini o'zlariga kerakli tomonga yo'naltira olganlar, qirg'oqlarni dambalar, to'g'onlar bilan mustahkalaganlar.

Xulosa

So'nggi yillarda arxeologlar tomonidan olib borilgan kompleks tadqiqotlar Amudaryo daryosi tarixan bir necha marotaba o'z yo'nalishini tubdan o'zgartirganligini ilmiy asosda isbotlab berdi. Pliotsen va to'rtlamchi davrning ilk bosqichlarida – taxminan 5 million yil muqaddam – Amudaryoning suv oqimi Kaspiy dengiziga yo'naltirilgan bo'lsa, miloddan avvalgi 12 minginchi yillarga to'g'ri keladigan ilk Xvalin davrida daryo shimol tomonga burilib, yangi yo'nalishlar shakllana boshlagan (Гинзбург, Краснов, 1970) Aynan shu davrda Oqchadaryo o'zani vujudga kelgan bo'lib, bu hududlar dastlabki insonlar tomonidan o'zlashtirilgan.

Janubiy Oqchadaryo, Sariqamish deltasi va Uzboy havzalari qadimiy aholi punktlari joylashgan asosiy markazlardan biri bo'lgan. Miloddan avvalgi III–II ming yilliklarda Oqchadaryo orqali oqayotgan suvlar Orol

dengiziga quyilgan, bu esa bronza davrida ushbu hududlarning keng o'zlashtirilishiga imkon yaratgan (Бердимуратов, 1972).

Bu tarixiy-geografik jarayonlar eng avvalo S. P. Tolstov va A. S. Kes tomonidan olib borilgan fundamental tadqiqotlarda atroflicha yoritilgan (Толстов, 1948). Ular tomonidan aniqlangan Oqchadaryo, Sariqamish va Uzboy daryo tizimlarining shakllanishi, ularning arxeologik obidalar, joylashuv dinamikasi, mehnat vositalari, xo'jalik tizimi hamda aholi migratsiyasi haqida qimmatli ilmiy xulosalar ilgari surilgan. Ayniqsa, Amudaryo havzasidagi geologik o'zgarishlar va ular bilan bog'liq tarixiy taraqqiyotning rekonstruksiya bo'yicha muhim ma'lumotlar o'z aksini topgan (Кес А., 1970). Ushbu tadqiqotlar Markaziy Osiyo ekologiyasi, qadimiy sug'orish tizimlari va antropogen faoliyatni o'rganishda muhim manba bo'lib xizmat qiladi.

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1946-1991 yillarda Farg'ona vodiysida sog'liqni saqlash muassasalarining moddiy-texnika bazasini mustahkamlash borasidagi jarayonlar

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Annotatsiya *Ushbu maqolada ikkinchi jahon urushidan keyin sovet davrida Farg'ona vodiysida sog'liqni saqlash muassasalarining moddiy-texnika bazasini mustahkamlash, zarur kadrlar bilan ta'minlash, ularga berilgan e'tibor, mamlakatda sog'liqni saqlash va tibbiyot fanini rivojlantirishni yaxshilashning kelgusi chora-tadbirlari to'g'risida mal'umotlar bayon etilgan.*

Kalit so'zlar *Jahon sog'liqni saqlash tashkiloti, ayollar reproduktiv salomatligi, sog'liqni saqlash, ambulatoriya-poliklinika, feldsher-akusherlik punktlari, ambulatoriya-poliklinika, davolash muassasalari, dispenser*

Процессы укрепления материально-технической базы учреждений здравоохранения Ферганской долины в 1946-1991 гг.

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Аннотация *В данной статье изложены сведения об укреплении материально-технической базы учреждений здравоохранения Ферганской долины в советский период после Второй мировой войны, обеспечении необходимыми кадрами, уделяемом им вниманию, а также о дальнейших мерах по улучшению здравоохранения и развитию медицинской науки в стране.*

Ключевые слова *Всемирная организация здравоохранения, репродуктивное здоровье женщин, здравоохранение, врачебные амбулатории, фельдшерско-акушерские пункты, амбулаторно-поликлинические учреждения, диспансер*

Processes of strengthening the material and technical base of healthcare institutions of the Fergana valley in 1946-1991

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Annotation *This article presents information on the strengthening of the material and technical base of healthcare institutions in the Fergana Valley during the Soviet period after World War II, the provision of necessary personnel, the attention paid to them, as*

well as further measures to improve healthcare and develop medical science in the country.

Keywords

World Health Organization, women's reproductive health, health care, medical clinics, feldsher-midwife stations, outpatient clinics, health centre

Kirish

O'zbekiston respublikasi sog'liqni saqlash sohasidagi islohot natijalari jahon hamjamiyati tomonidan e'tirof etilmoqda. O'zbekiston 2011-yili "Save the Children (Bolalarni asraylik)" xalqaro tashkiloti tomonidan tuzilgan 161 mamlakatdan iborat jahon reytingida bolalar sog'lig'ini saqlash borasidagi natijalari hisobiga 9-o'rinni egalladi (uzssgzt.uz). JSST Yevropa mintaqaviy byurosining 2017-yil 11-14 sentabr kunlari bo'lib o'tgan 67-sessiyasida O'zbekiston sog'liqni saqlash tizimida amalga oshirilayotgan islohotlar yuqori baholandi. Shu o'rinda O'zbekiston Prezidenti Sh.M.Mirziyoyevning quyidagi so'zlarini keltirish lozim: "Aholi salomatligini muhofaza qilishni yanada yaxshilash, xalqimizni tibbiyot tizimi faoliyatidan rozi qilish-barchamizning eng muhim vazifamizdir" (Mirziyoyev, 2017). Bugungi kun talabi sog'liqni saqlash sohasida "2017-2021 yillarda O'zbekiston Respublikasini rivojlantirishning beshta ustuvor yo'nalishi bo'yicha Harakatlar strategiyasi"da belgilab qo'yilgan aholiga tibbiy xizmat ko'rsatish sifatini oshirish, soha moddiy-texnika bazasini mustahkamlash, onalik va bolalikni muhofaza qilish (Mirziyoyev, 2017) kabi muhim vazifalarni amalga oshirishni taqozo etmoqda.

O'zbekiston sog'liqni saqlash sohasi, xususan, ayollar reproduktiv salomatligi tarixshunosligi dastlab XX asrning 50-yillariga kelib yaratilgan tadqiqotlarda tahlil etildi va muammolarni o'rganishni g'oyaviy asoslari qanday bo'lishi kerakligi belgilab berildi. O'zbekistonda sog'liqni saqlash ishini tashkil etish va tibbiyot tarixi ilmiy-tadqiqot instituti faoliyati yo'lga qo'yildi. Ilmiy muassasalarda ayollar reproduktiv salomatligi tarixi, umuman

sog'liqni saqlash tarixi bilan shug'ullanuvchi tadqiqotchilar zimmasiga sovet mafkurasi asosida tibbiy qarashlar tarixini o'rganish; sog'liqni saqlash sohasi tarixining nazariy va amaliy ishlarini tanqidiy o'rganish va umumlashtirish; tibbiy-tarixiy tadqiqotlarning o'rganish usullarini mukammallashtirish kabi vazifalar belgilab berildi (Вопросы истории и имедицины, 1918). Respublika hududlarida shu turdagi ilmiy muassasa faoliyat yuritib, uning ilmiy xodimlari tomonidan tadqiqotlar olib borildi va natijalari to'plamlar shaklida nashr etildi.

Adabiyotlar tahlili va metodlar

O'zbekiston sog'liqni saqlash sohasi, xususan, ayollar reproduktiv salomatligi tarixshunosligi dastlab XX asrning 50-yillariga kelib yaratilgan tadqiqotlarda tahlil etildi va muammolarni o'rganishni g'oyaviy asoslari qanday bo'lishi kerakligi belgilab berildi. O'zbekistonda sog'liqni saqlash ishini tashkil etish va tibbiyot tarixi ilmiy-tadqiqot instituti faoliyati yo'lga qo'yildi. Ilmiy muassasalarda ayollar reproduktiv salomatligi tarixi, umuman sog'liqni saqlash tarixi bilan shug'ullanuvchi tadqiqotchilar zimmasiga sovet mafkurasi asosida tibbiy qarashlar tarixini o'rganish; sog'liqni saqlash sohasi tarixining nazariy va amaliy ishlarini tanqidiy o'rganish va umumlashtirish; tibbiy-tarixiy tadqiqotlarning o'rganish usullarini mukammallashtirish kabi vazifalar belgilab berildi.

Mustaqillik yillarida tarixshunoslik fanining vazifalari va mohiyati tubdan o'zgarib, zamon talablariga muvofiq takomillashib bordi. O'zbekistonda ijtimoiy sohaning, tibbiyotning ko'p jihatlari muammoviy tarixshunoslik

doirasida tadqiq etila boshlandi. Jumladan, D. A. Alimova (1991), K. X. Inoyatov (1994), D. H. Ziyayeva (1999), S. B. Shodmonova (2003), A. Doniyorov (2011)larning tadqiqotlarida zamonaviy tarixshunoslik muammolari o'rganildi.

Natijalar va muhokama

O'zbekistonda sog'liqni saqlash muassasalari moddiy-texnika bazasi yillar davomida mustahkamlanib, takomillashtirib borildi. Davolash muassasalari namunaviy loyihalar asosida bunyod etilib, ularda tibbiy xizmatchilar va bemorlar uchun qulayliklar yaratildi hamda tibbiyotning ixtisosliklariga moslashtirilib, asbob-uskunalar, mebellar, yumshoq va qattiq inventarlar bilan jihozlandi. O'zbekistonning deyarli barcha yirik shaharlarida ko'pchilik davolash maskanlari yangi andozalarda bunyod etildi.

Ammo soha moddiy-texnika bazasini mustahkamlash tadbirlari chuqur tahlil etilsa, xato va kamchiliklar aniq ko'rinadi. Sovet davrida sog'liqni saqlash sohasida olib borilgan siyosat boshqaruvning ma'muriy-buyruqbozlik tizimiga tayangan bo'lib, uning negizida Markaz manfaatlar turdi, shu bois soha istiqbolini belgilashda O'zbekistonning tabiiy sharoiti va iqlimi xususiyatlari hisobga olinmadi. Sog'liqni saqlash sohasini rivojlantirishga ekstensiv yondashilib, tizim faoliyatini baholashning asosiy mezoni davolash o'rinlari, tibbiy xizmat xodimlari sonining o'sishi, shifoxonalar, poliklinikalar va ambulatoriya sonining ko'payishi bilan o'lchandi. Sifatga zarar bo'lsa-da, miqdor ko'rsatkichi ketidan quvishga berilib ketildi. Zo'rma-zo'raki ravishda davolash muassasalari sonini ko'paytirishga harakat qilinishi tufayli shifoxona va boshqa davolash maskanlari qulaylikka ega bo'lmagan, moslashtirilgan binolarda joylashtirildi. Davlat tomonidan belgilangan rejalarni oshirib bajarish uchun qo'shib yozish yo'lidan borib, yotoqxonalar, uy-joy binolarida kasalxonalar tashkil etildi. Shifoxonalarning moslashtirilgan binolarda joylashtirilganligi sababli ularda zamonaviy

tibbiy texnika va apparatlar qo'llash imkoniyati cheklandi.

Sog'liqni saqlash ishiga ajratilgan mablag'lar ko'p hollarda to'la o'zlashtirilmay qolib ketdi. Masalan, O'zbekistonda 1946-yili sog'liqni saqlash sohasiga ajratilgan mablag'ning 13 million rubldan ko'prog'i foydalanmasdan qoldi. Bu ayniqsa, davolash muassasalari qurilishida yaqqol ko'zga tashlandi. Respublika bo'yicha sog'liqni saqlash sohasi kapital qurilish rejalari doimiy ravishda bajarilmadi. 1949-yilning 8 oyida sog'liqni saqlash muassasalari kapital qurilishi rejasi faqat 47 foizga bajarildi. Bu davrda jami 51 ta obyekt qurilishining boshlanishi rejalashtirilib, amalda faqat 32 ta obyektida ish boshlandi. Ushbu holat hisobga olinib, 1949-yil 23-sentabrda O'zSSR Ministrlar Sovetining O'zbekiston sog'liqni saqlash ministrligi kapital qurilish ishlarining borishidagi qoniqarsiz ahvol to'g'risidagi qarori e'lon qilindi.

Aholining ambulatoriya-poliklinikalarga murojaati yildan-yilga ortib bordi. Masalan, 1975-yil respublika bo'yicha ushbu davolash maskanlariga 96278,6 ming kishi murojaat etgan bo'lsa, 1980-yil ular soni 131350,5 ming nafar bo'lib, shundan faqat 51328,8 nafari qishloq aholisi edi. Demak, murojaat qilganlarning aksariyati shahar aholisi hisobiga to'g'ri keldi. Qishloqlarda ambulatoriya-poliklinika xizmati shaharga nisbatan 2 marta orqada edi (ЎзПМДА). Chunki qishloqlarda davolash muassasalarining moddiy-texnika bazasini mustahkamlashga e'tibor berilmadi. Masalan, 1978-yil Namangan viloyatida jami 114 ta feldsher-akusher punktlari (FAP) bo'lib, ularning moddiy-texnika bazasini mustahkamlashda qator muammolar mavjud edi. Viloyatdagi 80 foiz FAPlar moslashtirilgan binolarda faoliyat yuritib, ularda hech bir qulayliklar mavjud emas edi.

Respublika viloyatlarida tibbiyot muassasalari moslashtirilgan binolarga joylashtirilib, shifoxonalarning kirxonasi, oziq-ovqat omborlari va boshqa qo'shimcha binolarning holati talabga javob bermadi. Sog'liqni saqlash muassasalari uchun

ajratilayotgan qurilish materiallari sifatsizligi tufayli foydalanilmadi. Mavjud davolash muassasalari binolarini namunaviy loyihalar asosida bunyod etish ishiga bir oz sust ahamiyat berilgan. O'zbekistonda davolash muassasalarini ochish rejasini oshirib bajarishga harakat qilinsa-da, davolash o'rinlarini aholi jon boshiga to'g'ri kelishi Ittifoq ko'rsatkichlari bilan taqqoslaganda o'rtada juda katta farq borligi ma'lum bo'ldi. Masalan, 1940-yil Ittifoqda har 10 000 aholiga 41 ta davolash o'rin to'g'ri kelsa, 1990 yil bu 132, 9 ta bo'ldi. O'zbekistonda bu 32 tadan 123, 1 taga ortdi [11:114]. Ittifoqda shifoxona muassasalari soni ham yildan-yilga ko'paytirildi. Masalan, 1940-yili mamlakatda 13472 ta shifoxona faoliyat olib borgan bo'lsa, 1956-yilga kelib ularning soni 24 105 ta bo'ldi. O'zbekistonda shu yillarga taalluqli ravishda bu turdagi davolash maskanlari soni 368 tadan 773 taga ko'paydi (Umarov, 2021).

XX asrning 60-yillaridan e'tiboran sog'liqni saqlash muassasalari moddiy-texnika bazasini mustahkamlash ishi bir qadar jonlantirildi. Masalan, davlat budjetidan sog'liqni saqlash sohasiga ajratilgan mablag' 1966-yil 16,5 mln. rubldan 1970-yil 24, 1 mln. rublga ko'paydi. Aholi jon boshiga bu 17 rubl va 22 rubl 50 tiyinga to'g'ri keldi.

1968-yil 5-iyulda sovet hukumati tomonidan «Mamlakatda sog'liqni saqlash va tibbiyot fanini rivojlantirishni yaxshilashning kelgusi chora-tadbirlari to'g'risida» gi qarori qabul qilindi. Qaror ijrosini ta'minlash borasida ba'zi ishlar amalga oshirildi. Xususan, davolash o'rinlari ham ko'paytirildi. O'zbekistonda bu davrda 139 ming davolash o'rne, 1770 ta ambulatoriya-poliklinika muassasasi, 272 ta ixtisoslashtirilgan dispanser, 1176 ta dorixona faoliyat yuritdi.

O'zbekiston sog'liqni saqlash ministrligi, respublika kasaba uyushmasi va Davlat reja komiteti birgalikda 1986–1990 yillarga

mo'ljallangan "Zdorovya" nomli kompleks dasturni ishlab chiqdi. Ushbu dasturga soha moddiy-texnika bazasini mustahkamlash, sog'liqni saqlash muassasalari faoliyatini yaxshilash, tibbiy xizmatning ixtisoslashgan yo'nalishlari faoliyatini kengaytirish, tashxis xizmatiga e'tiborni kuchaytirish, kasalliklarning oldini olish va davolash ishining ilmiy bazasini mustahkamlash, aholi orasida sanitariya maorifini kuchaytirish va gigiyena tarbiyasini faollashtirish, mehnat sharoitlarini yaxshilash, atrof-muhit havosi tozaligini saqlash, aholi dam olishini yaxshilash, sanatoriyalar tarmog'ini kengaytirish va boshqa tadbirlar kiritildi. Dasturga 300 ga yaqin turli tadbirlar kiritilib, ularni amalga oshirish uchun mas'ul tashkilotlar tomonidan yetarli e'tibor, ko'p mablag' talab etildi. Dasturni amalga oshirishda 40 ta ministrlik va boshqa davlat tashkilotlari jalb etildi. "Zdorovya dasturining birinchi bo'limi "Sog'liqni saqlash sohasi moddiy-texnika bazasini mustahkamlashning kelgusi rejalari" deb nomlanib, unda tibbiyot va dorixona muassasalari kapital qurilish ko'lamini kengaytirish, tibbiyot sohasidagi oliy va o'rta maxsus o'quv yurtlari o'quv-moddiy bazasini rivojlantirish, talabalarning maishiy turmush sharoitini yaxshilash kabilar kiritildi. Ammo bu kabi tadbirlar ham sog'liqni saqlash sohasi moddiy-texnika bazasini mustahkamlash borasidagi muammolarni to'la bartaraf eta olmadi.

Xulosa

Xullas, sog'liqni saqlash tizimi ishini yaxshilashning engmuhim shartlaridan biri bu moddiy-texnika bazaning mustahkamlanishiga bog'liq bo'ldi. Sohaga mablag' ajratish, davolash muassasalari uchun binolar bunyod etish, davolash o'rinlarini ko'paytirish, ayniqsa, tibbiyotning ba'zi ixtisosliklari bo'yicha davolash o'rinlarini ochish muhim ahamiyat kasb etdi.

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Annotatsiya *Ushbu maqolada Farg'ona vodiysi hududidan o'tuvchi qadimgi savdo yo'llarini tiklash, xalqaro transport yo'llarining rekonstruksiya ishlarini amalga oshirish qayd etilgan. Shuningdek, ushbu yo'llarning tiklanishi davlatlarni iqtisodiy-siyosiy va ma'naviy jihatdan yaqinlashtirishi haqida fikr yuritilgan.*

Kalit so'zlar *Integratsiya, buyuk ipak yo'li, karvon yo'li, TACIS, TRACEKA, integratsiyalashuv, globalizatsiya, infratuzilma, savdo koridori, avtomagistral*

**Реконструкция международных
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проходящих через Ферганскую
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Аннотация *В статье рассматривается вопрос восстановления древних торговых путей, проходящих через Ферганскую долину, реконструкции международных транспортных путей. Также обсуждается идея о том, что восстановление этих путей сблизит страны экономически, политически и духовно.*

Ключевые слова *Интеграция, Великий Шелковый путь, Караванный путь, ТАСИС, ТРАСЕКА, интеграция, глобализация, инфраструктура, торговый коридор, автомагистраль*

**Reconstruction of international
transport roads passing through
the Fergana valley****Umarov Mukhamadaziz Akramjonovich**
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Annotation *This article discusses the issue of restoring ancient trade routes that pass through the Fergana Valley, reconstructing international transport routes, and discusses the idea that restoring these routes will bring countries closer together economically, politically, and spiritually.*

Keywords *Integration, Great Silk Road, Caravan Route, TACIS, TRACECA, integration, globalization, infrastructure, trade corridor, highway*

Kirish

Transport tarmoqlarining rivojlanishi va hududiy tashkil etilishi masalalari XX asrning boshlaridanoq o'rganila boshlangan. Bu borada, eng avvalo, G'arbiy Yevropa mamlakatlarida (Germaniya, Fransiya va boshqalar) yaratilgan standart iqtisodiy g'oyalari, MDH davlatlarida asos solingan hududiy ishlab chiqarish majmualari va energiya ishlab chiqarish sikllari, respublikamizda shakllangan iqtisodiy hududlar transportini kompleks rivojlantirish muammolari kabilar ayniqsa e'tiborlidir.

Shu o'rinda ta'kidlash joizki, bugungi kunda iqtisodiy va ijtimoiy geografiya fanining keng miqyosida turlanish davri kuzatilmoqda. Uning siyosatlashuvi, ijtimoiylashuvi, ekologiyalashuvi, demografiya va boshqa omillarni o'rganishga e'tibor kuchayayotgan davrida ushbu fanning an'anaviy yo'nalishlaridan biri bo'lgan savdo - transport geografiyasi bo'yicha tadqiqotlar juda kam o'rganilgan.

Respublikamizda esa transport va savdo to'ri va tizimlari, ularning hududiy xususiyatlariga bag'ishlangan mukammal, alohida tadqiqot darajasida ilmiy ishlar esa umuman yo'q. Binobarin, zamonaviy transport tizimi tarixini alohida iqtisodiyot tarmog'i va ayni vaqtda ishlab chiqarish kuchlarini hududiy tashkil etishning muhim omili sifatida o'rganish kattta ilmiy va amaliy ahamiyatga egadir.

Adabiyotlar tahlili va metodlar.

O'zbekistonda S. M. Xodjaye (1961) respublika transportining shakllanish va rivojlanish masalalari bilan, K. Uljabayev (1999) bozor munosabatlari sharoitida temir yo'l transportidagi islohatlarni borishi muammolari bilan, D. I. Mengeldin (1971) O'zbekiston transport to'rining joylanish o'rni va rivojlanish masalalari, M. N. Adilov (1964) transportni kompleks jihatdan o'rgangan bo'lsa, R. V. Nabiye (1964) Qoraqalpog'iston avtomobil P. X. Mahmudov (1973), B. A. Xo'jayev (1994-1999) yagona transport tizimi va respublika

transport tarmoqlarining rivojlanishiga doir tadqiqotlar olib borilgan va bu masalaning iqtisodiy jihatdan tahlillari yoritib berilgan.

Tahlil qiladigan bo'lsak, Zarnigor Valijonovanning O'zbekiston Respublikasining transporti va tashqi iqtisodiy aloqalari mavzusida ilmiy maqolada asosiy urg'u mustaqillik yillarida transportning rivojlanishiga hamda tashqi iqtisodiy aloqalarga, Gulsanam Qudratovanning Markaziy Osiyo davlatlari transport tizimidagi asosiy muammolari nomli ilmiy maqolasida nafaqat O'zbekiston balki Markaziy Osiyo mamlakatlari transporti haqida ma'lumotlar keltirilgan. Ammo O'zbekiston hududidagi savdo yo'llari haqida ma'lumotlar batfsil keltirilmagan.

Natijalar va muhokama

O'zbekiston Ipak yo'lining markazida bo'lganligi sababli Sharq va G'arb o'rtasidagi tijoratda faol ishtirok etgan. XI asrda O'rta Osiyoga sayohat qilgan arab sayyohi Abu Hamit al Qarnatiyning guvohlik berishicha bu yerdan karvonlar Eron va Arab davlatlariga to'xtovsiz qatnab turgan. Xorazmliklar qovuylarni maxsus tayorlangan qo'rg'oshin g'iloflarda xalifaga olib borar ekanlar, Samarqand qog'ozi, Buxoro gazlamalari butun Sharqqa tarqalgan. Temuriylar zamonida karvonlar qatnovi keng yo'lga qo'yilib xafsizligi taminlangan (Umarov, 2024).

Bugungi xalqaro integratsiya jarayonlarida qadim savdo yo'llarini tiklash zaruriyati tug'ulmoqda. Buyuk ipak yo'lining tiklanishi davlatlarni iqtisodiy – siyosiy va ma'naviy jihatdan yaqinlashtirishi barchaga yaxshi ayondir.

XX asrning ikkinchi yarmida Buyuk Ipak yo'li bo'ylab mamlakatlar o'rtasidagi savdo-sotiq jonlandi. Xitoy Xalq Respublikasida 1978-yildan boshlab o'tkazilgan iqtisodiy islohatlar tufayli mamlakat jiddiy taraqqiyot yo'lga kirdi. Bu esa mamlakatning g'arbida ham sanoatning rivojlanishiga turtki bo'lib, ishlab chiqarilgan

mollarga bozor qidirila boshlandi. Ular uchun Markaziy Osiyo bozorlarini egallash hammadan ustivor maqsad bo'lganligidan yana ipak yo'lini, ya'ni quruqlik savdo yo'lini qaytadan tiklash ehtiyoji tug'ilgan edi. Ammo Sobiq Sovet hukumati bunga qiziqish bildirmadi. Chunki O'zbekistondan o'tadigan qadimiy Buyuk Ipak yo'lini tiklashdan ko'ra Xitoy bilan Yevropani Rossiya hududi orqali bog'lab turadigan yo'llardan foydalanish ushbu hukumat manfaatiga ko'proq ma'qul kelar edi.

Markaziy Osiyodagi mamlakatlar mustaqillika erishgan birinchi kunlardan oq Xitoy tomonidan o'rta tashlangan ipak yo'lini tiklash masalasini qo'llab-quvatladilar va masalaga jiddiy kirishdilar. Ular qadimiy karvon yo'lida iqtisodiy, ijtimoiy, madaniy munosabatlarni tiklash uchun bor imkoniyatlaridan foydalanishga harakat qila boshladilar. 1991-yilda Qozog'iston-Xitoy temir yo'l qatnovi yo'lga qo'yildi. Endilikda Qoshg'ar-O'sh-Andijon qadimiy karvon yo'lining ochilishiga va bu yo'lni zamonaviy yo'lga aylantirishga zamin yaratildi (Kuzikulov, 2014).

Mintaqa iqlimi undan yil davomida to'xtovsiz foydalanish imkonini beradi. O'zbekiston paxtasini Qozog'iston va Rossiya orqali Ukraina portlariga yetkazish uchun tonnasiga 100 dollardan ziyod mablag' sarflasak, shu yuk TRASEKA orqali tashilganda 55 dollarni tashkil etadi. Yangidan-yangi yo'nalishlarning ishga tushishi O'zbekistonning jahon madaniyatiga qoldirgan ulkan merosi – Buyuk Ipak yo'lining jadallik bilan qayta tiklanayotganini ham bildiradi. Ipak yo'li bo'ylab yangi zamonaviy temir va avtomobil yo'llari barpo etish masalasida bir qator yirik davlatlar va xalqaro tashkilotlar ham o'z muqobil tavsiyalarini bermoqdalar.

Ana shulardan biri TASH – dasturiga kiruvchi TRASEKA loyihasi, ya'ni Yevropa – Kavkaz – Osiyo transport koridoridir. Ushbu loyihani amalga oshirish bevosita O'zbekistonga ham taalluqlidir. Birinchi Prezident I.A. Karimovning Yevropa – Kavkaz – Osiyo (TRASEKA) transport tarmog'ini rivojlantirishga bag'ishlangan Xalqaro

anjumanda (Boku konferensiyasi) so'zlagan nutqida "O'zbekiston va boshqa qator Markaziy Osiyo davlatlari bevosita dengiz kommunikatsiyalariga olib chiqadigan yo'llar yo'q bo'lgan sharoitning naqadar murakkab ekanligini chuqur his qiladi.

Ko'pincha eksport va import qilinadigan mahsulotlarning yo'l xarajatlari mahsulotning o'zidan ham qimmatga tushib ketadi. Bu eksportni iqtisodiy jihatdan foydasiz, hayotiy muhim mahsulotlar importini esa qimmatlashtirib qo'yimoqda. Shu sabali ham mazkur loyihaning amalga oshirilishi dengiz yo'lga ega bo'lmagan mamlakatlar qarshisida TransYevropa va Transosiyo transport tarmoqlari bilan bog'lanish uchun muqobil va barqaror imkoniyat ochadi" deb ta'kidlaydi (Muhammadiyev, 1999).

Yuqoridagi fikrlardan ko'rinib turibdiki, kommunikatsiyalar masalasiga jahonning barcha mamlakatlari qiziqish bilan qaramoqda. Chunki, transport barcha davlatlarda yirik muammolarni hal etishda muhim ahamiyat kasb etadi. Shu o'rinda transportning quyidagi vazifalariga alohida to'xtalib o'tish joizdir. Eng avvalo, Jahon xo'jaligining barcha tarmoqlarida yuz berayotgan iqtisodiy integratsiyalashuv, globalizatsiya jarayoni bevosita transportning rivojlanishiga bog'liq.

O'zbekiston Respublikasida umumiy ravishda yuk va yo'lovchi tashishning 90 foizga yaqin hajmini avtotransport ulushi tashkil qiladi. Bu mamlakatda yo'l-transport infratuzilmasini yanada mustahkamlash masalasi nechog'lik dolzarbligidan dalolat beradi. Avtomobil yo'llarini ta'mirlash, yangilarini qurish va ularni jahon andozalariga moslashtirish bo'yicha kompaniya oldiga qo'yilgan ustuvor vazifalar ijrosini ta'minlash uchun mamlakat miqyosida qabul qilinayotgan Investitsion dasturlarning ahamiyati ulkan bo'lmoqda.

Xususan, O'zbekiston Respublikasi Prezidentining 2015-yil 6-martda qabul qilingan "2015-2019-yillarda muhandislik-kommunikatsiya va yo'l-transport infratuzilmasini rivojlantirish va modernizatsiya

qilish dasturi to'g'risida"gi PQ-2313-sonli qarori mamlakatimizdagi yo'l-transport infratuzilmasini rivojlantirish uchun dasturul amaldir.

Mazkur qaror bilan 2015-2019 yillarda "O'zbek milliy avtomagistrali" tarkibiga kiruvchi respublikadagi avtomobil yo'llari qismlari va umumiy foydalanishdagi avtomobil yo'llarini qurish hamda rekonstruksiya qilish, shuningdek, yo'l tashkilotlarining ishlab chiqarish bazalarini texnik rivojlantirish chora-tadbirlarining manzilli ro'yxati tasdiqlangan. Unga ko'ra, 2015-2019-yillar davomida umumiy hisobda - 2699,8 km uzunlikdagi yo'llarda qurish va rekonstruksiya qilish ishlari ko'zda tutilgan.

Hozirgi paytda tranzit biznesi ko'plab mamlakatlarning asosiy foyda ko'ruvchi daromad manbaiga aylangan bo'lib, u davlat budjetiga pul tushirish bilan birga, minglab ishchi o'rinlarni yaratilishiga olib keladi. Buning uchun albatda rivojlangan transport infratuzulmasi bo'lishi talab qilinadi (Xo'jayev, 2007). Ma'lumki, sobiq Ittifoq transporti xalqaro iqtisodiy va texnik talablarga javob bermasdi, yuklarni o'z vaqtida etib kelmasligi, yuk va yo'lovchi poezdlarni uzoq vaqt stansiyalarda ushlanib qolishi, ortish va tushirish ishlarini yaxshi yo'lga qo'yilmagani, mamlakat hududiga kirib kelgan va chiqib ketayotgan transport vositalarini haddan tashqari tekshirishlarning ko'pligi va boshqa shunga o'xshash ishlar Yevropa ishbilarmon doiralarini tashvishga solgan.

Transport koridorlari birinchi navbatda iqtisodiy xavfsiz bo'lishi kerak. Buning uchun xavfsizlikka tahdid soluvchi omillardan xoli yo'nalishlar manfaatdor mamlakatlarni qiziqtiradi. O'zbekistonning dengizga chiqish imkonini beruvchi quyidagi yo'nalishlarini ko'rsatish mumkin:

- Afg'oniston va Pokiston orqali Karachi porti (Hind okeanini)
- Turkmaniston va Eron, Turkiya orqali O'rta Yer dengizga;
- Qozog'iston va Xitoy hududi orqali Uzoq Sharqdagi portlarga.

- Turkmaniston-Kavkaz orqali Qora dengizga va O'rta Yer dengiziga olib chiquvchi yo'lak, ya'ni Transkavkaz koridori. Ushbu yo'lakda Dunay daryosidan foydalanib, Yevropaga chiqish mumkin;
- Qozog'iston-Rossiya orqali Tinch okeani portlariga;
- Qozog'iston-Rossiya orqali Shimoliy Muz okeani dengizlariga, Yevropaga; Klaypeda porti (Latviya)
- Qirg'iziston orqali Xitoy va uning dengiz portlariga. Buyuk Ipak yo'lining qayta tiklanishi yangi Yevropa-Kavkaz-Osiyoning "transport arteriyasi" deb atamoqdalar.

Yuqoridagi avtomobil va temir yo'llar Xalqaro ahamiyatga ega bo'lgan magistral yo'llarning Jahon miqyosida ahamiyatini yanada oshiradi. Ular doirasida avtomobil yo'llari respublikamizda o'ziga xos tarzda rivojlanib bormoqda.

O'zbekiston Respublikasi avtomobil yo'llari to'g'risidagi qonuniga ko'ra avtomobil yo'llari quyidagicha tasniflanadi:

1. Umumiy foydalanishdagi avtomobil yo'llari;
2. Shahar va boshqa aholi punktlari ko'chalari;
3. Xo'jalik avtomobil yo'llari. Umumiy foydalanishdagi avtomobil yo'llari ahamiyatiga qarab xalqaro, davlat va mahalliy ahamiyatli yo'llarga ajratiladi.

Farg'ona vodiysi O'zbekistonning eng zich aholi yashaydigan va iqtisodiy faol hududi bo'lib, u xalqaro transport yo'llarining strategik kesishgan nuqtasida joylashgan. Mintaqadan o'tuvchi avtomobil va temir yo'llarning rekonstruksiya nafaqat ichki transport infratuzilmasini zamonaviylashtirish, balki butun Markaziy Osiyo mintaqasida logistika samaradorligini oshirishga xizmat qiladi. Mazkur yo'llarni rekonstruksiya qilish orqali yuk va yo'lovchi tashish sifati yaxshilanadi, tranzit va savdo salohiyati kengayadi, shuningdek, viloyatlararo iqtisodiy aloqalar mustahkamlanadi.

Xalqaro ahamiyatga ega yo'nalishlarning qayta tiklanishi va modernizatsiyasi - "Qoradaryo - Andijon - O'sh - Bishkek - Almati", "Farg'ona - Namangan - Andijon - Xo'jand" kabi marshrutlar - mintaqaviy integratsiyani chuqurlashtirishga ham ijobiy ta'sir ko'rsatadi (Umarov, 2024). Bundan tashqari, rekonstruksiya ishlari ekologik xavfsizlik, zamonaviy yo'l infratuzilmasi standartlariga moslashish hamda raqamli boshqaruv tizimlari joriy etilishini taqozo etadi.

Xulosa

Xulosa qilib aytganda, Buyuk Ipak yo'lining Farg'ona vodiysi hududidan kesib o'tuvchi qismida har bir zamonga xos bo'lgan xizmat ko'rsatish tizimi yaratilgan. Bu holatni qadimda Buyuk ipak yo'lida tuya, ot kabi savdo karvonlari bajargan bo'lsa, hozirgi kunda zamonaviy avtomobillar, poezdlar bu vazifani bajarmoqdalar. Farg'ona vodiysidagi Buyuk ipak yo'li o'tgan bu hududlarda hozirgi kunda xizmat ko'rsatishdagi sohalar qatorida

sayyohlar qo'nim topadigan mehmonxonalar hamda ular bilan bevosita tarjimonlik qiladigan shaxslar ko'payishiga olib kelib, chet ellik jahongashtalarni mamnun etmoqdalar.

Buyuk ipak yo'lidagi trassa avtotransport vositalarining katta tezlikdagi harakatini ta'minlaydi va mamlakat iqtisodiyotiga muhim ahamiyat kasb etadi. Trassaning qurilishi bilan yaqin kelajakda yo'l atrofi cho'l hududlarini o'zlashtirishga yanada qulay imkoniyatlar yaratib, sanoatni bir tekisda joylashtirish, aholini joylashgan hududlardan tarqoq joylashgan hududlarga ko'chirish va respublika hududlarining bir tekis rivojlanishi zamin yaratadi.

Shunday qilib, Farg'ona vodiysidan o'tuvchi xalqaro transport yo'llarini rekonstruksiya qilish - nafaqat mahalliy, balki mintaqaviy va global miqyosda iqtisodiy barqarorlikni ta'minlashda muhim omil bo'lib, u mamlakatning geoiqtisodiy maqomini mustahkamlashga xizmat qiladi.

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