



VOLUME 8, AUGUST 2025

ISSN: 3060-4958



The Lingua Spectrum

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

– GASTON BACHELARD



**UZBEKISTAN STATE WORLD
LANGUAGES UNIVERSITY**

MORE INFO:

www.lingvospektr.uz



t.me/thelinguaspectrum



The Lingua Spectrum Journal
Volume 8
(2025 yil avgustl)

TOSHKENT-2025

Ma'sul muharrir:

Raxmonov Azizxon Bositxonovich

– p.f.d., dotsent O'zDJTU Rus filologiyasi fakulteti
dekani

To'plovchi va nashrga tayyorlovchi:

Satibaldiyev Erkinjon Kamilovich

– O'zDJTU Ingliz tilini o'qitish metodikasi №3
kafedrasi katta o'qituvchisi

LINGUISTICS



The Lingua Spectrum

Cogito, ergo sum

LINGVISTIKA

5

ЛИНГВИСТИКА

85

Subkollokvial frazeologik birliklarning lingvokulturologik xususiyatlari

Otaqulov Nodirjon Baxromaliyevich
nodirorient@gmail.com
O'zbekiston Milliy universiteti

Annotatsiya *Ushbu maqolada fransuz va o'zbek tillaridagi subkollokvial frazeologik birliklarning lingvokulturologik xususiyatlari kompleks lingvistik tahlil asosida o'rganilgan. Tadqiqot jarayonida subkollokvial frazeologizmlarning til tizimidagi o'rni aniqlanib, ularning kommunikativ-funksional, ijtimoiy-diskursiv roli hamda stilistik-funksional tavsifi yoritilgan. Tadqiqot natijalari subkollokvial frazeologizmlarni lingvokulturologik jihatdan tasniflash va ularni xalqlar madaniy ongidagi aksini aniqlashga xizmat qiladi. Mazkur tadqiqotning dolzarbligi zamonaviy jamiyatda yuzaga kelayotgan ijtimoiy-lingvistik jarayonlar bilan bevosita bog'liq bo'lib, ayniqsa so'zlashuv tili va nutq amaliyotida kollokvial hamda subkollokvial leksik-frazeologik birliklarning faol qo'llanilishi bilan izohlanadi. Aholining turli qatlamlari nutqida keng tarqalgan bu kabi til birliklari zamonaviy lingvistika doirasida yetarlicha chuqur o'rganilmagan bo'lib, ularning lingvokulturologik xususiyatlari, milliy va madaniy kodlar bilan aloqadorlik darajasini aniqlashtirish masalasi hozirgi kun tilshunosligining dolzarb yo'nalishlaridan biri hisoblanadi. Subkollokvial frazeologik birliklarning lingvokulturologik tavsifi, ularning milliy-madaniy anglanishi va xalq ongida aks etgan semantik xususiyatlari nazariy manbalar va amaliy kuzatishlar asosida tahlil qilingan. Tilshunos olimlar tomonidan ilgari surilgan konseptual yondashuvlar asosida frazeologik birliklarning uslubiy tasnifi, leksikografik manbalardagi ifodalanish shakllari, tanlab olish mezonlari hamda kommunikativ kontekstdagi qo'llanilish darajasi aniqlashtirilgan.*

Kalit so'zlar *Subkollokvial, lingvokulturologik, frazeologik birlik, sodda so'zlashuv tili, argo, jargon*

Лингвокультурологические особенности субколлоквиальных фразеологических единиц

Отакулов Нодиржон Бахромалиевич
nodirorient@gmail.com
Национальный Университет Узбекистана

Аннотация *В данной статье представлены результаты комплексного лингвистического анализа субколлоквиальных фразеологических единиц французского и узбекского языков с точки зрения их лингвокультурологических характеристик. В процессе исследования выявлено место субколлоквиальных фразеологизмов в языковой системе, раскрыты их коммуникативно-функциональная, социально-дискурсивная роль, а также стилистико-функциональная характеристика. Результаты исследования способствуют лингвокультурологической классификации субколлоквиальных фразеологических единиц и выявлению их отражения в культурном сознании народов. Актуальность настоящего исследования непосредственно обусловлена социально-лингвистическими процессами, происходящими в современном обществе, в частности активным*

употреблением коллоквиальных и субколлоквиальных лексико-фразеологических единиц в разговорной речи и речевой практике. Подобные языковые единицы, широко распространённые в речи различных социальных слоёв, до настоящего времени не были достаточно глубоко изучены в рамках современной лингвистики. Определение их лингвокультурологических характеристик, а также степени взаимосвязи с национальными и культурными кодами представляет собой одно из актуальных направлений современного языкознания. Лингвокультурологическое описание субколлоквиальных фразеологических единиц, их национально-культурная интерпретация и отражение в коллективном сознании проанализированы на основе теоретических источников и эмпирических наблюдений, а также степень их употребления в коммуникативном контексте.

Ключевые слова

Субколлоквиальный, лингвокультурологический, фразеологическая единица, разговорная речь, арго, жаргон

Linguocultural features of subcolloquial phraseological units

Otaqulov Nodirjon Bakhromaliyevich
nodirorient@gmail.com
National University of Uzbekistan

Annotation

This article presents a comprehensive linguistic analysis of the linguoculturological features of subcolloquial phraseological units in French and Uzbek. The study identifies the place of subcolloquial phraseologisms within the language system and explores their communicative-functional, social-discursive roles, as well as their stylistic-functional characteristics. The findings contribute to the linguoculturological classification of subcolloquial phraseological units and reveal their reflection in the cultural consciousness of different nations. The relevance of this research is directly linked to the sociolinguistic processes emerging in contemporary society, particularly the widespread use of colloquial and subcolloquial lexical-phraseological units in spoken language and communicative practice. These linguistic elements, which are prevalent in the speech of various social groups, have not yet been sufficiently investigated within the framework of modern linguistics. Determining their linguoculturological properties and the extent of their association with national and cultural codes represents one of the pressing issues in contemporary linguistic studies, analyzed based on theoretical frameworks and empirical observations.

Key words

Subcolloquial, linguocultural, phraseological unit, colloquial speech, argot, jargon

Kirish

Frazeologiya har bir tilning leksik tarkibida alohida o'rin egallaydigan, yuqori lingvomadaniy salohiyatga ega bo'lgan muhim tizim hisoblanadi. U xalqning tarixiy xotirasi,

ma'naviy-axloqiy dunyoqarashi, ijtimoiy tajribasi hamda madaniy arxetiplari bilan chambarchas bog'liq bo'lib, ularni aks ettiradi va kelgusi avlodlarga uzatishda vositachi rolini o'ynaydi. Ayniqsa, so'zlashuv nutqiga oid

frazeologik birliklar, xususan, subkollokviyal frazeologizmlar, frazeologiyaning funksional-stilistik jihatdan pasaytirilgan, biroq yuqori ekspressiv va emotsional-baholash xususiyatiga ega bo'lgan qatlamini tashkil etadi. Bu turdagi birliklar, asosan, nutqning norasmiy sohalarida - ommaviy axborot vositalari, publitsistik va siyosiy janrlar, internet diskursi, shuningdek, har kunlik maishiy muloqotda faol qo'llanadi. Tadqiqot natijalari subkollokviyal frazeologizmlarning lingvokulturologik mazmunini ochib berish va ularni til tizimidagi stilistik qatlam sifatida ilmiy jihatdan asoslashga xizmat qiladi.

Subkollokviyal frazeologik birliklar tildagi tabiiy-ekspressiv ifoda vositasi bo'lib, ular insonlarning o'zaro munosabatlarini, ijtimoiy hayotdagi o'zaro ta'sirni tushunishga yordam beradi hamda ularning munosabati, bahosini ifoda etishda samarali semantik qurilmalardan biri sanaladi. Ushbu birliklarning yuzaga kelishi va rivojlanishi ortida argo, jargon va sodda so'zlashuv tili elementlarining murakkab leksik va stilistik o'zaro ta'siri yotadi. Xususan, argo va sodda so'zlashuv tili o'rtasidagi lingvistik, sotsiolingvistik va leksikografik bog'liqliklar tarkibiy jihatdan uzluksiz, tarixiy rivojlanish jarayonida shakllangan va bugungi kunda dinamik xususiyat kasb etgan. Ular o'zaro ta'sir etish, funksional almashinuv va idoraviy birliklar orqali uzviy bog'langan.

Mavzuga oid adabiyotlar tahlili

Ushbu tadqiqotning nazariy-metodologik asoslari, avvalo, xorijiy va mahalliy lingvistika sohasida olib borilgan ilg'or tadqiqotlarga tayangan holda shakllantirilgan. Jumladan, fransuz tilida til va nutq normalari, leksik-semantik tizim hamda frazeologik birliklarning shakllanishi va ishlatilishi bilan bog'liq masalalar bo'yicha V.G. Gak (Gak, 1986), A. Rey (Rey, 2002), V.D. Devkin (Devkin, 2000), P.Giro (Guiraud, 1956) kabi yirik tilshunos olimlarning ilmiy ishlari tahlil qilingan va ularning asosiy nazariy qarashlari tadqiqotning metodik poydevorini tashkil etadi. Shuningdek, o'zbek tilshunosligida frazeologiya, funksional uslub va nutq madaniyatiga oid dolzarb

masalalarni yoritgan A. Mamatov (Mamatov, 2019), B.O'rinboyev (O'rinboev, 1982) kabi olimlarning ilmiy merosi mazkur mavzuning lokal kontekstda o'rganilishiga asos bo'lib xizmat qilgan.

Jahon tilshunosligida so'nggi yillarda jonli og'zaki nutqning tabiati, kommunikativ diskursda ishlatiladigan leksik va frazeologik birliklarning shakllanish mexanizmlari, ularning stilistik hamda pragmatik xususiyatlariga oid izlanishlar faollashgani kuzatilmoqda. Ayniqsa, fransuz tilida bunday birliklarning shaklan va mazmunan xilma-xilligini inobatga olgan holda, ularni keng qamrovda, tizimli asosda o'rganish dolzarb ilmiy vazifa sifatida namoyon bo'lmoqda (Otaqulov, 2024).

Tadqiqot metodologiyasi

Mazkur tadqiqotda subkollokviyal frazeologik birliklarning nutqiy munosabatlardagi tutgan o'rne, ularning funksional yuklamasi va stilistik ekspressivligini aniqlashga qaratilgan ilmiy tahlillar zamonaviy frazeologik izlanishlarning kompleks metodlariga asoslangan holda olib borildi. Tadqiqotda qo'llanilgan metodlar frazeologik birliklarni tizimli va ko'p qirrali tahlil qilishga xizmat qilgan bo'lib, ular o'zaro integrallashgan yondashuv asosida tanlab olindi. Birinchidan, frazeologik birliklarni aniqlash va ularning strukturaviy-semantik xususiyatlarini o'rganishda A.V.Kunin tomonidan ishlab chiqilgan frazeologik identifikatsiya va frazeologik tahlil metodlari asosiy metod sifatida qo'llanildi (Kunin, 1996). Ushbu metodlar frazeologik birliklarning boshqa turdagi barqaror birikmalardan farqlanish belgilarini, ularning semantik yaxlitligini hamda integral leksik birlik sifatida ishtirokini aniqlash imkonini berdi. Ikkinchidan, frazeologik birliklarning real nutqiy kontekstdagi qo'llanilishi va ma'no yukini chuqur tahlil etishda kontekstual tahlil usulidan foydalanildi. Bu metod frazeologizmlarning turli kommunikativ vaziyatlarda qanday qo'llanishini, ularning semantik o'zgaruvchanligini va nutqiy moslashuvchanligini ochib berishga xizmat

qildi. Shu bilan birga, lug'aviy definitiviyalar tahlili asosida frazeologik birliklarning izohli lug'atlardagi ta'rif va amaliy nutqda qo'llanishi o'rtasidagi tafovutlar ham o'rganildi. Uchinchidan, komponentli tahlil metodidan foydalanilib, frazeologik birliklarni tashkil etuvchi leksik komponentlarning semantik roli, ularning obrazli ifoda vositasi sifatidagi funksiyasi va milliy-madaniy konnotatsiyalari aniqlab chiqildi. Bu yondashuv frazeologik birliklarning ichki tuzilmasini tahlil qilishda muhim vosita bo'lib xizmat qildi. Bundan tashqari, A.D. Rayxshteyn tomonidan taklif etilgan semantik tahlil metodidan keng foydalanilib, frazeologik birliklarning qo'llanilish chastotasi va stilistik bo'yoqdorlik darajasi aniqlashtirildi (Rayxshteyn, 1986). Bu esa, ayniqsa, subkollokvial birliklarning so'zlashuv nutqidagi real ekspressiv imkoniyatlarini aniqlashda samarali bo'ldi. Ushbu kompleks metodologik yondashuv natijasida subkollokvial frazeologik birliklarning kommunikativ-pragmatik funksiyalari, uslubiy mansubligi, nutqiy kontekstdagi stilistik va ekspressiv xususiyatlari tizimli ravishda tahlil qilindi. Tadqiqotda tanlab olingan metodlar frazeologik birliklarning ko'p qirrali tabiatini to'laqonli ochib berishga imkon berdi.

Tahlil va natijalar

Tadqiqotda ilk bor fransuz va o'zbek tillari frazeologiyasidagi subkollokvial qatlam qiyosiy-tahliliy jihatdan o'rganildi. Subkollokvial frazeologik birliklar stilistik registrlar, tematik guruhlar va frazeologik ma'noning semantik tarkibi darajasida tizimli tahlil qilindi. Ushbu ishda frazeologiyani normativ sotsiolingvistika va funksional stilistika nuqtai nazaridan tadqiq qilish orqali yangi nazariy ma'lumotlar keltirildi.

Frazeologik birliklarning stilistik sodda til ya'ni subkollokvial jihatdan o'rganilishi, avvalo, so'zlashuv tili, xalq tili, jargon va argo singari til hodisalarining ilmiy tahlili bilan uzviy bog'liqdir. Fransuz va o'zbek tillarining sodda so'zlashuv - subkollokvial va argotik qatlamlarini o'rganish tarixida bir qancha ilmiy yondashuvlar shakllandi.

Sodda so'zlashuv tilini dialektologik va ijtimoiy lingvistik nuqtai nazardan o'rganish V.M. Jirmunskiy, V.V. Straten, L.P. Yakubinskiy, D.S. Lixachev, B.A. Larin kabi tilshunoslarning ishlarida namoyon bo'lgan. Ular so'zlashuv, dialektal, jargon va argotik elementlarning ijtimoiy va tarixiy asoslarini, so'z hosil qilish mexanizmlarini yoritib berganlar.

Zamonaviy tilshunoslikda ushbu bog'liqliklarni tadqiq etish faqat leksik tahlil bilan cheklanmasdan, balki pragmatik, semiotik, kognitiv va lingvokulturologik mezonlar asosida ham amalga oshirilishi talab etiladi. Shu nuqtai nazardan, argoda foydalanish nafaqat tilni shifrlash vositasi sifatida, balki muayyan ijtimoiy guruhga mansublikni anglatuvchi, guruh ichki kommunikatsiyasini mustahkamlovchi, o'zlikni ifoda etuvchi belgisi element sifatida namoyon bo'ladi. Argo - bu ijtimoiy identifikatsiya, marginal pozitsiyani yoki muqobil submadaniyatni namoyon etuvchi lingvistik strategiya hisoblanadi. Shu ma'noda, subkollokvial frazeologizmlar va ularning argo bilan bog'liq qirralarini o'rganish nafaqat leksikologiya va frazeologiyani, balki sotsiolingvistika, lingvokulturologiya va leksikografiyaning ham dolzarb masalalaridan biri sifatida ko'zga tashlanadi.

V.M. Mokiyeenko fikricha, frazeologiya "borliqning eng subyektiv ahamiyatga ega bo'lgan parchalarini qoplab oladi" (Mokiyeenko, 1999). Shu bois, zamonaviy til manzarasini anglashda subkollokvial frazeologik birliklarning tematik tizimlashtirilishi, ularning pragmatik funksiyasi va stilistik potensialini o'rganish jamiyatning ongli konseptual tasavvurlarini yoritish imkonini yaratadi. Fransuz va o'zbek tillarida subkollokvial frazeologik birliklarning parallel va farqli xususiyatlarini ochib berish bu tadqiqotning metodologik va lingvomadaniy asosini tashkil etadi.

Ma'lumki, har qanday tilning leksik-stilistik qatlamlarini tahlil qilishda ularni baholashga asoslangan emas, balki tahqiq etilayotgan til birligining kommunikativ

funksiyalari va ifoda imkoniyatlarini ilmiy jihatdan o'rganish zarur. Shu nuqtai nazardan, Ye.M.Beregovskaya ta'kidlaganidek, jargon va so'zlashuv tilini "noma'qul" deb baholash holati lingvistik tadqiqotlarga xos bo'lmagan, subyektiv yondashuvdir. Tilshunosning vazifasi til birligining ijtimoiy-stilistik maqomiga qarab uning semantik, funksional va kommunikativ xususiyatlarini ochishdan iborat bo'lib, har qanday leksik qatlam - istalgan uslubi darajada bo'lsin - tiliy voqelikning bir qismi sifatida ilmiy tahlil etilishi lozim (Beregovskaya, 1996). Shu jihatdan qaralganda, kollokvial va subkollokvial frazeologizmlarning hozirgi zamon tilshunosligidagi ilmiy tadqiqi juda dolzarb bo'lib qolmoqda.

F. Gadening ta'kidlashicha, so'zlashuv uslubi bilan bog'liq leksik-stilistik birliklarning ilk tahlillari ko'pincha kambag'al va tizimsiz deb baholangan. Uning fikricha, bu holat avvallari ushbu sohada yetarlicha ilmiy va leksikografik manbalarning mavjud emasligi bilan bog'liq bo'lgan (Gadet, 1992). F.Gade bu jihatga alohida e'tibor qaratar ekan, leksikografik manbalarni shartli ravishda ikki guruhga - "tuzatuvchilar" (*correcteurs*) va "tasvirlovchilar" (*descripteurs*) - sifatida ajratishni taklif qiladi². Birinchi turdagi manbalar tilning normativ qiyofasini belgilashga harakat qilsa, ikkinchilari esa tilning real holatini, ya'ni so'zlashuv, dialekt, subkollokvial va jargon tarkiblarni o'z ichiga olgan hayotdagi voqelikni ifoda etishga urinadi. Shu nuqtai nazardan, aynan "tasvirlovchi" manbalar zamonaviy lingvistikada tilning funksional uslublari turfa xilligini tushinishda muhim metodologik asos vazifasini bajaradi.

Fransuz tilshunosligida argoni o'rganish alohida tarixiy ekskurs talab qiladi. "Le Petit Larousse" lug'atida argo "ma'lum ijtimoiy, professional guruhning tili" va "jinoyatchilar doirasining tili" sifatida ta'riflanadi. Bu ta'rif argoning yetuk evolyusiyasini ko'rsatadi. Argoning ilk qayd qilingan holatlari XIII asrga borib taqaladi. Eng mashhur tarixiy faktlardan biri - 1445-yildagi Dijon sudi jarayoni va Fransua Viyonning 1489-yildagi *argot jobelin* tilida yozilgan balladasidir.

"Argo" atamasining etimologiyasi bahsli bo'lib, u *ergo*, *ergoter*, *Argos*, *Argonauts* yoki *arts des Gots* so'zlariga bog'lanadi. Aslida, "argo" so'zi XVII asrgacha "o'g'rilar guruhi" ma'nosini bildirgan va keyinchalik "o'g'rilar tili"ni anglatishda "jargon" so'zining o'rnini egallagan. L.Seneanning "Les sources de l'argot ancien" asarida bu ikki atamaning tarixi batafsil tahlil qilingan (Sainean, 1912).

D. Fransua-Jeje ta'kidlaganidek, argo Akademiya muhitida emas, balki ko'cha, kafelar va ishratxonalarda paydo bo'lgan. XIX asrga kelib, argoning ijtimoiy vazifasi o'zgardi: u jinoyatchilar guruhidan chiqib, keng omma so'zlashuv tili bilan qo'shilib ketdi (François-Geiger, 2001). Jamiyatdagi ijtimoiy barobarlashuv orqali til sathida ham nisbiy barobarlashuv yuz berdi.

Gak ta'kidlaganidek, argo o'zining dastlabki kriptologik vazifasini yo'qotib, so'zlashuv tili bilan yaqinlashdi va ba'zi xususiyatlarini yo'qotdi (Gak, 1986). Bu jarayon H. Bauche, P. Guiraud, M. Cohen, L. Sainean kabi olimlar tomonidan chuqur tahlil qilingan. H. Bauchening fikriga ko'ra, argo sodda so'zlashuv tilining shakllanishida muhim rol o'ynagan, chunki u kambag'al va ijtimoiy chetdagi toifalar tili sifatida vujudga kelgan.

D. Fransua-Jeje ta'kidlaganidek, fransuz so'zlashuvchilar uchun "argo" XIX asrning oxiri va XX asr boshidagi Parij argosini anglatadi (François-Geiger, 2001), ammo u bunday xususiy biriktirishga tanqidiy yondashadi.

Shu tariqa, argo va sodda so'zlashuv tili o'rtasidagi lingvistik, sotsiolingvistik hamda leksikografik bog'liqliklar murakkab, tarixiy asoslangan va dinamik xususiyatga ega bo'lib, ularni tadqiq qilish zamonaviy tilshunoslikning muhim vazifalaridan biri sifatida namoyon bo'lmoqda.

Frazeologik birliklarning sodda so'zlashuv tiliga oidligi ularning tarkibida sodda so'zlashuv tilida qo'llaniladigan so'z va iboralarning, dag'al so'zlarning, somatizmlarning, eskirgan so'zlarning, dialektizmlarning, keng tarqalgan atoqli otlarning, ins-jinslarni tilga olishning, hayvonlar

nomlarining mavjudligi bilan aniqlanishi mumkin, masalan fransuz tilida: *Jean farine* – soddadil odam, go'l odam; *la fin des haricots* – shu bilan tamom, ish tamom vassalom; *crever à la peine* – zo'r kelib uzilib ketmoq, shikastlanmoq, lat yemoq, puturdan ketmoq, ishdan chiqmoq; *faire une vadrouille* – urish-janjal (to'polon) qilmoq, urish-janjal chiqarmoq, urish-janjal chiqarib tartibni buzmoq; aysh-ishrat qilmoq, ichkilikbozlik qilmoq; *serrer les fesses* – qo'rqmoq, hayiqmoq, cho'chimoq; *prendre son pied* – zavqlanmoq, rohatlanmoq, vaqtichog'lik (xursandchilik) qilmoq, shodlanmoq, quvnamoq, ko'ngil ochmoq; *se fourrer un courant d'air dans l'œil* – sharmandasi chiqmoq, rasvo bo'lmoq; o'sal (mulzam) bo'lmoq; qattiq yanglishmoq, qo'pol (yomon) xato qilib qo'ymoq; soddalik (go'llik) qilmoq, laqillamoq; *tête de cochon* – eshakday o'jar, qo'yday tixir; *tirer ses grègues* – dov-dastakni yig'ishtirib jo'namoq, juftakni rostlamoq, qochib qolmoq kabi iboralarni uchratishimiz mumkin. O'zbek tilida ham misollarni ko'radigan bo'lsak, *bo'ri yeb ketarmidi* – hech narsa o'lmaydi (Rahmatullaev, 1992); *burgaga achchiq qilib qo'rpani kuydirmoq* – arzimagan narsani deb jahl ustida nojo'ya, zararli ish qilib qo'ymoq (Rahmatullaev, 1992); *j'in urdi (j'in tegdimi?)* – dard-illatga chalindi; *jinnilik qilmoq* – ahmoqlik (tentaklik) qilmoq; maynabozchilik qilmoq, bemaza qiliqlar bilan masxarabozlik qilmoq, qiziqchilik qilmoq; o'zini tentak qilib ko'rsatmoq kabi iboralarni keltirishimiz mumkin.

Subkollokvial frazeologik birliklar o'z obrazlarining yorqinligi va konkretligi bilan ajralib turadi, masalan fransuz tilida *bille de billard* – kal, siyqa (yaltiroq) bosh, siqqabosh, yaltirbosh; *en confiture* – majaqlangan, pachoqlangan; *jambes en parenthèses (en italiques)* – oyog'i qiyshiq, qing'iroyoq; *jouer des mains* – qalloqlik qilmoq, g'irromlik qilmoq, aldamoq, mug'ombirlik qilmoq; *jouer de l'orgue* – xurrak otmoq; *épouser la vache et le veau* – homilador ayolga uylanmoq; *avoir mangé ses pieds* – og'zidan qo'lansa

xid taratmoq; *n'avoir plus de fil sur sa bobine* – sochi to'kilib siqqabosh (yaltirbosh) bo'lib qolmoq; *bouffer des briques à la sauce de cailloux* – och qolmoq, ochin-to'qin yashamoq; *avoir l'estomac dans les talons* – itdek och bo'lmoq; *autant vouloir tirer un pet d'un âne mort* – sendan (undan) yorug'lik – itdan choriqlik, sendan sira foyda yo'q (foyda chiqmaydi); *il pleut comme une vache qui pisse* – yomg'ir sharros quymoqda; *verser le potage à la seringue* – ochko'zlik qilmoq, suqlik qilmoq; qurumsoqlik qilmoq, qizg'anmoq; xasislik (baxillik, ziqlilik) qilmoq.

Argodan foydalanish - bu faqat shifrlash emas, balki bir vaqtning o'zida ijtimoiy o'zlikni namoyon qilish, alohida bir doiraga mansublikni bildirish vositasidir. Bu xolat "parolga ega bo'lish" orqali guruh a'zoliciga qabul qilinganlikni ifodalaydi. Shu jihatdan, argoning kriptologik vazifasi hozirgi tadqiqotlarda ko'proq kripto-lyudik funksiyasiga transformatsiya qilingan deb qaraladi.

Kripto-lyudik vazifa nafaqat ma'lumotni niqoblash, balki ijodiy verbal ekspressiya, ya'ni so'z yaratish orqali shaxsiy estetik lazzatni qamrab oladi. François-Geiger buni quyidagicha ifoda etadi: "Lorsqu'on joue à cache-cache, la fonction cryptique s'accompagne souvent d'une fonction ludique... nous parlons d'une fonction crypto-ludique, qui engendre dans un groupe une certaine connivence" (François-Geiger, 2001).

Tadqiqotchilar argoning ko'p qirrali vazifalari haqida ta'kidlab o'tganlar. Gakning ta'kidlashicha, hozirgi fransuz tili "noaniq chegarali nutq turlarining murakkab tizimi"ni namoyon etadi (Gak, 1984). A. Bo'sh argoni jinoyatchilar argosi, professional jargonlar va guruhlariga oid jargonlarga tabaqalashtiradi. P. Giro esa argoni 1) texnik atamalar va o'g'rilarining leksikasi, 2) ekspressiv leksikaga ajratadi (Guiraud, 1956).

D. Fransua-Jeje "Dictionnaire de l'argot et de ses sources" asarida "1990-yillarda argoni

aniq ta'riflash juda murakkab" ekanligini e'tirof etadi (François-Geiger, 2001). L.-J.Kalve tomonidan "argot moderne" (zamonaviy argo) deb yuritilgan fenomen fransuz tilshunosligida "argot commun" (umumiy argo) nomi bilan ham mashhur (Calvet, 1991). François-Geiger uni quyidagicha izohlaydi: "...asr boshidan Fransiyada umumiy argo shakllana boshladi, u an'anaviy argoda tez-tez uchraydigan, jamiyatda qo'rqinch uyg'otmaydigan so'zlardan tashkil topgan" (François-Geiger, 2001).

Bu so'zlar har bir fransuz so'zlovchisining faol lug'atida bo'lmasligi mumkin, ammo ular ko'pchilikka tanish va jamiyat tomonidan qabul qilingan. Fransuzcha "umumiy argo"ga mos ravishda, o'zbek va rus tillarida ham "jargonlashtirilgan sodda so'zlashuv tili" yoki "umumiy jargon" tushunchasini qo'llash mumkin. Salyayevning fikricha, u "vertikal bo'yicha" argo va sodda so'zlashuv tili o'rtasida aloqa o'rnatishga imkon beradi (Salyaev, 1998).

Global miqyosda qaralganda, argo fenomeni har bir tilda mavjud. Goudaillier ta'kidlaganidek, "har bir til o'zining argotik o'lchamiga ega" (toute langue possède une dimension argotique): Germaniyada - Rotwelsch, Anglo-sakson mamlakatlarda - Slang, Ispaniyada - Germania. Shuningdek, tillar rangli belgilar bilan (la langue bleue, la langue verte, italien rouge) ajralib turadi, bu Lixachev tomonidan tilning lokal koloriti sifatida tavsiflangan (Lixachev, 1993).

Argo to'g'risida gap ketar ekan, biz uni Sossyurcha "til" (langue) emas, balki nutqning leksik ifodasi sifatida qabul qilamiz. Argo birinchi navbatda - leksikon; u o'z leksikasi bilan ajralib turadi (Calvet, 1991). M.Cohen ta'kidlaganidek, argo - bu "o'z lug'ati orqali o'zini takrorlovchi" va argolashtiruvchi subyekt uchun "ustqurmaviy hodisa" sanaladi (Cohen, 1947).

Shuning uchun ham, D.Fransua-Jeje ta'kidlaganidek, argo - bu "katta va kichik bezorilarning tili" ("le parler des truands, grands et petits") bo'lib qolaveradi (François-Geiger,

2001). Bu ifodada "bezorilar" so'zi faqat yosh emas, balki ularning tildagi bezorilik darajasini ham anglatadi.

Zamonaviy tilshunoslikda frazeologik birliklarning stilistik, semantik, funksional va madaniy jihatdan tahlil qilinishi nafaqat nazariy, balki amaliy jihatdan ham dolzarb bo'lib qolmoqda. Ayniqsa, subkollokviyal frazeologik birliklar - so'zlashuv nutqining pastki stilistik registrida faoliyat ko'rsatuvchi, ammo yuqori ekspressivlikka ega bo'lgan ifoda vositalari - bugungi tilshunoslikning o'ta muhim obyektlaridan biridir. Bu birliklar xalqning og'zaki nutq madaniyati, ijtimoiy tajribasi, tarixiy xotirasi va milliy mentalitetining o'ziga xos verbal ko'zgusidir. Shu boisdan, ularning lingvokulturologik va pragmatik tahlili til-madaniyat aloqadorligining muhim bo'g'ini sifatida ko'rilmog'da.

Subkollokviyal frazeologik birliklar tilning rasmiy-normativ qatlamidan chetda joylashgan, ammo kommunikativ nuqtayi nazardan nihoyatda faol bo'lgan qatlamd. Ular, odatda, oddiy xalq tiliga xos, emotsional-ekspressiv boyitilgan, ko'pincha kinoya, hajv, istehzo, baholovchi semantikani o'z ichiga oladi. Bunday birliklar nutqning norasmiy sohalarida, xususan, ommaviy axborot vositalari, internet diskursi, siyosiy ritorika, sahna nutqi va kundalik so'zlashuvda faol ishlatiladi.

Xulosa va takliflar

Subkollokviyal frazeologizmlarning vujudga kelishi ko'p hollarda argo, jargon, xalq shevalari, diaxronik evolyutsiya va leksik stilistik jarayonlar bilan bog'liq bo'ladi. Ularning pragmatik qiymati esa faqatgina ma'no darajasidagina emas, balki ularning ijtimoiy konnotatsiyasi, kommunikativ vazifalari, emotsional-yuklamalari orqali namoyon bo'ladi.

Subkollokviyal frazeologik birliklar zamonaviy tilning eng dinamik, stilistik jihatdan pasaytirilgan, ammo semantik jihatdan boy qatlamlaridan biridir. Ularning pragmatik va lingvokulturologik xususiyatlarini aniqlash til va

madaniyat o'zaro aloqasini ochib berish bilan
birga, jamiyatning psixologik, ijtimoiy, etnik

tafakkur tarzini anglashda ham muhim vosita
hisoblanadi.

Adabiyotlar ro'yxati:

1. Beregovskaya, E. M. (1996) Molodejnyy sleng kak ob'ekt lingvistiki. M., c.33.
2. Calvet, L. –J. (1991) L'argot variation diastatique, diatopique et diachronique. – P.: Langue française, pp.40-48.
3. Cohen, M. (1947) Histoire d'une langue: Le français. – P.: Editions Sociales, p.27.
4. Devkin, V. D. (2000) Ocherki po leksikografii. – M.: Prometey, 395 s.
5. François–Geiger, D. (2001) L'argot et ses dictionnaires. – P.: Lexico. historique, pp.877-880.
6. Gadet, F. (1992) Le français populaire. – Paris: Armand Colin, p.8.
7. Gak, V. G. (1984) Sravnitel'naya tipologiya fransuzskogo i russkogo yazikov. M.
8. Gak, V. G. (1986) Vvedenie vo fransuzskuyu filologiyu. – M.: Prosveshchenie, c.132.
9. Guiraud, P. (1956) L'argot. – P.: Presses Universitaires de France, 126 p.
10. Kunin, A. V. (1996) Kurs frazeologii sovremennogo angliyskogo yazika. M.: Visshaya shkola, c.5.
11. Lixachev, D. S. (1993) Argoticheskie slova professionalnoy rechi. – Tver: Tverskoe oblastnoe otделение rossiyskogo fonda kulturi, c.115.
12. Mamatov, A. E. (2019) Zamonaviy lingvistika. T.: Noshir. b.168.
13. Mokienko, V. M. (1999) Stilistika i frazeologiya: Ocherki. SPb., c.83.
14. O'rinboev, B. (1982) O'zbek so'zlashuv nutqi. – T.: Fan.
15. Otaqulov, N. B. (2024) Fransuz va o'zbek tillarida subkollokvial frazeologizmlarning lisoniy xususiyatlari. – Toshkent: "Grandkondorprint", 128 b.
16. Rahmatullaev, Sh. (1992) O'zbek tilining frazeologik lug'ati. – T.: O'qituvchi, B.58.
17. Rayxshteyn, A. D. (1986) Natsionalno–kulturniy aspekt interkommunikatsii. // Inostrannie yaziki v shkole. №5, c.10–14.
18. Rey, I. G. (2002) La phraseologie du français. Toulouse: Universitaires du Mirail, 268 p.
19. Sainean, L. (1912) Les sources de l'argot ancien. – P.: Champion, pp.43-44.
20. Salyaev, V. A. (1998) Leksika argoticheskogo i jargonnoy proisxojdeniya v tolkovix slovaryax sovremennogo russkogo yazika: Avtoref.dis. ...kand.filol.nauk. Magnitogorsk, gos. ped. un–t. – M. C.7.

Gendered Reflections in Turkish Proverbs: Parental Roles and Child-Rearing

Shabanova Sadaf Djumaliyevna

sadafsabanova@gmail.com

Doctoral Student,

Tashkent State University of Oriental Studies

Annotation

This article explores the representation of gendered parental roles in Turkish proverbs, focusing on the ways in which these cultural expressions reflect and perpetuate societal expectations regarding motherhood and fatherhood. Proverbs are examined as cultural artifacts that both mirror and construct traditional norms within Turkish society, particularly concerning child-rearing practices. The analysis reveals a binary division of parental responsibilities: mothers are typically depicted as nurturing, self-sacrificing caregivers, responsible for transmitting moral and emotional values to their children, while fathers are represented as providers, authority figures, and protectors of the family. These gendered portrayals reinforce patriarchal frameworks that place disproportionate emotional labor on mothers and economic responsibilities on fathers. At the same time, the article highlights emerging shifts in Turkish society, where modern dynamics increasingly challenge and renegotiate traditional parental roles. By examining specific proverbs and their cultural implications, the study demonstrates how linguistic traditions not only preserve historical gender stereotypes but also interact with ongoing debates on equality, parenting, and social change. In this way, Turkish proverbs serve as both historical mirrors and active agents of cultural continuity and transformation in family life, providing a fertile ground for linguistic, sociological, and gender-focused inquiry.

Keywords

Turkish proverbs, gender stereotypes, parental roles, motherhood, fatherhood, cultural norms, social change

Гендерные отражения в турецких пословицах: родительские роли и воспитание детей

Шабанова Садаф Джумалиевна

sadafsabanova@gmail.com

Докторант,

Ташкентский государственный университет востоковедения

Аннотация

В статье исследуются гендерные родительские роли в турецких пословицах, с акцентом на то, каким образом данные культурные выражения отражают и закрепляют социальные ожидания в отношении материнства и отцовства. Пословицы рассматриваются как культурные артефакты, которые не только отражают, но и формируют традиционные нормы турецкого общества, особенно в области воспитания детей. Анализ выявляет бинарное распределение обязанностей: матери изображаются как заботливые, жертвенные воспитательницы, ответственные за передачу моральных и эмоциональных ценностей детям, в то время как отцы представлены в роли кормильцев, авторитетных фигур и защитников семьи. Эти гендерные представления укрепляют патриархальные модели, возлагая чрезмерную эмоциональную нагрузку на

матерей и экономические обязанности на отцов. В то же время подчёркиваются современные изменения в турецком обществе, где всё чаще пересматриваются и трансформируются традиционные родительские роли. Анализ конкретных пословиц и их культурных импликаций показывает, что языковые традиции не только сохраняют исторические стереотипы, но и участвуют в современных дебатах о равенстве, воспитании и социальных изменениях.

Ключевые слова

Турецкие пословицы, гендерные стереотипы, родительские роли, материнство, отцовство, культурные нормы, социальные изменения

**Turk maqollarida genderli akslar:
ota-onalik rollari va bolalar
tarbiyasi**

Shabanova Sadaf Djumaliyevnai

sadafsabanova@gmail.com

Tayanch doktorant,

Toshkent davlat sharqshunoslik universiteti

Annotatsiya

Maqolada turk maqollarida jinsiy farqlarga asoslangan ota-onalik rollari tahlil qilinadi hamda ushbu madaniy ifodalar onalik va otalik haqidagi ijtimoiy kutishlarni qanday aks ettirishi va mustahkamlashi ko'rsatiladi. Maqollar turk jamiyatidagi an'anaviy me'yorlarni, ayniqsa bolalarni tarbiyalash borasida, nafaqat aks ettiruvchi, balki ularni shakllantiruvchi madaniy artefakt sifatida talqin qilinadi. Tahlil ota-onalik majburiyatlarining binar taqsimotini ochib beradi: onalar odatda mehribon, fidokor va bolalarga axloqiy hamda hissiy qadriyatlarni yetkazuvchi sifatida tasvirlanadi, otalar esa oilaning boqimandasi, avtoriteti va himoyachisi sifatida ko'rsatiladi. Bunday gender tasvirlari patriarxal tuzilmalarni mustahkamlaydi, onalarga ortiqcha hissiy yuk, otalarga esa iqtisodiy mas'uliyat yuklaydi. Shu bilan birga, zamonaviy turk jamiyatida an'anaviy ota-onalik rollarini qayta ko'rib chiqish va o'zgartirish jarayoni kuchayib bormoqda. Maqolada ayrim maqollar va ularning madaniy mazmuni tahlili orqali til an'analari tarixiy stereotiplarni saqlab qolish bilan birga, tenglik, tarbiya va ijtimoiy o'zgarishlarga oid zamonaviy bahslar jarayonida faol ishtirok etishi ko'rsatiladi.

Kalit so'zlar

Turk maqollari, gender stereotiplari, ota-onalik rollari, onalik, otalik, madaniy me'yorlar, ijtimoiy o'zgarishlar

Proverbs are a very important part of Turkish culture and are the products of common sense and the customs of the society. They capture cultural norms and beliefs regarding how life should be lived, including in relation to raising children. Turkish proverbs express strong beliefs regarding the responsibility of mothers and fathers in their

children's education and underline the existence of biologically driven gender differences.

Regarding these latter proverbs, it can be seen from the proverbs how social values affect the responsibilities given to the parents, approximately showing a broader picture in terms of gender roles in Turkish community life.

Translated into the Turkish social context, the proverbs express the belief that a mother should be, primarily, a loving, nourishing, and caring individual, together with being the moral guardian for her children. This explanation is well-grounded in the historic patriarchal system of Turkish culture, which conceives of maternity as disinterested sacrifice. As Delaney (2013) noted, the mother is a symbol of softness and courage to children, the primary emotional anchor point.

Proverbs focusing on this motivational aspect frequently praise the mother as the one responsible for transmitting virtues and values to her children, indicating a social preference for maternal advice in education. Generalizing sentences like *"the first teacher of a child is its mother"* reinforces such attitudes, emphasizing the role expected to be played by mothers as the primary sites of socialization.

On the other hand, the picture of fathers in Turkish proverbs revolves around breadwinner and authority issues. Fathers are typically depicted as a source of family support and a strong guide, which are roles traditionally fitting a male in the family. Öztop et al. (2021) extend upon this dynamic; proverbs associate fathers with the role as the breadwinner, highlighting a sex-specific boundary in responsibilities. Sentences like *"the father is the head of the home"* resonate with this vision of the world that also casts fathers as figureheads, central peacekeepers from a distance whose primary concern is domiciliary revenues, not emotional investment in the education of a child.

This binary gender role portrayal in proverbs mirrors larger cultural narratives about what is expected from a mother and father in the context of Turkish culture. Given strong reminders to like-age fathers, paternal provision clearly contrasts with motherly education, implying that the norm prescribes quite different channels of commitment in access to education across gender. This traditional binary, especially, contributes to the rigidity of a system that puts

the brakes on the fungibility of parental roles – for which these norms can be a ground for disciplinary discourse and societal interrogation.

Moreover, proverbs are of the essence in the socialization of new men, and they transfer the stereotypes, expectations, and roles from one generation to another. They are not just a mirror of attitudes but are actually active agents in the construction/advancement of particular forms of gendered roles. Turkish proverbs thus represent a precious locus through which we are able to investigate the implications of sex-specific parenting moralities in the given era, presenting reflections on the ongoing negotiation between traditional expectations and modern parental behaviors.

Issues related to how gendered expectations still play and act upon the dynamics of family life in Türkiye are further outlined and reflected upon by those characters on the basis of the proverbs about ways of self-fulfillment. A significant impact by proverbs that circulate around the expectation and the responsibility given to the role of mothers in the Turkish culture is identified. These proverbs carry social role-related knowledge about mothers, focusing on nurturing, self-sacrifice, and emotional support. For instance, the Turkish proverb *Çocuk, Ana Karnında Büyür* tells us of the indissoluble bond between mother and child and the essentiality of the love and care of the mother right from the early ages. This expression implies more than the physical nourishment to which I, as a mother, refer, as it emphasizes the emotional investment that is involved, hence reinforcing the belief that a mother's role extends beyond the mere caring and is also based on deep emotional bonds and sacrifices. In support of this, another popular short proverb, *Anne Sütünün Hakkı Ödenmez* (it is impossible to repay a debt of mother's milk), helps to convey gratefulness for a lifetime to a mother, indicating the idea of motherhood as a never-equaled commitment.

The proverb gives us the idea of sacrosanct maternity by portraying maternal abnegation at the core of bringing up the children. This definition that calls attention to the duty owed to one's mother also contributes to the construction of a social image as defining for early Turkish society, where mothers primarily occupied the role of caregiver (Gözpınar 2013). The pressure placed on mothers to fulfill roles that require a considerable amount of emotional labor reflects the broader socio-cultural context, which prioritizes the maternal role in shaping and influencing the child's development. Moreover, proverbs such as *Evlât, Ana Babanın Aynasıdır* (the child is a mirror reflecting the parent) further emphasize the fact that mothers are expected to shape the desirable morals and attitudes of their children. The reflection contains the unsaid message that the child's personality and future success are the result of a mother's shaping, which adds new pressure on mothers to fulfill the duties expected of them. These depictions may add to the considerable burden faced by mothers who feel that they should strive to be virtuous, patient, and selfless in their mothering.

Mothers are often situated to navigate through the knots of children's learning, between individual, equal aspirations and social expectations, and these knots might have the effect of constructing conflicts in the meanings they offer in order to maintain a possible coherent self around normative standards inscribed by cultural narratives. In terms of what the proverbs may entail for the identity of the mother, Yılmaz & Yakar (2016) suggest that these cultural sayings may sustain regulatory notions of femininity and maternity responsibilities. These proverbs can also create an oppressive standard for motherhood, where mothers who do not fit this ideal role of helping and self-sacrifice are frequently condemned. This situation can expose mothers to the community's judgments and demands, adding

difficulty to the experiences with family dynamics.

Proverbs are not only indicative of the conceptualizations of motherhood but also a goal through which the broader gender dynamic of the culture can be interrogated, demonstrating how cultural narratives contribute to shaping the motherhood identity and the practice of parenting in the Turkish context. In conclusion, these proverbs have important consequences well beyond the expressions themselves; they construct the identities and roles of mothers.

There is also a related proverb: *Evlât, Babaya Benzer* translates to "a child is like the father". This proverb clearly represents the patriarchal view that the parentage and characteristics of the father are essential for the building of a child's identity. According to Metindogan (2015), such proverbs reinforce the notion that fathers are predominantly responsible for the values, behaviors, and social status imbibed by children. This view naturally makes the father the authority figure and corresponds to the long-standing socially constructed gender roles of increased male dominance and leadership in decision-making in the family.

Proverbs, including *Baba Evin Direğidir*, translated as "the father is the pillar of the home (family)," and *Babasız Ev, Çölde Kulübedir*, meaning "a home without a father is like a shack in a desert," demonstrate a deep idea that fathers are the essence of family, which is the nucleus unit of societies. These foundations are, of course, an important part of the nation. This symbolic depiction emphasizes the social norm of a father being a protector and a provider, reinforcing the idea that he is primarily responsible for ensuring that the family's needs, both material and emotional, are met. These aphorisms reflect the enduring stereotype of "father as head of the head" in the Turkish community, which places fathers at the core of a family as the economic and moral backbone (Yalçınöz, 2011).

Although modern Turkish society is changing, these sayings contend with the pull of the rising call for equality in parental roles. The studies by Kisbu et al. (2023) note a shift in paternal participation, in that more and more fathers are being active in terms of caring for their children and the running of the household, which in turn questions the traditional patriarchal demarcation of paid work and domestic work. This development indicates a possible change in the kind of authorship the company wishes to promote in order to drift from the rigidly authoritative and single-focused model of the supplier celebrated by traditional proverbs.

However, the crystallization of the proverb serves as a cultural touchstone, and we are also invited to compare the attitudes set out in it and to challenge how much of this authoritative wisdom is still imbibed by society's conscience. For instance, proverbs focused on discipline, such as *Kız Babası, Kızını Döver; Oğul Babası, Oğlunu Sever* (a father of a daughter beats her; a father of a son loves him), may even sustain the harmful perceptions about affection, love, and disciplinary attitudes of the father. These stories run the risk of perpetuating a corrosive ideal that warmth is a kind of bonus given for raising sons and denied to daughters, solidifying stereotyped gender biases in parenting.

The consequence of these proverbs pulls at simple linguistic phrases and tells about the social life of Turkish society. By identifying and examining the continued salience of these sayings, we are provided with insight into the normative structure that controls the paternity and appropriate conduct of males as fathers. And inasmuch as sensitivities toward gender equality reshape the features of family interactions, traditional wisdom, in this case, proverbs and contemporary child-rearing practices, create interesting fields for further studies on the modernity of family roles in Türkiye. The point of intersection between tradition and modernity as regards their father role in parenting is a critical space that should

be the focus of sociological research on one side and cultural criticism on the other. Be gendered as a result of language and newly evolved gender norms. The children nurture recent changes in parents prior to the start of the process and the situation of a new era of Türkiye in both the evolution of the era regarding gender and the evolution of gender roles, which are mobile proverbs. This modification points to a society that battles tradition and bows to modern influence. The Turkish folklore common proverbs more comprised the idea that the creation of the children was the work of the maternal line, soothing medicine, and emphasis on the mother's milk's characteristics. Nonetheless, as noted by Corapci et al. (2025), perceiving paternity is changing, and this stems from the idea in which parents are perceived as participating in a more active paternity.

This process of evolution is illustrated through proverbs and proverbs that consider the father as something more than just a breadwinner. The increasing recognition of the biological father's role is also relevant because paternity activation is a work in progress. Kuscül & Adamsons' (2022) findings, though, imply that such paternal involvement can enhance children's emotional and social development. They maintain that when parents are involved with the care, this not only strengthens the father-child bond but also the caring image, which is often associated with the mother role. Old aphorisms not to get involved in nourishing activities as a parent are gradually being replaced/modulated in more modern talk.

But these shifts are not without their problems. The experiences of the single mother: traditionally, the experiences of single women with children are under-referred to in proverbs but increasingly registered in modern discourse. Kavas and Gündüz-Hoşgör's (2013) body of work presents the various challenges that single mothers are confronted with in the Turkish socio-economic context, such as social exclusion and economic deprivation. Old

proverbs do not suffice to convey the experiences of these women, representing an incongruence between folk wisdom and the realities of contemporary parenting.

One further ramification: meanwhile, single mothers navigate the muddy waters of birthing and raising children with no partner by their side, and the cultural discourse about motherhood is in need of an overhaul. Roles of parents: the impact of socioeconomic status on parents' functions is also profound, and various economic conditions result in different conducts of parents in families. Erdem et al. (2022) claim that economic stability has a remarkable effect on the extent to which mothers/parents are able to do paternity. In families with financial problems, for example, pressure may be exerted on parents to work more and children less, and the weight of caring for children is traditionally the responsibility of the mother. This indeed conforms with the standard proverbs, which regard the mother as the principal caregiver. However, it reflects an evolutionary discourse on co-mattaita in difficult times.

Moreover, the study of Gözmen Elmas et al. (2025) suggests that, with improved socioeconomic status, there is a shift toward more equalizing divisions of parents' roles. Their results indicate that parents are less likely to identify collaborative papers for parents whenever economic security is present, which generationoplasty and eating together are assumed from social authorization, without gender assumption. This trend is indicative of a cultural shift that may be able to change the face of ancient proverbs, or their meanings, and bring further social acceptance of diverse family and parental dynamics.

Having flexed and stretched the frame, we see now that as much as Turkish proverbs have been steeped in traditional notions, so Turkish proverbs can change to express changes that are taking place in Western conceptions of gender and parenting. The reflection of the modern view on paternity and models of the family as attacked in proverbs

reminds us of the old cultural proverbs, epitomizing changed expectations that society expects from child-raising patterns. Further, social expectations and/or tasks attributed to the mothers and the fathers are explained through the Turkish proverbs exhibiting the gender differences in paternity. It is these proverbs – as brief and as powerful statements of communal wisdom – that would stand as cultural products that would represent the core values, beliefs, and norms of Turkish culture.

The use of these proverbs revealed the fact that traditional male and female sex roles are still very much woven into the fabric of paternity in Türkiye, where mothers and fathers are expected and held accountable for different and not infrequently opposing roles. Examined proverbs demonstrate a central ideal that mothers are nurturant, sacrificing, and devoted carers, frequently expressed in terms of sacrificial love and emotional labor. These norms fit into a broader view in society that women are educators and moral instructors of their children, replicating a mother stereotype that emphasizes motherhood with a focus on domesticity and emotional availability. Whereas, parents around parents tend to value authority, discipline, and financial stability. This binary not only defines the anticipated competencies of the respective modes of parenting but also indicates a larger discourse in which paternal involvement is a matter of economics, not emotion.

Moreover, tensions of traditional and modern gender norms in Turkish fatherhood become more significant in the context of ongoing social transformation. (2019) observe that shifts in economic structures, rising participation in the female labor market, and radical social movements are transforming the familial scenario, resulting in new parenting models that call into question definitive standards. For instance, proverbs of the form that are being interpreted today (after which the current and lethal stereotype holds that the flexibility of gender roles usually and necessarily decreases after initially

augmenting) may instead be evaluated for their potential flexibility elsewhere, where rather than the classic fixed role of the father, collaboration in paternity is all the rage.

Sieben and Gürcüoğlu (2020) also point out the necessity of analyzing the role of popular media and culture in the changing contemporary perspectives related to gender paternity. Paternity Proverbs and Primate Paternalism: This evolutionary story about paternity is one source of evidence for the slow reframing of paternity proverbs, indicating that proverbs are not merely passive reflections of stationary cultural beliefs but are an arena in which negotiation and change can take place.

The implications for research are numerous. A consideration of how proverbs related to family forms and social expectations can illuminate the interplay between change and tradition in determining the practices of parents in the modern age. The extent to which the relevance and resonance of traditional proverbs change with new generations of parents can still be explored in relation to the parental styles among the various Turkish communities – be

they rural versus urban Türkiye. Moreover, the encoding of culture and the widespread use of social media in the modern Turkish community create an exceptional opportunity for mapping and tracking the extension of paternity-related proverbs. Looking at social media discussions on paternity on forums like Instagram or Twitter can show how proverbs are called on, adapted, or challenged in public conversation — and ultimately point to wider social changes.

In short, they are a mirror of history regarding gender paternity and a possible prism through which the latter can be viewed descriptively. In a developing country like Türkiye, where attitudes towards gender and parenting roles have been changing rapidly, the lasting veracity of these proverbs demands a more nuanced exploration of what these societal expectations mean for parents and, in turn, a child to whom these ideas are directed. An analysis of these cultural artifacts can inform the debate around the social practices of Turkish children but is likely to provide insights into wider debates around gender equality and social change in the arenas of family life.

References:

1. Corapci, F., Beşpınar, F. U., Çetin, R. F., & Sümer, N. (2025). Changes and Continuities in Intergenerational Fathering in Türkiye. *Infant and Child Development*, 34(3), e70021.
2. Delaney, C. (2013). Father state, motherland, and the birth of modern Turkey. In *Naturalizing Power* (pp. 177-199). Routledge.
3. Erdem, G., Adli-Isleyen, M., Baltalarlı, N., & Kılıç, E. (2022). Low-income Turkish mothers' conceptions and experiences of family life. *Frontiers in Psychology*, 12, 756278.
4. Gözmen Elmas, A., Elmas, S., & Aşçı, H. (2025). Mum works non-stop dad talks non-stop: Reproducing gender-based fathering and mothering in youth sport. *International Review for the Sociology of Sport*, 10126902251360502.
5. Gözpinar, H. (2013). Proverbs about children in English, Georgian and Turkish culture. *Journal of Education*, 2(2), 31-35.
6. Kavas, S., & Gündüz-Hoşgör, A. (2013, September). The parenting practice of single mothers in Turkey: Challenges and strategies. In *Women's Studies International Forum* (Vol. 40, pp. 56-67). Pergamon.

7. Kisbu, Y., Akçınar, B., Kuşcul, G.H., Bozok, M., Turunç, G., & Fişek, G. (2023). Protective and risk factors associated with involved fatherhood in a traditional culture. *Family Relations*, 72(1), 294-324.
8. Kuscul, G.H., & Adamsons, K. (2022). Maternal and paternal predictors of Turkish fathers' nurturing and caregiving. *Journal of Cross-Cultural Psychology*, 53(9), 1187-1205.
9. Metindogan, A. (2015). Fathering in Turkey. Fathers across cultures: The importance, roles, and diverse practices of dads, 327-349.
10. Öztop, H., Pekmezci, P., & Misirlioğlu, C. (2021). The child rearing roles and responsibilities of women in terms of gender. In Handbook of research on policies, protocols, and practices for social work in the digital World (pp. 411-426). IGI Global Scientific Publishing.
11. Sieben, A., & Gürcüoğlu, A. Y. (2020). Cultural spaces of popularized psychological knowledge: Attachment parenting in Turkey. *Culture & Psychology*, 26(3), 335-357.
12. Yalçınöz, B. (2011). From being a son to being a father: an intergenerational comparison of fatherhood in Turkey (Doctoral dissertation, İstanbul Bilgi Üniversitesi).
13. Yilmaz, O., & Yakar, Y. M. (2016). Mother in Aytül Akal's Stories within the Context of Social Gender Perception. *International Journal of Higher Education*, 5(2), 213-221

Морфолого-семантические аспекты деонимических глаголов в немецком языке

Зиядуллаев Илхом Облакулович
deutsch_ilhom@mail.ru

Старший преподаватель кафедры
теоретических предметов немецкого языка,
Узбекский государственный университет
мировых языков

Аннотация

В статье подробно анализируются морфологические и семантические особенности деонимических глагольных неологизмов в современном немецком языке, формирующихся на основе антропонимов, прежде всего имен известных политических и общественных деятелей. Подобные новообразования, как "merkeln, scholzen, seehofern, guttenbergen, hartzen, trumpisieren, orbánisieren", отражают высокую продуктивность языкового творчества, в рамках которого собственные имена трансформируются в глагольные формы и закрепляются в активной лексике. Морфологический анализ показывает, что данные глаголы чаще всего образуются посредством немецкого суффикса -en либо интернационального суффикса -isieren, что указывает на различные степени интеграции и стилистической маркированности. Семантически они выступают как стереотипные метонимии, позволяющие в одной единице языка сконденсировать сложные модели поведения, политические стратегии или индивидуальные качества. С прагматической точки зрения такие глаголы функционируют как выразительные дискурсивные маркеры, выполняющие оценочную функцию и придающие речи иронические, сатирические или критические оттенки. Особое внимание уделяется их роли в политической коммуникации, где они способствуют формированию общественного мнения и закреплению определённых стереотипов. Таким образом, антропонимические глагольные неологизмы представляют собой не периферийное, а значимое явление, демонстрирующее тесное взаимодействие языка, политики, культуры и медиадискурса в условиях современной коммуникации.

Ключевые слова

Антропоним, неологизм, глагол, деривация, деонимизация, политическая речь, дискурсивный маркер

Nemis tilida deonomik fe'llarning morfologik-semantik aspektlari

Ziyadullaev Ilhom Oblaqulovich
deutsch_ilhom@mail.ru

Nemis tilining nazariy fanlari kafedrası
katta o'qituvchisi,
O'zbekiston davlat jahon tillari universiteti

Annotatsiya

Mazkur maqolada zamonaviy nemis tilidagi deonimik fe'l neologizmlarining morfologik va semantik xususiyatlari batafsil tahlil etiladi. Bunday leksik birliklar, avvalo, siyosiy va ijtimoiy arboblarning shaxsiy ismlaridan shakllanadi hamda til ijodkorligining samarali mexanizmini ko'rsatadi. "Merkeln, scholzen, seehofern, guttenbergen, hartzen, trumpisieren, orbánisieren" kabi birliklar atoqli otlarning fe'l shakliga aylantirilishi orqali yuzaga keladi va faol leksik fondga kirib boradi.

Morfologik tahlil shuni ko'rsatadiki, ular asosan nemis tiliga xos *-en* suffiksi yoki xalqaro *-isieren* suffiksi yordamida hosil qilinadi, bu esa ularning til tizimiga integratsiya darajasini va uslubiy belgilanishini ifodalaydi. Semantik jihatdan, ular stereotipik metonimiyalar sifatida xizmat qilib, ijtimoiy tan olingan xatti-harakat uslublarini, siyosiy strategiyalarni yoki shaxsiy sifatlarni birgina so'z orqali ifodalaydi. Pragmatik nuqtai nazardan esa, bunday fe'llar diskurs markerlari vazifasini bajarib, baholovchi, ko'pincha tanqidiy, satirik yoki kinoyali ma'nolarni beradi. Ularning ommaviy axborot vositalari va siyosiy nutqdagi qo'llanilishi jamiyatda ma'lum stereotiplarning shakllanishiga hamda siyosiy jarayonlarning til vositasida talqin etilishiga xizmat qiladi. Shu tariqa, antroponimik fe'l neologizmlar nemis leksikonining yangilanishida muhim rol o'ynaydi va til, siyosat hamda madaniyat o'rtasidagi uzviy aloqani yaqqol ko'rsatadi.

Kalit so'zlar *Antroponim, neologizm, fe'l, derivatsiya, deonimizatsiya, siyosiy til, diskurs marker*

Morphological and semantic aspects of deonomical verbs in the German language

Ziyadullaev Ilkhom Oblakulovich

deutsch_ilhom@mail.ru

Senior Lecturer of the Department of Theoretical
Subjects of the German Language,
Uzbekistan State World Languages University

Annotation *The present article investigates the morphological and semantic characteristics of deonominal verb neologisms in the German language that originate from anthroponyms, primarily the names of political and public figures. Such lexical innovations as "merkeln, scholzen, seehofern, guttenbergen, hartzen, trumpisieren, and orbánisieren" represent a productive process of linguistic creativity whereby proper names are transformed into verbs. From a morphological perspective, these units are predominantly formed through the German verb-forming suffix *-en* or the international suffix *-isieren*, reflecting different degrees of lexical integration and stylistic markedness. Semantically, they function as stereotypical metonymies that condense socially recognized patterns of behavior, political strategies, or personal traits into a single linguistic unit. Pragmatically, such verbs serve as discourse tools that allow speakers and writers to express evaluative, often ironic or critical, stances in political communication and mass media. The study demonstrates that anthroponymic verb neologisms are not marginal phenomena but dynamic elements of the German lexicon, which highlight the close interrelation between language, politics, and culture.*

Keywords *Anthroponym, neologism, verb, derivation, deonymization, political language, discourse marker*

Введение

Язык отражает социальную динамику, а словообразование особенно ярко

отражает открытость языковой системы к инновациям. Яркой формой роста словарного запаса немецкого языка

являются антропонимические глаголы, то есть неологизмы, образованные от имён собственных. Они обычно возникают в политических дебатах, медийном дискурсе или интернет-коммуникациях и намеренно нагружают имена поведенческой прагматикой и оценками. В этом и заключается их потенциал: всего несколькими буквами они вызывают целый набор характеристик, стереотипов, исторических отсылок и эмоций – своего рода языковой «срез» в публичной сфере (Berger, 2020).

Цель данной статьи – исследовать это явление с точки зрения его морфологической продуктивности, семантической динамики и прагматического воздействия, уделяя особое внимание ряду ярких немецких примеров.

Морфологический аспект: форма и развитие

Морфологический анализ политических деонимных глаголов показывает, что они основаны на различных механизмах словообразования, типичных для немецкого языка, но при этом демонстрируют высокую степень креативности и языкового динамизма (Finkbeiner, 2015). Примечательно, что выделяются три основные модели: (а) суффиксация на «-(e)n», (б) суффиксация на «-isieren / -ifizieren» и (в) более редкие деривации и гибридные формы.

2.1. Модель слабого сопряжения с «-(e)n»

Большинство рассмотренных глаголов основаны на классической немецкой модели словообразования, в которой имя собственное служит корнем и к нему добавляется суффикс инфинитива «-(e)n». Эта модель морфологически не маркирована и позволяет новым глаголам плавно интегрироваться в систему словоизменения слабых глаголов (Häcki, 2012). Примеры для этого являются:

- *merkeln* (от *Angela Merkel*): «действовать нерешительно, выжидать и наблюдать».
- *scholzen* (от *Olaf Scholz*): «выражаться молчаливо, технократически».
- *seehofern* (*Horst Seehofer*): «постоянно меняющий курс, делающий противоречивые заявления».
- *wulffen* (от *Christian Wulff*): «ввязываться в интрижку, подвергаться моральным сомнениям».
- *guttenbergen* (от *Karl-Theodor zu Guttenberg*): «плагиат, нечестная академическая работа».
- *hartzen* (от *Hartz IV*): «быть безработным или получать социальные пособия».
- *gaucken* (от *Joachim Gauck*): «формулировать моральные призывы».
- *bärbocken* (от *Annalena Baerbock*): «Неправильное изложение фактов или их неточная формулировка».
- *lindnern* (*Christian Lindner*): «базировать сложные проекты на рыночных аргументах».
- *schrödern* (от *Gerhard Schröder*): «проводить экономические реформы, даже вопреки сопротивлению».
- *weideln* (от *Alice Weidel*): «популистская и острая полемика».
- *habecken* (от *Robert Habeck*): «визионерская, но иногда неясная коммуникация».

Характерной особенностью является непосредственная интеграция в парадигму слабых глаголов: *ich merk(e)le – du merkst – er/sie merkte – wir haben gemerkt*. Продуктивность этой модели показывает, что она представляет собой предпочтительную форму вербализации имён собственных в политическом дискурсе (Kowal, 2015).

2.2. Модель интернационализмов: «-isieren / -ifizieren»

Другая группа политических деонимов следует модели интернационализмов, к

которым добавляется суффикс «-isieren» или «-ifizieren». Эти глаголы часто характеризуются формальной близостью к латинскому или французскому языкам и обычно образуются, когда имя собственное должно использоваться на международном уровне или выразить сильный идеологический подтекст (Reinke, 2022). Примеры:

- *putinisieren* (от *Wladimir Putin*): «создать авторитарные структуры».
- *trumpisieren* / *trumpifizieren* (от *Donald Trump*): «действовать в популистской и поляризующей манере».
- *orbánisieren* (от *Viktor Orbán*): «разрушить либеральную демократию, проводить нелиберальную политику».

Морфологически эти глаголы более выражены и обнаруживают сходство с устоявшимися иноязычными словообразованиями, такими как *modernisieren*, *stabilisieren*, *radikalisieren*. Их склонения также соответствуют слабому глагольному типу (*ich trumpisiere – er trumpisierte*), хотя они часто воспринимаются как возвышенные или ироничные.

2.3. Смешанные формы и гибридные образования

Некоторые деонимные глаголы перемещаются между моделями или образуют особые формы:

- *lascheten* / *laschetieren* (от *Armin Laschet*): здесь два варианта сосуществуют друг с другом.
- *lascheten* интегрируется в слабую немецкую парадигму (аналогично *merkeln*).
- *laschetieren* — гибридная формация, которая формально напоминает управление или манипулирование, но стилистически выглядит более ироничной и игривой.

Подобные двойные формы показывают, что языковое сообщество экспериментирует с различными

морфологическими моделями, прежде чем установится фиксированный вариант.

2.4 Развитие и стабильность использования языка

Развитие этих глаголов во многом зависит от их дискурсивного укоренения и присутствия соответствующих политиков в СМИ. Некоторые формы (например, *merkeln*, *hartzten*, *guttenbergen*) достигли высокой частотности и прочно закрепились в пресс-релизах и онлайн-дискурсе. Другие (*laschetieren*, *weideln*, *habecken*) более эфемерны и остаются в рамках иронического узкоспециализированного дискурса (Schmitz, 2018).

Однако с точки зрения морфологии очевидно, что немецкий язык обладает мощной системой словообразования, которая гибко интегрирует имена собственные в глагольную систему. Продуктивность суффиксов «-(e)n» и «-isieren» имеет решающее значение, поскольку они обеспечивают быстрое и понятное образование новых слов.

3. Семантический аспект: значение, функции и семантические поля

Семантический анализ деонимических глаголов показывает, что их развитие тесно связано с политическими событиями, реакцией СМИ и социальной оценкой. В отличие от «классических» глаголов, эти неологизмы не только служат для описания действующих лиц, но и одновременно кодируют оценки, эмоции и дискурсивные коннотации (Schweickert, 2019). Таким образом, они выполняют функцию лингвистических стенографистов, преобразующих сложные понятия в краткие значения.

3.1. От личности к действию: перенос смысла

Наблюдается семантический перенос от лица (имени политика) к типичному действию, характеристике или риторической стратегии:

- *merkeln* → «действовать нерешительно, не занимать чёткой позиции»

- *scholzen* → «молчаливый, технократичный и отстраненный»
- *seehofern* → «постоянно предъявлять требования и при этом идти на компромиссы»
- *wulfen* → «получать преимущества по должности, использовать бонусы должности»
- *guttenbergen* → «плагиатить, заимствовать чужие тексты»
- *hartzten* → «быть безработным, получать социальную помощь»
- *gaucken* → «формулировать моральные призывы, взывать к совести»
- *bärbocken* → «не уверен в фактах, неверно представляет содержание»
- *lindnern* → «аргументируйте экономически и либерально, поддерживайте приватизацию»
- *schrödern* → «вступить в экономический союз с авторитарными режимами»
- *lascheten / laschetieren* → «действовать неуверенно, выглядеть нерешительным»
- *putinisieren* → «создать авторитарные структуры власти, подавить оппозицию»
- *trumpisieren/trumpifizieren* → «популистски поляризовать, отрицать факты»
- *orbánisieren* → «подрывать демократические институты, создавать нелиберальные структуры»
- *weideln* → «популистско-националистический агитировать»
- *habecken* → «казаться идеалистом, оправдывать компромиссы морально».

Эти значения возникают метонимически: имя политика обозначает неоднократно воспринимаемый образ действий, который затем лексилизируется и обобщается.

Семантические поля

Глаголы можно классифицировать по определенным семантическим полям:

1. Колебания, неуверенность, непоследовательность (*merkeln, lascheten/laschetieren*) – указывают на недостаток решительности.
2. Морально-этические призывы (*gaucken, habecken*) – подчеркивают ценности, но часто в смысле «морализаторства».
3. Популизм и поляризация (*trumpisieren, orbánisieren, weideln*) – семантически негативно окрашены, обозначают агрессивные политические стратегии.
4. Власть, авторитаризм и контроль (*putinisieren, schrödern*) — относятся к авторитарным системам или политической близости к ним.
5. Ошибки, скандалы и нарушения норм (*guttenbergen, bärbocken, wulffen*) – обозначают нарушения правил, плагиат или оплошности.
6. Социальная реальность и исключение (*hartzten*) – описывает социальную маргинализацию, носит ярко выраженный стигматизирующий характер.
7. Экономический либерализм и прагматизм (*lindnern*) — относится к определённой идеологической ориентации.

Отсюда становится ясно: деонимические глаголы являются носителями коллективных оценок и отражают ситуацию дискурса (Steffens, 2020).

Положительная и отрицательная коннотация

Асимметрия оценок интересен. Большинство глаголов имеют отрицательную коннотацию (*guttenbergen, hartzten, trumpisieren*), в то время как положительные оценки редко лексически выражены. Лишь некоторые, например, «*gaucken*» или «*habecken*», можно интерпретировать нейтрально или положительно, хотя часто иронически (Luskant, 2006).

Это подтверждает тенденцию, что лингвистическое творчество в политическом дискурсе направлено скорее на критику, обесценивание и сатиру, чем на оценку.

3.4 Развитие функционального значения

В лингвистическом употреблении значения могут быть статическими (фиксированными) или динамическими (изменяющимися) (Wengeler, 2010). Например, слово «*merken*» имеет стабильное значение («колебаться»), в то время как «*bärbocken*» всё ещё находится в процессе семантического согласования и колеблется между «ошибаться» и «спорить неуверенно» в зависимости от контекста.

В случае «*trumpisieren*» или «*orbánisieren*» «семантическое ядро политически и идеологически фиксировано и носит ярко выраженный оценочный характер, что способствует быстрой лексикализации.

Выводы

Изучение таких глаголов-деонимов, как *merken*, *scholzen*, *seehofern*, *wulffen*, *guttenbergen*, *hartzten*, *gaucken*, *bärbocken*, *lindner*, *schrödern*, *lascheten*/ *laschetieren*, *putinisieren*, *trumpisieren* / *trumpifizieren*, *orbánisieren*, *weideln* и *habecken* ясно показывают, что эти словообразовательные процессы представляют собой не только лексические новации, но и являются лингвокультурным отражением политической реальности.

1. С лексико-семантической точки зрения глаголы выполняют уплотняющую функцию: они связывают сложные действия, политические программы или типичное поведение отдельных политиков в единый языковой знак. возникает один лаконичный, часто иронически-сатирический сжатие.

2. Морфологически эти глаголы указывают на высокую продуктивность немецкого языка в области словообразования. В то время как «-en» выполняет функцию типично немецкого глагольного суффикса (*merken*, *hartzten*, *lindnern*), интернационализмы, такие как «-isieren / -ifizieren» (*putinisieren*, *trumpifizieren*, *orbánisieren*), в большей степени подвержены транскультурному влиянию и усиливают идеологический или системный аспект действия.

3. Семантически и прагматически эти глаголы служат инструментами формирования общественного мнения и лингвистической критики. Они передают оценки: часто иронические (*merken* = колебаться, ничего не решать), иногда уничижительные (*guttenbergen* = плагиатить, обманывать), иногда позитивные (*gaucken* = отстаивать моральные ценности). Таким образом, эти неологизмы иллюстрируют тесную связь между политическим дискурсом и публичным языковым творчеством.

4. С культурной и социолингвистической точки зрения эти деонимные глаголы являются примером демократизации языка в цифровую эпоху. Они часто возникают спонтанно в социальных сетях, популяризируются на форумах, в блогах или в сатирических СМИ и со временем могут войти в общеупотребительный обиход.

Подводя итог, можно сказать, что антропонимические глаголы в немецком языке — это не просто вариант словообразования, а лингвистическое свидетельство политической культуры. Они документируют коллективное отношение к политикам и их действиям, способствуют активизации общественного дискурса и обогащают словарный запас творческим, критическим и оценочным измерением.

Список использованной литературы:

1. Berger, T. (2020). Wortbildungsneuerungen und ihre Rezeption in den Medien. *Germanistische Mitteilungen*, 66(2), 89–110.
2. Finkbeiner, R. (2015). Pragmatistische Funktionen von Neologismen im öffentlichen Diskurs. *Linguistik Online*, 71(2), 58.
3. Häcki, B. A. (2012). *Neologismen: Erscheinungsformen, Funktionen und lexikographische Erfassung*. Tübingen: Narr.
4. Kowal, S. (2015). Morphologische Innovationen im Deutschen: Neue Verben im 21. Jahrhundert. *Zeitschrift für Sprachwissenschaft*, 34(1), 45–72.
5. Loskant, S. (2006). *Das Lexikon der Trendwörter von Abzocke bis Zuwendungsempfänger*. Gütersloh & München: Wissen Media Verlag.
6. Reinke, S. (2022). Verbale Neologismen in sozialen Medien: Strukturen und Verwendungsweisen. *Zeitschrift für angewandte Linguistik*, 76(1), 55–79.
7. Schmitz, U. (2018). Neologismen als Indikatoren gesellschaftlicher Trends. *Sprachreport*, 34(3), 12–18.
8. Schweickert, U. (2019). *Neologismen im Deutschen: Strukturen, Funktionen, Tendenzen*. Heidelberg: Winter.
9. Steffens, F. (2020). *Wortneuschöpfungen in den Medien: Sprachwandel im öffentlichen Diskurs*. München: iudicium.
10. Wengeler, M. (2010). Schäubleweise, Schröderisierung und riestern: Formen und Funktionen von Ableitungen aus Personennamen im öffentlichen Sprachgebrauch. *Komparativistik online: Komparatistische Internet-Zeitschrift*, 1. Retrieved from <http://www.komparativistik-online.de/2010-1-6>

**Ontologik lug'atlar tuzishda
leksikografik tamoyillarning
ahamiyati: axborot texnologiyalari
terminlari misolida****Abdullayeva Shaxnoza Raximjon qizi**shakhnozaa40@gmail.com

PhD,

O'zbekiston davlat jahon tillari universiteti

Annotatsiya

Ushbu maqolada ontologik lug'atlar tuzish jarayonida leksikografik tamoyillarning nazariy va amaliy ahamiyati tahlil qilib chiqiladi. Shuningdek, ularning semantik tuzilishi, konseptual aloqalari va tizimlashtirish jaroyida yuzaga keladigan turli xil muammolar axborot texnologiyalari terminlari misolida ko'rib chiqiladi. Ontologik va klassik izohli lug'atlar o'rtasidagi farq ham aynan mana shundan iborat, ya'ni ontologik lug'atlarda terminlar o'rtasidagi semantic, ierarxik va paradigmatic munosabatlar aniqlanadi va bu bilimlar bazasi sifatida qaraladi. Maqolada, shuningdek, leksikografik tamoyillarning ontologik lug'atlar tuzishdagi o'rni, ya'ni aniqliligi, tizimliliigi, konseptual yaxlit ekanligi va foydalanuvchiga yo'naltirilganligi ochib beriladi. Tahlillar axborot texnologiyalari terminlari misolida olib borildi va ular shuni ko'rsatdiki, ontologik lug'atlar faqatgina lingvistik vosita emas, balki kompyuter lingvistikasi, sun'iy intellekt va mashina tarjimai uchun ham semantik asosdir. Tadqiqot natijalari shuni ko'rsatadiki, ontologik lug'atlar yaratishda zamonaviy leksikografik yondashuvlar foydalanilsa, foydalanuvchilar uchun bu terminologik aniqlik, ilmiy mantiqiylik va qulaylik garovi bo'lib xizmat qiladi va ontologik lug'atlarning qay darajada samarador ekanligi bevosita leksikografik yondashuvlar bilan bog'liq bo'lib, ularsiz ilmiy va nazariy natijaga to'laqonli erishish ehtimoli kam.

Kalit so'zlar

Ontologik lug'atlar, leksikografik tamoyillar, axborot texnologiyalari terminlari, semantika, terminologiya, standardlashtirish, tizimlashtirish

**Значение лексикографических
принципов при создании
онтологических словарей:
на примере терминов
информационных технологий****Абдуллаева Шахноза Рахимжон кизи**shakhnozaa40@gmail.com

PhD,

Узбекский государственный университет
мировых языков**Аннотация**

В данной статье анализируется теоретическое и практическое значение лексикографических принципов в процессе составления онтологических словарей. Рассматриваются их семантическая структура, концептуальные связи, а также различные проблемы, возникающие в процессе систематизации, на примере терминов информационных технологий. Отличие онтологических словарей от классических толковых заключается именно в том, что в них выявляются семантические, иерархические и парадигматические отношения между терминами, и они рассматриваются как база знаний. В статье также раскрывается роль лексикографических принципов в создании онтологических словарей, а именно их точность,

системность, концептуальная целостность и ориентация на пользователя. Анализ, проведённый на материале терминов информационных технологий, показал, что онтологические словари являются не только лингвистическим инструментом, но и служат семантической основой для компьютерной лингвистики, искусственного интеллекта и машинного перевода. Результаты исследования свидетельствуют о том, что использование современных лексикографических подходов при создании онтологических словарей обеспечивает терминологическую точность, научную логичность и удобство для пользователей, а эффективность онтологических словарей напрямую связана с лексикографическими подходами, без которых маловероятно достижение полноценного научного и теоретического результата.

Ключевые слова Онтологические словари, лексикографические принципы, термины информационных технологий, семантика, терминология, стандартизация, систематизация

The Importance of Lexicographic Principles in Compiling Ontological Dictionaries: The Case of Information Technology Terminology

Abdullayeva Shaxnoza Raximjon qizi

shakhnozaa40@gmail.com

PhD,

Uzbekistan State World Languages University

Annotation *This article analyzes the theoretical and practical significance of lexicographic principles in the process of compiling ontological dictionaries. It also examines their semantic structure, conceptual relations, and the various challenges that arise in the process of systematization, using information technology terminology as an example. The difference between ontological and classical explanatory dictionaries lies precisely in this: in ontological dictionaries, semantic, hierarchical, and paradigmatic relations among terms are identified and treated as a knowledge base. The article further reveals the role of lexicographic principles in compiling ontological dictionaries, namely precision, systematicity, conceptual integrity, and user orientation. The analysis, conducted on the basis of information technology terminology, shows that ontological dictionaries are not only linguistic tools, but also serve as a semantic foundation for computational linguistics, artificial intelligence, and machine translation. The results of the study indicate that applying modern lexicographic approaches in the creation of ontological dictionaries ensures terminological clarity, scientific consistency, and user-friendliness. Furthermore, the efficiency of ontological dictionaries is directly linked to lexicographic approaches, without which achieving comprehensive scientific and theoretical outcomes is less likely.*

Keywords *Ontological dictionaries, lexicographic principles, information technology terminology, semantics, terminology, standardization, systematization*

Kirish

Bugungi kunda globallashuv va raqamli transformatsiya jarayonida axborot texnologiyalari jadal rivojlanmoqda, ma'lumotlar bazasi kengaymoqda va sun'iy intellekt hayotimizning har jabhasiga kirib kelmoqda. Ana shunday tezkor rivojlanish jarayonida terminologiya, shuningdek, to'g'ri va izchil tuzilgan lug'atlarning ahamiyati katta bo'lishi tabiiydir. Ma'lum bir lug'at tuzishda leksikografik tamoyillar va ontologik strukturalar o'rtasidagi munosabatlar esa bunday lug'atlarning samaradorligini ta'minlaydi. Ontologik lug'atlar oddiy izohli lug'atlardan o'zida so'zning ma'nosi bilan birgalikda, uning boshqa terminlar bilan bo'lgan semantik aloqalarini ham ko'rsatib berishi bilan farq qiladi (Gruber, 1993).

Raqamli texnologiyalar, sun'iy intellekt, mashina tarjimai, semantik veb sohalari rivojlanishi natijasida, oxirgi paytlarda, terminologiyaning yangi tizimlarini shakllantirishga ehtiyoj paydo bo'ldi. Aynan ontologik lug'atlarni tuzishdan ko'zalangan maqsad esa – bilimlar bazasini shakllantirish va uni kompyuter tizimlari uchun qayta ishlashga tayyorlashdir va shu yerda tilshunoslik va informatika yo'nalishlari o'zaro birlashadi. Bu jarayonda leksikografik tamoyillarning o'rniga keladigan bo'lsak, ular lug'atlarning sifatli tuzilishi, uning foydalanuvchilari uchun qulaylik yaratib berish uchun metodologik asos bo'lishdir (Hartmann & James, 2001).

So'nggi yillarda axborot texnologiyalari terminlari soni jadallik bilan oshib bormoqda, ularning soni ko'paygani sari ularning ma'nolari ham o'zgarib ketmoqda va turli tillar aynan bir terminni turlicha ifodalamoqda. Shuning uchun ham ontologik lug'atlar tuzishda leksikografik tamoyillarning ahamiyatini aynan axborot texnologiyalari terminlari misolida ko'rib chiqish bugungi kunning dolzarb masalalaridan biridir. Ushbu maqolada ko'rib chiqiladigan asosiy vazifalar bu:

- Ontologik lug'atlar va ularning an'anaviy lug'atlardan farqlari;
- Leksikografik tamoyillarning ontologik lug'atlar tuzishda qanday qo'llanilishi;
- Axborot texnologiyalari terminlari misolida bu tamoyillarning amaliy ahamiyati nimalarda ko'rinishi.

Metodologiya

Ushbu tadqiqot kompleks metodologik yondashuv asosida olib borildi.

1. Adabiyotlarni tahlil qilish

Dastavval, ontologiya, terminologiya va leksikografiya masalalariga oid xalqaro va mahalliy manbalar ko'rib chiqildi. Gruber (1993) ilgari surgan "ontologiya" tushunchasi, Faber (2012)ning kognitiv yondashuvi, Navigli (2009) tomonidan olib borilgan so'z ma'nosini aniqlash, ya'ni word sense disambiguation tadqiqoti asos sifatida olindi va o'zbek tilshunosligida Alimov (2020), G'aniyeva (2021) tomonidan olib borilgan tadqiqotlar tahlil qilib chiqildi.

2. Qiyosiy tahlil

Ontologik lug'atlar an'anaviy lug'atlardan tushunchalarning semantik munosabatini ham ko'rsatishi bilan farqlanishi sababliham, an'anaviy izohli lug'atlar, tarjima lug'atlari va ontologik lug'atlar strukturalari solishtirildi.

Misol uchun terminologik birliklarning ta'rifi va strukturasini olsak:

- **An'anaviy lug'at:**
 - *Server* – "Ma'lumotlarni saqlovchi va foydalanuvchilarga xizmat ko'rsatuvchi kompyuter."
 - *Bulutli texnologiya* – "Ma'lumotlarni internet orqali saqlash va qayta ishlash tizimi."
- **Ontologik lug'at:**
 - *Server* → [Ob'ekt]
 - Aloqador: *Mijoz (client)*
 - Funksiya: *Ma'lumotni uzatish, saqlash*
 - Hierarxik: *Kompyuter qurilmasi* turiga kiradi
 - *Bulutli texnologiya* → [Jarayon/Metodologiya]

- Aloqador: *Ma'lumotlar markazi*
- Funksiya: *Masofadan ishlash imkoniyati*
- Hierarxik: *Virtualizatsiya texnologiyasi* ga tegishli

Yuqorida keltirilgan ma'lumotlardan ko'rinib turibdiki, ontologik lug'atlar terminlarni faqat ta'riflabgina qolmasdan, balki uni boshqa tushunchalar bilan *munosabatlar tarmog'i* orqali bog'laydi.

Sinonimiya va variantlarning ifodalanishi

- **An'anaviy lug'at:**
 - *Kompyuter tarmog'i* = *Kompyuter seti*
 - *Bulutli hisoblash* = *Cloud computing*
- **Ontologik lug'at:**
 - *Kompyuter tarmog'i* (asosiy atama)
 - Sinonim: *Kompyuter seti*
 - Inglizcha: *Computer network*
 - Aloqador tushuncha: *Server – Mijoz arxitekturas*

Sinonimiya va variantlarning ifodalanishidan shuni xulosa qilishimiz mumkinki, ontologik lug'at sinonimlarni *bir tugunga birlashtiradi*, shu bilan izlash va ma'lumot qayta ishlashni samarali qiladi.

Hierarxik tizim va darajalar

- **An'anaviy lug'at:**
 - *Dastur* – "Kompyuterda bajariladigan buyruqlar to'plami."
- **Ontologik lug'at:**
 - *Dastur* → yuqori daraja tushunchasi
 - Pastki darajalar: *Ilova dastur* (Application software), *Tizim dasturi* (System software)
 - Aloqador tushunchalar: *Algoritim, Platforma*

3-solishtirishimizdan xosil bo'lgan xulosa shuki, ontologik lug'atlar terminlarni *hierarxik model* orqali joylashtirib, tur va subturlarini ko'rsatadi.

Amaliy misollar: O'zbek va ingliz terminlari qiyosi

- *Sun'iy intellekt* (AI)
 - **An'anaviy lug'at:** oddiy ta'rif: "Inson intellektini imitatsiya qiluvchi tizim."
 - **Ontologik lug'at:**

- Aloqador: *Mashinali o'rganish* (*Machine Learning*)
- Aloqador: *Chuqur o'rganish* (*Deep Learning*)
- Hierarxik: *Kompyuter fanlari* tarkibiy qismi
- Funksiya: *Avtomatik qaror qabul qilish*
- *Blokcheyn* (Blockchain)
- **An'anaviy lug'at:** "Ma'lumotlarni zanjir ko'rinishida saqlash texnologiyasi."
- **Ontologik lug'at:**
 - Aloqador: *Kriptovalyuta*
 - Aloqador: *Smart-kontrakt*
 - Hierarxik: *Ma'lumotlar bazasi texnologiyasi*
 - Funksiya: *Tarqoq ma'lumot saqlash*

Xulosa qilish mumkinki, ontologik lug'atlar atamalarni kengroq bilim grafida joylashtiradi, oddiy lug'at esa uni izolyatsiyada beradi.

Demak, qiyosiy tahlil ko'rsatadiki, ontologik lug'atlar nafaqat ta'riflash, balki axborot texnologiyalari terminlarini semantik modellash, konseptual bog'lash va bilim grafi qurish imkonini beradi.

Natijalar

Tahlillar asosida quyidagi natijalarga erishildi:

Aniqlik tamoyili

Ko'plab axborot texnologiyalari terminlari metaforik ma'noga ega. Masalan:

- *bug* – dasturdagi xato,
- *virus* – zararli dastur,
- *cloud* – masofaviy hisoblash tizimi.

Ontologik lug'atlarda bunday terminlarga aniq semantik ta'rif berilgan bo'ladi. Aks holda, ularning mashina tarjimasida yoki bilimlar bazasida noto'g'ri talqin qilinishi ehtimoli yuqori.

Tizimlilik tamoyili

Ontologik lug'atlarda terminlar *ierarxik daraxt* ko'rinishida joylashtiriladi. Bu esa foydalanuvchilarga nafaqat alohida terminni, balki uning butun tizimdagi o'rnini ko'rish imkonini beradi. Masalan:

Axborot texnologiyalari

└─ *Aparat ta'minoti* (*hardware*)

/ /— Protessor
/ /— Xotira
/ /— Saqlash qurilmalari
(SSD/HDD)
/— Dasturiy ta'minot (software)
/— Operatsion tizimlar
/— Ilovalar

Standartlashtirish

ISO/IEC 2382:2015 standarti asosida terminlarni izchil qo'llash kerak. Masalan, inglizchada *database* deb ataladigan termin o'zbekchada "ma'lumotlar bazasi" tarzida qat'iy mustahkamlanishi kerak.

Ko'p tillilik

Ontologik lug'atlarda terminlar bir nechta tillarda berilishi lozim. Masalan:

- *Cloud computing* – bulutli hisoblash (o'zbek),
- *Firewall* – xavfsizlik devori (o'zbek),
- *Artificial intelligence (AI)* – sun'iy intellekt (o'zbek).

Natijada, milliy va xalqaro ilmiy hamkorlik yengillashadi.

Muhokama

Natijalardan shuni ko'rish mumkinki, ontologik lug'atlar samaradorligi bevosita *leksikografik tamoyillarga*: aniqlik, tizimlilik, standartlashtirish va ko'p tillilikka tayanadi. Axborot texnologiyalari (AT) terminlari son jihatdan ko'pligi sababli, an'anaviy lug'atlardan farqli ravishda munosabatlar tarmog'ini ifodalovchi ontologik yondashuv zarur bekanligini ko'rsatdi.

Leksikografik tamoyillarning ontologiya bilan uyg'unlashuvi

Aniqlik va izchillik – har bir termin uchun *genus-differentia* tamoyili asosida ta'rif berish (misol uchun, *SaaS – Cloud Service ning bir turi bo'lib, tayyor ilovani internet orqali taqdim etadi*).

Tizimlilik – iyerarxiya (IT → Software → Application → WebApp) va kompozitsiya (System → has Component → Module) orqali bilimlarni tartiblash.

Standartlashtirish – ISO/IEC terminlari bilan moslash, RFC protokollari nomenklaturasini qabul qilish.

Ko'p tillilik – *rdfs:label@uz/@en*, *skos:altLabel* bilan normativ (preferred) va variant (alt) nomlarni boshqarish.

Misol (termin "Firewall")

- Leksikografik: "tarmoqni filtrlaydigan qurilma/dastur".
- Ontologik: $\text{Firewall} \sqsubseteq \text{NetworkSecurity} \sqcap \exists \text{protects. NetworkSegment} \sqcap \forall \text{operatesAt.}\{\text{Network/Transport}\}; \text{WAF}$ esa *ApplicationSecurity* qatlamida va mitigates *OWASPTop10Risk*. Shunday qilib, bir nomga yaqin ikki konsept qatlamga ko'ra farqlanadi.

Qiyosiy tahlildan kelib chiqqan amaliy xulosalar

An'anaviy lug'atlarda *ta'rifga* urg'u berilsa, ontologik lug'atlarda esa *aloqalarga* e'tibor qaratiladi. Shuningdek, qiyosiy tahlil natijalari shuki, AT terminlarini izlash, tarjima qilish, yoki savol-javob tizimlarida qo'llashda aynan *aloqalar* (is A, part of, used for, depends on) hal qiluvchi ahamiyatga egadir.

Ko'p tillilik va normallashtirish (o'zbek tili misolida)

O'zbek tilida *ekvivalent tanlash* (masalan, *firewall* → *xavfsizlik devori*, *cloud computing* → *bulutli hisoblash*), *variantlarni* boshqarish (*sun'iy intellekt* vs *AI*), va *transliteratsiya* (GPU, Docker, Kubernetes) tizimli qoidalarini talab qiladi.

Amaliy siyosat:

- *preferredLabel@uz*: "xavfsizlik devori";
- *altLabel@uz*: "fayrvol";
- *exactMatch@en*: "firewall".

Shunda foydalanuvchi qaysi variantdan foydalansa ham, graf bir xil konseptga yo'naltiradi.

Integratsiya: MT, qidiruv, QA va ta'lim

Mashina tarjimasini (MT): polisemik terminlar ontologiyasi bilan *sense disambiguation* yaxshilanadi. Masalan, *port* kontekstiga qarab *TCP porti* yoki *fizik port* tarjimasini tanlanadi.

Semantik izlash: "SaaS misollarini ko'rsat" yoki *"Graph DB nima uchun ishlatiladi?"* kabi savollar graf asosida bevosita javoblanadi.

QA tizimlari: kompetensiya savollari to'g'ridan-to'g'ri savol-javob formatiga aylanadi.

Ta'lim: iyerarxik xaritalar (Cloud, DB, Security) murakkab mavzularni vizual o'zlashtirishni osonlashtiradi.

Muhokama bo'limi natijalari shuni yana bir bor ko'rsatadiki, AT terminlari uchun ontologik lug'at - bu shunchaki izohlar to'plami emas, balki qaror qabul qilishni yengillashtiruvchi, mashina va inson uchun birdek tushunarli, tekshiriladigan va kengaytiriladigan bilim infratuzilmasidir. Leksikografik tamoyillar esa bu infratuzilmaning barqarorligini ta'minlashga xizmat qiladi; ontologik modellashtirish esa uni amaliy tizimlarga (MT, QA, semantik qidiruv, ta'lim) ulab beradi.

Xulosa va takliflar

Ushbu maqolada ontologik lug'atlar tuzishda leksikografik tamoyillarning ahamiyati ilmiy jihatdan tahlil qilindi: axborot texnologiyalari terminlari misolida. Tadqiqot davomida lug'atshunoslik va ontologiya kesishgan nuqtalarda yuzaga keladigan nazariy hamda amaliy masalalar qisman yoritib berildi. Axborot texnologiyalari sohasi doimiy ravishda yangilanib turganligi sababli terminlarning semantik modellashtirilishi va tizimli tartibga solinishi dolzarb masaladir.

Xulosa

1. *Leksikografik tamoyillarni ontologik lug'atlarda qo'llash* – terminlarni faqat izohli shaklda emas, balki ularning semantik, ierarxik va konseptual aloqalari bilan birgalikda taqdim etish imkonini beradi. Natijada, foydalanuvchilar uchun yanada kengroq bilim maydoni yaratiladi.

2. *Amaliy kuzatuvlar* shuni ko'rsatdiki, an'anaviy lug'atlarda terminlarning faqat qisqa ta'riflari berilgan bo'lsa, ontologik lug'atlarda ularning boshqa terminlar bilan aloqasi (masalan, "algoritm" – "ma'lumotlar tuzilmasi" – "dasturlash tili") aniq va vizual tarzda

ko'rsatiladi. Bu ta'lim jarayonida ham, ilmiy tadqiqotlarda ham samaradorlikni oshiradi.

3. *Qiyosiy tahlil* jarayonida ingliz, rus va o'zbek tilidagi axborot texnologiyalari terminlari o'rtasida ko'plab semantik tafovutlar mavjudligi aniqlandi. Masalan, "cloud" termini ingliz tilida texnologik metafora bo'lsa, rus tilida "облако" (bevosita tarjima), o'zbek tilida esa "bulutli texnologiya" shaklida qo'llanadi. Ontologik lug'at tuzishda bunday farqlarni hisobga olish terminlarning to'g'ri talqin qilinishini ta'minlaydi.

4. Ontologik lug'atlar – faqat lingvistik emas, balki ko'p tarmoqli bilim manbai sifatida ham xizmat qiladi. Ular sun'iy intellekt, mashina tarjimasini, semantik veb va bilimlar bazasi tuzishda tayanch manba bo'lib xizmat qilishi mumkin.

Takliflar

1. *Milliy axborot texnologiyalari terminlarining ontologik lug'atini yaratish* – zamonaviy ilmiy va amaliy ehtiyojlardan kelib chiqqan holda o'zbek tilida yagona ontologik lug'at ishlab chiqish lozim. Bu lug'at terminlarni tizimli tasniflaydi va xalqaro terminologik muvofiqlashuvni ta'minlaydi.

2. *O'zbek tilidagi terminologiyani xalqaro standartlarga uyg'unlashtirish* zarur. Bu jarayonda ISO va IEEE terminologik standartlari asosida maxsus komissiyalar tuzish lozim.

3. *Semantik tahlil va modellashtirishni ta'lim dasturlariga joriy qilish* foydali bo'ladi. Bu nafaqat tilshunoslik, balki informatika va axborot texnologiyalari yo'nalishidagi talabalarga ham ko'p qirrali bilim beradi.

4. *Qiyosiy tadqiqotlarni kengaytirish*: o'zbek, ingliz va rus tillaridan tashqari turk, koreys va yapon tillaridagi IT terminologiyasini ham ontologik tahlil qilish milliy terminologik fondni boyitadi.

5. *Ilmiy hamkorlikni kuchaytirish*: ontologik lug'atlar yaratishda lingvistlar, IT mutaxassislari, faylasuflar va tarjimonlarning hamkorligi zarur. Bu esa lug'atlarning mukammalligini ta'minlashi muqarrar.

6. *Amaliy dasturlar*: yaratiladigan ontologik lug'atlar asosida mashina tarjimasini,

avtomatik matn tahlili va sun'iy intellektga tayangan bilim qidiruv tizimlari ishlab chiqilishi mumkin. Masalan, ontologik lug'at asosida ishlovchi intellektual tarjimon dasturi terminlarni kontekstdan kelib chiqib to'g'ri tarjima qilishi mumkin.

Umumiy xulosa qiladigan bo'lsak, ontologik lug'atlar o'zbek tilidagi axborot texnologiyalari terminlarini tizimlashtirish, ularni global ilmiy muhitga uyg'unlashtirish va milliy terminologik siyosatni mustahkamlashda strategik ahamiyatga egadir.

Adabiyotlar ro'yxati:

1. Alimov, R. (2020). *Tilshunoslikda ontologik yondashuv: nazariya va amaliyot*. Toshkent: Fan nashriyoti.
2. Faber, P. (2012). *A Cognitive Linguistics View of Terminology and Specialized Language*. De Gruyter Mouton.
3. G'anieva, D. (2021). "Ontologik lug'atlar va ularning lingvistik xususiyatlari." *Filologiya masalalari*, 4(2), 56–64.
4. Gruber, T. R. (1993). A Translation Approach to Portable Ontology Specifications. *Knowledge Acquisition*, 5(2), 199–220.
5. Hartmann, R. R. K., & James, G. (2001). *Dictionary of Lexicography*. Routledge.
6. ISO/IEC 2382:2015. *Information technology – Vocabulary*. International Organization for Standardization.
7. Navigli, R. (2009). Word Sense Disambiguation: A Survey. *ACM Computing Surveys*, 41(2), 1–69.
8. O'zbekiston Respublikasi Fanlar akademiyasi. (2022). *Axborot texnologiyalari terminologiyasi bo'yicha me'yoriy hujjatlar to'plami*. Toshkent.
9. Sager, J. C. (1990). *A Practical Course in Terminology Processing*. John Benjamins.
10. Temmerman, R. (2000). *Towards New Ways of Terminology Description*. John Benjamins.

Code-switching and translanguaging on social media platforms: theoretical foundations and empirical insights from Uzbek context

Normurodova Sitora
normurodovas853@gmail.com
PhD doctorate,
Gulistan State pedagogical institute

Annotation *This article provides a theoretical and practical analysis of code-switching and translanguaging practices on social media, with particular attention to their use in Uzbek, Russian, and English. The main aim of the research is to differentiate the diverse forms of multilingualism in the digital sphere and to identify their communicative and social functions. Code-switching is approached as a more structured and functional alternation between languages, while translanguaging is interpreted as a creative, flexible, and meaning-making multilingual practice. The distinctions and similarities between these two phenomena are explored in light of contemporary theoretical perspectives. The study applies Self-Determination Theory to examine motivational aspects of language choice, and Digital Discourse Analysis to highlight the dynamics of social media interaction. Data were collected from authentic social media posts, user exchanges, and interactive communication. Findings demonstrate that users strategically employ multilingual resources for identity construction, audience engagement, and stylistic effects. The article concludes with practical recommendations for improving language education, strengthening language policy, and enhancing digital literacy in Uzbekistan.*

Keywords *Code-switching, translanguaging, social media, multilingualism, Uzbekistan, digital discourse*

Код-свитчинг и транслингвизм в социальных сетях: теоретические основы и практический анализ в узбекском контексте

Нормуродова Ситора
normurodovas853@gmail.com
Докторант,
Гулистанский государственный
педагогический институт

Аннотация *В данной статье проводится теоретический и практический анализ феноменов код-свитчинга и транслингвизма в социальных сетях с особым акцентом на использование узбекского, русского и английского языков. Основная цель исследования заключается в разграничении различных форм многоязычия в цифровой среде и выявлении их коммуникативных и социальных функций. Код-свитчинг рассматривается как более структурированное и функциональное чередование языков, тогда как транслингвизм трактуется как творческая, гибкая и смыслообразующая практика многоязычного общения. Отличия и пересечения этих двух явлений анализируются в свете современных теоретических подходов. В качестве методологической основы использованы Self-Determination Theory для изучения мотивационных аспектов выбора языка, Translanguaging Theory*

для концептуализации гибких языковых практик, а также Digital Discourse Analysis для анализа особенностей взаимодействия в социальных медиа. Эмпирические данные собраны из аутентичных публикаций и комментариев в социальных сетях. Результаты показывают, что пользователи стратегически применяют многоязычные ресурсы для выражения идентичности, установления солидарности, привлечения аудитории и создания стилистических эффектов. В заключение представлены практические рекомендации для совершенствования языкового образования, укрепления языковой политики и развития цифровой грамотности в Узбекистане в условиях растущего влияния многоязычия в сети.

Ключевые слова Код-свитчинг, транслингвизм, социальные сети, многоязычие, Узбекистан, цифровой дискурс

Ijtimoiy tarmoqlarda kod-almashish va translanguaging: nazariy asoslar va o'zbek tilidagi amaliy tahlil

Normurodova Sitora Yoqub qizi

normurodovas853@gmail.com

Tayanch doktorant,
Guliston Davlat pedagogika instituti

Annotatsiya Ushbu maqolada ijtimoiy tarmoqlarda kod-almashish va translanguaging hodisalari nazariy va amaliy jihatdan chuqur tahlil qilinib, o'zbek, rus va ingliz tillaridagi qo'llanilishiga alohida e'tibor qaratildi. Tadqiqotning asosiy maqsadi shundaki, ko'p tillilikning raqamli makondagi turli ko'rinishlarini farqlash va ularning kommunikativ hamda ijtimoiy vazifalarini aniqlashdir. Kod-almashish ko'proq strukturaviy va funksional almashuv sifatida ko'rilsa, translanguaging esa ijodiy, moslashuvchan va ma'no yaratishga qaratilgan ko'p tilli amaliyot sifatida talqin qilindi. Ushbu ikki hodisaning farqlari va o'zaro o'xshashliklari zamonaviy nazariy manbalar asosida ochib berildi. Tadqiqot metodologiyasi sifatida Self-Determination Theory til tanlovining motivatsion jihatlarini tahlil qilishda, Translanguaging Theory ko'p tillilikning suyuq amaliyotlarini tushuntirishda, Digital Discourse Analysis esa ijtimoiy media muhitini izohlashda qo'llanildi. Ma'lumotlar real ijtimoiy tarmoq postlari, foydalanuvchilarning yozishmalari va interaktiv muloqotlaridan yig'ildi. Natijalar foydalanuvchilarning ko'p tilli resurslardan identifikatsiya, birdamlik, auditoriya bilan yaqinlik va uslubiy maqsadlarda samarali foydalanganini ko'rsatdi. Xususan, translanguaging norasmiy va erkin muloqotga yo'naltirilgan vaziyatlarda ustunlik qilgan bo'lsa, kod-almashish ko'proq aniq strukturaga ega va rasmiyroq kontekstlarda kuzatildi. Tadqiqot yakunida O'zbekiston ta'limi, til siyosati va raqamli savodxonlikni rivojlantirish uchun amaliy tavsiyalar ishlab chiqildi.

Kalit so'zlar Kod-almashish, translanguaging, ijtimoiy tarmoqlar, ko'p tillilik, O'zbekiston, raqamli nutq

Introduction

1. Context and Importance

With the rapid growth of social media platforms, multilingual communication practices like *code-switching* and *translanguaging* have become increasingly prevalent. Despite their widespread use, many users and even scholars conflate the two – yet they are grounded in distinct theoretical frameworks (MDPI, 2020). This confusion hinders precise linguistic analysis and limits our understanding of online multilingual discourse.

2. Theoretical Distinctions

Code-switching traditionally describes the alternation between named languages, guided by grammatical and pragmatic rules (Poplack, 1980). In contrast, *translanguaging* conceptualizes multilingual speakers as drawing from a unified linguistic repertoire to make meaning, transcending rigid language boundaries (Otheguy, García & Reid, 2019). This theoretical shift – from dual competence toward a unitary model of language has been elaborated in recent scholarly discourse (MacSwan, 2022).

3. Gap in the Literature

Most translanguaging and code-switching research focuses on Western or Asian contexts (e.g., Spanish-English, English-African languages, Indonesian YouTube). However, there is scant attention to *Central Asian multilingualism*, particularly in Uzbek-English and Uzbek-Russian social media environments. Our study addresses this gap by investigating how these linguistic dynamics play out on Uzbek platforms, where multilingual communication is complex and under-studied.

4. Purpose of This Study

This paper aims to:

- Clarify theoretical distinctions between code-switching and translanguaging using recent academic literature.
- Provide empirical illustrations using real Uzbek-English and Uzbek-Russian social media examples.

- Offer insights into how these practices shape identity, communication, and digital pedagogy in Uzbekistan's multilingual context.

5. Outline

Following this introduction, the *Methods* section will detail our data collection and analytical strategy (selecting social media posts/comments). The *Results* will present categorised examples illustrating both phenomena. The *Discussion* will interpret these findings in light of theory and local sociolinguistic dynamics, while the *Conclusion* will summarize implications for education and future research.

Methods

Research Design

This study adopts a *qualitative content analysis* approach, with descriptive and interpretive elements. The focus is on identifying and analyzing patterns of code-switching and translanguaging in multilingual interactions on social media platforms commonly used in Uzbekistan.

Data Sources

The dataset was collected from *publicly accessible posts and comments* on three major platforms:

- *Telegram channels* (popular in Uzbekistan for group discussions)
- *Instagram captions/comments* (widely used by youth influencers)
- *TikTok short videos* (with subtitles and captions mixing languages)

Time frame: *March-May 2025* (to capture current trends).

Sampling Strategy

- *Purposive sampling* was used to select posts where multilingual language use was evident.
- Around 150 excerpts (posts, captions, or comments) were collected.
- Selection criteria: inclusion of at least two languages (Uzbek+English, Uzbek+Russian, or Uzbek+English+Russian).

Data Coding

We applied a *two-level coding process*:

1. *Code-switching identification* – following Poplack's (1980) typology:
 - *Inter-sentential switching* (language shift between sentences).
 - *Intra-sentential switching* (within a sentence).
 - *Tag-switching* (inserting discourse markers, e.g., "ok", "bro", "nu").
2. *Translanguaging identification* – based on García & Wei (2014), focusing on *fluid hybrid expressions* where languages blend without strict boundaries.

Examples of Coding

Code-switching (Uzbek–English): "Bugun lecture bo'ldi, but honestly it was boring."

Code-switching (Uzbek–Russian): "Mana bu kino zo'r ekan, kruto!"

Translanguaging: "Todayda meetingda gaplashamiz, keyin choyxona boramiz."

Theoretical Framework and Application

The analysis is guided by three complementary frameworks:

1. *Self-Determination Theory* (Deci & Ryan, 2020).

We rely on their distinction between *intrinsic* and *extrinsic* motivation (Ch. 4, *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness*). In our context, this helps explain why social media users switch between languages: English often indexes prestige or global belonging (extrinsic), while Uzbek and Russian insertions reflect identity and emotional resonance (intrinsic).

2. *Translanguaging Theory* (Otheguy, García & Reid, 2019).

We draw on their conceptualization of *translanguaging as the deployment of a unitary linguistic repertoire* (*The Translanguaging Current in Language Education*, pp. 281–282). This notion supports our categorization of hybrid expressions (e.g., "assignmentimni submit qildim") as translanguaging rather

than code-switching, since the languages are not treated as separate codes but as part of one repertoire.

3. *Digital Discourse Analysis* (Page et al., 2021).

We apply Page et al.'s framework from *Researching Language and Social Media: A Student Guide* (2nd ed., Ch. 2 and Ch. 5) to situate our examples within the dynamics of online interaction. Their emphasis on multimodality and platform-specific affordances helps explain why translanguaging is more prevalent on TikTok and Instagram (with audiovisual cues) than on Telegram (text-dominant).

Ethical Considerations

Only *publicly available* data were used; no private chats or accounts were accessed.

Username and identifiable information were removed.

The study follows the ethical guidelines of online research (Markham & Buchanan, 2012).

Results

The analysis of 150 social media excerpts revealed clear differences between *code-switching* and *translanguaging* practices.

1. *Code-switching*

Code-switching appeared mostly in *Telegram and Twitter* conversations, serving functions such as emphasis, prestige, and group identity.

Example	Type	Explanation
"Bugun lecture bo'ldi, but honestly it was boring."	Intra-sentential (Uzbek-English)	English clause inserted for emphasis.
"Mana bu film kruto ekan!"	Intra-sentential (Uzbek-Russian)	Russian adjective adds expressivity.
"Ok, bugun ko'ramiz."	Tag-switching (English)	Borrowed discourse marker.
"Bugun class bo'ldi. Заѡмпа у нас экзамен."	Inter-sentential (Uzbek-Russian)	Sentence boundary marks the switch.

These examples show that users switch languages intentionally while maintaining clear linguistic boundaries.

2. Translanguaging

Translanguaging was especially visible on *Instagram* and *TikTok*, where multimodal interaction encourages fluid blending of languages.

Example	Feature	Explanation
"Todayda meetingda gaplashamiz, keyin choyxonaga boramiz."	Hybrid morphology	English "today" + Uzbek locative "-da" + English "meeting" + Uzbek case ending.
"Assignmentimni ertalab teacherga submit qildim."	Mixed lexicon	Uzbek possessive + English base word + Uzbek verb form.
"Nu, sizni storyingizda zo'r idea bor ekan."	Trilingual blend	Russian "nu" + Uzbek structure + English "story".
"Like bosib qo'yilar, bratlar."	Social media slang	English "like" adapted to Uzbek imperative form.

Here, languages are not treated as separate codes but as parts of a single communicative repertoire, often used for humor, creativity, or stylistic play.

3. Motivational Aspects

- *Intrinsic motivation*: Uzbek and Russian insertions express solidarity, intimacy, or emotional nuance.
- *Extrinsic motivation*: English insertions project prestige, global belonging, and digital modernity.
- *Platform Differences*
- *Telegram*: more formal exchanges, mainly Uzbek with occasional English/Russian switches.
- *Instagram & TikTok*: highly multimodal, creativity-driven, dominated by translanguaging.

- *Twitter/X*: strong presence of English, code-switching tied to trending global hashtags.

Discussion

The findings of this study highlight how multilingual practices on social media in Uzbekistan reflect broader global patterns of code-switching and translanguaging. The clear distinction observed between the two phenomena confirms recent theoretical clarifications by Otheguy, Garc a, and Reid (2019), who argue that translanguaging reflects a single, integrated repertoire rather than the alternation of distinct codes. In our data, users on Instagram and TikTok especially demonstrated this fluidity, confirming the increasing role of digital affordances in

shaping multilingual expression
(Androutsopoulos, 2021).

At the same time, the prevalence of code-switching in more text-based platforms such as Telegram and Twitter suggests that users still maintain functional separations between languages, consistent with earlier models of code-switching as a discourse strategy (Poplack, 1980; Myers-Scotton, 1993). These results align with Li Wei's (2018) idea that translanguaging and code-switching coexist dynamically depending on communicative goals and platform affordances.

The motivational aspects identified in this study also resonate with Self-Determination Theory (Deci & Ryan, 2020). English insertions often carried extrinsic value, linked to prestige, professionalism, and global identity, while Russian and Uzbek switches tended to carry intrinsic value, signaling solidarity, humor, or intimacy. This finding supports research showing that language choice in digital spaces is closely tied to identity negotiation and self-expression (Lee, 2020; Androutsopoulos & Staehr, 2021).

Importantly, the trilingual examples (Uzbek, Russian, English) illustrate a unique feature of Uzbekistan's digital discourse. Unlike contexts where bilingual code-switching dominates, here translanguaging often involves three languages simultaneously, creating hybrid forms that are both functional and creative. This pattern reflects Uzbekistan's sociohistorical multilingualism and suggests that online discourse may play a role in normalizing such practices in everyday communication (Fidan, 2022).

Overall, these findings may contribute to theoretical debates by showing that translanguaging is not simply "advanced code-switching" but a qualitatively different orientation to language use. For educational and sociolinguistic contexts in Uzbekistan, this means that recognizing translanguaging practices can enrich language pedagogy and help align teaching with the communicative realities of students' digital lives (Garcia & Li Wei, 2021).

Conclusion

This study examined the interplay between code-switching and translanguaging in Uzbek, Russian, and English digital discourse on social media. The findings confirm that code-switching remains a structured, functional practice, while translanguaging reflects a more fluid, creative use of linguistic resources. Importantly, Uzbek social media demonstrates unique trilingual patterns, reflecting the country's sociohistorical multilingualism.

Theoretically, the results reinforce the need to distinguish between code-switching and translanguaging rather than treating them as interchangeable. Practically, the study suggests that recognizing translanguaging practices can enrich language pedagogy in Uzbekistan, particularly by aligning curricula with students' real communicative repertoires.

Future research should explore longitudinal patterns of digital multilingualism, compare generational differences, and investigate how translanguaging contributes to identity construction and social capital in online spaces.

References:

1. Androutsopoulos, J. (2021). Sociolinguistics and computer-mediated communication. *Annual Review of Applied Linguistics*, 41(1), 226–248. <https://doi.org/10.1017/S0267190521000097>
2. Androutsopoulos, J., & Staehr, A. (2021). *Digital language practices: Interactions, identities, and ideologies online*. Routledge.

3. Deci, E. L., & Ryan, R. M. (2020). *Self-determination theory: Basic psychological needs in motivation, development, and wellness*. Guilford Press.
4. Fidan, T. (2022). Multilingualism and translanguaging in post-Soviet spaces. *Journal of Language and Identity*, 21(3), 185–202. <https://doi.org/10.1080/15348458.2022.2031949>
5. García, O., & Li Wei. (2021). *The translanguaging classroom: Leveraging student bilingualism for learning*. Multilingual Matters.
6. Lee, J. S. (2020). Identity and code-switching in social media discourse. *Journal of Multilingual and Multicultural Development*, 41(7), 557–572. <https://doi.org/10.1080/01434632.2020.1715996>
7. Li Wei. (2018). Translanguaging as a practical theory of language. *Applied Linguistics*, 39(1), 9–30. <https://doi.org/10.1093/applin/amx039>
8. Myers-Scotton, C. (1993). *Social motivations for code-switching: Evidence from Africa*. Oxford University Press.
9. Otheguy, R., García, O., & Reid, W. (2019). A translanguaging view of the linguistic system. *Applied Linguistics Review*, 10(4), 625–651. <https://doi.org/10.1515/applirev-2018-0020>
10. Page, R., Barton, D., Unger, J. W., & Zappavigna, M. (2021). *Researching language and social media: A student guide*. Routledge.
11. Poplack, S. (1980). Sometimes I'll start a sentence in Spanish y termino en español: Toward a typology of code-switching. *Linguistics*, 18(7-8), 581–618. <https://doi.org/10.1515/ling.1980.18.7-8.581>

A Systematic Approach to the Lexicographical Description and Functional Analysis of Idioms in English Business Communication: A Conceptual Framework from Dissertation Research

Ataeva Gulchekhra Bkhtiyorovnagulchexra.ataeva@gmail.com

Doctoral student,

Tashkent State Transport University

Annotation

This article introduces a new conceptual framework for analyzing idiomatic units in English business communication. The core problem addressed is the existing terminological inconsistency in the field of phraseology and the lack of a systematic lexicographical model for the comprehensive description of specialized business idioms. The article proposes the idea of unifying phraseological terms based on the criterion of "degree of idiomaticity." The methodological foundation of the research relies on comparative-typological, component, contextual, and corpus analysis methods. As a primary result, an innovative 12-point lexicographical model is proposed, which describes phraseological units across 12 parameters (semantic field, degree of idiomaticity, connotation, paradigmatic relations, functional features, etc.). Quantitative analysis revealed that semi-idioms and collocations with more transparent meanings (over 80%) dominate in business discourse. The developed model and conclusions hold significant theoretical and practical value for lexicography, comparative linguistics, and the methodology of teaching Business English.

Keywords

Phraseology, business communication, idiomatic units, lexicography, semantic field, unification of terms, corpus linguistics, comparative linguistics

Системный подход к лексикографическому описанию и функциональному анализу идиом в английском деловом общении: Концептуальная модель на основе диссертационного исследования

Атаева Гулчехра Бахтиёровнаgulchexra.ataeva@gmail.com

Докторант,

Ташкентский государственный
транспортный университет**Аннотация**

Данная статья представляет новую концептуальную модель для анализа идиоматических единиц в английском деловом общении. Основная проблема исследования заключается в существующей терминологической несогласованности в области фразеологии и отсутствии системной лексикографической модели для всестороннего описания специализированных деловых идиом. В статье выдвигается идея унификации фразеологических терминов на основе критерия «степени идиоматичности». Методологическая основа исследования опирается на сравнительно-типологический, компонентный, контекстуальный и

корпусный анализ. В качестве основного результата предлагается инновационная 12-пунктовая лексикографическая модель, описывающая фразеологические единицы по 12 параметрам (семантическое поле, степень идиоматичности, коннотация, парадигматические отношения, функциональные особенности и др.). Количественный анализ показал, что в деловом дискурсе преобладают полуидиомы и коллокации с более прозрачным значением (более 80%). Разработанная модель и полученные выводы имеют важное теоретическое и практическое значение для лексикографии, сопоставительного языкознания и методики преподавания делового английского языка.

Ключевые слова Фразеология, деловое общение, идиоматические единицы, лексикография, семантическое поле, унификация терминов, корпусная лингвистика, сопоставительное языкознание, концептуальная модель

Ingliz Tili Biznes Muloqotidagi Idiomalarning Leksikografik Tavsifi va Funktsional Tahliliga Tizimli Yondashuv: Dissertatsiya Tadqiqoti Asosidagi Konseptual Model

Atayeva Gulchexra Baxtiyorovna

gulchexra.ataeva@gmail.com

Tayanch doktorant,

Toshkent davlat transport universiteti,

Annotatsiya Mazkur maqola ingliz tili biznes muloqotidagi idiomatik birliklarni tahlil qilish uchun yangi konseptual modelni taqdim etadi. Tadqiqotning asosiy muammosi frazeologiya sohasidagi mavjud terminologik nomuvofiqliklar va ixtisoslashgan biznes idiomalarini har tomonlama tavsiflovchi tizimli leksikografik modelning yo'qligidir. Maqolada frazeologik terminlarni "idiomatiklik darajasi" mezonini asosida unifikatsiya qilish g'oyasi ilgari suriladi. Tadqiqotning metodologik asosi qiyosiy-tipologik, komponent, kontekstual va korpus tahlili usullariga tayanadi. Asosiy natija sifatida, frazeologik birliklarni 12 ta parametr (semantik maydon, idiomatiklik darajasi, konnotatsiya, paradigmatic munosabatlar, funksional xususiyatlari va hokazo) bo'yicha tavsiflovchi innovatsion leksikografik model taklif etiladi. Miqdoriy tahlillar biznes diskursida ma'nosi shaffofroq bo'lgan yarim idiomalar va kollokatsiyalarning (80% dan ortiq) ustunlik qilishini ko'rsatdi. Ishlab chiqilgan model va olingan xulosalar leksikografiya, qiyosiy tilshunoslik va biznes ingliz tilini o'qitish metodikasi uchun muhim nazariy va amaliy ahamiyatga ega.

Kalit so'zlar Frazeologiya, biznes muloqoti, idiomatik birliklar, leksikografiya, semantik maydon, terminlarni unifikatsiya qilish, korpus lingvistikasi, qiyosiy tilshunoslik, konseptual model

Introduction

In the contemporary era of globalization and intensive development of digital

technologies, international business communication has become more critical than ever. Successful communication in this sphere

requires not only a grasp of grammatical rules but also a deep understanding and appropriate use of the most nuanced and culturally rich layer of a language: its phraseological units. The idioms specific to a particular field, such as business, serve as a vivid reflection of the unique mindset and corporate culture of its representatives. This article, which presents the conceptual framework and preliminary findings of an ongoing doctoral dissertation by G.B. Atayeva (Tashkent, 2025), addresses the integration of the functional-pragmatic potential and lexicographical description principles of idiomatic units in English business communication. This topic holds significant theoretical and practical importance for modern comparative linguistics, translation studies, and lexicography.

The study of phraseology has a rich history, with foundational work by scholars such as V.V. Vinogradov, N.M. Shanskiy, and A.V. Kunin in the Russian school of linguistics, who laid the groundwork for the semantic and structural classification of phraseological units (Vinogradov, 1977; Kunin, 1996). In Western linguistics, scholars like Ch. Fillmore, G. Lakoff, and R. Jackendoff have explored idioms from cognitive, semantic, and constructionist perspectives (Fillmore, Kay, & O'Connor, 1988; Lakoff, 1986). In Uzbek linguistics, the field has been significantly advanced by the research of Sh. Rahmatullayev, A. Hojiyev, and B. Yo'ldoshev, who have analyzed the nature and function of phraseological units in the Uzbek language (Rahmatullayev, 2006; Hojiyev, 2002).

Despite this extensive body of research, several critical gaps remain. Firstly, there is a significant terminological inconsistency across different linguistic schools. Terms like "phraseological fusion," "phraseological unity," "idiom," "phraseme," and "collocation" are often used with overlapping or conflicting definitions, creating a "terminological synonymy" that hinders cross-linguistic and cross-cultural research. Secondly, while many general phraseological dictionaries exist, there is a lack of specialized resources that provide a

comprehensive, multi-parameter description of idioms used specifically in business communication. Existing dictionaries often limit their scope to a simple definition and an example, neglecting the idiom's functional, pragmatic, connotative, and paradigmatic characteristics.

This dissertation research aims to address these gaps. Its primary goals are:

1. To conduct a comparative-typological analysis of existing phraseological terminology and classifications (in Russian, English, and Uzbek linguistics) and, based on this analysis, to develop a unified conceptual model for their systematization.
2. To systematically investigate the paradigmatic relations (synonymy, antonymy, variation), semantic field distribution, and functional-pragmatic features of idiomatic units in English business communication.
3. To create an innovative, 12-point comprehensive lexicographical description model that allows for a holistic analysis of each idiomatic unit.
4. To apply this model in the creation of a modern online explanatory dictionary and an interactive didactic platform for English business idioms, thereby integrating philology with innovative technology.

This article will outline the methodological approach of the dissertation and present its core conceptual outcomes, namely the proposed model for terminological unification and the new framework for lexicographical description.

Methodology

The research presented in this dissertation employs a mixed-method approach, integrating qualitative and quantitative analysis to achieve its objectives. The methodological framework is built upon several core linguistic methods:

- **Comparative-Typological Analysis:**
This method is used to analyze and

compare the terminological paradigms and classification systems of phraseological units across Russian, English, and Uzbek linguistic traditions. By identifying common principles and divergent approaches, this analysis forms the basis for the proposed unification model.

- **Component Analysis:** This method is applied to break down the semantic structure of idiomatic units. It helps in identifying the core semantic components (semes), the level of semantic fusion, and the contribution of each word to the overall figurative meaning.
- **Contextual and Discourse Analysis:** Idioms are analyzed within their natural habitat – the discourse of business communication. This involves examining authentic texts from business media, corporate reports, and academic case studies to determine the functional, pragmatic, and stylistic roles of each idiom.
- **Semantic Field Theory:** Idiomatic units are grouped into thematic semantic fields (e.g., Finance, Management, Negotiation, Marketing) to reveal the systemic nature of the business phraseological lexicon and to understand how different aspects of the business world are conceptualized.
- **Corpus-Based Analysis:** To ensure the empirical validity of the research, the selection of high- and medium-frequency business idioms is based on data from modern language corpora, such as the Corpus of Contemporary American English (COCA) and specialized business English corpora. This allows for an objective assessment of an idiom's relevance and usage patterns.
- **Lexicographical Modeling:** Based on the critical analysis of existing phraseographic practices (Kunin, 1984; Rahmatullayev, 1992) and the data gathered through the above methods,

the dissertation develops a novel, multi-parameter model for describing idiomatic units.

The overarching strategy of the dissertation is to move from a theoretical synthesis of existing knowledge to the creation of a practical, innovative tool. This process is personalized to the dissertation of G.B. Atayeva and its specific contribution to the field.

Results

The research has yielded several key results that form the basis for a new understanding of business phraseology. This section will present the structure of these findings, with illustrative examples.

A Unified Model for Phraseological Terminology

The comparative analysis of classifications by Vinogradov (1977), Kunin (1996), Fernando (1996), and others revealed that despite different terminologies, most systems are implicitly based on a single, fundamental criterion: the **degree of idiomaticity**, or the extent to which an expression's meaning is derivable from its components. The dissertation proposes a unified framework that categorizes all phraseological units along this spectrum:

1. **Pure Idioms (High Idiomaticity):** These are non-motivated, semantically indivisible units whose meaning cannot be deduced from their components (e.g., *to kick the bucket*). In business discourse, examples include **red tape** (excessive bureaucracy) or **to go belly up** (to go bankrupt). These correspond to Vinogradov's "fusions."
2. **Semi-Idioms (Medium Idiomaticity):** These are motivated units with a clear figurative basis, where the overall meaning is a metaphorical or metonymic extension of its components. This is the most productive category in business English. Examples include **to get the green light** (to get permission) or **to think outside the box** (to think

creatively). These correspond to Vinogradov's "unities."

3. **Pseudo-Idioms / Collocations (Low or No Idiomaticity):** These are structurally stable, conventionalized combinations where one component may have a restricted or specialized meaning, but there is little to no figurative transfer. They are highly predictable and function almost like complex terms. Examples include **to draw up a contract**, **to pay attention**, or **return on investment**. These correspond to Vinogradov's "combinations."

This unified model helps to overcome terminological confusion and provides a clear and consistent basis for classification.

A Comprehensive 12-Point Lexicographical Description Model

A central outcome of this dissertation research is the development of an innovative, 12-point model for the lexicographical description of idiomatic units. This model goes far beyond a simple definition, aiming to provide a complete "profile" of each idiom. The model comprises the following parameters:

1. **The Idiomatic Unit:** The headword and its common variants.
2. **Semantic Field:** The thematic group it belongs to (e.g., Negotiation, Finance).
3. **Degree of Idiomaticity:** Classification as a Pure Idiom, Semi-Idiom, or Collocation.
4. **Connotation:** Indication of whether the idiom is Positive, Negative, or Neutral, along with stylistic markers (e.g., Formal, Informal, Humorous).
5. **Structural-Grammatical Type:** Its syntactic structure (e.g., Verbal, Nominal) and function in a sentence.
6. **Semantic Plane:** A clear definition in English, an explanation of the figurative basis, and a literal translation to reveal its underlying image.
7. **Expressive Plane:** Analysis of the key components and their roles.
8. **Uzbek Equivalent/Analogue:** Provision of direct equivalents, functional

analogues, or descriptive translations in Uzbek.

9. **Primary Function in Discourse:** Its main pragmatic role (e.g., Evaluative, Expressive, Hedging).
10. **Paradigmatic Relations:** Listing of its synonyms, antonyms, and variants in English.
11. **Etymology:** A brief history of its origin, if known.
12. **Illustrative Examples:** 2-3 authentic examples from business contexts with their Uzbek translations.

An Example of Application: *bail out a company*: Using this model, an idiom like *bail out a company* would be analyzed as a **Semi-Idiom** belonging to the **Financial/Crisis Management** semantic field. Its **connotation** is neutral but implies a negative situation. Its **structure** is a verbal phrase (Verb + Particle + Object). Its **figurative basis** comes from bailing water out of a sinking boat. Its **Uzbek functional analogue** would be "kompaniyani moliyaviy qiyinchilikdan qutqarmoq." Its **primary function** is nominative and descriptive. This systematic approach ensures a deep and multi-faceted understanding.

Discussion

The results presented above have significant implications for our understanding of business phraseology and lexicography.

The dominance of semi-idioms and collocations in the analyzed corpus strongly suggests that business communication, while utilizing figurative language, prioritizes **clarity, conventionality, and low ambiguity**. Highly opaque Pure Idioms, which often require specific cultural or historical knowledge, are used more sparingly, likely to avoid misinterpretation in high-stakes professional contexts. This reflects the pragmatic nature of business discourse, where the primary goal is the efficient and accurate transfer of information.

The striking lack of direct, image-for-image equivalents in Uzbek provides powerful evidence of **lingvo-cultural divergence**. The

conceptual metaphors that underpin English business idioms (e.g., BUSINESS IS A JOURNEY, BUSINESS IS WAR) do not always have a parallel in the Uzbek worldview. This finding is critical for translation theory and practice. It confirms that translating idioms is not a process of word-for-word substitution but a complex act of cultural transfer, requiring the translator to find a functional analogue that serves the same communicative purpose in the target language (Retsker, 2004).

The proposed 12-point lexicographical model directly addresses the shortcomings of existing phraseographic practices. By providing a multi-dimensional profile of each idiom, it equips learners, translators, and professionals with the deep knowledge required for its accurate comprehension and appropriate use. It moves the task of the lexicographer from simply defining to holistically describing. This approach aligns with modern cognitive and pragmatic linguistics, which view language units not as static items but as dynamic tools for communication (Teliya, 1996).

This dissertation research, therefore, contributes a methodological toolkit for the systematic study of specialized phraseology. It argues that to truly master business English, one must develop "idiomatic competence," which includes understanding an idiom's semantics, structure, function, connotation, and cultural underpinnings.

Conclusion

This article has presented the conceptual framework and key preliminary outcomes of the ongoing doctoral dissertation on the idiomatic units of English business communication. The research addresses the

critical issues of terminological inconsistency in phraseology and the need for a more comprehensive lexicographical approach.

The primary contributions outlined here are threefold:

1. A proposal for a **unified classification system** for phraseological units based on the universal criterion of "degree of idiomaticity."
2. A detailed analysis of the functional, semantic, and paradigmatic landscape of idioms in the specific domain of business communication.
3. The development of an **innovative 12-point lexicographical model** that provides a systematic and holistic description of each idiomatic unit.

These theoretical and methodological advancements have been practically applied in the creation of an online explanatory dictionary and an interactive didactic platform, which are key outputs of the dissertation. The findings underscore that business discourse favors functional clarity over opaque figurativeness and that the translation of business idioms requires a deep understanding of lingvo-cultural differences rather than a search for literal equivalents.

Ultimately, this research provides a robust framework for future studies in specialized lexicography and offers valuable insights for translators, educators, and professionals navigating the complexities of international business communication. By personalizing and systematizing the study of idioms, it paves the way for more effective teaching and learning of this vital linguistic layer.

References:

1. Fernando, C. (1996). *Idioms and Idiomaticity*. Oxford: Oxford University Press. - P.184.
2. Fillmore, C. J., Kay, P., & O'Connor, M. C. (1988). Regularity and Idiomaticity in Grammatical Constructions: The Case of Let alone. *Language*, 64(3), 501-538.

3. Hojiyev, A. (2002). *Tilshunoslik terminlarining izohli lug'ati* [Explanatory dictionary of linguistic terms]. Fan, 144 p.
4. Kageura, K. (2002). *The Dynamics of Terminology: A descriptive theory of term formation and terminological growth*. Amsterdam: John Benjamins Publishing, viii + 323 pp.
5. Kunin, A. V. (1984). *Bolshoy anglo-russkiy frazeologicheskiy slovar* [Large English-Russian Phraseological Dictionary]. 4th ed. Moscow: Russkiy yazyk, 944 pp.
6. Kunin, A. V. (1996). *Kurs frazeologii sovremennogo angliyskogo yazyka* [A Course in Modern English Phraseology]. Moscow: Vysshaya shkola, 381 pp.
7. Lakoff, G. (1986). *Women, Fire, and Dangerous Things*. University of Chicago Press.
8. Rahmatullayev, Sh. (1992). *O'zbek tilining frazeologik lug'ati* [Phraseological Dictionary of the Uzbek Language]. Tashkent: Qomuslar bosh tahririyati, 380 pp.
9. Rahmatullayev, Sh. (2006). *Hozirgi o'zbek adabiy tili* [Modern Standard Uzbek Language]. Tashkent: Universitet, 440 pp.
10. Retsker, Y. I. (2004). *Teoriya perevoda i perevodcheskaya praktika* [Theory of Translation and Translation Practice]. Moscow: R.Valent, 237 pp.
11. Shanskiy, N. M. (1969). *Frazeologiya sovremennogo russkogo yazyka* [Phraseology of the Modern Russian Language]. Moscow: Vysshaya shkola, 230 pp.
12. Teliya, V. N. (1996). *Russkaya frazeologiya. Semanticheskiy, pragmaticheskiy i lingvokulturologicheskiy aspekty* [Russian Phraseology. Semantic, Pragmatic and Linguoculturological Aspects]. Moscow: Shkola «Yazyki russkoy kul'tury», 288 pp.
13. Vinogradov, V. V. (1977). *Izbrannye Trudy. Leksikologiya i leksikografiya* [Selected Works. Lexicology and Lexicography]. Moscow: Nauka, 588 pp.
14. Yo'ldoshev, B. (2007). *O'zbek frazeologiyasi va frazeografiyasining shakllanishi hamda taraqqiyoti* [Formation and Development of Uzbek Phraseology and Phraseography]. Samarkand, 108 pp.

Metamadaniyat fenomeni madaniyatlararo muloqotning yangi ufqi sifatida

Ilmiy rahbar: **Dilrabo Baxronova**
filol.f.d., professori,
O'zbekiston davlat jahon tillari universiteti

Kumush Uktamova
Magistranti,
Jahon iqtisodiyoti va diplomatiya universiteti

Annotatsiya *So'nggi o'n yilliklarda "metamadaniyat" tushunchasi zamonaviy gumanitar fanlarda alohida e'tibor markaziga aylandi. Bu tushuncha ko'pincha madaniy muhitlarning kesishuvida yuzaga keladigan yangi mazmunlar, innovatsion g'oyalar va ijodiy jarayonlarni tushuntirish uchun ishlatiladi. Turli olimlar metamadaniyatni turlicha talqin etadilar: uni global muloqot makoni, shaxs refleksiyasi natijasi yoki yangi ma'nolar tug'iladigan chegaraviy hudud sifatida ko'radilar. Ushbu maqolada biz bir nechta nazariy yondashuvlarni ko'rib chiqamiz va ularni o'zbek va chet el madaniyatlari kontekstidagi misollar bilan boyitamiz.*

Kalit so'zlar *Metamadaniyat, shaxs, ijtimoiy-siyosiy ahamiyat, qiyosiy-chog'ishtirma o'rganish, ijodkorlik, ezoterizm*

Феномен метакультуры как новый горизонт межкультурного взаимодействия

Научный руководитель: **Дилрабо Бахронова**
Доктор филологических наук, профессор,
Узбекский государственный университет
мировых языков

Кумуш Уктамова,
Магистрант,
Университет мировой экономики и дипломатии

Аннотация *В последние десятилетия концепция "метакультуры" стала центральным объектом внимания в современных гуманитарных науках. Этот термин часто используется для объяснения возникновения новых смыслов, инновационных идей и творческих процессов на пересечении культурных сред. Различные ученые интерпретируют метакультуру по-разному: одни считают ее глобальным пространством коммуникации, другие — результатом личной рефлексии или пограничной зоной, где рождаются новые значения. В данной статье мы рассмотрим несколько теоретических подходов и обогатим их примерами из контекста узбекской и зарубежных культур.*

Ключевые слова *Метакультура, личность, социально-политическое значение, сравнительно-сопоставительное изучение, креативность, эзотеризм*

The phenomenon of metaculture as a new horizon of intercultural communication

Dilrabo Bakhronova

*Doctor of Philological Sciences, Professor
Uzbekistan State World Languages University*

Kumush Uktamova

*Master's Student
University of World Economy and Diplomacy*

Annotation

In recent decades, the concept of "metaculture" has become a focal point of interest in modern humanities. This concept is often employed to explain the emergence of new meanings, innovative ideas, and creative processes at the intersection of cultural environments. Various scholars interpret metaculture differently: some view it as a global communication space, others as a result of personal reflection, or as a liminal zone where new meanings are born. In this article, we review several theoretical approaches and enrich them with examples from the contexts of Uzbek and foreign cultures.

Key words

Metaculture, individual, socio-political significance, comparative-contrastive study, creativity, esotericism

Kirish

Metamadaniyat atamasini dastlab falsafa va madaniyatshunoslik fanlarida F. Mulhern, S. Yachin, M. Baxtin, Yu. Lotman, U. Hannerz, A. Gritsanov kabi olimlar izohlagan. S. Yachin metamadaniyatni "madaniy muhitlar chorrahasidagi shaxs ijodining o'rne" sifatida talqin qiladi. Unga ko'ra, ijodkor inson bir vaqtning o'zida bir nechta madaniyatlar chegarasida turganida, unda yangi g'oyalar tug'ilishi va bu holat madaniyatning muayyan rivojlanishida muhim ahamiyatga ega bo'lishi mumkin. Ijod orqali «vertikal» o'lchov doirasida yangi bosqichga o'tgan shaxs faoliyatini keng qamrovli tushunish osonlashadi, bu holat metamadaniyat makoniga xosdir, deydi olim. M. Baxtinga ko'ra, metamadaniyatni anglashda inson o'z shaxsiy "men"ini boshqalarni tushunishga qaratgan paytida, ya'ni madaniyatlararo muloqot jarayonida kashf etadi. Bu fikr zahirida ijodkorlikning asl manbai – boshqa madaniyatlarni ko'rish, tushunish va ularni ichki olam bilan solishtirish xususiyati yotadi. A.Gritsanov esa

metamadaniyatni kommunikativ makon sifatida ko'radi, u yerda shaxsiy refleksiya va muloqot orqali yangi identifikatsiya (o'zlik) va ma'nolar shakllanadi. Shuningdek, Yu. Lotman ham madaniyatlarni "yarim o'zlashtirilgan" chegaraviy zonalar orqali tushuntiradi va shu jarayonda yangi belgilar va ma'nolar tug'ilishini asoslab beradi. Bizningcha ham muayyan madaniyatga boshqa madaniyat ko'zgusi orqali qaraganda u yorqinroq g'aydalanadi, chunki bir madaniyat uchun odatiy hol bo'lgan tushunchalar o'zga madaniyat nuqtai nazaridan stereotip tushunchani hosil qiladi, yoki qiyoslash va chog'ishtirma tadqiqotlarda farqli va o'xshash xususiyatlar yaqqolroq ko'zga tashlanadi.

Axborot jamiyati tushunchasida ham metamadaniyat jadal o'rganilmoqda. Ma'lumki, axborotlashuv XX asrning ikkinchi yarmidan boshlab, bugungi kunda siyosiy, iqtisodiy va madaniy sohalarini qamrab oluvchi global ijtimoiy jarayonga aylandi. Bu jarayonda ham metamadaniyat ya'ni milliy chegaralardan yuqori turuvchi, turli madaniy qatlamlarni

birlashtiruvchi umumjahon axborot makoni, muhim ahamiyat kasb etmoqda. Metamadaniyat kontekstida siyosiy qarorlar qabul qilish faqat milliy manfaatlar bilan cheklanib qolmay, balki jahon jamoatchiligi, xalqaro ommaviy axborot vositalari va transmilliy institutlarning ta'siri ostida shakllanmoqda. AQSh misolida bu jarayonni yaqqol ko'rish mumkin. Bir tomondan, AQShdagi demokratik institutlar siyosiy qarorlarni qabul qilishda fuqarolarning ishtirokini ta'minlaydi; boshqa tomondan esa, axborot oqimining globallashuvi qarorlarning ijtimoiy ahamiyatini yanada oshiradi. Masalan, ijtimoiy tarmoqlar va ommaviy axborot vositalari nafaqat ichki siyosiy muhitga, balki xalqaro maydondagi imidj va obro'-e'tiborga ham bevosita ta'sir ko'rsatadi. Shu bois siyosiy qarorlar mahalliy elektorat uchungina emas, balki metamadaniy auditoriya – xalqaro jamoatchilik uchun ham muhimdir.

Metamadaniyatning asosiy xususiyati shundaki, u turli madaniyatlarni birlashtirib, axborot va qadriyatlar almashinuviga sharoit yaratadi. AQShning siyosiy qarorlarida inson huquqlari, demokratiya va erkinlik qadriyatlari global metamadaniyatning asosiy tarkibiy qismi sifatida aks etadi. Bu esa qarorlarning ijtimoiy ahamiyatini kengaytirib, ularni ichki tomonini emas, balki global ijtimoiy barqarorlik omiliga aylantiradi. Demak, axborot jamiyatida siyosiy qarorlar qabul qilish metamadaniyat doirasida milliy va global manfaatlarning kesishgan nuqtasida shakllanadigan murakkab ijtimoiy hodisadir. Metamadaniyatning siyosiy va axboriy jihati alohida tadqiqotlar uchun mavzudir.

Metodologiya va muammoni o'rganish

Metamadaniyatni xorijiy tillarni o'qitish nuqtai nazaridan amaliy ko'rinishlarini O'zbekiston, Ispaniya, Angliya tajribasida ko'rish mumkin. Masalan, O'zbekistonda 1920-yillardan boshlab Abdulla Avloniy, Mahmudxo'ja Behbudiy kabi jadidlarimizning "bir til emas 4 tilni bilmak lozimdir" deb sanab o'tishi, yoki 1961-yildan buyon

mamlakatimizda ispan tilining o'qitilishi yo'lga qo'yilgan. Umuman olgan metamadaniyat hodisasi to'liq sodir bo'lishi uchun xorijiy tillarni bilish muhim sanaladi. Shoir Avaz O'tarning "Til" nomli sh'erini keltirib o'tish juda o'rinnidir:

Har tilni biluv emdi bani odama jondur,
Til vositai robitali olamiyondur.

G'ayri tilini sa'y qiling bilgani, yoshlar,
Kim ilm-u hunarlar bilonki ondin

ayondur.

Lozim siza har tilni biluv ona tilidek,
Bilmakka oni g'ayrat eting foida kondur.
Ilm-u fan uyig'a yuboringlar bolangizni,
Onda o'qug'onlar bori yaktoyi zamondur.
Zor o'lmasun onlar dog'i til bilmay

Avazdek,

Til bilmaganidan oni bag'ri to'la qondur.

Bugungi kunda ham tillarni o'rganish, ular orqali dunyo madaniyati bilan tanishish jadal davom etmoqda, har qachongidan ham dolzarblik kasb etmoqda. Zero globallashuv jarayonida kamida 2-3 tilni bilish aksioma darajasidagi mavqega ega bo'ldi. Hozirgi kunda talabalar orasida Erasmus fondining turli dasturlari orqali Yevropa universitetlarida ta'lim olish motivatsiya rolini o'tamoqda. Shu qatorda juda ko'plab jahonning Top universitetlari bilan, masalan, Ispaniyaning Kastilla-La Mancha universiteti, Meksikaning UAEMex universiteti kabi hamkorlar bilan o'zaro manfaatli loyihalar, onlayn darslar, professorlar, talabalar almashinuvi yo'lga qo'yilgani samarali natijalar bermoqda. Shu qatorda, O'zbekiston davlat jahon tillari universitetida 2025-yilda "El desarrollo de la lengua española en Uzbekistán: contexto histórico, nuevas posibilidades y tendencias modernas" nomli xalqaro konferensiya tashkil etilishi rejalashtirilgan bo'lib, bu tadbir ham madaniyatlararo muloqot, yangi g'oyalar va ilmiy yondashuvlarni shakllantirishning yorqin misolidir.

Ispan tajribasida ham shunga o'xshash jarayonlarni ko'rish mumkin. Masalan, 16-17-asrlarda ispan olimlari va yozuvchilari (Servantes, Gongora va boshqalar) arab va lotin ilmiy-adabiy merosi bilan tanishib, o'z ijodlarida yangi uslub va g'oyalarni yaratganlar. Bu ham

o'ziga xos "metamadaniy" jarayon edi. Yoki Angliyada Shekspir kabi ijodkorlar asarida ham yaqqol metamadaniyatning izlarini ko'rish mumkin. Birgina Otello obrazi ham bunga misol bo'la oladi.

Metamadaniyat – bu faqat madaniyatlarning qiyosiy-chog'ishtirma o'rganilishi emas, balki ijodkorlikning ichki manbai sifatida ham muhim. Masalan, Abdulla Oripov, Erkin Vohidov kabi shoirlarning g'arbiy romantizm va Sharq sufiyona tafakkurini uyg'unlashtirgan she'rlari yoki tarjimonlarning Servantes va Shekspir, Jek London va Garsia Markes asarlarini o'zbek tiliga tarjima qilishi yangi madaniy qavatlarni hosil qiladi, muayyan ijodkor qatlam ulardan ilhomlanadi, asarlaridan epigraf sifatida foydalanishi ham mumkin.

Ispaniyada esa Gabriel García Márquezning realizm va mahalliy Lotin Amerikasi miflarini birlashtirgan "magik realizm" yo'nalishi ham metamadaniyat fenomeniga yaqin: u madaniyatlar chorrahasida yangi badiiy olamni yarata oldi. A.Gritsanov ta'kidlaganidek, metamadaniyat bu chegaraviy fikrlash, ijodiy refleksiya va madaniyatlararo muloqot orqali yangi mazmunlar uyg'unlashadigan maydondir, madaniyatlar o'zaro kesishgan joyda ijodiy "portlash" yuz berishi va bu jarayon u yoki bu darajada shaxsni ham, jamiyatni ham o'zgartirishi mumkin.

Bugungi kunda O'zbekistonda xorijiy tillarni o'qitish, xalqaro hamkorlik loyihalari va tarjimonlik faoliyati metamadaniyatni amalda shakllantirmoqda. Shuningdek, g'arb va sharq tajribasi ham bu jarayonning global qamrovini ko'rsatib turibdi.

Metamadaniyatning ilmiy va amaliy konsepsiyasi deganda, nafaqat tarixiy o'tmishni tahlil qilish va kifoyalanish, balki yangi imkoniyatlar, tendensiya va madaniy taraqqiyot istiqbollari belgilay olish, yangi g'oyalar tug'ilishiga "turtki" berish kabilar anglashiladi. Masalan, fanlararo tadqiqotlarda ba'zan shunday vaziyat yuz beradiki, izchil ilmiy izlanish muallifni u boshlang'ichda ko'zda tutmagan sohalarga olib kiradi. Bundan

tashqari, tadqiqotchi o'z intellektual yo'nalishini aniqlamoqchi bo'lganida, kutilmaganda yangi, ilgari ko'zda tutilmagan yo'nalishlarni kashf etishi mumkin. Bugun tilshunoslik fani sohalri – lingvomadaniyatshunoslik, lingvokognitologiya, pragmalinvistika, sotsiolingvistika kabi qator fanlar shu izlanishlar samarasidir. Neyrolingvistika, psixolingvistika kabi tibbiyot bilan bo'g'liq yo'nalishlar haligacha to'liq o'z yechimi topmagan, o'rganilishi dolzarbligicha qolayotgan tilshunoslik tarmoqlaridir.

S. Yachin B.Baxtinning g'oyalariga tayanib, shaxs o'z tug'ma madaniyatidan tashqarida qarashga qodir bo'lgandagina unga ijodiy hissa qo'sha olishini ko'rsatib o'tadi. Shu ma'noda, "metamadaniyat" bu turli madaniyatlarning kesishgan chegarasida hosil bo'ladigan, lekin to'siq emas, balki uchrashuv maydonidir, ular kutilmagan yangi ma'nolarni yaratadi. Shaxsning o'z-o'zini anglash jarayoni to'liq individual emas, balki boshqa madaniyat vakillari bilan muloqotda ko'proq yuzaga chiqadi. Metamadaniyat holati aynan ana shu refleksiyaning shaxs orqali o'tib, yangi madaniy mazmun va shakllarni yaratishi jarayonidir.

Xulosa va diskurs

Umuman olganda "metamadaniyat" madaniyatni chuqurroq tushunishga, shuningdek, ezoterik merosning ham zamonaviy bilim tizimidagi o'rnini qayta baholashga imkon beradi. Masalan, olamning mifologik manzarasi kabi tadqiqotlarni shular sirasiga kiritish mumkin. Demak, metamadaniyatni reflektiv, chegaraviy, ijodiy muhit sifatida ko'rish esa yangi tadqiqotlar uchun istiqbolli yo'nalish ochadi, madaniy chegaralarning yangicha talqini, ijodning metama'nosini anglash va shaxsning o'z-o'zini anglashidagi ijtimoiy va madaniy omillarni osonroq, teranroq tushunishga imkon yaratadi. Fanlararo tadqiqotlarda ba'zan shunday holat yuz beradiki, ilmiy izlanishlar muallifni o'zi ham kutilmagan ilmiy yo'nalishini belgilab beradi, yangi va ilgari rejalashtirilmagan yo'nalishlar kashf etiladi.

Ba'zi olimlar buyuk shaxslarni biror sababga ko'ra madaniyatlar chorrahasida yashagan deya ta'kidlaydi. Biz ham ushbu fikrdan kelib chiqib Alisher Navoiy dahosini misol keltirishimiz mumkin, adib turkiy va fors tilida ijod qilgan, shu asosda ikki tilni chog'ishtirish orqali mashhur "Muhokamatul lug'atayn" asarini yaratgan. Agar Alisher Navoiy forsiy tilni ham mukammal bilmaganida ushbu asar yozilmagan bo'lishi ham mumkin edi. Yoki Renessans davrlarida ham muayyan madaniyatlar, bilimlar to'qnashuvi yuz bergan va ular tarixga muhrlangan. O'zbek adabiyotida yana Abdulla Qodiriy jadidchilik davrida, Sharq

va G'arb g'oyalari chorrahasida "O'tkan kunlar" asarini yaratganini; Cho'lpon ham turkiy meros va modernizm o'rtasida yangicha uslubni kashf qilganini; Erkin Vohidov va Abdulla Oripov milliy ruh o'rtasida muvozanat topib, o'zbek poeziyasi uslubini yangilaganini, Tog'ay Murod asarlarining o'ziga xos uslubini misol keltirish mumkin va metamadaniyat kesimida ularni o'rganish yangi izlasnishlarni yuzaga chiqaradi. Qisqa aytganda, metamadaniyat hodisasi shaxsning ijodiy qobiliyati, boshqa madaniyatlar bilan uchrashuv va o'z-o'zini anglashning madaniyat taraqqiyotidagi roli kabilarni qayta ko'rib chiqishga chorlaydi.

Adabiyotlar ro'yxati:

1. Mulhern, F. (2011). Debate en torno a la metacultura. *AdVersuS: Revista de Semiótica*, (19–20), 31–49. Middlesex University. ISSN 1669-7588.
2. Saydirahimova, N. (2021). *Madaniyatlararo muloqot fanidan ma'ruzalar matni*. Toshkent: O'zbekiston xalqaro islom akademiyasi.
3. Hannerz, U. (s.f.). *Conexiones transnacionales. Cultura, personas, lugares*. <https://www.revistadelibros.com/conexiones-transnacionales-de-ulf-hannerz/>
4. Грицанов, А. А. (2010). От культуры к метакультуре: из тени в свет. *Личность. Культура. Общество*, 12(1[53]), 117–122.
5. Bakhronova, D., & Simbaña, R. (2022). *La nueva condición histórica: Lenguaje en la cultura globalizada e identidad nacional*. <https://www.researchgate.net/>
6. Ячин, С. Е. (2010). Метакультура – место творчества личности на границе культурных сред. *Личность. Культура. Общество*, 12(1[53–54]).
7. Грицанов, А. А. (2007). Трансгрессия. В А. А. Грицанов (Ред.), *Новейший философский словарь. Постмодернизм*. Минск.
8. Лотман, Ю. М. (2001). Культура и информация. В *Семiosфера*. Санкт-Петербург.

Cognitive and Cultural Functions of Numerical Symbolism

Rejapov Izzatbek Olimbayevich

izzatbekrio@gmail.com

PhD,

Mamun university

Annotation

This article investigates the dual role of numerical units as both quantitative measures and culturally significant symbols within linguistic and national frameworks. Numbers transcend their mathematical utility, embodying sacred and metaphysical connotations that reflect the cognitive structures and value systems of various cultures. The research synthesizes historical, philosophical, and ethnolinguistic perspectives on numerical symbolism, drawing on examples from ancient civilizations such as Babylon, Greece, and China. It emphasizes the role of numbers in structuring cosmological concepts, ritual practices, and classificatory systems. By analyzing the symbolic functions of numbers in language, folklore, and social organization, the study highlights their integrative role in mediating between empirical reality and cultural ideology. The findings contribute to interdisciplinary understanding in fields such as cognitive linguistics, anthropology, and the history of science, underscoring the importance of numerical cognition as a foundational element in human knowledge systems and cultural identity formation. Thus, numbers are interpreted not only as tools of measurement but also as culturally embedded symbols that preserve and transmit collective meanings.

Key words

Numerical symbolism, sacred numbers, cultural cognition, linguistic units, metaphysical meaning, cultural identity, numerology, ancient civilizations, cognitive linguistics, ritual practices

Когнитивные и культурные функции числовой символики

Режапов Иzzатбек Олимбаевич

izzatbekrio@gmail.com

PhD,

Университет Мамуна

Аннотация

В данной статье исследуется не только функция чисел как количественной меры, но и двойственная роль числовых единиц – как количественного измерителя и культурно значимого символа – в языковых и национальных контекстах. Числа выходят за пределы своего математического применения, приобретая сакральные и метафизические значения, отражающие сложные когнитивные структуры и системы ценностей различных культур. Исследование основывается на богатых исторических примерах из древних цивилизаций – Вавилона, Греции и Китая – и глубоко анализирует исторические, философские и этнолингвистические аспекты числовой символики. В статье особо подчеркивается роль чисел в формировании космологических представлений, религиозно-ритуальных практик и классификационных систем. Анализ символических функций чисел в языке, фольклоре и социальных структурах раскрывает их интегративную роль посредника между эмпирической реальностью и культурной идеологией. Полученные

результаты могут быть применены в таких областях, как когнитивная лингвистика, антропология и история науки, демонстрируя числовое мышление как фундаментальный элемент систем человеческих знаний и формирования культурной идентичности. Таким образом, числа рассматриваются не только как инструмент измерения, но и как культурно укоренённые символы, сохраняющие и передающие коллективные значения.

Ключевые слова

Числовая символика, сакральные числа, культурное познание, лингвистические единицы, метафизическое значение, культурная идентичность, нумерология, древние цивилизации, когнитивная лингвистика, ритуальные практики

Sonlar ramziyligining kognitiv va madaniy xususiyatlari

Rejapov Izzatbek Olimbayevich

izzatbekrio@gmail.com

PhD,

Mamun universiteti

Annotatsiya

Ushbu maqola sonlarning nafaqat kvantitativ o'lchov vositasi sifatidagi, balki son birliklarining ikki tomonlama – miqdoriy o'lchov vositasi va madaniy ahamiyatga ega ramz sifatidagi – rolini til va milliy kontekstlarda atroflicha o'rganadi. Sonlar o'zining matematik qo'llanish chegarasidan chiqib, turli madaniyatlarning murakkab kognitiv tuzilmalari va qadriyat tizimlarini aks ettiruvchi muqaddas hamda metafizik ma'nolarga ega bo'ladi. Tadqiqotda Bobil, Yunoniston va Xitoy kabi qadimiy sivilizatsiyalardan olingan boy tarixiy misollar asosida sonlar ramziyligining tarixiy, falsafiy va etnolingvistik jihatlar chuqur tahlil qilinadi. Maqolada sonlarning kosmologik tushunchalarni, diniy-marosim amaliyotlarini va tasniflash tizimlarini shakllantirishdagi o'rni alohida ta'kidlanadi. Til, folklor va ijtimoiy tuzilmalardagi sonlarning ramziy funksiyalarini tahlil qilish orqali tadqiqot ularning empirik reallik va madaniy mafkura o'rtasida vositachilik qiluvchi integrativ rolini keng yoritadi. Topilmalar kognitiv lingvistik, antropologiya va fanlar tarixining turli sohalarida qo'llanilishi mumkin bo'lib, sonli tafakkurni inson bilim tizimlari va madaniy identitet shakllanishining asosiy elementi sifatida namoyon etadi. Shunday qilib, sonlar nafaqat o'lchov vositasi, balki jamoviy ma'nolarni saqlab va uzatib keluvchi madaniy jihatdan singdirilgan ramzlar sifatida ham talqin qilinadi.

Kalit so'zlar

Sonlar ramziyligi, muqaddas sonlar, madaniy idrok, lingvistik birliklar, metafizik ma'no, madaniy identitet, numerologiya, qadimiy sivilizatsiyalar, kognitiv lingvistik, marosim amaliyotlari

A special place among the fundamental national-cultural components that shape a society's conceptual world picture is occupied

by linguistic units denoting numbers. Numerical terms are not merely mathematical symbols; they often carry culturally embedded

meanings, historical connotations, and symbolic associations that reflect the worldview and value systems of a particular linguistic community. Their usage in language, folklore, rituals, and everyday expressions underscores their role as both cognitive and cultural constructs. As such, the study of number-related units provides valuable insights into the interplay between language, cognition, and national-cultural identity. "Numbers do not rule the world, but they show how the world is ruled," wrote Johann Wolfgang Goethe (Goethe, 1957).

In addition to the ordinary numbers employed in everyday speech for purposes such as enumeration, ordering, and basic counting, many cultures also recognize a class of numbers regarded as "sacred". These numbers possess symbolic and often metaphysical significance, extending beyond their quantitative function. Sacred numbers are imbued with cultural, religious, or philosophical meaning and are frequently perceived as having a "magical" or transcendent quality. This article explores the concept of sacred numbers, their origins, functions, and roles within various cultural and spiritual systems.

The term "sacred" (from the Latin "sacrum") refers to that which is associated with the divine, religious ritual, or the veneration of culturally significant ideals. Related concepts include "sacramental" – denoting what is sanctified, holy, or revered. In cultural and theological contexts, the sacred is traditionally contrasted with the secular or profane – that is, the mundane, everyday world. What is designated as sacred commands unconditional reverence and is typically preserved, protected, and ritualized through various societal mechanisms.

Within many philosophical and aesthetic traditions, number is viewed not only as a tool of measurement but also as a fundamental principle of cosmic order and proportionality. In disciplines such as architecture, visual arts, music, and poetry, numerical structures serve as foundational elements that convey harmony,

rhythm, and balance. Thus, numbers function both quantitatively and qualitatively, serving as carriers of symbolic meaning that reflect deeper structures of thought and belief within a given culture.

"Everything is arranged according to numbers," said Pythagoras. Pythagoras' numbers have both quantitative and qualitative features. In the interaction of even and odd numbers, Pythagoras saw the action of the universal principle of the unity of opposites: finite and infinite, straight and curved, square and round. For Plato, numbers are the "harmony of the Universe." For Aristotle, number was the beginning and essence of things, their interaction and state. "Sacrifices to the heavenly gods are odd numbers, and to the earthly gods – even," wrote Plutarch. In a word, the greatest mathematicians and philosophers of Ancient Babylon, Ancient Greece and, later, India believed that numbers can demonstrate the principles on which the universe is based, as well as the laws of time and space.

Numerical values have long served as a foundation in music, poetry, architecture, and art. The concept of numbers possessing sacred qualities and relationships emerged in early human societies, as primitive tribes utilized numerical systems. Throughout history, certain specific, significant, and symbolic numbers with unique meanings have played a critical role in the evolution of civilization and spiritual culture, spanning archaic, ancient, medieval, and modern times. Whether knowingly or unknowingly, we tend to follow numerical symbolism: an odd count of flowers in a bouquet, a dining set for six or twelve individuals, and repeating actions three times. Each single-digit numeral is linked with specific traits, concepts, and imagery. Numerical values are utilized in assessing an individual to identify traits, inherent talents, advantages and disadvantages, forecast what lies ahead, select the ideal location for residence, and find the most opportune moments for decision-making and taking action.

Through the use of numbers, people throughout history not only grasped the surrounding world, encompassing both the micro- and macrocosm, but also abstractly represented its structure and the laws governing existence, as well as identified their own position, role, and actions within it. Numbers held a significant influence in rituals, religious ceremonies, folklore, and ancient literary works. They were revered and attributed with magical characteristics. Scholars suggest that this reverence for numbers, which is typical of all mythological traditions, stems from the idea that "numbers and counting were sacred methods," meaning that through numbers, the "organization of the cosmos and the guidelines for human navigation within it were replicated" (Toporov, 1981).

In Babylon, Egypt, and the Roman Empire, comprehensive systems of sacred numbers were created and utilized. The most advanced form of this mystical-philosophical exploration of the sacred significance of numbers can be found among the Pythagoreans in Greece. In their cosmological theories, numbers were viewed as the fundamental idea, seen as a combination of the finite and the infinite, representing the divine origin within the world, the underlying principle of all existence, and the essence of the soul itself. Consequently, there arose a belief in the enigmatic and mystical significance of numbers, along with the symbolic meanings tied to numerical relationships.

In traditional China, the meaning of numbers is rooted in three core values: 2, 3, and their collective total, 5, which was recognized as early as 510 BC. An ancient Chinese text states: "From birth, things are defined by duality, trinity, quintuplicity." In this context, these figures are associated with the primary ontological triad: humanity, heaven, and earth (humans are dual, possessing the left and right sides of the body; heaven is represented as a trinity with three reference points – the sun, moon, and constellations; earth is quintuplic as it comprises five elements). The necessity of the

numbers 2, 3, and 5 (along with 1) is clear for basic counting tasks. For instance, coins of these values are adequate for various trade transactions. Similarly, in ancient Babylon, these same numbers were utilized for calculations.

In Christian medieval culture, numbers and the sacredness of numbers were interpreted differently. The main source for Christian symbolism of numbers was the Bible, where various numerical indicators were present in abundance. The most commonly used numbers were 3, 4, 5, 7 and their multiples 10, 12, 30, 40, 50, 70, 100. Three was considered the number of the Divine Trinity, symbolizing everything spiritual (three annual holidays bequeathed to Moses on Sinai, the resurrection of Christ on the third day, etc.). Seven is the number of men meaning his harmonious attitude to the world, and also as a sensory expression of the universal order. Four is the second most important number after three – a symbol of the world and material things, signifying integrity.

There are different opinions about numbers and their mystical meanings. But be that as it may, both in the Eastern and Western traditions, numbers occupy a significant place in the consciousness of representatives of both civilizations. The symbolic meanings of numbers have reached our days in their original form. Despite the fact that the world has entered a new millennium, society is rapidly developing, ideas about some numbers as something unknown and mystical have been preserved in the consciousness of almost every person, regardless of the culture and traditions of their country.

Since ancient times, numbers have served man not only as a means of counting and calculation, but also had a certain symbolic meaning. Each number, each digit has an internal content and unique semantic significance, and this value is preserved not by mathematics, but by units of communication.

Numbers are the factor of reality that determines individual and national

characteristics of the linguistic personality, reflects cultural customs and traditions, social status and the spiritual world of a person. Each linguistic personality exists in the space of linguistic and conceptual pictures of the world, in the forms of public consciousness, conceptual and linguistic pictures of the world are interconnected, they form the type of a person's attitude to the world, determine the norms and rules of communicative behavior. Language, through the system of its meanings, synthesizes and reflects the national and cultural specificity of the picture of the world, preserves and transmits it from generation to generation.

Language functions as a cognitive and cultural tool through which abstract concepts are codified, often utilizing numerical lexemes as symbolic anchors. Numerical designations in a given linguistic system emerge from and are shaped by the sociohistorical conditions of the speech community, becoming embedded in the collective linguistic consciousness. The semantic significance of numbers is internalized by the linguistic personality via associative connections with elements of the physical environment, historical events, and the broader national and cultural worldview. In this capacity, numbers transcend their primary quantitative function to serve as cognitive schemata that organize, classify, and transmit culturally salient knowledge. Their presence in both oral and written traditions ensure the intergenerational continuity of cultural memory, regardless of the mode of transmission.

Within this symbolic framework, the number seven exemplifies the multifunctionality of numerical symbolism. Universally marked across a wide spectrum of linguistic and cultural systems, seven is frequently conceptualized as a terminal point in a numerical sequence, and as such, it is associated with completeness, harmony, and metaphysical transcendence. Its symbolic valence often encompasses notions of happiness, fortune, and spiritual elevation,

rendering it a key element in the semiotic systems of many religious and mythological traditions. The pervasive recurrence of the number seven in phraseological units, cosmological models, and ritual practices across cultures illustrates the deep cognitive and cultural entrenchment of numerical symbolism and its role in shaping collective belief structures and symbolic representations of reality.

In English, the idiom "*on cloud seven*" (equivalent to "*yettinchi osmunda*" in Uzbek) expresses a state of extreme happiness or euphoria. This conceptual association with spiritual elevation can be traced to religious traditions, particularly within Islam, where the heavens (*arsh al-a'lā*) are structured into seven levels. The seventh heaven is believed to be the closest to God, representing the highest state of divine proximity and bliss. According to Islamic tradition, the Prophet Muhammad (peace be upon him) ascended through these seven levels during the miraculous night journey of *Mi'raj*, culminating in the presence of the divine – symbolizing the ultimate spiritual fulfillment.

The number seven also holds central importance in Christianity. It appears frequently in the Bible, often representing divine completeness or moral order. One of the most well-known biblical references is the concept of the "seven deadly sins": pride, greed, wrath, envy, lust, gluttony, and sloth – each representing a fundamental moral failing. This enumeration reinforces the symbolic use of seven as encompassing totality in ethical constructs.

Historically, ancient civilizations also attributed cosmological and symbolic significance to the number seven. For example, in Roman tradition, the city of Rome was said to be built on *seven hills* – Palatine, Capitoline, Aventine, Caelian, Esquiline, Viminal, and Quirinal – contributing to Rome's mythic and strategic stature. Similarly, the expression "*a cousin seven times removed*" in English denotes a very distant relative, and reflects the idea of

generational separation, where seven serves as a symbolic boundary marking remoteness or completion of a generational cycle.

In English phraseology, the number seven frequently appears to emphasize exaggeration or a sense of completeness:

- *"A fool may ask more questions in an hour than a wise man can answer in seven years."*
- *"One lie needs seven lies to wait upon it."*

These expressions metaphorically use seven to mark the limits of time, patience, or consequence, reinforcing its connotation of full cycles or enduring impact.

In Uzbek cultural and linguistic tradition, the number seven also possesses sacred and mythological dimensions. It reflects cosmological models in which the universe is vertically stratified. According to Islamic cosmology, paradise consists of seven layers, and reaching the seventh level signifies the attainment of ultimate spiritual joy. The idiom *"yettinchi osmon"* (seventh sky) is widely used to indicate overwhelming happiness or transcendental bliss.

Turkic and specifically Uzbek mythologies also conceptualize the earth as composed of seven subterranean layers. The expression *"yetti qat yer osti"* (seven layers underground) denotes the mythological realm where malevolent or inferior spirits dwell. Additionally, the Uzbek expressions *"yetti dengiz oralig'ida"* (between seven seas) and *"[yetti tog' ortida]"* (beyond seven mountains) are used to describe faraway, often inaccessible or fantastical places – common in folklore and fairy tales. These symbolic uses of the number seven-mark thresholds between the known world and the mythical unknown, often associated with quests, trials, and transformations.

Overall, the symbolic meanings attached to the number seven across different cultures and languages reveal its integrative role in structuring cosmologies, spiritual hierarchies, social concepts, and mythic geographies. Its recurrence in religious texts, folklore, and

idiomatic expressions underscores its function as a universal cultural code, mediating between empirical reality and metaphysical belief.

In the epics, myths and fairy tales of peoples of various cultures there are ideas about mysterious, mystical numbers. In the research literature, hypotheses explaining the origin and nature of mystical numbers are mainly based on the religious, cult ideas of ancient people. V.N. Toporov drew attention to the fact that the classification principle underlies the distinction of certain numbers in archaic cultures (Toporov, 1982). According to the classification principle, all objects of the universe are connected by a certain system of hierarchical relations. The classification principle reflects the ideas of people of archaic cultures about the origin of the world and the structure of the world.

Counting and the first manipulation of numbers appear at the dawn of human history, with the help of counting and numbers a person masters time and space, lays the foundations of mathematical, astronomical and other natural science knowledge. The evolution of numbers in human thinking is a topic equally interesting for both mathematicians and philosophers. The complexity of understanding this problem, in addition to purely mathematical motives, also consists in the fact that a number can be thought of completely abstractly, but in society a number functions either as a word or as a sign (digit). Without a number, not only any science is unthinkable, but also any knowledge, any attitude to life. A number gives not only a measure of things, but also a simple connection of phenomena, and language here is inevitably connected with a number in the development of human thinking. In order to understand the reasons for which the tradition of operating with numbers as specific integral forms has been preserved for a long time, it is worth recalling that modern mathematicians and logicians, characterizing the nature of a number, say: "each whole number differs from another whole number by

characteristic individual properties – just as people differ from each other.”

“Just like objects of material culture – housing, clothing, food, which, in addition to fulfilling their main function of satisfying essential human needs, are in all cultures without exception loaded with additional symbolic (symbolic, ritual) content. Numbers, numerical sets of objects and concepts always have, in addition to their main counting function, also an additional symbolic, ritual meaning expressing a certain tradition. Different peoples have their own favorite numbers, preferred for such symbolic purposes, and in this, as in other similar phenomena, the uniqueness of local ethnic cultures is clearly expressed.

In addition, number has a special classifying role, a kind of ordering principle, with the help of which it is possible to combine various objects and phenomena of the real and mythological world into some groups, building bridges between them (for example, three categories of time – past, present, future; four cardinal directions – north, south, east, west, etc.)” (Zhukovskaya, 2002).

In conclusion, numerical units represent a critical intersection between linguistic structures, cognitive processes, and socio-cultural systems. Beyond their utilitarian role in quantification and enumeration, numbers function as semiotic signs embedded with culturally specific symbolic meanings, reflecting the ontological and epistemological frameworks of diverse linguistic communities. The conceptualization of numbers as sacred entities underscores their significance in the

construction of cosmological models, ritual practices, and philosophical doctrines, as evidenced in various historical and cultural contexts – from ancient Mesopotamian numerology to Pythagorean metaphysics and traditional Chinese symbolic systems.

The interdisciplinary study of numerical symbolism thus provides a valuable methodological lens for examining how numerical cognition is shaped by, and simultaneously shapes, cultural narratives, collective memory, and social organization. Numbers serve as classificatory and cognitive schemas that facilitate the categorization and interpretation of natural and metaphysical phenomena, reinforcing culturally specific modes of reasoning and world comprehension.

Furthermore, the persistence of sacred and symbolic number systems across time and cultures highlights the integrative role of numerical constructs in linking linguistic expression, cognitive representation, and cultural ideology. This underscores the necessity for continued cross-disciplinary research involving linguistics, anthropology, cognitive science, and the history of science to elucidate the multifaceted functions of numbers within human knowledge systems.

Ultimately, understanding the dual quantitative and qualitative dimensions of numbers enriches our comprehension of their role not only as mathematical abstractions but also as fundamental cultural artifacts that encode and transmit complex layers of meaning integral to human cognition and identity.

References:

1. Ashurova, D. U., & Galieva, M. R. (2018). *Cognitive linguistics*. Tashkent.
2. Rejapov, I. O. (2021). National and linguocultural specifics of numerological phraseological units in Uzbek and English. *O'zMU xabarлари*, (1/5/2), 235–237.
3. Rejapov, I. O. (2023). National and cultural features of phraseological units with number components. *Ta'lim va innovatsion tadqiqotlar: xalqaro ilmiy-metodik jurnal*, (6), 62–66.

4. Goethe, J. W. (1957). *Treatise on colour*. In *Selected works on natural science* (Трактат о цвете. Избранные сочинения по естествознанию). Moscow. (In Russian).
5. Zhukovskaya, N. L. (2002). *Nomads of Mongolia: Culture, traditions, symbolism* (Кочевники Монголии. Культура, традиции. Символика). Moscow. (In Russian).
6. Тороров, V. N. (1982). *Space*. In *Myths of the peoples of the world* (Пространство. Мифы народов мира, т. 2). Moscow. (In Russian).
7. Тороров, V. N. (1981). *Number and text: Symposium theses* (Число и текст. Тезисы симпозиума). Moscow. (In Russian).

O'zbek tili korpusi matnlarini lingvistik izohlash

Samatboyeva Madina To'lqinjon qizi

samatboyevamadina@navoiy-uni.uz

Tayanch doktoranti,

Alisher Navoiy nomidagi Toshkent davlat
o'zbek tili va adabiyoti universiteti

Annotatsiya Ushbu maqolada O'zbek tili korpusini lingvistik jihatdan izohlashning nazariy va amaliy asoslari atroflicha yoritilgan. Korpus lingvistikasi doirasida matnlarni morfologik, sintaktik va semantik izohlash jarayonlari, ularning tilshunoslik tadqiqotlaridagi ahamiyati hamda korpus asosida olib boriladigan avtomatlashtirilgan til tahlillariga qo'shgan hissasi tahlil qilinadi. Xususan, lingvistik izohlash komponentlari – morfologik tahlil (so'zlarning shakl va grammatik xususiyatlarini aniqlash), sintaktik tahlil (so'zlar orasidagi grammatik bog'lanishlarni belgilash) hamda semantik izohlash (so'z va iboralarning ma'no munosabatlarini ko'rsatish) – ning ishlab chiqish usullari va ularni tajribadan o'tkazishda qo'llaniladigan zamonaviy texnologiyalar ko'rib chiqiladi. Maqolada, shuningdek, xalqaro miqyosda tan olingan tabiiy tilni qayta ishlashga oid standartlashtirilgan ramkalar, xususan Universal Dependencies (UD) kabi formatlar asosida tahlil ishlari olib borilib, ularning o'zbek tili uchun moslashuvi va amaliy qo'llanilishi yuzasidan fikr yuritiladi. UD shakllarining o'zbek tilida tatbiq etilishi misollar orqali ko'rsatilib, izohlangan korpus matnlari asosida yaratilgan tahlil natijalari jadval shaklida taqdim etiladi. Mazkur maqola O'zbek tilini raqamli til resurslari doirasida chuqurroq o'rganish va tahlil qilishga xizmat qiladi hamda lingvistik izohlashning ilmiy-amaliy ahamiyatini yoritadi.

Kalit so'zlar O'zbek tili korpusi, lingvistik izohlash, lingvistik annotatsiya, morfologik izoh, sintaktik tahlil, avtomatik belgilash, UD

Лингвистическая аннотация текстов корпуса узбекского языка

Саматбоева Мадина Тулкинжон кизи

samatboyevamadina@navoiy-uni.uz

Докторант,

Ташкентский государственный университет
узбекского языка и литературы имени
Алишера Навои

Аннотация В данной статье подробно освещаются теоретические и практические основы лингвистической аннотации корпуса узбекского языка. В рамках корпусной лингвистики рассматриваются процессы морфологической, синтаксической и семантической аннотации текстов, их значимость в лингвистических исследованиях, а также вклад в автоматизированный языковой анализ на основе корпуса. В частности, анализируются компоненты лингвистической аннотации – морфологический разбор (определение форм и грамматических характеристик слов), синтаксический анализ (установление грамматических связей между словами), а также семантическая аннотация (отражение смысловых отношений между словами и выражениями). В статье также рассматривается использование

международно признанных стандартов обработки естественного языка, в частности, формата *Universal Dependencies* (UD), а также обсуждается адаптация и практическое применение этих форматов к узбекскому языку. Применение формализма UD в узбекском языке иллюстрируется с помощью примеров, а результаты анализа, выполненного на аннотированных корпусных текстах, представлены в табличной форме. Настоящая работа направлена на углублённое изучение и анализ узбекского языка в рамках цифровых языковых ресурсов, а также раскрывает научно-практическую значимость лингвистической аннотации

Ключевые слова

Корпус узбекского языка, лингвистическая аннотация, морфологическая разметка, синтаксический анализ, автоматическая аннотация, *Universal Dependencies* (UD)

Linguistic annotation of texts in the Uzbek Language Corpora

Samatboeva Madina Tulkinjon kizi

samatboyevamadina@navoiy-uni.uz

PhD Student,

Alisher Navoiy Tashkent State University of Uzbek
Language and Literature

Annotation

This article provides a comprehensive overview of the theoretical and practical foundations of linguistic annotation of the Uzbek language corpus. Within the framework of corpus linguistics, it analyzes the processes of morphological, syntactic, and semantic annotation of texts, their significance for linguistic research, and their contribution to automated language analysis based on corpora. In particular, the development methods of linguistic annotation components – morphological analysis (identifying word forms and grammatical features), syntactic analysis (determining grammatical relationships between words), and semantic annotation (indicating the semantic relationships of words and phrases) – as well as the modern technologies used in their implementation are discussed.

*The article also examines standardized frameworks widely recognized in the field of natural language processing, especially formats such as *Universal Dependencies* (UD), analyzing their adaptation and practical application for the Uzbek language. The implementation of the UD formalism in Uzbek is illustrated through examples, and the results of analyses conducted on annotated corpus texts are presented in form. This study contributes to the in-depth exploration and analysis of the Uzbek language as a digital linguistic resource and highlights the scientific and practical significance of linguistic annotation.*

Key words

Uzbek language corpus, linguistic annotation, morphological tagging, syntactic analysis, automatic annotation, *Universal Dependencies* (UD)

Kirish

Zamonaviy tilshunoslikda til materiallarini raqamli shaklda jamlash va ularni tizimli o'rganish ehtiyoji ortib bormoqda. Korpus lingvistikasi – ana shu ehtiyojga javob beradigan yo'nalish bo'lib, u lingvistik tadqiqotlar, mashinali tarjima, matnni avtomatik tahlil qilish, til o'qitish va boshqa ko'plab sohalarda foydalanilmoqda. O'zbek tilida bu yo'nalish hali to'liq shakllanmagan bo'lsa-da, muhim qadamlar qo'yilmoqda.

Tabiiy tilni qayta ishlash – bu sun'iy intellektning kichik sohasi bo'lib, u mashinalarga inson tilini tushunish va qayta ishlashga yordam beradi. Tabiiy tilni qayta ishlash (natural language processing, NLP) vazifalarining aksariyati uchun eng asosiy qadam tabiiy tildagi shablon (qolip)larni tushunish va dekodlash uchun so'zlarni raqamlarga aylantirishdir. NLPda bu bosqich matnli ko'rinish (text representation) deb yuritiladi (Naseem, 2021; 35., Chai, 2023; 45., Probiez, 2023; 2846).

Mavzuga oid adabiyotlar tahlili

Til korpusi tuzish tamoyillari bilan shug'ullangan olim borki, matnlarni lingvistik izohlash, annotatsiya bosqichlarini albatta tadqiq qiladi. Jahon olimlari ham bu borada o'z ilmiy faoliyatida bir qancha samarali ishlarni amalga oshirishgan va yuqori natijalarni fanga ma'lum qilishgan.

Christopher D. Manning "The Stanford Part-of-Speech Tagger" maqolasida ingliz tilida avtomatik POS tagging (so'z turkumi belgilash) algoritmini ishlab chiqqan. Naive Bayes, HMM (Hidden Markov Models), CRF (Conditional Random Fields) kabi statistik modellar asosida ishlovchi Stanford POS Tagger tizimini yaratgan. Manningning yondashuvi o'zbek tiliga moslashtirish uchun asos bo'la oladi, ayniqsa CRF modeli kontekstni inobatga olgan holatda so'z turkumini aniqlash imkonini beradi. Aynan mana shu metodologiya o'zbek tilida ham natijador bo'lishi mumkin, agar korpus etarlicha katta va xilma-xil bo'lsa (Manning, 2003; 8-12).

Ya'ni bir korpus matnlari bilan tadqiqot olib borgan olim Adam Kilgarrieff bo'lib, uning ELRA jurnalida chop etilgan "Corpora and Lexicons: What's in a Word?" maqolasi korpus matnlaridagi leksik birliklar tadqiqiga bag'ishlangan. Kilgarrieff korpuslarda leksik birliklarni avtomatik tarzda teglash va lemmatizatsiya qilishni tahlil qilgan. U korpus asosida so'z ma'nolarini tahlil qilish uchun statistik yondashuvlarni taklif qilgan (Kilgarrieff, 1997; 10-15). Uning ishlari leksik semantika bilan bog'liq taglashda muhim asos hisoblanadi. O'zbek tilida ko'p ma'nolilik (polisemiya) muammosi aynan Kilgarrieff yondashuvlari asosida hal etilishi mumkin.

Germaniyalik lingvist, xususan NLP mutaxasisi (kompyuter lingvisti) Helmut Schmiddir. U hozirda Ludwig-Maximilians-Universität München (LMU Munich) da "Centrum für Informations- und Sprachverarbeitung" (Axborot va Tilni Qayta Ishlash Markazi) markazida faoliyat yuritadi. Bu yerda u nutqni avtomatik tahlil qilish, POS-teg qo'llash, morfologik tahlil va parserlash kabi sohalarda ilmiy-tadqiqot olib boradi. Asosiy tadqiqot ishlari kompyuter lingvistika texnologiyalari – masalan, "TreeTagger", "RNNTagger", "SFST", "SMOR", "BitPar" bilan bog'liq bo'lgan. Birgina "Treetagger – a tool for annotating text with part-of-speech and lemma information" maqolasi uni dunyoga tanitib yubordi (Schmid, 1995; 56-59). TreeTagger dasturi morfologik va lemmatik izohlash uchun eng mashhur vositalardan biri. Schmid modeli o'z ichiga so'zlar uchun ehtimollik asosidagi POS teglarni belgilaydi.

Yana bir kompyuter lingvistikasida tadqiqot olib boruvchi mashhur shvetsiyalik olim (kompyuter lingvistikasi professori-2008) – Joakim Nivre. U hozirda Shvetsiyaning Uppsala universitetida (Universitetet i Uppsala) faoliyat olib boradi. Universal Dependencies (UD) loyihasining asoschilaridan biri. Har xil tillar uchun yagona sintaktik annotatsiya modeli ishlab chiqqan. Bu modelda har bir til uchun umumiy belgilash sxemasi joriy qilingan.

U o'z ilmiy fikrlarini "Universal Dependencies v2: An Evergrowing Multilingual Treebank Collection" maqolasida yoritib o'tgan (Nivre, 2020; 10).

UD loyihasi hozirda o'zbek tilini ham o'z ichiga olgan. Annotatsiyalarni xalqaro standartlarga mos ravishda ishlab chiqish uchun UD modeli asosiy tayanch bo'la oladi.

Yuqoridagi olimlar tomonidan yaratilgan teglash tizimlari va annotatsiya metodikasi mashina o'rganishi, statistik model, sintaktik bog'liqlik va lemmatizatsiya asosida shakllangan. O'zbek tili uchun esa bu tajribalardan foydalangan holda milliy til xususiyatlariga moslashtirilgan annotatsiya tizimi ishlab chiqish dolzarb vazifalardan biri hisoblanadi.

Tadqiqot metodologiyasi

Korpus lingvistikasi – til materiallarini kompyuterga asoslangan korpuslar orqali tahlil qilishni nazarda tutadi. Til korpuslari lingvistik izoh (annotatsiya) orqali ma'lumotga boyitiladi. Annotatsiya deganda, matndagi so'zlarning grammatik, sintaktik yoki semantik tavsiflari kiritilishi tushuniladi.

Morfologik annotatsiya – so'zning leksik shakli, grammatik kategoriyalari (masalan, ot,

fe'l, birlik, ko'plik) kabi belgilar bilan izohlanadi. Sintaktik annotatsiya esa so'zlar orasidagi grammatik bog'liqliklarni (masalan, ega-kesim, aniqllovchi-to'ldiruvchi) ko'rsatadi. Chet tillarida *Universal Dependencies (UD)* loyihasi asosida bu jarayonlar ancha takomillashgan (Jurayev, 2021; 27).

Universal Dependencies (UD) – bu tabiiy tillarni sintaktik va morfologik jihatdan izohlash uchun ishlab chiqilgan xalqaro standartlashtirilgan ramka (standart) hisoblanadi. U turli tillarda umumiy tahlil modelini yaratishga xizmat qiladi, shu bilan birga har bir tilning o'ziga xos xususiyatlarini ham hisobga oladi. UD – bu 150 dan ortiq tillarni qamrab olgan, 200 dan ortiq "daraxtbanklar" (treebank) yaratgan, 600 dan ortiq ishtirokchilardan iborat ochiq hamjamiyat tashabbusidir. (1-rasm)

Universal Dependencies (UD)ni bir vaqtning o'zida *lingvistik izohlash ramkasi* deb ham atash mumkin. Chunki ushbu standart asosida butun dunyo tillari korpus yaratish faoliyatida foydalanishadi. Ya'ni bunda korpusdagi matnlar lingvistik izohlanadi (morfologik, sintaktik analiz qilinadi, maxsus teglash ishlab chiqilib, so'zlarga birlashtiriladi).



Universal Dependencies

Universal Dependencies (UD) is a framework for consistent annotation of grammar (parts of speech, morphological features, and syntactic dependencies) across different human languages. UD is an open community effort with over 600 contributors producing over 200 treebanks in over 150 languages. If you are new to UD, you should start by reading the first part of the Short Introduction and then browsing the annotation guidelines.



Understanding UD

[Short introduction to UD \(history\)](#)
[Annotation guidelines \(changes\)](#)
[UDPOS tags](#) • [features](#) • [dependencies](#) • [CoNLL-U format](#)
[Tutorials and events](#)



Using UD

[Query UD treebanks online](#)
Download UD treebanks: [all releases](#)
 [Release 2.16](#) (May 15, 2025)
[Tools for working with UD](#)



Contributing to UD

[How to contribute to UD](#)
[UD mailing list](#)
[Guidelines issue tracker](#)



Projects related to UD

[SUD: Surface Syntactic Universal Dependencies](#) • [Deep Universal Dependencies](#) • [Universal PropBank](#) • [CorefUD: Coreference in Universal Dependencies](#) • [UNER: Universal Named Entity Recognition](#) • [UMR: Uniform Meaning Representation](#) • [UniMorph](#) • [UDMorph](#) • [UDer: Universal Derivations](#) • [PARSEME: Multiword expressions](#) • [UniDive COST Action](#) • [UCxN: Universal Constructions](#)



Overview Publications

Linguistic framework
Marie-Catherine de Marneffe, Christopher Manning, Joakim Nivre, and Daniel Zeman (2021). [Universal Dependencies](#). *Computational Linguistics* 47(2): 255–308.

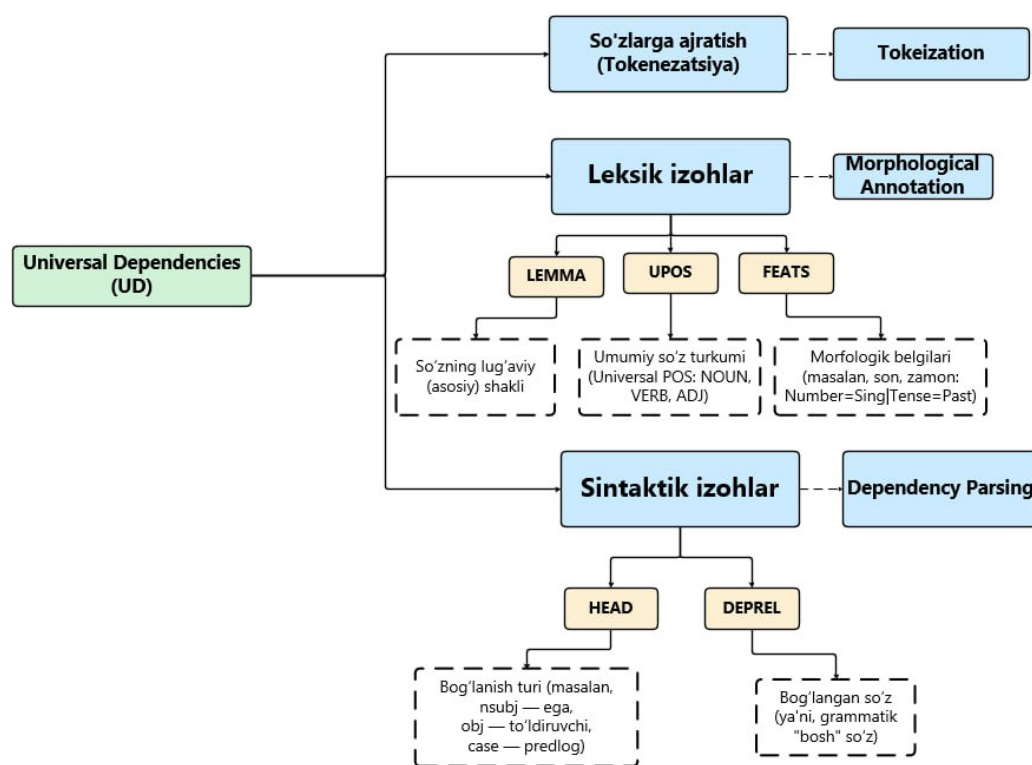
Treebank data
Joakim Nivre, Marie-Catherine de Marneffe, Filip Ginter, Jan Hajič, Christopher Manning, Sampo Pyysalo, Sebastian Schuster, Francis Tyers, and Daniel Zeman (2020). [Universal Dependencies v2: An Evergrowing Multilingual Treebank Collection](#). *Proceedings of the 12th International Conference on Language Resources and Evaluation (LREC 2020)*, pp. 4034–4043, Marseille, France.

1-rasm. Universal Dependencies (UD) interfeysi (<https://universaldependencies>)

Ushbu atama tarkibiy tarjimasi **Universal** – umumiy, xalqaro, barcha tillar uchun yagona bo'lgan → *Umumtil* (yoki "Umumiy tilga oid"), **Dependencies** – sintaktik bog'liqliklar (ya'ni, so'zlar orasidagi grammatik munosabatlar) → *Bog'liqliklar, Sintaktik munosabatlar* kabi ma'nolarni ifodalaydi. Ko'pgina ilmiy adabiyotlarda ushbu tushunchani turlicha shakllarda qo'llashadi. Masalan, **Umumtil sintaktik bog'liqliklar** (*eng keng tarqalgan va aniq ifoda*), **Umumiy til bog'lanmalari** (*soddalashtirilgan lekin noaniqroq*), **Xalqaro sintaktik izohlash standarti** (*ko'proq UD loyihasining mohiyatini ifodalaydi*). Ular orasidan eng maqbul va mazmunan tog'ri

variant sifatida **Universal Dependencies (UD)** – **Umumtil sintaktik bog'liqliklar** deb ifodalash maqsadga muvofiq.

UD bilan lingvistik izohlash jarayoni bir qancha bosqichni qamrab oladi (2-rasm). Avvalo, matn tarkibidagi berilgan gaplar tokenlar(odatda so'z va tinish belgilariga)ga ajratiladi. Keyingi bosqich leksik izohlash(morfologik jarayon boshlanishi)ga o'tiladi. Har bir token uchun (lemma, upos, feats)morfologik xususiyatlar biriktiriladi. Oxirgi bosqich sintaktik izohlash bosqichida so'zlar orasidagi grammatik bog'liqliklar aniqlanadi. Bunda bog'langan so'z va bog'lanish turlari aniqlanadi.



2-rasm. *Universal Dependencies (UD – Umumtil sintaktik bog'liqliklar) tizimi*

Universal Dependencies (UD) tillararo tahlilni osonlashtirish, NLP (Natural Language Processing) ilovalari uchun standart sintaktik va morfologik belgilash, annotatsiyalangan korpuslar yaratish maqsadlarini ilgari suradi.

Shunday avtomatik annotatsiya tizimlari mavjudki, ulardan hozirgi kunga qadar tadqiqot ishlarida foydalanib kelishadi: (1-jadval).

Nº	Avtomatik annotatsiya tizimi	Ta'rif
1	UDPipe	Universal Dependencies asosida grammatik izohlarni yaratish uchun.
2	Stanza (Stanford NLP)	Ko'p tilli, shu jumladan o'zbek tilini qisman qo'llab-quvvatlovchi tizim.
3	SpaCy	Yuqori tezlikda ishlaydigan NLP vositasi.

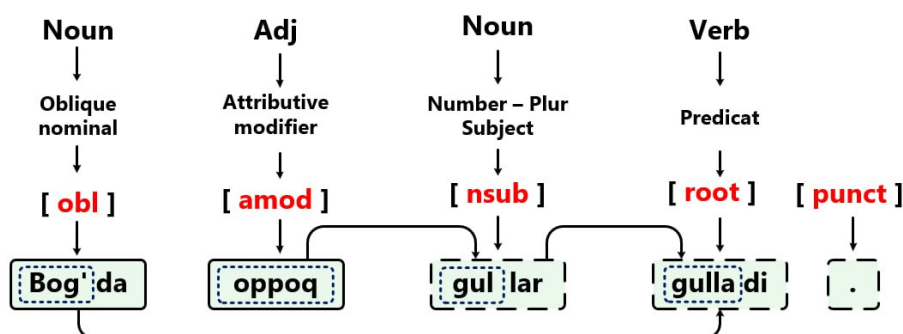
1-jadval. Avtomatik annotatsiya tizimlari

Tahlil va natijalar

Matnlarni lingvistik izohlash jarayoni bir qancha bosqichlarni o'z ichiga oladi:

1. **Tokenizatsiya** – matnni so'z birliklariga ajratish.
2. **Lemmatizatsiya** – har bir so'zni lug'aviy shakliga keltirish.
3. **POS tagging** – so'z turkumini aniqlash.
4. **Dependency parsing** – sintaktik bog'liqliklarni aniqlash.

Bu jarayonni bitta misol orqali ko'rib chiqamiz. "Bog'da oppoq gullar gulladi". Ushbu gapda ikkita ot (Noun - N) (bog'da, gullar), bitta sifat (Adjective - Adj) (oppoq), gulladi (fe'l) (Verb - V) mavjud. Sintaktik tahlilda esa bog'da – oblique nominal (obl) ravish, oppoq – attributive modifier (amod) aniqlovchi, gullar – subject (subj) ega, Gulladi – predikat(gapning asosi) (root) kesim. Nuqta – tinish belgisi esa punctuation (punct).



ID	So'z	Lemma	UPOS	XPOS	Feat	Head	DepRel
1	Bog'da	bog'	NOUN	NOUN	Case=Loc	4	obl
2	oppoq	oppoq	ADJ	ADJ	Degree=Pos	3	amod
3	gullar	gul	NOUN	NOUN	Number=Plur	4	nsubj
4	gulladi	gullamoq	VERB	VERB	Mood=Ind	Tense=Past	Person=3
5	.	.	PUNCT	PUNCT	_	4	punct

- **Bog'da** – joyni bildiruvchi so'z, *bog'* so'zining joy (locative) holidagi shakli. Bu yerda *obl* (oblique nominal) sifatida predikatga bog'langan.
- **Oppoq** – sifat, *amod* (attributive modifier), ya'ni "gullar" so'zini aniqlovchi so'z.

- **Gullar** – ko'plikda ot, gapning bosh ishtirokchisi (*nsubj*).
- **Gulladi** – asosiy fe'l (predikat), gapning ildiz so'zi (*root*).
- **.** – nuqta, tinish belgisi (*punct*).

Xulosa va takliflar

O'zbek tilidagi matnlarni lingvistik izohlash korpus lingvistikasi doirasida dolzarb masala hisoblanadi. Raqamli korpuslar va avtomatik annotatsiya tizimlari bu yo'nalishda muhim vosita bo'lib xizmat qiladi. Annotatsiya sifati va aniqligini oshirish uchun tilga xos leksik va grammatik xususiyatlar chuqur tahlil

qilinishi, zamonaviy texnologiyalar bilan uyg'unlashtirilishi kerak.

Ko'p hollarda, mavjud annotatsiya tizimlari qo'lda amalga oshirilgan bo'lib, bu jarayon samaradorligini pasaytiradi. Annotatsiyalash jarayonini avtomatlashtirish esa vaqt va mehnat resurslarini tejash bilan birga, aniqlikni oshiradi.

Adabiyotlar ro'yxati:

1. Naseem, U., Razzak, I., Khan, S. K., & Prasad, M. (2021). A Comprehensive Survey on Word Representation Models: From Classical to State-of-the-Art Word Representation Language Models. *ACM Transactions on Asian and Low-Resource. 2021 Language Information Processing*, 20(5). <https://doi.org/10.1145/3434237>
2. Chai, C. P. (2023). Comparison of text preprocessing methods. *Natural Language Engineering*, 29(3). 2023 <https://doi.org/10.1017/S135132492200021>
3. Probiez, B., Hrabia, A., & Kozak, J. (2023). A New Method for Graph-Based Representation of Text in Natural Language Processing. *Electronics*, 12(13). 2023 <https://doi.org/10.3390/electronics1213284>
4. Christopher D. Manning. The Stanford Part-of-Speech Tagger. Stanford University NLP Group. 2003
5. Adam Kilgariff. Corpora and Lexicons: What's in a Word?. *ELRA Journal*. 1997
6. Helmut Schmid. Treetagger — a tool for annotating text with part-of-speech and lemma information. Institut für Maschinelle Sprachverarbeitung, University of Stuttgart. 1995
7. Joakim Nivre. Universal Dependencies v2: An Evergrowing Multilingual Treebank Collection. *Proceedings of the Twelfth Language Resources and Evaluation Conference (LREC 2020)*. European Language Resources Association publisher. 2020, may
8. Jurayev A. Korpus lingvistikasi asoslari. Toshkent: Fan, 2021.
9. Universal Dependencies: <https://universaldependencies.org/>

**Leksik sath va chegaralangan
leksika: dialektizmlar, maxsus
leksika va arxaizmlar (o'zbek va
ingliz tillari misolida)**

Sobirova Zarnigor Raximovna.

z.r.sobirova@buxdu.uz

*Filologiya fanlari bo'yicha falsafa doktori,
dotsent,
Buxoro davlat universiteti*

Annotatsiya *Maqolada tilning leksik sathi uch asosiy tamoyil – morfologik, semantik va uslubiy mezonlar asosida tizimli ko'rib chiqiladi. Chegaralangan leksika (dialektizmlar, maxsus leksika – jargon, argo, terminlar – hamda arxaik va eskirgan birliklar)ning tabiati, qo'llanish doirasi va funksional xususiyatlari o'zbek va ingliz tillari misolida taqqoslab tahlil qilinadi. Tadqiqot sifatida mavzuga doir nazariy adabiyotlar, izohli lug'atlar hamda real nutqiy namunalardan foydalanildi; tahlil usuli sifatida tavsifiy, qiyosiy va komponent tahlili yondashuvlari uyg'unlashtirildi. Natijalar leksik tizimdagi guruhlar o'rtasidagi chegaralarning dinamik ekanini, ijtimoiy va hududiy omillar bilan birga uslubiy talablar ham leksik birikmalarning voqelanishiga kuchli ta'sir ko'rsatishini namoyish qiladi.*

Kalit so'zlar *Leksik sath, leksik tizim, morfologik tasnif, leksik-semantik paradigma, leksik-semantik maydon, uslubiy tasnif, pragmatika, dialektizm, jargon, argo, termin, arxaizm, eskirgan leksika, o'zbek tili, ingliz tili*

**Лексический уровень и
ограниченная лексика:
диалектизмы, специальная
лексика и архаизмы (на примере
узбекского и английского языков)**

Собирова Зарнигор Рахимовна

z.r.sobirova@buxdu.uz

*Доктор философии по филологическим
наукам (PhD), доцент,
Бухарский государственный университет*

Аннотация *В статье системно рассматривается лексический уровень языка на основе трёх основных принципов – морфологического, семантического и стилистического критериев. Анализируется природа, сфера употребления и функциональные особенности ограниченной лексики (диалектизмы, специальная лексика – жаргон, арго, термины – а также архаичные и устаревшие единицы) на примере узбекского и английского языков. В качестве исследовательской базы использованы теоретическая литература по теме, толковые словари и реальные речевые образцы; в качестве методов анализа применены описательный, сравнительный и компонентный подходы. Результаты показывают, что границы между группами в лексической системе динамичны, и наряду с социальными и региональными факторами сильное влияние на реализацию лексических единиц оказывают также стилистические требования.*

Ключевые слова *Лексический уровень, лексическая система, морфологическая классификация, лексико-семантическая парадигма, лексико-семантическое поле, стилистическая классификация, прагматика, диалектизм, жаргон, арго, термин, архаизм, устаревшая лексика, узбекский язык, английский язык*

Lexical level and restricted vocabulary: dialectisms, specialized vocabulary, and archaisms (on the example of Uzbek and English languages)

Sobirova Zarnigor Rakhimovna

z.r.sobirova@buxdu.uz

Doctor of Philosophy in Philology,

Associate Professor,

Bukhara State University

Annotation

The article systematically examines the lexical level of language on the basis of three main principles – morphological, semantic, and stylistic criteria. The nature, scope of use, and functional characteristics of restricted vocabulary (dialectisms, specialized vocabulary – jargon, argot, terms – as well as archaic and obsolete units) are analyzed through the examples of Uzbek and English languages. The research relies on theoretical literature, explanatory dictionaries, and authentic speech samples; the descriptive, comparative, and componential approaches were integrated as the methods of analysis. The results demonstrate that the boundaries between groups in the lexical system are dynamic, and that stylistic requirements, alongside social and regional factors, exert a strong influence on the realization of lexical units.

Key words

Lexical level, lexical system, morphological classification, lexical-semantic paradigm, lexical-semantic field, stylistic classification, pragmatics, dialectism, jargon, argot, term, archaism, obsolete vocabulary, Uzbek language, English language

Kirish

Tilshunoslikda leksik tizimni tavsiflash va tasniflash masalalari dolzarb bo'lib qolmoqda; bu masalalar so'zlarning morfologik tuzilishi, semantik munosabatlari, uslubiy-pragmatik xossalari hamda ularning qo'llanish doirasini izchil aniqlashni talab etadi (Saussure, 1959; Lyons, 1977). Struktur yondashuv doirasida binar ziddiyatlar, paradigmalar va maydonlar konsepsiyasi so'zlarning tizim ichidagi o'rnini belgilashga xizmat qiladi (Bloomfield, 1933; Cruse, 2000). Shu bilan birga, ijtimoiy-hududiy omillar (dialekt va sotsiolekt), faoliyat sohasi (kasbiy terminologiya), nutq uslubi va tarixiy taraqqiyot (arxaiklashuv) leksik birliklarning qo'llanishini chegaralaydi (Crystal, 2008; Trask, 1999).

Tilshunoslik qarshisidagi dolzarb vazifalardan biri leksik tizim tarkibi, taraqqiyot tendensiyalari, elementlarning o'zaro aloqasini muntazam ravishda tahlil qilishdan

iborat. Zotan leksik sath akkumulyativ, kommunikativ funksiyalarni o'zida mujassam etgan asosiy lisoniy platformadir. Shuningdek, aynan leksik sath tilning dinamik xarakterini maksimal darajada namoyon etadi – tizimga yangi elementlar qo'shilishi va ayrim leksemalar iste'moldan chiqishi til jonli, ijtimoiy hodisa ekanini asoslaydi. Tarkibdagi elementlarni turli nuqtayi nazardan tasniflash sistem-struktur yondashuvning asos ustunligidir. Bunda tasnif uchun olingan umumiy ko'rsatkich elementlar tabiatini ochib berish bilan birga butun tizimdagi o'rnini namoyon qilish vositasida tizimning o'zini ham tavsiflaydi. Zamonaviy nazariy tilshunoslikda ham asos tadqiq obyektni elementlar tizimi deb qarash, bu tizimni turli struktur elementlarga ajratish, har bir elementga xos semantik, funksional, uslubiy, pragmatik jihatlarni aniqlash masalalari aktual qolmoqda.

Tilshunoslikka struktur yondashuv asosida binar ziddiyat tushunchasini olib kirgan Ferdinand De Sossyur har bir til elementi shaklan va mazmunan zid sherigiga egaligini ta'kidlaydi (Coccop, 1977). Ziddiyat tovush tizimida *jarangli-jarangsiz, unli-undosh* kabi juftliklarda namoyon bo'lgani holda morfologiyada bu mustaqil va nomustaqil so'z turkumlari, grammatik kategoriyalar, so'z yasovchi hamda shakl yasovchi kabi juftlarda mavjud. Lison o'z tabiatiga ko'ra shakl va mazmun binarliligi ustiga quriladi. Tizimdagi har bir elementda mana shu ikki qutb in'ikosi, mazmun va shakl uyg'unligi aniqlanadi. Funktsional jihatdan leksemalar an'anaviy tilshunoslikda mustaqil va yordamchi turkumlarga klassifikatsiya qilinadi. Hozirda bu tasnif sirasida oraliq turkum mavjudligi ta'kidlanadi. Morfologik klassifikatsiya leksemalarni turkumlarga ajratib, har bir turkumga oid kategoriyalarni belgilashdan iboratligi ma'lum.

Tillar klassifikatsiyasi ham morfologik tamoyil asosida o'zak til, affiksial til, flektiv va agglyutinatativ turlarga ajratiladi. Ichki va tashqi fleksiya asosida grammatik shakllar hosil qiluvchi ingliz tilida ham, morfema va affikslar vositasida so'z shakllari, grammatik shakllar hosil qiluvchi o'zbek tilida ham mustaqil so'z turkumlari standart ot, sifat, fe'l, ravish, son va olmoshdan tarkib topadi. Tilning morfologik qurilishi qanday bo'lishidan qat'iy nazar ushbu struktura so'z turkumlari soniga ta'sir o'tkazolmaydi.

Asosiy semik komponent (gipersema)ga ko'ra so'zlarni guruhlash leksik-semantik paradigma asosini hosil qiladi. Leksik-semantik maydonlar sof milliy – bir tilga xos realiyalardan tarkiblanishi yoki umumbashariy tushunchalarni ifodalovchi universalialar bo'lishi mumkin (Плоткин, 1989). Morfologik tasnifdan farqli o'laroq leksik-semantik klassifikatsiya jonli, dinamik xarakter kasb etadi. Maydon tarkibiga yangi elementlar qo'shilishi va eskilarining chiqib ketishi, vaqt o'tib so'zlarga yangi ma'no yuklanishi, ma'no siljishi kabi xodisalar leksik-semantik

paradigmalar o'zgaruvchanligidan dalolat beradi.

Leksemalarni qo'llanish doirasiga ko'ra tasniflash uslubiy tamoyil bo'lib, bunda leksemalar rasmiy, norasmiy, ilmiy, badiiy nutqiy doirada qo'llanishiga ko'ra bir-biridan farqlanadi. Ayrim faol chastotali leksemalar esa qo'llanish doirasi chegaralanmagan uslubiy guruhni hosil qiladi (Ferrer, 2001).

Tilning leksik sathini morfologik, semantik va uslubiy tasniflashdan tashqari pragmatik, davriy, chastotali ajratish tamoyillari tilshunoslikda asoslangan. Klassifikatsiya tilning leksik materialini turli nuqtayi nazardan tartiblash, tizimlashtirish, iyerarxiyani shakllantirish, undagi elementlarning o'zaro funksional, semantik va boshqa aloqalarini aniqlash asosini tashkil etadi.

Leksik material voqelanishiga ko'ra umum qo'llanishdagi elementlar va qo'llanishi chegaralangan plastga ajraladi. Umumqo'llanishdagi so'zlar kishilarning kasbi, ijtimoiy kelib chiqishi va boshqa farqli jihatlaridan qat'iy nazar barchaga birdek tushunarli, kundalik og'zaki va yozma nutqda keng qo'llanuvchi leksemalar demakdir. Bunday so'zlar sirasiga barcha tillardagi son, olmosh kabi mustaqil so'z turkumlari va nomustaqil turkumga oid aksariyat leksik birliklar kiradi. Chegaralangan leksika esa hududiy, kasbiy, davriy va boshqa qator belgilarga ko'ra nutqiy doirada cheklangan voqelanish ko'rsatkichiga ega. Tilshunoslikda chegaralangan leksikaning quyidagi turlari ajratiladi:

- 1) Dialektizmlar (shevaga xos leksik birliklar);
- 2) Maxsus leksika (jargon, argo, terminlar);
- 3) Arxaik va eskirgan leksika.

Sheva yoki dialektga mansub leksik birliklar hududiy cheklangan xarakterga ega. Muayyan hudud shevasida mavjud leksemalar adabiy til me'zonlaridan farqlanib, ushbu farqqa leksikografik manbalarda ham ishora qilinadi. Zamonaviy o'zbek tilining shevalari qipchoq, qarluq, o'g'uz lahjarida guruhlanishi ma'lum. Ingliz tili lahjalari keng geografik

arealni tashkil qilib, bir lahja butun mamlakat hududini qamrashi mumkin. Masalan, Buyuk Britaniyadagi til talaffuz normasi, leksik tarkibi Qo'shma Shtatlardagidan sezilarli darajada farqlanadi. Qamrov areali qanday bo'lishidan qat'iy nazar shevaga xos leksemalarni etnografik dialektizm hamda semantik dialektizmga ajratish kerak. Etnografik dialektizmlar adabiy tilda ekvivalentga ega bo'lmagan leksemalar guruhi bo'lsa, semantik dialektizmlar mazmuni adabiy tildagi ma'nodan farqlanuvchi so'zlardir (Enazarov, 2021). Ya'ni dialektizmlar ham o'z ichida binar tamoyil asosida tasniflanib, leksemalar semantik va etnografik ko'rsatkichga ko'ra ajraladi. Dialektlar shakllanishiga hududiy izolyatsiya, muayyan ijtimoiy omillar hamda tarixiy ekstralinvistik ta'sirlar sabab bo'ladi – chegaralangan leksika sifatida dialektizmlarni tadqiq etishda ushbu omillarni inobatga olish shart. Shevalarda turli tushunchalar paydo bo'lishi, mavjud so'zlarning adabiy tildan farqli ma'no kasb etishida hududiy ajralganlik omilining xizmati katta. Xususan, o'zbek tilining uch yirik lahjasi ham aynan tarixiy-hududiy chegaralar bilan yaqqol ajralgan. Bundan tashqari turli ijtimoiy sinflar nutqida ham tafovutlar mavjud, shevalardagi sinfiy farqlanish ingliz tilida kuzatiladi. Ingliz tilida sof kibor dialekt, o'rta sinf va quyi sinf nutqi o'ziga xos talaffuz me'yorlari hamda leksik tarkibga ega. Mustamlaka davrlari, xalqlar ko'chishi, qo'shni va qo'shni bo'lmagan davlatlar bilan turli jabhalardagi aloqalar jonli tilda albatta iz qoldiradi (Auer, 2005). Lahja va shevalar har bir til tizimida dolzarb o'rin tutadi – ushbu material tadqiqi til evolyutsiyasi, tarixiy negizlari, rivojlanish tendensiyasi va trayektoriyasini anglash imkonini beradi.

Dialektizmlardan farqli holda maxsus leksika hududiy chegaralarga ega emas. Leksik sathning ushbu plasti terminlar, professionalizmlar hamda jargonizmlar kabi paradigmalardan hosil bo'ladi. Har bir maydon muayyan belgisiga ko'ra farqlanadi va shu belgi asosida izohlanadi. Masalan, "terminlar – o'ziga xos ma'nosiga ko'ra chegaralangan, maxsus

leksemalardir, ushbu birliklarning yagona ma'nosi muayyan tushunchalarni ataydi" (Реформатский, 1976). Yana bir ta'rifga ko'ra, "termin – ilmiy-texnik tushuncha, hodisalarni aniq nomlovchi so'z yoki so'z birikmasidir" (Ахманова, 1986). "Termin – bu fan va texnikaning ma'lum bir sohasi tushunchalari tizimidagi element va u bilan bog'langan boshqa hodisalarni atovchi leksema yoki leksik birikmadir" (Hayka, 1970). Ta'riflardan anglashilganidek, terminlar asosan ilm-fan, texnikaga oid tushunchalarni ifodalashi bilan chegaralangan leksik plastni tashkil qiladi. Aynan shu chegara doirasi bilan terminlar atamalardan ajralib turadi. Zotan har qanday nom (ot turkumiga oid leksema) muayyan tushunchani atashi mumkin, terminlar esa faqat ilm-fan, texnika arealida cheklanadi. Terminlar aniq bir tushunchani ifodalash bilan birga umumiste'moldagi tushunchani ham anglatishi mumkin. Masalan, *quvvat* termini fizik fenomenni atash bilan birga umumiste'molda *kuch* semasini ham ifodalaydi. Bunday polisemik leksemalarning faqat termin semasi chegaralangan leksik guruhga oid. Shu tariqa terminlar o'z paradigmasi ichida umum iste'moldagi va tor doirada qo'llanuvchi turga tasniflanadi. Umumiste'moldagi terminlar *hujayra*, *to'qima*, *motor*, *quvvat* deyarli barchaga birdek tushunarli bo'lsa, tor doirada qo'llanuvchi *gippokampus*, *gaplorin primati* kabi birliklar faqat olimlar, soha tadqiqotchilari uchun tushunarlidir. Shu asnoda terminlar ham binar tamoyilga ko'ra o'z ichida ikki turga tasniflanadi.

Jargonlar faqat og'zaki nutqqa xos bo'lib kasbiy faoliyat doirasida cheklanadi. Bunda adabiy tilda bir ma'noga ega bo'lgan leksemalar jargon sifatida butunlay boshqa semani ifodalaydi. O'zbek tilidagi jargonlar asosan rus tilidagi ayni guruhning to'g'ridan-to'g'ri tarjimasi bo'lar edi. Masalan, *g'isht* – *кирпичь* haydovchilar tilida mashina haydab o'tish taqiqlangani anglatuvchi ko'cha belgisi, *менм* – *xit* huquq-tartibot organi xodimi kabi jargonlar rus tilida ommalashgan birliklarning o'zbekcha muqobilidir. Fransuz tilida oliy

tabaqa nutqiga xos leksik plastni anglatuvchi jargon atamasi amalda turli kasb, yosh, ijtimoiy kelib chiqishga ega kishilar nutqiga mansub soʻzlar yigʻindisini ifodalamoqda. Argo esa jamiyatdan izolyatsiyalangan, xufiyona hayot kechiruvchi deklassifikatsiyalangan shaxslar nutqiga xos leksik birliklar boʻlib ularning voqelanish doirasi jargondan koʻra torroq.

Chegaralangan leksika turkumidagi yana bir guruh eskirgan yoki arxaik soʻzlarni oʻz ichiga oladi. Til jonli, dinamik hodisa ekani uning leksik sathidagi muntazam oʻzgarishlarda koʻzga tashlanishi maʼlum. Vaqt oʻtib soʻzning maʼnosi oʻzgarishi, uslubiy boʻyoqdorligida ham oʻzgarish yuz berishi mumkin. Shuningdek vaqt oʻtib soʻzlar isteʼmoldan chiqib ketishi ham kuzatiladi. Ekstralingvistik omillar taʼsiri ostida soʻz ifodalovchi tushuncha dolzarbligini yoʻqotgach, tushunchani ifodalovchi leksik birlik ham eskirgan yoki arxaik guruhdan oʻrin oladi. Masalan, eski turkiy va eski oʻzbek tillarida faol qoʻllanilgan *mirgʻazab*, *mirshab*, *amir* kabi atamalar bugungi kunga kelib faqat tarix bayoni kontekstida, tarixiy nutqni jonlantirishda qoʻllanadi. Ingliz tilidagi *dame*, *husbandman*, *wench*, *carl* kabi leksemalar ham umumisteʼmoldan chiqib ketgan arxaik soʻzlar sirasiga kiradi. Zamonaviy til lugʻatlarida arxaik yoki tarixiy leksemalar bayoniga alohida urgʻu berilmaydi. Chastota lugʻatlarida ushbu

leksemalar nafaol yoki kam qoʻllanuvchi birliklar sifatida eʼtirof etilishini kuzatish mumkin. Biror leksik birlik umumisteʼmoldan chiqishi bilan ushbu soʻzdan anglashiladigan tushuncha tilda aktual boʻlib qolgan taqdirda eskirgan leksemaning zamonaviy ekvivalenti nutqda faol qoʻllanadi. Arxaizmlar semantik, frazeologik, leksik-fonetik hamda leksik-hosilaviy tiplarga tasniflanadi (Ахманова, 1986). Eskirgan, umum isteʼmoldan chiqib ketgan soʻzlar baribir leksik sathda qoladi va tilning nafaol, passiv lugʻat tarkibini hosil qiladi. Eskirgan soʻzlarning qoʻllanish meʼyori, semantik koʻlamini oʻrganish va ular ifodalaydigan tushunchalarni zammonaviy ekvivalent nomi bilan qiyoslash til taraqqiyoti bosqichlarini anglash imkonini beradi.

Xulosa

Maqolada leksik sathni tasniflashning uch mezoni va chegaralangan leksikaning asosiy turlari tizimli yoritildi. Qiyosiy kuzatishlar oʻzbek va ingliz tillarida ushbu guruhlarining qoʻllanish mexanizmlari koʻp jihatdan oʻxshash boʻlsa-da, hududiy va ijtimoiy omillar tufayli konkret koʻrinishlarda farqlanishini koʻrsatdi. Kelgusida korpus asosida miqdoriy tahlillarni kengaytirish, ayniqsa dialektizmlar va jargon birliklarining ommaviylashuv dinamikasini vaqt qatori maʼlumotlari bilan oʻrganish maqsadga muvofiq.

Adabiyotlar roʻyxati:

1. Enazarov, T. (2021). *Oʻzbek dialektologiyasi: nazariya va amaliyot* (pp. 66–91). Toshkent: Mahalla va oila.
2. Rakhimovna, S. Z. (2022). The historical background of the definition of barbarism and its occurrence in the literary texts. *Indonesian Journal of Innovation Studies*, 18.
3. Rakhimovna, Z. S. (2021). Vocabulary study of the tourism terms in the Uzbek language. *IEIRD-International Multidisciplinary Journal*, 6, 275–281.
4. Собирова, З. (2020a). Туризм атамаларининг ўзбек тилидаги лексик-семантик тадқиқи борасидаги қарашлар. In *Молодой исследователь: вызовы и перспективы* (Vol. 22, pp. 462–464). Москва: Интернаука. EDN LBTORL.
5. Собирова, З. (2020b). Туризм атамаларининг лексик-морфологик таркиби ва мавзуй таънифи тўғрисидаги айрим муаммолар. In *Молодой исследователь: вызовы и перспективы* (Vol. 22, pp. 456–458). Москва: Интернаука. EDN IVDUBP.

6. Собирова, З. Р. (2020). Ўзбек сайёҳлик терминларининг инглиз тилига таржимасида учрайдиган айрим муаммолар. *Сўз санъати халқаро журналы*, 5(3).
7. Собирова, З. (2020). Лексик-семантик терминологик таржиманинг баъзида учрайдиган муаммолари (спорт туризми терминлари мисолида). In *Молодой исследователь: вызовы и перспективы* (pp. 459–461). Москва: Интернаука.
8. Sobirova, Z. R. (2022). The development of English children's literature and its representatives. *Scientific Reports of Bukhara State University*, 2022(1), 29–36.
9. Aitchison, J. (2012). *Words in the mind: An introduction to the mental lexicon* (4th ed.). Wiley-Blackwell.
10. Auer, P. (2005). *Dialect change: Convergence and divergence in European languages*. Cambridge University Press.
11. Bloomfield, L. (1933). *Language*. Henry Holt.
12. Crystal, D. (2008). *A dictionary of linguistics and phonetics* (6th ed.). Blackwell.
13. Cruse, D. A. (2000). *Meaning in language: An introduction to semantics and pragmatics*. Oxford University Press.
14. Ferrer i Cancho, R., & Solé, R. V. (2001). Two regimes in the frequency of words and the origins of complex lexicons: Zipf's law revisited. *Journal of Quantitative Linguistics*, 8(3), 165–173.
15. Lyons, J. (1977). *Semantics* (Vol. 1–2). Cambridge University Press.
16. Saussure, F. de. (1959). *Course in general linguistics* (W. Baskin, Trans.). Philosophical Library.
17. Trask, R. L. (1999). *Key concepts in language and linguistics*. Routledge.
18. Ахманова, О. С. (1986). *Словарь омонимов русского языка* (3-е изд.). Русский язык.
19. *Лингвистические проблемы научно-технической терминологии*. (1970). Наука.
20. Плоткин, В. (1989). *Строй английского языка* (р. 27). Высшая школа.
21. Реформатский, А. А. (1967). *Введение в языкознание* (4-е изд.). Просвещение.
22. Соссюр, Ф. де. (1977). *Труды по языкознанию*. Москва: Прогресс.

Jon Tolkin asarlarida arxetiplar transformatsiyasi

Muzaffarov Javlon Qodirjonovich

j.muzaffarov@mail.ru

Tayanch doktorant,

Namangan chet tillari instituti

Annotatsiya *Mazkur maqolada badiiy asarlarda makon va zamon manzarasining o'zaro aloqadorlikda ifodalanishi tahlil qilinadi. Badiiy makon muallifning dunyo haqidagi o'ziga xos qarashlari, tasavvurlari va estetik pozitsiyasining in'ikosidir. U turli shakl va yo'nalishlarda namoyon bo'lib, ijtimoiy, axloqiy hamda madaniy omillar bilan chambarchas bog'liq holda badiiy matnda mazmuniy yuklama kasb etadi.*

Kalit so'zlar *Badiiy makon, badiiy zamon, ramz, nuqtaviy makon, chiziqli makon, ijtimoiy omillar, axloqiy kategoriyalar, madaniy mazmun, yo'l ramzi, estetik qarashlar*

Трансформация архетипов в произведениях Джона Толкина

Музаффаров Жавлон Кодиржонович

j.muzaffarov@mail.ru

Базовый докторант,

Наманганский институт

иностранных языков

Аннотация *В статье анализируется взаимосвязь пространственно-временного ландшафта в произведениях искусства. Художественное пространство является отражением уникальных взглядов, представлений и эстетической позиции автора о мире. Оно проявляется в различных формах и направлениях и в тесной связи с социальными, моральными и культурными факторами приобретает смысловую нагрузку в художественном тексте.*

Ключевые слова *Художественное пространство, художественное время, символ, точечное пространство, линейное пространство, социальные факторы, моральные категории, культурное содержание, дорожный символ, эстетические воззрения*

Transformation of archetypes in the works of John Tolkien

Muzaffarov Javlon Qodirjonovich

j.muzaffarov@mail.ru

Base doctorate,

Namangan Institute of Foreign Languages

Annotation *This article analyzes the interrelation of the landscape of space and time in works of art. Artistic space is a reflection of the author's unique views, imaginations and aesthetic position about the world. It manifests itself in various forms and directions, and in close connection with social, moral and cultural factors, it acquires a semantic load in the artistic text.*

Key words *Artistic space, artistic time, symbol, point space, linear space, social factors, moral categories, cultural content, road symbol, aesthetic views*

Kirish

Badiiy asarlarda makon va zamon manzarasi o'zaro murakkab aloqalar orqali ifodalanadi, bunda vaqt, ijtimoiy va axloqiy omillar o'zaro bog'lanadi. Badiiy makon — muallifning dunyo haqidagi o'ziga xos modeli bo'lib, u adibning makonga oid tasavvurlarini badiiy til yordamida ifodalaydi. Badiiy makon turli shakllarda — nuqtaviy, chiziqli, tekis yoki hajmli bo'lib, har xil yo'nalishlarga ega bo'lishi mumkin. Masalan, yo'l ramzi vaqt kategoriyalarini modellashtirishda keng qo'llaniladi. Makon zamon bilan birga ijtimoiy va axloqiy kategoriyalarni ham ifodalaydi; «yuqori-past», «o'ng-chap», «yaqin-uzoqlik» kabi makoniy tushunchalar madaniy mazmunga ega bo'lib, turli dunyoqarashlarni shakllantirishda asosiy vosita hisoblanadi.

Ushbu maqolada J.R.R. Tolkiyening «Xobbit, yoki U yoqqa va ortga» romani badiiy makon modeli sifatida tahlil qilinadi. Asarda makon arxetiplari — uy, yo'l, o'rmon, tog', yerosti, suv, osmon, chegara — voqea tuzilmasi va mifologik dunyo tasvirida qanday rol o'ynashi ko'rib chiqiladi. Rohatbaxsh hayot Elrond uyi arxetipida ham namoyon bo'ladi. Ushbu oila shaklidagi do'stona elf jamoasi daralar, jarliklar va botqoqlar bilan himoyalangan vodiysida yashaydi. Bu joyga kirish faqat oq toshlar bilan belgilangan yo'l orqali amalga oshiriladi, bu poklik ramzi sifatida qaraladi.

Adabiyotlar tahlili va metodologiya

Vodiyning tinch va sehrli atmosferasi mehmonlarga moddiy va ma'naviy ta'sir ko'rsatadi. Safarga chiqqanlar bu yerda hordiq chiqaradi, tanalaridagi jarohatlar bitadi, kiyimlari tiklanadi, hamda mezbonlar tomonidan yengil va to'yimli taomlar taqdim etiladi. Shu bilan birga, ko'plab maslahatlar berilib, mehmonlarning ruhiy holati yaxshilanadi (Lotman, 1998).

Tadqiqot materiali sifatida J.R.R. Tolkiyening «Xobbit» romani tanlandi. Badiiy

makonning turli shakllari va ularning ramziy mazmuni tahlil qilindi. Badiiy makonni vaqt, ijtimoiy va axloqiy kategoriyalar bilan bog'lash usullari ko'rib chiqildi. Matnli manbalar — asar matni va olimlarning makon nazariyalari — asosida makoniy arxetiplar identifikatsiya qilindi va ularning romandagi funksiyalari o'rganildi.

Romandagi bir arxetip -Yo'l ruhiy kamolot arxetipi sifatida gavdalangan. Xobbitlar yurtidan Yolg'iz tog'gacha bo'lgan yo'l bir holatdan boshqasiga o'tishni ifodalovchi klassik initsiatsiya arxetipini mujassam etadi. Yo'l butun roman tuzilishini belgilab, Bilboning tinch uy odamidan qahramonga aylanishdagi ichki rivojlanishdagi ramziga aylanadi (Tolkien, 1937).

Romanda o'rmon arxetipi noaniqlik va sinovlar arxetipi sifatida tasvirlangan. Qorong'u o'rmon- bu qahramon noma'lum va xavfli holatlar bilan yuzlashadiga sinovlar Makoni arxetipidir. Liholes'ye esa osongina adashib qolish mumkun bo'lgan labirint, vaqt va makonning odatiy qonunlari buzilgan makondir. O'rmon- bu ongsizlik, kaos va ibtidoiy unsur ramzidir. Aynan shu yerda Bilbo birinchi marta chinakkam jasoratni namoyon etadi- u gnomlarni o'rgimchaklar va elflarning qo'lidan qutqaradi, bu esa uning qahramon sifatida shakllanishdagi muhim bosqichini anglatadi (Tolkien, 1937).

Romandagi yer osti dunyosi o'lim va qayta tug'ilish arxetipi sifatida gavdalanitirilgan. Yerosti makonlari -Gollum g'ori, goblinlar tunellari, Yolg'iz tog' ichki qismi- o'lim va oz'garish Makoni bo'lgan quyi dunyo arxetipini anglatadi. Gollum g'orida Biblo o'zining eski "men"ining ramziy o'limini boshdan kechiradi va sehrli artefakt-yangi imkoniyatlar va kuchlarni ifodalovchi uzukni qo'lga kiritadi. Yer osti Makoni tashabbus marosimi o'tkaziladigan joyga aylanadi, bu yerda u o'z soyasi bilan hal qiluvchi uchrashuvni boshdan kechiradi (Nasriddinov, 2021).

Natijalar

Bu idillik joyda havoning tinchlantiruvchi ta'siri, ko'k yulduzlar nur sochishi va "elflar isi"ning mavjudligi sababli kayfiyat ko'tariladi. Vodiyning yovuzlikdan xoli bo'lishi tufayli barcha o'zini yaxshi his qiladi va vaqtning o'tishi sezilmaydi (Lotman, 1998).

Tahlil natijasida «Xobbit» romanida makoniy arxetiplarning muhimligi aniqlanadi.

1. Uy arxetipi — Bilboning kulbasi qulaylik, xavfsizlik va o'ziga xos tinchlik maskani sifatida ifodalangan. Dumaloq eshik, shinam xonalar, oziq-ovqat zaxiralari va jihozlar uning ideal uy ekanligini tasvirlaydi. Bu makonning badiiy til orqali timsoli o'quvchiga iliq, samimiy va qulay olamni taqdim etadi.
2. Yo'l arxetipi — chiziqli, yo'nalgan makon sifatida vaqt va xarakter rivojlanishini ifodalaydi. Yo'l ramzi orqali «hayot yo'li» va voqealar rivoji modellashtiriladi.
3. Boshqa arxetiplar — o'rmon, tog', yerosti, suv, osmon va chegara kabi makonlar romandagi syujet va dunyoqarashni boyitadi, voqealar o'rtasida bog'lanishlar o'rnatadi (Lotman, 1992).

Tolkiennning fazoviy arxetiplari shunchaki geografik joylar emas, balki chuqur ramziy ma'noga ega mifologik toposlardir. Ular O'rta Yerning kosmologiyasini — butun bir olam modeli sifatida shakllantiradi, bunda har bir joy koinotning umumiy tuzilishida o'ziga xos vazifaga ega.

Hobbit asarida ko'plab fazoviy arxetiplar bor, lekin ularning orasida uchta eng asosiy shaklni ajratish mumkin: Zanjirlangan makon arxetipi — Elf zindoni. Tolkien asarlarida "zanjirlangan makon" klassik qamoqxona emas, balki qahramonning ruhiy o'sishi va sinovdan o'tishi uchun yaratilgan joy sifatida ko'rinadi. Elf zindoni — to'liq berk, tashqariga chiqish yo'li yo'qdek tuyuladigan makon. Bu makon ramziy ma'noda insonning tushkunlikka tushishi, qamalib qolishi, umidsizlikdan chiqish uchun ichki kuch topishi jarayonini ifodalaydi. "The Hobbit"da Bilbo va gnomlarning elf zindoniga tushishi — ruhiy izolyatsiya tajribasi bo'lib,

hobbit asta-sekin faol tashabbus ko'rsatib, do'stlarini qutqaradi. Demak, zanjirlangan makon arxetipi qahramonning ichki "o'zini topish" yo'lida zaruriy to'siq sifatida talqin qilinadi (Nasriddinov, 2021).

Xotira arxetipi — Rivendell bu shunchaki geografik joy emas, balki xotira va afsona saqlanadigan makon. U yerda vaqt oqimi boshqa joylardagidek sezilmaydi: kundalik hayot to'xtagandek, odam "afsonaviy vaqt"ga tushib qoladi. Rivendellning ramziy ma'nosi — madaniy va tarixiy xotira. Elflar asrlar davomida shajara, afsona va bilimlarni saqlab kelgan, shu sababli Rivendell insoniyatning kollektiv xotirasi timsoli bo'lib xizmat qiladi. Bilbo bu joyni orzu yoki tushdek eslaydi: u yerda hamma narsa go'zal, elflar ham qadimiy, ham yosh bo'lib ko'rinadi.

Demak, Rivendell qahramon uchun o'zligini eslash va tarixiy ildizlarga qaytish imkonini beradi. Hunarmand makoni arxetipi — Gnomlar konlari Erebor — hunarmandchilikning markazi, gnomlarning mehnat va mahorati bilan yaratilgan podshohlikdir. Bu makonning ramziy mohiyati — insonning yaratuvchanligi va mehnat orqali o'zini anglash jarayoni. Gnomlarning konlari va ustaxonalari oddiy moddiy ishlab chiqarish emas, balki insonning ichki dunyosi bilan bog'liq ma'noga ega: u yaratgan narsasi orqali o'zini kashf etadi. Erebor — oltin, qimmatbaho toshlar va qurollar bilan bezalgan, haqiqiy "mehnat xazinasi". Shu bilan birga, Tolkien bu makonni ochko'zlik va xazina uchun kurashning xavfli tomoni bilan ham tasvirlaydi.

Demak, hunarmand makoni arxetipi ikki tomonlama: bir tomondan ijod va bunyodkorlik, boshqa tomondan halokat va ochko'zlik.

Muhokama

Tolkiyening «Xobbit» romani makoniy munosabatlar tilining murakkab tizimini ochib beradi. Badiiy makon orqali vaqt, ijtimoiy va axloqiy tushunchalar sintez qilinadi, bu esa asarning mazmuniy va mifologik qatlamlarini boyitadi. Uy arxetipi qahramonning ruhiy

holatini va jamiyat bilan munosabatini aks ettirsa, yo'l arxetipi xarakterning rivojlanishi va voqea o'sishini modellashtiradi. Makoniy kategoriyalar madaniy tafakkurda chuqur o'rin egallagan bo'lib, «yuqori-past», «o'ng-chap» kabi qarama-qarshiliklar orqali axloqiy va ijtimoiy modellarga xizmat qiladi.

«Hobbit»dagi makon arxetiplari nafaqat fantastik olamning geografiyasini, balki inson ruhining xaritasini ham yaratadi, bunda tashqi sayohat qahramonning ichki yo'lini — voyaga yetmaganlikdan donolikka, qo'rqinchdan jasoratga, izolyatsiyadan katta dunyoda o'z o'rnini anglashga o'tishni aks ettiradi.

Elrond uyining mukammalligi, ya'ni taom, uyqu, mehnat, hikoya aytish, kuylash yoki shunchaki o'ylash kabi faoliyatlarni yoqtirishdan qat'i nazar, har bir kishiga mos keladi. Bu holat yovuz narsalarning vodiyni tark etishini ta'minlaydi. «Hobbit»dagi makon arxetiplari nafaqat fantastik olamning geografiyasini, balki inson ruhining xaritasini ham yaratadi, bunda tashqi sayohat qahramonning ichki yo'lini — voyaga yetmaganlikdan donolikka, qo'rqinchdan jasoratga, izolyatsiyadan katta dunyoda o'z o'rnini anglashga o'tishni aks ettiradi (Tolkien, 1937).

Tolkien makonlarni aniq ikkiga bo'ladi: «o'z» (xavfsiz, do'stona) va «boshqalar» (xavfli, dushmanona): O'z makonlari: Xobbitoniya, Rivendell'dagi Elrondning uyi, Beorning maskani. Boshqalar makonlari: goblinlarning panohi, Lixoles o'rmoni, ajdaho g'ori. Bu dikotomiya kosmos (tartibli olam) va xaoz (tartibsiz tabiat) arxetipik qarama-qarshiligini aks ettiradi.

Bilboning sayohati siklik xarakterga ega — «borish va qaytish». Ushbu tuzilma abadiy qaytish arxetipini aks ettiradi, ammo qaytish yangi bosqichda sodir bo'ladi. Bilbo aynan o'sha kulbaga qaytadi, lekin u endi sarguzasht boshida uyini tark etgan hobbit emas.

Shu tarzda, «Xobbit»dagi makoniy arxetiplar badiiy matnning strukturasini shakllantirishda va o'quvchining voqelikni

qabul qilishida muhim vosita hisoblanadi. Bu, o'z navbatida, badiiy makonning zamon, ijtimoiy va axloqiy komponentlari bilan birga murakkab tizim ekanligini ko'rsatadi.

Xulosa

Jon Tolkin asarlarida arxetiplarning transformatsiyasi badiiy adabiyot va mifopoetik tafakkur o'zaro aloqasining yorqin namunasidir. Muallif klassik mifologik va diniy arxetiplarni (qahramon, donishmand, sinov yo'li, yovuz kuch, najotkor va hokazo) ijodiy qayta talqin qilish orqali ularga yangi mazmun bag'ishlagan. Bu jarayonda u uchta asosiy yo'nalishda transformatsiyani amalga oshiradi:

1. Strukturaviy transformatsiya – qadimiy mifologik qahramonlik arxetiplari zamonaviy fantaziya kontekstida qayta yaratiladi. Masalan, Frodo obrazi klassik qahramon arxetipidan farqli o'laroq, kuch-qudrat emas, balki iroda va ma'naviy barqarorlik orqali sinovlardan o'tuvchi timsol sifatida gavdalanadi.
2. Semantik transformatsiya – arxetiplar ichki mazmun jihatidan boyitilib, Tolkin asarlarida universal axloqiy g'oyalarni ifoda etadi. "Halqa" arxetipi qadimiy sehrli buyum an'anasidan o'tib, mutlaq hokimiyatning halokatli mohiyatini ramziy ifodalovchi ma'noga ega bo'ladi.
3. Kulturologik transformatsiya – Tolkin turli madaniyat va miflardan olingan arxetiplarni uyg'unlashtirib, ularni yagona mifopoetik tizimda birlashtiradi. Bu orqali u o'zining "ikkinchi dunyo"si – Yangi mifologiya (Sub-creation)ni yaratadi, bu esa zamonaviy fantastik adabiyotning asosiy paradigmasiga aylangan.

Umuman olganda, Tolkin ijodida arxetiplar nafaqat takrorlanadi, balki dinamik ravishda transformatsiyaga uchrab, zamonaviy kitobxon ongida qadimiy miflarning yangi badiiy va ma'naviy talqinini shakllantiradi. Shu bois uning asarlaridagi arxetiplar transformatsiyasi nafaqat adabiy-estetik hodisa, balki madaniy-falsafiy jarayon sifatida ham muhim ahamiyat kasb etadi.

Adabiyotlar ro'yxati:

1. Lotman, Y. M. (1998). Struktura khudozhestvennogo teksta. In Y. M. Lotman, *Ob iskusstve* (p. 138). Sankt-Peterburg: Iskustvo–SPB.
2. Lotman, Y. M. (1992). Problema khudozhestvennogo prostranstva v proze Gogolya. Zametki o khudozhestvennom prostranstve. In Y. M. Lotman, *Izbrannye stat'i* (Vol. 1, pp. 413–463). Tallinn.
3. Tolkien, J. R. R. (1937). *The Hobbit, or There and Back Again* (Chapter 3: A Short Rest, p. 62). London: George Allen & Unwin.
4. Tolkien, J. R. R. (1937). *The Hobbit, or There and Back Again* (Chapter 9: Barrels Out of Bond). London: George Allen & Unwin.
5. Tolkien, J. R. R. (1937). *The Hobbit, or There and Back Again* (Chapter 1: An Unexpected Party). London: George Allen & Unwin.
6. Nasriddinov, D. A. (2021). Dzhordzh Martin fentezi asarlari poetikasi [Doctoral dissertation abstract, Tashkent State University]. Tashkent.
7. Koshelev, S. L. (1984). K voprosu o zhanrovyykh modifikatsiyakh romana v filosofskoy fantastike. In *Problemy metoda i zhanra v zarubezhnoy literature* (Issue 9, pp. 133–134). Moscow: MGPI.
8. Tolkien, J. R. R. (2000). *Khobbit, ili Tuda i Obratno; Priklyucheniya Toma Bombadila i drugie istorii* (Trans. from English, p. 68). Sankt-Peterburg: Azbuka.

Gender communication barriers and violation of politeness maxims

Xoshimova Nargis Abdullayevna,
nargis.khoshimova@gmail.com
PhD, Associate professor

-
- Annotation** *Gender speech is controversial issue, which requires to be researched in different fields of linguistics. Especially studying the gender speech and language in conflict situations is considered actual and significant, as it promotes understanding the essence of gender conflicts. The gender communication barriers, as the main obstacles in gender speech, have been analyzed. The violation of J.Leech's politeness maxims in gender speech according to the gender communication barriers has been revealed.*
- Key words** *Gender speech, gender language, gender communication barriers, gender stereotype, politeness maxims, genre of conflict*

Гендерные коммуникативные препятствия и нарушение принципов вежливости

Хошимова Наргис Абдуллаевна,
nargis.khoshimova@gmail.com
PhD, Доцент

-
- Аннотация** *Гендерная речь – дискуссионная тема, требующая исследования в различных областях лингвистики. Изучение гендерной речи и языка в конфликтных ситуациях представляется особенно актуальным и значимым, поскольку способствует пониманию сути гендерных конфликтов. Проанализированы гендерные коммуникативные барьеры как основные препятствия в гендерной речи. Выявлено нарушение максим вежливости Д.Лича в гендерной речи в контексте гендерных коммуникативных барьеров.*
- Ключевые слова** *Гендерная речь, гендерный язык, гендерные коммуникативные барьеры, гендерный стереотип, максимы вежливости, жанр конфликта*

Gender muloqot to'sqinliklari va xushmuomalalik tamoyillarining buzilishi

Xoshimova Nargis Abdullayevna,
nargis.khoshimova@gmail.com
PhD, Dotsent

-
- Annotatsiya** *Gender nutqi munozarali masala bo'lib, tilshunoslikning turli sohalarida tadqiq qilishni talab qiladi. Ayniqsa, ziddiyatli vaziyatlarda gender nutqi va tilini o'rganish dolzarb va ahamiyatli hisoblanadi, chunki u gender mojarolarining mohiyatini tushunishga yordam beradi. Gender nutqidagi gender muloqot to'sqinliklari tahlil qilindi. J.Lichning gender nutqida gender muloqoti to'sqinliklariga ko'ra xushmuomalalik meyorlari buzilganligi aniqlandi.*
- Kalit so'zlar** *Gender nutqi, gender tili, gender muloqoti to'sqinliklari, gender stereotipi, xushmuomalalik tamoyillari, nizo janri*

Introduction

In speech culture, it is determined by certain rules that a person should always conduct a conversation while observing the rules of politeness. The culture of politeness is unique for each nation. The rules of politeness cover the cultural heritage of the people, their thinking, the development of consciousness, traditions and customs passed down from generation to generation. In recent years, the culture of politeness has become an object of research in linguistics. In gender linguistics, the culture of politeness is also being comprehensively studied in the world linguistics. In sociolinguistics, issues such as the study of the culture of politeness in social strata, the culture of politeness of people occupying various positions, the culture of politeness with an age factor have been studied in detail. In the direction of pragmalinguistics, the culture of politeness through speech acts, the maxims of politeness and the issue of maintaining prestige (face saving) in communication are in the focus of research, while in the direction of linguocultural studies, the expression of the principles of politeness in different cultures is the focus, in the direction of psycholinguistics, the culture of politeness through various conflicts, the internal experiences of a person and the psychological factors of politeness disorders are the focus. In gender linguistics, the culture of politeness is studied as a special expression of politeness in male and female language. We analyze gender language in the study of politeness culture in a synergistic approach. That is, we analyze the maxims of politeness and their violation in gender speech within the scope of pragmalinguistics, psycholinguistics and sociolinguistics, thus drawing our own conclusions about the noticeable differences in male and female speech. As well as the analyses of violation of politeness maxims due to gender communication barriers will be presented in the article.

Literature review

Gender communication barriers arise from the nature of women and men and the concept of gender stereotypes formed in society. A range of researchers conducted studies on gender communication barriers. A.A. Nikitina and K.A. Radina (2010) investigated the gender communication barriers in micro and macro layers of the text. M. Yermolayeva (2010) divides gender communication barriers into several types:

1. Stereotypical-cognitive barriers are formed through the prism of gender, which refers to both sexes;
2. Socio-communicative gender communication barriers are associated with the position of men and women in society, their social inequality, and lead to various misunderstandings in communication;
3. Gender-role communication barriers are associated with the roles of men and women formed in society. The roles of men and women differ in the home and workplace, leading to the formation of a certain traditional stereotype. Stereotypical barriers are formed in society and differ in different nations and ethnicities;
4. Communicative-behavior gender communication barriers arise from a lack of understanding of the speech strategies of the opposite sex, leading to a misinterpretation of speech intentions and cause certain obstacles;
5. Ethical-communicative gender communication barriers arise from a negative assessment of the characteristics and qualities of the opposite sex. This leads to a violation of the politeness maxims in gender speech (Ermolova, 2010).

We will consider what situations can lead to misunderstandings between men and women and what the obstacles to gender

communication can emerge. Thus, we will approach the communication of men and women from the genre of conflict.

According to Ye. Kireeva (2005) conflict is an immanent feature of universal existence, a clash of personal views of people. Conflict is defined biologically and socially, as it occurs in every sphere of our lives. We agree with Ye. Kireeva and note that conflict is unique in each culture. Conducting a conversation in accordance with D. Leech's maxims of politeness during communication ensures the resolution of conflicts, encourages people to respect each other and promotes effective communication. K.F. Sedov (2010) approves the genre of quarrels as the primary genre that reflects vital socio-psychological conflicts in verbal and non-verbal form. V.V. Dementyev (2010) includes the scandal genre in the category of phatic speech genres and defines it as a genre that leads to the violation of interpersonal relations. We also include the scandal genre in the category of speech genres and emphasize that it is a genre that clearly reflects the communicative behavior of people. A. Vezhbitskaya (1997) explains this genre as a genre that provides an understanding of the culture of a particular society.

In the present article we will examine cases of violation of D. Leech's (2013) maxims of politeness in conflict situations, as well as in which category of politeness maxims are most violated, the emergence of conflict situations between men and women. We shall also analyze the barriers to communication that lead to conflict in the communication of male and female.

Results and discussions

In order to illustrate the violation of politeness principles in different conflict situations we observed some Russian, English and Uzbek literary works. The following dialogic speech shows the violation of the principles of communication in the relationship between a man and a woman, and ethical-communicative barriers in communication lead to a violation of speech etiquette.

Subordination, softness and dominance, typical of a woman, alternate in their speech:

Dilbar: Where are you going now? Work s at eight o'clock...

Hafiz: I am leaving at seven, what's happened if I leave at half past seven, Dilbar! – he whispered. – I just wanted to go to work earlier.

Dilbar: Hafiz-aka, are you honest!? – the woman spoke sharply. – You leave home at dawn and come back when it gets dark, you don't think about anything... You only think about yourself!?

Hafiz: I don't have anything important to do right now, do you?

Dilbar: Fair enough, go... (O. Mukhtar, The Country and Kingdom of Women)

As L. Gushina and Y. Yevtukhova (2013) cites, the dominance in female speech can occur when she shows disagreement.

According to R. Lakoff (1975), if a woman's speech becomes aggressive and the cooperation characteristic of female speech disappears, such speech is considered aggressive and inconsistent with female speech and the stereotype of female speech disappears.

According to D. Leech (2010), the factor that ensures the effectiveness and positiveness of human communication are the politeness maxims. The basis of conflicts in interpersonal, especially male-female communication, is the failure to comply with the maxims of politeness.

At the same time, it is clear from the speech of the man in this dialogue that Hafiz, adhering to D. Leech's maxims of agreement, tried to mitigate the conflict, that is, the expression "I don't have anything important to do right now?" prompted Dilbar's response "*Fair enough, go ...*". The correctly chosen illocutionary act by the man led to the effectiveness of the woman's speech act. As for the gender characteristics of conducting a conversation, the male dominance was transferred to the female and the female establishment of cooperation was transferred to the male.

Let us give another example of an ethical-communicative gender barrier. This type of gender barrier in communication occurs when a negative opinion is expressed about the characteristics of both sexes. Below we will analyze how the violation of etiquette occurs in the dialogue between Ostap Bender and his wife:

– *Wipe your eyes. Each of your tears is a molecule in space* (I. Ilf, Ye. Petrov, *The Twelve Chairs*). The metaphor used in this example indicates the specificity of male speech. That is, a woman cannot show indifference to the problems of others; in female speech such feelings as empathy and pity are expressed through appropriate metaphors.

In the example given, Ostap Bender speaks to his wife in an ironic manner, comparing her tears with a molecule in space. This shows the rudeness inherent in a man. According to D. Leech's maxims of politeness, as tact, generosity and approbation are absent in Ostap Bender's speech, which is why a conflict arises between husband and wife. Ostap Bender uses the stylistic device of litotes in his speech, which implicitly indicates that his wife's problem does not mean anything to him.

In the following extract the violation of politeness maxims occurred in the result of the type of gender barrier as the stereotypical-cognitive.

It is known that the topics that men and women discuss during a conversation also differ. While the topics of men are football, hunting, women, politics; women's topics include household chores, cooking, childcare, beauty salons. Therefore, in this dialogue, the conflict between a husband and wife is related to football:

– *If you say "no football" again, put your bag under your arm and go to your mother's.*

– *After all, your sister...*

– *If I have a sister, then my thousand-year-old sister... Can you use your brains, such a game happens once every four years. I have been waiting for such a game for four years.* (T. Malik, *The dead do not speak*).

The dialogue did not observe the politeness maxims. The man did not want to give his position, that is, he continued to defend his interests, male dominance, speech division and the use of negative vocabulary can be observed in the dialogue. The conflict that arose during the conversation is caused by a stereotypical-cognitive barrier, that is, it is caused by the difference in the worldview of men and women. The gender worldview of men and women is formed by different views, interests, associative fields and even language units characteristic of men and women. In order to defend his interests, the man's speech even showed emotion. However, emotion was not expressed through diminutive suffixes, exclamations and euphemisms that are expressed in women's speech, but through repetition: *such a game happens once every four years. I have been waiting for such a game for four years.* It is natural for people of Uzbek nationality to express the same thought repeatedly through different means. Our research has shown that Uzbek men repeatedly convey a thought through different means in order to gain more confidence in their statements or to make their speech credible. At the same time, hyperbole in male speech shows his emotions. In male speech, the categories of generosity and sympathy are violated the principles of politeness, that is, in the violation of the category of generosity, a man disregards a woman's worldview and interests, and approves of his own, and in the violation of the category of generosity, a man uses the expressions humiliating his wife.

The gender role communication barrier is illustrated in the following conversation between a husband and wife. In D. Steinbeck's novel *"The Wrath of Anger"*, when a difficult situation arises, the woman controls the situation. In order to take control, the woman quarreled with her husband and imposed her rule. The woman, who is usually gentle and dependent on her husband, always obeying his words, has changed dramatically. Her change is visible in her speech. A woman's

speech becomes aggressive and dominant, typical of a man. If swearing and oath-taking are common in men's speech, swearing in this situation is typical of women's speech. The man submits, hesitation and doubt appear in his speech:

– *I ain't a gonna go.*

– *What do you mean, you ain't gonna go?*

You got to go. You got to look after the family. – Pa was amazed at the revolt.

– *Only way you gonna get me to go is whup me.*

– *She moved the jack handle gently again.*

– *An' I'll shame you, Pa. I won't take no whupping, crying' an' a-begging'. I'll light into you. An' you ain't so sure you can whup me anyways. An' if you do get me, I swear to God I'll wait until you got your back turned, or you sit down, an' I'll knock you belly-up with a bucket. I swear to Holy Jesus' sake I will.*

– *She's sassy. I never saw her so sassy...*

– *The eyes of the whole family shifted back to Ma. She was the power. She had taken the control.* (J. Steinbeck, *The Wrath of Anger*)

Gender role communication barriers can usually arise based on gender stereotypes, that is, the roles of men and women in society and in the family. In this situation, gender roles are reversed, and of course, the man, who does not understand his wife's behavior, expresses his dissatisfaction, and in order to maintain his position, a conflict is allowed between the husband and wife. The expressiveness that appears in the woman's speech is illustrated through repetition: *I swear*. Speech acts such as making a promise, taking an oath, and taking on one's responsibility are considered commissive speech acts and are distinguished by their specificity for male speech. In this situation, the commissive speech act is used in female speech. The expressiveness and expression of emotions characteristic of women are used in male speech: *so sassy*. The *so, such* adverbs, which are usually used in female speech, are used in male speech. In the dialogue, not only the dominance,

aggressiveness, softness, subordination in the dichotomous description of men and women are changing, but also the use of language units and speech acts characteristic of men and women.

Also, scientific research on gender speech has revealed that men use more verbs and adverbs in their speech, while women use more nouns and adjectives. N. Dolzhenko and N. Sivkova (2019), drawing attention to women's discourse, emphasize the use of more verbs than other classes of words. While women typically use adjectives more in their speech, in conflict situations they use adjectives less, on the contrary they use more personal pronouns to show dominance. In conflict communication, women use past and present tense verbs, passive verbs and definite verbs, which is a clear indication that the characteristics of women's speech that express cooperation and subordination are replaced by characteristics of men's speech such as dominance and aggression. We can be sure that the use of the pronoun "I" (me) in a woman's speech indicates her dominance over men, and the use of verbs in her speech indicates the appearance of masculine characteristics in her speech.

Conclusion

In general, it can be said that gender communication barriers cause conflicts between women and men, preventing them from understanding each other. It can be concluded that gender-based conflicts in male and female communication in any nation are expressed in a similar way. Therefore, we believe that the study of the theory of gender communication barriers will provide further research to identify communication strategies for resolving various conflicts. Thus, in order to prevent conflicts and quarrels in the process of conversation between men and women, the article will serve as a theoretical source for conducting a number of studies in the areas of psycholinguistics, sociolinguistics and communication discourse.

References:

1. Lakoff, R. (1975). *Language and woman's place*. New York: Harper & Row.
2. Leech, G. (2014). *The pragmatics of politeness*. Oxford: Oxford University Press.
3. Гущина, Л. В., и Евтухова, Е. А. (2013). Языковые особенности реализации женской речи на материале англоязычных ретрактивных речевых актов: гендерный аспект. *Молодежный научный форум: Гуманитарные науки: электронный сборник статей по материалам III международной студенческой научно-практической конференции, 3*, 54–60. Москва: Международный центр науки и образования.
4. Вежбицкая, А. (1997). Речевые жанры. *Жанры речи, 1*. Саратов: Колледж.
5. Дементьев, В. В. (2010). *Теории речевых жанров*. Москва: Знак.
6. Долженко, Н. Г., и Сивкова, Н. С. (2019). Гендерный дискурс: особенности речевых тактик женской языковой личности (на материале романов М. К. Анисимковой «Плач гитары»). *Филологические науки. Вопросы теории и практики, 12*(12), 149–154.
7. Ермолаева, М. В. (2010). Гендерные коммуникативные барьеры (на материале процессуальных фразеологизмов социального статуса лица). *Вестник Южно-Уральского государственного гуманитарно-педагогического университета, 213–217*.
8. Киреева, Е. (б. г.). К вопросу о тактиках конфликтной коммуникации. *Verbum. Vilnius University Press Scholarly Journals, 8–94*.
<https://www.journals.vu.lt/verbum/article/download/8810/6551/8293>
9. Никитина, А. А. (2010). Гендерные аспекты коммуникационных барьеров: макро и микроуровень. В *Коммуникативистика XXI века: перспективы развития социально-гуманитарного знания: материалы VI Всероссийской научно-практической конференции* (с. 121–125). Н. Новгород: НФ ГУ ВШЭ.
10. Седов, К. Ф. (2007). *Антология речевых жанров: повседневная коммуникация*. Москва: Лабиринт.

PEDAGOGY



The Lingua Spectrum

Cogito, ergo sum

PEDAGOGIKA

87

ПЕДАГОГИКА

105

**Педагогические возможности
развития когнитивной
компетентности будущих
учителей на основе
фасилитативного подхода****Рахманкулова Нафиса Хасановна**rakhmankulovanafis@gmail.comПреподаватель кафедры Начального
образования,

Кокандский государственный университет

Аннотация В статье рассматриваются педагогические возможности развития когнитивной компетентности будущих учителей с использованием фасилитативного подхода. Актуальность темы обусловлена возрастающими требованиями к профессиональной подготовке педагогов в условиях компетентностного подхода и цифровизации образования. Раскрывается содержание понятия «когнитивная компетентность», её структура и значимость в профессиональной деятельности учителя. Обоснована эффективность фасилитативного подхода как инновационной педагогической технологии, способствующей активизации познавательной деятельности студентов, формированию критического и творческого мышления, навыков решения проблем и метапознания. Определены ключевые педагогические условия: трансформация роли преподавателя в фасилитатора, использование современных образовательных технологий (проектное обучение, кейс-метод, фасилитационные сессии). Обозначены перспективы дальнейших исследований, включая разработку диагностических инструментов и анализ фасилитации в цифровой образовательной среде.

Ключевые слова Когнитивная компетентность, фасилитативный подход, будущие учителя, педагогическое образование, критическое мышление, метапознание, образовательные технологии

**Fasilitativ yondashuv asosida
bo'lajak o'qituvchilarning kognitiv
kompetensiyasini rivojlantirishning
pedagogik imkoniyatlari****Rahmankulova Nafisa Xasanovna**rakhmankulovanafis@gmail.comBoshlang'ich ta'lim kafedrası o'qituvchisi,
Qo'qon davlat universiteti

Annotatsiya Maqolada bo'lajak o'qituvchilarning kognitiv kompetentligini rivojlantirishda fasilitativ yondashuvning pedagogik imkoniyatlari tahlil qilinadi. Mavzuning dolzarbligi zamonaviy ta'limda kompetentlik yondashuvi va raqamli muhit talablariga javoban o'qituvchilarni tayyorlash sifati va mazmunining yangilanib borayotgani bilan bog'liq. "Kognitiv kompetentlik" tushunchasining mazmuni, tuzilmasi va pedagogik faoliyatdagi ahamiyati yoritiladi. Fasilitativ yondashuv – talabalarning mustaqil fikrlashi, muammolarni hal qilish ko'nikmalari, tanqidiy va ijodiy tafakkur, shuningdek, metakognitiv malakalarni shakllantirishda samarali vosita sifatida asoslab beriladi. O'qituvchining an'anaviy roli o'zgarib, u o'quv jarayonini yo'naltiruvchi va qo'llab-quvvatlovchi fasiliatorga aylanishi zarurligi

ta'kidlanadi. Loyihaviy ta'lim, keys-metod, fasilitatsiya sessiyalari kabi zamonaviy pedagogik texnologiyalarning ahamiyati ko'rsatib o'tiladi. Kelgusidagi ilmiy tadqiqotlar yo'nalishlari sifatida kognitiv kompetentlikni baholash usullarini ishlab chiqish va raqamli ta'lim muhitida fasilitatsiyaning ta'sirini o'rganish taklif etiladi.

Kalit so'zlar Kognitiv kompetentlik, fasilitativ yondashuv, bo'lajak o'qituvchilar, pedagogik ta'lim, tanqidiy fikrlash, metakognitsiya, ta'lim texnologiyalari

Pedagogical possibilities for developing cognitive competence of future teachers based on a facilitative approach

Rakhmankulova Nafisa Khasanovna
rakhmankulovanafis@gmail.com
Lecturer of Primary Education Department,
Kokand State University

Annotation *This article explores the pedagogical opportunities for developing the cognitive competence of future teachers through the facilitative approach. The relevance of the topic is driven by the growing demands for teacher training within the framework of the competence-based and digital education paradigms. The concept of "cognitive competence" is examined in detail, including its structure and significance in the professional activities of teachers. The article substantiates the effectiveness of the facilitative approach as an innovative pedagogical strategy that enhances students' cognitive activity and fosters the development of critical and creative thinking, problem-solving skills, and metacognitive abilities. Key pedagogical conditions are identified, such as the transformation of the teacher's role into that of a facilitator and the integration of modern educational technologies (project-based learning, case method, facilitation sessions). Prospects for further research include the development of assessment tools and the study of facilitation in digital learning environments.*

Keywords *Cognitive competence, facilitative approach, future teachers, teacher education, critical thinking, metacognition, educational technologies*

В условиях модернизации системы образования и перехода к компетентностной модели подготовки педагогических кадров особую актуальность приобретает развитие когнитивной компетентности будущих учителей. Когнитивная компетентность включает в себя такие ключевые способности, как критическое и творческое мышление, умение анализировать, обобщать информацию, решать проблемы и

рефлексировать. Именно эти качества определяют готовность педагога к эффективной профессиональной деятельности, обеспечивают его способность адаптироваться к быстро меняющимся условиям образовательной среды, использовать современные технологии обучения и содействовать развитию учащихся.

Современные требования к качеству педагогического образования

предполагают формирование у будущих специалистов не только предметных знаний и методических умений, но и высокоразвитых когнитивных способностей, обеспечивающих самостоятельность мышления, инновационность и профессиональную мобильность. Однако на практике развитие этих навыков нередко остается на периферии образовательного процесса.

Одним из перспективных направлений повышения эффективности подготовки будущих учителей является использование фасилитативного подхода, основанного на признании обучающегося активным субъектом познания. Несмотря на высокий потенциал фасилитации, её возможности в контексте развития когнитивной компетентности будущих педагогов изучены недостаточно, что и определяет научную проблему данного исследования.

Целью статьи является выявление и описание педагогических возможностей развития когнитивной компетентности будущих учителей с использованием фасилитативного подхода.

Для достижения цели поставлены следующие задачи:

- раскрыть сущность понятия «когнитивная компетентность» в контексте профессиональной подготовки педагога;
- охарактеризовать фасилитативный подход как метод организации образовательного взаимодействия;
- проанализировать механизмы, педагогические условия и инструменты, способствующие развитию когнитивной компетентности на основе фасилитации.

Когнитивная компетентность представляет собой интегративное качество личности, включающее совокупность познавательных способностей, обеспечивающих успешную образовательную и профессиональную

деятельность. Её структура охватывает базовые когнитивные процессы – восприятие, внимание, память, воображение, мышление и рефлексию, – которые являются основой для анализа информации, принятия решений и решения педагогических задач (Levin, 2017; Flavell, 1979). В профессиональной деятельности учителя когнитивная компетентность проявляется в умении формулировать цели обучения, анализировать педагогические ситуации, осуществлять рефлексию и оценку результатов, а также в способности к постоянному саморазвитию.

Одним из эффективных педагогических подходов, способствующих развитию когнитивной компетентности, выступает фасилитативный подход. Фасилитация в образовании понимается как процесс создания условий, при которых обучающиеся активно включаются в познавательную деятельность, выступая в роли субъектов обучения, а преподаватель выполняет роль модератора и партнёра (Rogers, 1983; Heron, 1999). Основными принципами фасилитативного подхода являются субъектность обучающегося, доверительное взаимодействие, поддержка инициативы и обеспечение свободы выбора в образовательной деятельности. В отличие от традиционной модели, основанной на передаче знаний, фасилитация ориентирована на активизацию внутренних ресурсов обучающегося и развитие его метапознавательных способностей (Knowles, Holton, & Swanson, 2015).

Методологической основой применения фасилитативного подхода выступают личностно-ориентированный подход, конструктивизм и деятельностный подход. Личностно-ориентированная парадигма предполагает признание ценности индивидуального опыта и стремление к самоактуализации (Maslow, 1968). Конструктивизм подчеркивает важность самостоятельного построения знаний через активное взаимодействие с

окружающей средой (Piaget, 1977; Vygotsky, 1978). Деятельностный подход, в свою очередь, акцентирует внимание на обучении через практическую деятельность и решение значимых задач (Leontiev, 1975).

Следовательно, теоретико-методологическая база исследования позволяет рассматривать фасилитативный подход как эффективный инструмент формирования когнитивной компетентности будущих учителей.

Ключевую роль в развитии когнитивной компетентности будущих учителей с использованием фасилитативного подхода играет преподаватель, выступающий в роли фасилитатора. Его основная задача — создание такой образовательной среды, в которой студент чувствует себя активным субъектом обучения, способен проявлять инициативу и самостоятельно конструировать знания. Организация пространства, стимулирующего когнитивную активность, предполагает использование интерактивных методов, диалогических форм взаимодействия и технологий совместного решения задач (Valieva, 2024).

Фасилитатор направляет и поддерживает студента в процессе формирования когнитивных умений, таких как анализ, синтез, сравнение, аргументация, прогнозирование и рефлексия. Он не навязывает готовые знания, а сопровождает когнитивные процессы, помогая формировать метапознавательные навыки, осознавать индивидуальные стратегии мышления и принимать ответственность за результат обучения (Rogers, 1983; Valieva, 2023).

Важными средствами развития когнитивной компетентности выступают современные образовательные технологии. Проектное обучение формирует у студентов умение ставить цели, искать решения, работать с информацией, анализировать результаты. Кейс-метод способствует

развитию критического мышления, так как обучающиеся анализируют реальные или смоделированные профессиональные ситуации, оценивают альтернативные решения и делают обоснованные выводы (Ismailova & Rasulova, 2024; Raxmankulova & Algojayeva, 2024). Также эффективно применять фасилитационные сессии, мозговые штурмы и дебаты, способствующие активной переработке информации, аргументированному отстаиванию позиции и гибкости мышления (Valieva, 2024b).

Формирование когнитивной компетентности невозможно без развития таких компонентов, как критическое и творческое мышление, способности к решению проблем, принятию решений, метапознанию и рефлексии. При этом важно создавать условия для осознанного и мотивированного участия студентов в образовательном процессе, что особенно эффективно достигается при интеграции междисциплинарных подходов – например, сочетании языкового, технологического и социокультурного компонентов в обучении (Valieva, 2024).

Таким образом, фасилитативный подход не только способствует активации познавательной деятельности студентов, но и создает условия для устойчивого формирования их когнитивной компетентности как основы профессионального педагогического мышления.

Проведённый анализ позволяет сделать ряд выводов, подтверждающих значимость фасилитативного подхода в развитии когнитивной компетентности будущих учителей. Фасилитация создаёт образовательную среду, в которой активизируются мыслительные процессы обучающихся, формируются навыки анализа, синтеза, критического осмысления информации, а также способности к самостоятельному решению профессиональных задач. Преподаватель в

таких условиях выступает не транслятором знаний, а фасилитатором – организатором, модератором и партнёром, сопровождающим когнитивное развитие обучающегося.

Фасилитативный подход доказал свою эффективность в формировании ключевых компонентов когнитивной компетентности: критического и творческого мышления, рефлексии, метапознания, способности к принятию решений и решению проблем. Однако его успешная реализация требует трансформации традиционной педагогической роли и пересмотра подходов к проектированию образовательного процесса. Необходима переориентация на личностно-ориентированную модель взаимодействия, внедрение активных и интерактивных методов, обеспечивающих субъектную позицию обучающегося.

Перспективы дальнейших исследований в данной области связаны, во-первых, с разработкой валидных методик и инструментов для диагностики и оценки уровня когнитивной компетентности у студентов педагогических вузов. Во-вторых, актуально изучение влияния фасилитативного подхода в условиях цифровой образовательной среды, где форматы онлайн-взаимодействия, платформы и интерактивные инструменты открывают новые возможности для сопровождения и стимулирования познавательной активности.

Следовательно, фасилитация как современный педагогический подход не только соответствует требованиям образовательных стандартов, но и служит мощным ресурсом формирования конкурентоспособного, компетентного и креативного будущего педагога.

Список использованной литературы:

1. Валиева, Н. З. (2024). Интеграция элементов русского фольклора в обучение рки: лингвокультурологический подход.
2. Исмаилова, А., и Расулова, А. (2024). ПОВЫШЕНИЕ ЭФФЕКТИВНОСТИ УРОКОВ МАТЕМАТИКИ ЧЕРЕЗ ПРИМЕНЕНИЕ СОВРЕМЕННЫХ МЕТОДОВ ОБУЧЕНИЯ И СОВРЕМЕННЫХ ТЕХНОЛОГИЙ. *University Research Base*, 259-261.
3. Рахманкулова, Н. Х. (2021). Исторические данные о числах и количестве. *International journal of discourse on innovation, integration and education*, 2(2), 97-100.
4. Flavell, J. H. (1979). Metacognition and cognitive monitoring: A new area of cognitive-developmental inquiry. *American Psychologist*, 34(10), 906-911. <https://doi.org/10.1037/0003-066X.34.10.906>
5. Heron, J. (1999). *The complete facilitator's handbook*. London: Kogan Page.
6. HH, M., AA, N., NX, R., GB, U., & UA, M. (2022). COMPETENCE-BASED APPROACH IN THE PROFESSIONAL TRAINING OF FUTURE PRIMARY SCHOOL TEACHERS IN THE FIELD OF ICT. *International Journal of Early Childhood Special Education*, 14(7).
7. HH, M., AA, N., NX, R., GB, U., & UA, M. (2022). Competence-based approach in the professional training of future primary school teachers in the field of ICT. *International Journal of Early Childhood Special Education*, 14(7).
8. Khasanovna, R. N. METHODS OF TEACHING MATHEMATICS IN EDUCATION. 51 ТЕХНОЛОГИИ СОЦИАЛЬНО-ЭМОЦИОНАЛЬНОГО ОБУЧЕНИЯ (SEL) В ПРОФИЛАКТИКЕ БУЛЛИНГА УЧАЩИХСЯ БЫЛИНА ВЕРА ВЛАДИМИРОВНА, 52, 15.

9. Knowles, M. S., Holton, E. F., & Swanson, R. A. (2015). *The adult learner: The definitive classic in adult education and human resource development* (8th ed.). Routledge.
10. Leontiev, A. N. (1975). *Activity, consciousness, and personality*. Moscow: Nauka.
11. Maslow, A. H. (1968). *Toward a psychology of being* (2nd ed.). Van Nostrand.
12. Piaget, J. (1977). *The development of thought: Equilibration of cognitive structures*. Viking.
13. QIZI, V. N. Z. (2022). Аутентичные материалы как средство формирования прагматической компетенции студентов лингвистического ВУЗа. *Scienceweb academic papers collection*.
14. QIZI, V. N. Z. (2023). Linguocultural aspect of teaching foreign languages as an integral part of the educational process. *Til va adabiyot ta'limi*.
15. Rahmankulova, N. X. (2023). Formation of a Scientific Worldview in Children of Primary School Age. *World of Science: Journal on Modern Research Methodologies*, 2(3), 41-46.
16. Raxmankulova, N., & Algojayeva, N. (2024). ZAMONAVIY PEDAGOGIK TEXNOLOGIYALAR ASOSIDA DARS TASHKIL ETISHNING SAMARADORLIGI. *University Research Base*, 24-26.
17. Rogers, C. R. (1983). *Freedom to learn for the 80s*. Charles E. Merrill.
18. Valieva, N. (2024). CRITICAL MEDIA LITERACY: INTEGRATING LANGUAGE ARTS, TECHNOLOGY, AND SOCIAL STUDIES. *University Research Base*, 262-264.
19. Valieva, N. (2024). Formation of Students' Sociolinguistic Competence at Foreign Language Lessons. *News of the NUUZ*, 1(1), 78-81.
20. Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.

Работа с текстом при обучении русскому языку

Кадилова Назира Матъякубовна
Преподаватель кафедры Современного
русского языка,
Узбекский государственный университет
мировых языков

Аннотация В данной статье рассматриваются различные виды работы с текстом и упражнения, направленные на развитие умений чтения и говорения у иностранных студентов, изучающих русский язык как иностранный. Автор уделяет внимание тому, что специфика таких заданий должна учитывать индивидуальные способности и уровень владения языком обучающихся. В работе подробно описываются цели и задачи преподавателя, его роль в организации учебного процесса и мотивации студентов к активной деятельности. Особое внимание уделяется принципам работы с текстами, от выбора материала до способов его интерпретации и обсуждения. Рассматриваются правила техники чтения, которые формируют у студентов навыки правильного произношения, интонации и понимания прочитанного. Также акцентируется значимость развития коммуникативных навыков через комплекс упражнений: пересказ, ответы на вопросы, дискуссии. В статье показано, что системный подход к работе с текстом способствует не только формированию языковой компетенции, но и развитию аналитического мышления и культурного кругозора иностранных студентов. Кроме того, подчеркивается практическая ценность этих методов, так как они помогают учащимся успешно адаптироваться в русскоязычной среде, расширяют их словарный запас и стимулируют к более глубокому усвоению материала.

Ключевые слова Русский язык как иностранный, речевая деятельность; техника чтения: работа с текстом: просмотровое, ознакомительное, изучающее; предтекстовый, притекстовый, послетекстовый; коммуникативный подход; детальное; виды изложений: полное, краткое, свободное

Rus tili oqitishda matnlar bilan ishlash

Kadirova Nazira Matyaqubovna
Hozirgi zamon rus tili kafedrası oqituvchisi,
O'zbekiston davlat jahon tillari universiteti

Annotatsiya Mazkur maqolada matn bilan ishlashning turli shakllari va xorijiy talabalar uchun o'qish hamda gapirish ko'nikmalarini rivojlantirishga qaratilgan mashqlar tahlil qilinadi. Muallif xorijiy talabalar rus tilini o'rganishda ularning individual qobiliyatlari va tilni egallash darajasini inobatga olish muhimligini ta'kidlaydi. Ishda o'qituvchining vazifalari, dars jarayonini tashkil etishdagi roli hamda talabalarni faollikka undash usullari keng yoritilgan. Shuningdek, matn bilan ishlash tamoyillari – materialni tanlash, uni o'qish, tahlil qilish va muhokama etish bosqichlari ko'rsatib o'tiladi. O'qish texnikasiga oid qoidalar, ya'ni talaffuz, intonatsiya va matnni tushunib o'qish ko'nikmalarini shakllantirish masalalari alohida e'tiborga olingan. Maqolada talabalar uchun qayta hikoya qilish, savollarga javob berish, bahs-

munozara kabi mashqlar orqali muloqot ko'nikmalarini rivojlantirish imkoniyatlari ham ko'rsatilgan. Umuman, matn bilan tizimli ishlash xorijiy talabalar nutqiy kompetensiyasini rivojlantirish bilan birga ularning mustaqil fikrlash va madaniy dunyoqarashini kengaytiradi. Shu bilan birga, maqolada til o'rganishda motivatsiyani oshirish, lug'at boyligini kengaytirish va amaliy nutqda qo'llash malakalarini shakllantirishning dolzarb ahamiyati ham alohida ta'kidlab o'tiladi.

Kalit so'zlar *Rus tili chet tili sifatida, nutq faoliyati, oqish texnikasi, matn bilan ishlash, korib chiqiladigan, tanishtiruvchi, organuvchi, matindan oldingi, matn yaqinidagi, matindan keyingisi, kommunikativ yondashuv, qismli, bayon qilish turlari, toliq, qisqa*

Working with Texts in Teaching Russian as a Foreign Language

Kadirova Nazira Matyakubovna

*Lecturer, Department of Modern
Russian Language,*

Uzbekistan State World Languages University

Annotation *This article discusses various approaches to working with texts and presents exercises aimed at developing reading and speaking skills of foreign students learning Russian as a foreign language. The author emphasizes that the design of tasks should take into account learners' individual abilities and their current level of language proficiency. The study outlines the main goals and objectives of the teacher, highlighting his or her role in organizing the learning process and motivating students to engage actively. Special attention is given to the principles of working with texts, including the careful selection of materials, strategies for reading and interpretation, as well as methods of classroom discussion. The article also considers the rules of reading technique, such as correct pronunciation, intonation, and comprehension, which play a key role in forming reading competence. Furthermore, the importance of communicative tasks such as retelling, answering questions, and participating in discussions is underlined. Overall, the article demonstrates that systematic work with texts fosters not only language competence but also critical thinking and cultural awareness among foreign students. In addition, it highlights the practical significance of such approaches, since they support learners' successful adaptation to a Russian-speaking environment, enrich their vocabulary, and encourage them to apply acquired knowledge in real-life communicative situations.*

Keywords *Russian as a foreign language; speech activity; reading technique; working with texts; skimming; familiarization (gist) reading; intensive reading; pre-reading, while-reading, post-reading tasks; communicative approach; general reading, detailed reading*

Одна из основных задач в техническом вузе – подготовка будущих специалистов к использованию знаний по русскому языку, а

именно научить студента читать и понимать содержание текста, уметь пересказывать прочитанное. Изучение русского языка

вызывает большой интерес у студентов. Особое значение приобретает работа с текстом, так как именно она позволяет формировать навыки чтения, понимания и устного высказывания. Тексты служат не только источником языкового материала, но и культурным проводником, знакомящим студентов с традициями, нормами и ценностями. Правильно организованная работа с текстами способствует развитию аналитического мышления, расширению кругозора и формированию коммуникативной компетенции. Алимов Т.Э. (2020) в своей статье подчеркивает значимость использования учебных текстов в дидактических и коммуникативных целях. Автор отмечает, что правильно подобранные тексты способствуют формированию у студентов не только языковых, но и социокультурных компетенций, а также развивают навыки устной и письменной речи.

Недиров А.Д. и Мередова А.Б. (2023) рассматривают специфику обучения русскому языку студентов в технических вузах Туркменистана. Исследование акцентирует внимание на профессиональной направленности обучения, необходимости учета терминологического аппарата и особенностей технической литературы, что делает процесс овладения языком более практикоориентированным. Петрова Г.М., Курбатова С.А., Соляник О.Е. и Габова Н.И. (2015) в учебном пособии «Русский язык в техническом вузе» предлагают методические рекомендации по обучению студентов технических направлений. Авторы раскрывают вопросы интеграции русского языка в профессиональную подготовку, что способствует успешному освоению специальной литературы и формированию профессиональной коммуникации. Работы Уздина И.И. (1991) и Чирковой В.П. с соавторами (2007) представляют собой примеры отраслевой литературы («Железные дороги. Общий курс» и

«Строительные конструкции»). Эти труды иллюстрируют важность применения аутентичных технических текстов в образовательном процессе. Использование подобных источников позволяет студентам осваивать терминологию и профессиональные дискурсы, необходимые для будущей деятельности.

При обучении студентов неязыкового вуза русскому языку, необходимо знать принцип работы с текстом. Основой развития коммуникативных умений является умение читать. Письменную форму общения обеспечивает чтение, которое является одним из видов речевой деятельности. Задача, преподавателя РКИ при обучении чтению студентов неязыковых вузов – умение самостоятельно читать текст различного характера и извлекать из него важную информацию. Обучение чтению состоит из двух аспектов: 1. Обучение технике чтения – произношения слов, интонации, темп, выразительность. 2. Цель чтения – извлечение информации. Это осуществляется на начальном этапе работы. Работая над техникой чтения нужно соблюдать некоторые правила:

- Образцовое чтение учителя. В тексте не должно быть труднопроизносимых слов.
- Чтение студентов хором или индивидуально. Преподаватель предлагает упражнения следующего типа:
- Чтение с использованием аудиозаписи;
- чтение текста с пропущенными словами;
- составление слов из разных букв;
- определение незнакомых слов.

Цель обучения студентов неязыкового вуза чтению – это понять прочитанный текст. Преподаватель должен уметь проверить уровень прочитанного текста. Это следующие уровни понимания текста:

- фрагментарный,

- глобальный,
- детальный,
- уровень критического понимания.

Фрагментарное – умение делить текст на значимые части, понимание значений незнакомых слов. *Глобальное* – определить тему текста. *Детальное* – выделение основной и второстепенной информации. *Критическое понимание* сформулировать главную мысль текста.

Выделяют три типа чтения:

- просмотровое;
- ознакомительное;
- изучающее.

Навыками главной – умение. *Просмотровое* – умение делить текст на смысловые части. Студенты должны уметь анализировать название текста. Ключевые слова являются основой для заголовка текста. *Ознакомительное* – это быстрый вид чтения, где студент должен понять основную идею каждого абзаца из текста. *Изучающее* чтение – это понимание содержания текста. Студенты – иностранцы должны осмыслить прочитанное. Для достижения цели, студенты учатся составлять вопросы к прочитанному тексту.

Студенты – иностранцы должны овладеть базовыми умениями каждого вида чтения:

- понять основное содержания: определить и выделить основную информацию текста; выделить информацию важную от второстепенной; установить связь (логическую, хронологическую), событий, фактов; обобщение фактов текста; сделать вывод прочитанного;
- извлечь полную информацию из текста: понимать факты; установить взаимосвязь событий; определить главную идею, (сопоставить) информацию и др.;
- понимать необходимую информацию: определить тему текста; определить жанр текста, ценность информации и др.

Для формирования навыков говорения и письма выделяются: предтекстовые, притекстовые и послетекстовые, задания. Предтекстовые – подготовка к работе с текстом. Предлагаем работу с техническим (в частности, железнодорожный) текстом «Строительство вторых путей».

Предтекстовые задания

1. *Прочитайте текст «Строительство вторых путей».*
2. *Выпишите из текста незнакомые слова и словосочетания, найдите в словаре их значения:*

Конструкции, линии, материалы, перегоны, пропускная способность, путь, поезда, станции, сооружения, сохранность, строительство, электрическая тяга, безопасность.

Образец: безопасность – (сущ. ж.р.) не угрожающий опасностью защищающий от опасности (безопасное место) (прилаг. безопасный -ая; ое;)

линии- (сущ. мн.ч.)

- а) Черты на плоскости, на какой-нибудь поверхности, или в пространстве. Прямая линия.
- б) Черты, определяющие направление, предел, уровень чего-нибудь. Линия прицела.
- в) Расположения чего –нибудь в один ряд. Линия укреплений
- г) Путь сообщения (железнодорожного, воздушного, водного) направления каких-нибудь перевозок.
- д) Последовательный ряд предков или потомков. Родня по женской линии.
- е) Направление, образ действий, взглядов. Основная линия развития
- ж) (перен.) Область какой-нибудь деятельности. Работать по комсомольской линии.
- з) Старая, русская мера длины равная 1:10 дюйма. (прилаг. линейный -ая; -ое).

- и) Составьте предложения со следующими словами и словосочетаниями: сохранность сооружений, безопасность движения, строительство, путь.

Образец: Основными особенностями организации строительства вторых путей является сохранность сооружений.

3. Составьте предложения, меняя последовательность предложенных слов.

- Основные типы, вид, грузовые вагоны, в зависимости, следующие, перевозимых грузов, на, разделяются.
- Для перевозки, крытые, зерновых и грузов, других сыпучих, нуждающихся в защите, для транспортировки, от атмосферных осадков, тарно-упаковочных и высокоценных грузов.
- Вагон, люками и дверями, имеет, оборудованный, обычно, кузов.
- Навалочных грузов, полувагоны, перевозки, для (руда, уголь, флюсы, лесоматериалы), контейнеров, различных машин и др.
- Цистерны, жидких и газообразных грузов, (нефть, керосин, бензин, масло, кислота, сжиженные газы и т.д.), перевозки, кузовом вагона, для, резервуар, служит, специальный, цилиндрической формы, имеющий, слива груза, обычно, люки для налива и устройство.
- Скоропортящихся грузов, изотермические, для, (мясо, рыба, молоко, фрукты), перевозки.

Образец: В зависимости от видов перевозимых грузов, грузовые вагоны разделяются на следующие основные типы.

4. К данным прилагательным подберите подходящие существительные и составьте с ними словосочетания.

Строительный..., пропускной..., действующий..., технический...,

безопасный..., маневровый..., технологический

Образец:

Безопасный	• путь • поезд • вагон
Безопасная	• дорога • станция
Безопасное	• строение • движение • сооружение

Притекстовые задания

Притекстовые задания направлены на выявление понимания текста в общем.

- Прочитайте первый абзац текста. Скажите о чем там говорится?
- Прочитайте второй абзац текста. Скажите какую информацию он содержит?
- Скажите какую информацию вы получили о строительстве вторых путей?

Строительство вторых путей.

Основными особенностями организации строительства второго пути являются:

- необходимость обеспечения безопасности движения поездов на действующем пути и сохранности существующих сооружений при сооружении второго пути;
- наличие возможности доставки материалов (конструкций искусственных сооружений, материалов верхнего строения пути и другие) по существующему железнодорожному пути на станции и даже на перегоны;
- необходимость обеспечения поэтапного наращивания пропускной способности железной дороги по мере строительства;
- необходимость особого внимания к обеспечению безопасности

производства работ при строительстве второго пути, когда действующий путь переведен на электрическую тягу.

- В связи с тем, что строительство второго пути начинают, как правило, после исчерпания других возможностей увеличения пропускной способности линии, одной из главных задач организации строительства является обеспечение поэтапного наращивания пропускной способности (Недилов, Мередова, 2023).

Основными особенностями организации строительства второго пути является сохранность сооружений. Обеспечение безопасности движения поездов – главная задача на железной дороге. Все силы были вовлечены на строительство вторых путей.

Послетекстовые задания

Послетекстовые задания – это усовершенствование знаний лексико-грамматического материала.

1. *Прочитайте текст, найдите информационные центры смысловых отрывков текста.*
2. *Озаглавьте каждую часть смыслового отрывка.*
3. *Пользуясь текстом, дополните предложения:*
 - а) Основными особенностями организации строительства второго пути являются:
 - б) Обеспечения безопасности движения поездов
 - в) В связи с тем, что строительство второго пути
 - г) Наличие возможности доставки материалов
4. *Составьте вопросный план к тексту.*

План – это самая краткая запись текста.

Пункты плана должны отражать содержание, логику и последовательность изложения. Составить план помогает деление текста на абзацы, пункты плана состояются от абзаца к абзацу.

Планы бывают простые и сложные; вопросные, назывные и тезисные.

Вопросный план – это план текста в виде вопросов.

- а) Что является основными особенностями организации строительства?
 - б) Когда можно начинать строительство второго пути?
5. *Перескажите текст по составленному плану.*
 6. *Напишите аннотацию к прочитанному тексту.*

Аннотация – (в переводе от латинского слова означает «замечание») – краткая справка о печатном произведении, своего рода, которая должна заинтересовать читателя. Аннотация дает представление о характере оригинала (книги, статьи и т.п.), о его строении (перечень вопросов), назначении (на кого рассчитан), а также об объеме оригинала (количество страниц) и наличии иллюстраций (Алимов, 2020). Иногда в аннотацию вводится оценочный элемент – мнение автора аннотации об актуальности произведения.

Образец: В тексте говорится об основных особенностях организации строительства второго пути.

Учитывая уровень студентов, по мере возможности задания можно усложнить. Преподаватель русского языка как иностранный должен учитывать языковую интерференцию: доступно объяснять языковые различия. В своей специальности он должен стремиться к тому, чтобы студенты в достаточной степени овладели культурой изучаемого языка. Таким образом, речь идет не только о коммуникативно-обучающей цели, но и об общеобразовательной и воспитательно развивающей: проникновения в их содержание: понимание основного содержания; понимание содержания полностью и выявление наиболее существенных фактов.

Учитывая способности студентов, преподаватель должен разнообразить практические занятия. Следующие дидактические средства: пробуждение мыслительной активности, интерес к иностранному языку является главной

задачей преподавателя. Таким образом, преподаватель русского языка как иностранный, обучая студентов, должен использовать все возможные ресурсы для успешного овладения русским языком.

Список использованной литературы:

1. Алимов, Т. Э. (2020). Использование учебных текстов в процессе обучения русскому языку в дидактических и коммуникативных целях. *Молодой ученый*, (12), 393–395.
2. Недиров, А. Д., и Мередова, А. Б. (2023). Обучение русскому языку студентов в технических вузах. Ашхабад: Институт телекоммуникаций и информатики Туркменистана.
3. Петрова, Г. М., Курбатова, С. А., Соляник, О. Е., и Габова, Н. И. (2015). *Русский язык в техническом вузе: Часть 5: Учебное пособие*. Москва: Издательство Московского государственного технического университета имени Баумана.
4. Уздин, И. И. (1991). *Железные дороги: Общий курс*. Москва: Транспорт.
5. Чиркова, В. П., и др. (2007). *Строительные конструкции*. Москва

Nofilologik yo'nalish talabalariga chet tilini o'rgatishda raqamli platformalardan differensial foydalanish usullari

Anvarova Umidabegim Ja'farovnaanvarova_umidabegim@buxdpi.uz

Tayanch doktorant,

Buxoro davlat pedagogika instituti

Annotatsiya Ushbu maqolada nofilologik yo'nalishi talabarlari uchun chet tilini o'rgatishda raqamli platformalarning differensial, ya'ni har bir talabaning individual ehtiyojiga mos ravishda tanlab, pedagogik qo'llanilishi tahlil qilingan. Tadqiqotda turli raqamli vositalarning (LMSlar, mobil ilovalar, AI-platformalar) pedagogik potentsiali o'rganilgan, samaradorliklari, imkoniyatlari va cheklanish tomonlari yoritilgan. Xulosa va takliflarda ushbu yondashuvni kengaytirish uchun o'qituvchilarning malakasini oshirish, mos resurslar yaratish va differensial yondashuv strategiyalarini joriy etish tavsiya etilgan.

Kalit so'zlar Differensial o'qitish, raqamli platformalar, chet tili ta'limi, nofilologik talabalar, LMS, mobil o'rganish, sun'iy intellekt

Дифференцированные методы использования цифровых платформ в обучении иностранному языку студентов неязыковых направлений

Анварова Умидабегим Жаъфаровнаanvarova_umidabegim@buxdpi.uz

Докторант,

Бухарский государственный
педагогический институт

Аннотация В данной статье рассматриваются методы дифференцированного использования цифровых платформ в обучении иностранному языку студентов нефилологических направлений. Проанализированы педагогические возможности различных цифровых инструментов (LMS, мобильные приложения, AI платформы), их эффективность, потенциал и ограничения. В заключении предложены рекомендации по расширению применения данного подхода: повышение квалификации преподавателей, создание адаптированных ресурсов и внедрение стратегий дифференцированного обучения.

Ключевые слова Дифференцированное обучение, цифровые платформы, обучение иностранным языкам, студенты нефилологических направлений, LMS, мобильное обучение, искусственный интеллект

Differentiated methods of using digital platforms in foreign language teaching for non- philology students

Anvarova Umidabegim Ja'farovnaanvarova_umidabegim@buxdpi.uz

PhD student,

Bukhara state pedagogical institute

Annotation *This article explores differentiated use of digital platforms in foreign language teaching for students in non-philological fields. The pedagogical potential of various digital tools (LMS systems, mobile applications, AI platforms) is analyzed, including their effectiveness, advantages, and limitations. The conclusion offers recommendations for expanding this approach, such as improving teacher training, developing tailored resources, and implementing differentiated instructional strategies.*

Keywords *Differentiated instruction, digital platforms, foreign language education, non-philological students, LMS, mobile learning, artificial intelligence*

Globalashuv va raqamli transformatsiya sharoitida chet tillarini o'rganish nafaqat individual taraqqiyot, balki milliy raqobatbardoshlik omilidir. XXI asrda har bir soha vakilidan nafaqat o'z mutaxassisligi bo'yicha bilim, balki xorijiy tillarda erkin muloqot qilish, zamonaviy texnologiyalardan samarali foydalanish ham talab etiladi. Xususan, nofilologik, ya'ni texnik, iqtisodiy, tibbiyot, ijtimoiy fanlar yo'nalishidagi talabalar uchun chet tilini puxta egallash ularning kasbiy faoliyatida xalqaro standartlarga mos ishlashiga zamin yaratadi. O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev o'zining "Yangi O'zbekiston – xalqimiz uchun munosib hayot va yuksak taraqqiyot yo'lidir" nomli asarida ta'lim sifati va raqamli texnologiyalarni keng joriy etish masalasiga to'xtalar ekan, quyidagilarni ta'kidlaydi: "...Har bir yurtdoshimiz, ayniqsa, yoshlar zamonaviy fanlarni chuqur egallashi, chet tillarini puxta o'rganishi, raqamli texnologiyalarni mukammal bilishi zarur..." (Mirziyoyev, 2021) Shuningdek, Prezidentning 2022-yil 20-iyundagi "Yoshlar bilan ochiq muloqot"dagi nutqida ta'lim jarayonida individuallashtirilgan yondashuvlar, raqamli vositalarni integratsiyalash hamda har bir yoshning o'z qobiliyatiga qarab rivojlanishini qo'llab-quvvatlash zarurligi alohida qayd etilgan. (Mirziyoyev, 2022) Mazkur yondashuv bugungi kunda ta'lim jarayonida differensial yondashuvlarni joriy etish, ya'ni har bir talabaga uning bilim darajasi,

o'rganish uslubi, qiziqishlari va ehtiyojlaridan kelib chiqib shaxsiylashtirilgan o'quv resurslarini taklif etish zaruratini yuzaga keltirmoqda.

Ayniqsa, chet tilini o'rganishda bu yondashuv yanada dolzarb, chunki har bir talaba chet tilini o'z tezligida, o'ziga mos metodlar bilan o'zlashtiradi. Raqamli platformalar va texnologiyalar bu borada katta imkoniyatlar eshigini ochmoqda. Masalan, Moodle, Google Classroom kabi LMS tizimlari, Duolingo, Quizlet, Grammarly, ChatGPT, Kahoot kabi interaktiv ilovalar, shuningdek, sun'iy intellekt vositalari asosidagi mashg'ulotlar individual o'rganish yo'llarini kengaytirish imkonini beradi. Biroq bu vositalardan foydalanishda yagona, standart yondashuv o'rniga differensial yondashuv qo'llanishi ta'lim samaradorligini sezilarli darajada oshirishi mumkin. Shu sababli, bu maqola doirasida nofilologik yo'nalishlarda tahsil olayotgan talabalar uchun chet tilini o'rgatishda raqamli platformalardan differensial foydalanish usullari tahlil qilingan, mavjud ilmiy-amaliy tajriba asosida metodologik yechimlar ishlab chiqilgan. Ushbu yondashuvni ilmiy asosda tahlil qilish, pedagogik innovatsiyalarni tatbiq etish va amaliy tavsiyalar ishlab chiqish bugungi ta'lim sohasining dolzarb vazifalaridan biridir.

Nofilologik yo'nalish talabalariga chet tilini o'rgatishda turli xil raqamli platformalardan foylanish borasida bir nechta

tadqiqotchilar izlanishlar olib borganlar. Jumladan, Shahzoda Azimovanning "Nofilologik talabalarga ingliz tili o'qitishda yangi pedagogik texnologiyalardan foydalanish" nomli olib borilgan tadqiqot ishida multimedia, onlayn platformalar va mobil ilovalar nofilolog talabalarining til ko'nikmalariga ijobiy ta'sir ko'rsatishi qayd etilgan (Azimova, 2023). Yusupova va Matsabirova "Nemis tili o'qitishda raqamli texnologiyalardan foydalanish" nomli maqolasida nemis tili darslarida AI, virtual reallik va podkastlardan samarali foydalanish to'g'risida fikrlar bildirgan. (Yusupova, Matsabirova, 2025) Bundan tashqari, Ayasheva va Nurkenova "Technologies in teaching foreign languages to university students of linguistic and nonlinguistic specialties: rethinking in the era of Web 2.0 and Web 3.0" deb atalgan tadqiqotida Web 2.0 va Web 3.0 platformalarining lingvistik va nofilologik yo'nalish talabalariga mosligini va interaktiv onlayn kurslarning yuqori baholanayotganini ko'rsatgan. (Ayasheva, Nurkenova, 2024) Tazabekova va hamkasblari esa Web 2.0 vositalari (video, podcast, web-quest) yordamida til o'rgatishda talabalar ijodkorligi va motivatsiyasini oshirish mumkinligini ta'kidlagan. (Tazabekova, 2024) CALL va CSCL tadqiqotlari qo'llanmalari esa talabalar hamkorligi, o'z-o'zini baholash va ishonchini oshirish uchun kompyuter yordamidagi kollaborativ o'qitish muhitining foydali ekanligini ko'rsatgan. Ushbu

tadqiqotda nofilologik yo'nalishlarda tahsil olayotgan talabalar uchun chet tilini o'rgatishda raqamli platformalardan differensial foydalanishning samaradorligini aniqlash asosiy maqsad qilib olindi. Shu bois, metodologik yondashuv sifatida kombinatsiyalashgan metod – miqdoriy (kvantitativ) va sifatli (kvalitativ) tadqiqot uslublari birgalikda qo'llanildi. Bunday yondashuv orqali olingan natijalar ko'proq kontekstual va chuqur tahlil etilishi mumkin bo'ldi. Tadqiqot obyekti sifatida Buxoro shahrida oliy ta'lim muassasasida (texnika, iqtisodiyot va tibbiyot sohalaridagi) nofilologik

yo'nalishlarda tahsil olayotgan talabalar tanlab olindi. Umumiy hisobda 40 nafar talaba tadqiqotda ishtirok etdi. Talabalar boshlang'ich (A1-A2), o'rta (B1-B2) va yuqori (C1) til darajasiga ega guruhlariga ajratildi. Bu guruhlash differensial yondashuvni baholashda muhim omil bo'lib xizmat qildi. Tadqiqotda foydalanilgan raqamli platformalar va vositalar talabalarining til darajasi, texnologik savodxonligi va ta'lim ehtiyojlariga qarab tanlandi. Ular quyidagilardan iborat: LMS tizimlari (Learning Management System): Moodle, Google Classroom – dars materiallarini tartibga solish, mustaqil topshiriqlarni nazorat qilish va baholash uchun ishlatildi. Mobil ilovalar: Duolingo, Quizlet, Kahoot – lug'at boyligini oshirish, qiziqarli testlar va o'yinli topshiriqlar asosida o'rganishni rag'batlantirdi. AI vositalar: Grammarly, Reverso, ChatGPT – yozma nutqni tekshirish, gap tuzish, tarjima qilish va suhbatlarni mashq qilish uchun ishlatildi. Virtual vositalar: Zoom va VR/AR asosida ishlab chiqilgan simulyatsiyalar – chet tilida jonli muloqot, real holatlarga mos virtual muhitlarda mashg'ulotlar o'tkazishga yordam berdi. Talabalar uch darajali klassifikatsiya asosida differensial yondashuvga bo'lindi. Har bir guruhga ularning til bilish darajasi, o'rganish uslubi (vizual, audial, kinestetik) va texnologik imkoniyatlaridan kelib chiqib mos raqamli vositalar tavsiya qilindi. Masalan: boshlang'ich darajadagi talabalar uchun – o'zlashtirishga yordam beruvchi vizual va interaktiv mobil ilovalar (Duolingo, Quizlet), oddiy grammatika mashqlari, tarjima mashqlari, o'rta darajadagilar uchun – kollaborativ topshiriqlar, qisqa yozma topshiriqlar (ChatGPT, Google Docs orqali), va testlar, yuqori darajadagilar uchun – real suhbatlar, VR asosidagi rolli o'yinlar, esse yozish va bahs-munozarali mashg'ulotlar tanlandi. Tadqiqot davomida quyidagi ma'lumot yig'ish usullaridan foydalanildi:

1. so'rovnomalar (anketalar) – barcha ishtirokchilarga darsdan oldin va keyin berilib, raqamli platformalar bo'yicha fikr-

mulohazalari, qoniqish darajasi va o'z-o'zini baholash darajasi o'rganildi;

2. kuzatuv – sinf mashg'ulotlarida talabalar faoliyati, qatnashuvi, texnologiyalar bilan ishlash tezligi, xatoliklar va rag'batlantiruvchi faktorlar aniqlandi;
3. yozma ishlar tahlili – talabalar tomonidan platformalar yordamida yozilgan insho, tarjima va topshiriqlar sifat jihatidan tahlil qilindi;
4. og'zaki intervyular – 15 nafar talaba va 3 nafar o'qituvchi bilan chuqurlashtirilgan suhbatlar o'tkazilib, differensial yondashuvga nisbatan munosabatlar o'rganildi;
5. test natijalari – platformalar joriy etilishidan avval va keyin til bilimlari test sinovlari orqali o'lchandi.

Tadqiqot davomida to'plangan ma'lumotlar asosida nofilologik yo'nalish talabalari uchun chet tilini o'rgatishda raqamli platformalardan differensial foydalanishning samaradorligi har tomonlama tahlil qilindi. Olingan natijalar talabalar til ko'nikmalarining rivojlanishida differensial yondashuv muhim o'rin tutishini tasdiqlaydi. Sinov dasturi

boshlanishidan oldin o'tkazilgan so'rovnoma shuni ko'rsatdiki, ishtirokchilarning 68 foizi ilgari chet tilini o'rganishda faqat an'anaviy uslublardan foydalangan, 32 foiz esa biror raqamli ilovadan foydalanib ko'rgan (ko'proq mobil ilovalar). Platformalar differensial tarzda joriy qilinganidan keyin, talabalar faoliyati va qatnashuvi quyidagicha o'zgardi:

1. Interaktiv darslarda ishtirok foizi 47% dan 82% gacha oshdi.
2. Mustaqil topshiriqlarni bajargan talabalar soni 38% dan 74% gacha ortdi.
3. Platformalardan foydalanish chastotasi: boshlang'ich darajadagi talabalar ko'proq Quizlet va Duolingo orqali ishlagan bo'lsa, o'rta va yuqori darajadagilar ChatGPT, Grammarly va Zoom orqali mashq qilishni afzal ko'rdi. Bu raqamlar shuni ko'rsatadiki, individual ehtiyoj va qiziqishlarga moslashtirilgan raqamli vositalar talabalarni til o'rganishga yanada faolroq jalb qiladi.

Platformalardan foydalanish orqali talabalar to'rt asosiy til kompetensiyasi (tinglab tushunish, o'qish, yozish, gapirish) bo'yicha salmoqli natijalarga erishgan.

Til ko'nikmasi	Dars boshidagi o'rtacha ball (10 ballan)	Dars oxiridagi o'rtacha ball	O'sish %
O'qish	5.4	7.6	+46%
Tinglab tushunish	4.8	7.1	+48%
Yozish	5.0	7.4	+48%
Gapirish	4.3	6.9	+60%

3 nafar chet tili o'qituvchilari bilan olib borilgan intervyular natijasiga ko'ra, differensial yondashuv orqali talabalar faolligi va darsga qiziqishi oshgan, mustaqil o'qish, topshiriqlarni o'z vaqtida bajarish va baholash jarayonlari ancha osonlashgan, faol talabalar emas, balki **kam ishtirok etuvchi passiv guruhlar ham** asta-sekin darsga jalb qilingan.

Xulosa sifatida shuni ta'kidlash mumkinki, raqamli platformalardan differensial foydalanish til o'rganishda o'zlashtirish

darajasini va motivatsiyani oshiradi (Chapelle, 2001). AI va mobil ilovalar yozish va gapirish ko'nikmalarini mustahkamlashda ayniqsa samarali. Platformalarning turli uslubdagi o'quvchilarga moslashganligi darslarda faol ishtirokni ta'minlaydi. Differensial yondashuv yordamida har bir talabaning individual o'sishi va qamrab olinishi ortadi. Raqamli platformalardan differensial yondashuv orqali foydalanish nofilologik talabalar uchun chet tilini o'rgatishda samarali vosita ekanligi

ko'rsatildi. LMS, mobil ilovalar va AI elementlarni talabning individual ehtiyojiga qarab moslash orqali til ko'nikmalarini sezilarli oshirish mumkin (Turobov, 2021). Tadqiqot natijalari o'qituvchilar uchun differensial yondashuv va raqamli texnologiyalarni integratsiyalash bo'yicha treninglar tashkil etish, oliy ta'lim muassasalarida LMS va AI-qarorlar uchun markaziy resurslar va texnik bazani rivojlantirish, modul va

mashg'ulotlarni dizayn qilishda individual o'rganish uslublari va talab darajasiga ko'ra adaptiv kontent taqdim etish, yana ham keng qamrovli tadqiqotlar: turli fan yo'nalishlari, turli tillarda va turli universitetlarda differensial ta'sirlarni tahlil qilish, o'qituvchilar uchun motivatsion yondashuvlar va darslarni gamifikatsiyalash bo'yicha malaka oshirish singari bir qator takliflarni ilgari suradi.

Adabiyotlar ro'yxati:

1. Ayasheva, D. B., & Nurkenova, S. S. (2024). Technologies in teaching foreign languages. *Eurasian National University Bulletin*.
2. Brown, H. D. (2007). *Principles of language learning and teaching* (5th ed.). Pearson Education.
3. Cambridge University Press. (2023). *The future of language learning: How AI is transforming education*.
4. Chapelle, C. A. (2001). *Computer applications in second language acquisition: Foundations for teaching, testing and research*. Cambridge University Press.
5. Godwin-Jones, R. (2018). Second language writing online: An update. *Language Learning & Technology*, 22(1), 1–15.
6. Karimova, N. (2022). Differensial yondashuv orqali chet tilini o'rgatishning metodik asoslari. *Yangi O'zbekiston ilm-fan jurnali*, (3).
7. Kukulska-Hulme, A., & Shield, L. (2008). An overview of mobile assisted language learning: From content delivery to supported collaboration and interaction. *ReCALL*, 20(3).
8. Mirziyoyev, Sh. M. (2021). *Yangi O'zbekiston — xalqimiz uchun munosib hayot va yuksak taraqqiyot yo'lidir*. Toshkent: O'zbekiston.
9. Mirziyoyev, Sh. M. (2024, April 26). O'zbekiston Respublikasi Prezidentining Oliy Majlisga murojaatnomasi.
10. Nation, P. (2001). *Learning vocabulary in another language*. Cambridge University Press.
11. O'zbekiston Respublikasi Prezidentining farmoni. (2020, November 6). *Chet tillarni o'rganishni ommalashtirish bo'yicha chora-tadbirlar to'g'risida*. PF–6108-son.
12. O'zbekiston Respublikasi Prezidentining qarori. (2021, May 19). *Yoshlar ma'naviyatini yuksaltirish va ularning bo'sh vaqtini mazmunli tashkil etish tizimini tubdan takomillashtirish chora-tadbirlari to'g'risida*. PQ–5117-son.
13. Richards, J. C., & Rodgers, T. S. (2014). *Approaches and methods in language teaching* (3rd ed.). Cambridge University Press.
14. Shahzoda, A. (2023). Nofilologik talabalarga ingliz tili o'qitishda yangi pedagogik texnologiyalardan foydalanish. *Scienceweb*.
15. Tazabekova, S. Z. (2024). Modern technologies and methods of teaching languages. *Fergana U Conference*.
16. Turobov, S. (2021). Chet tilini o'qitishda zamonaviy AKT vositalarining ahamiyati. *Filologiya masalalari*, (2).

17. Warschauer, M., & Kern, R. (2000). *Network-based language teaching: Concepts and practice*. Cambridge University Press.
18. Yusupova, G., & Matsabirova, D. (2025). Nemis tili o'qitishda raqamli texnologiyalardan foydalanish. *JUDR*

HISTORY



The Lingua Spectrum

Cogito, ergo sum

TARIX

107

ИСТОРИЯ

118

O'zbekiston Respublikasida saylov jarayonlarini shakllanish bosqichlari

Boltabayev Baxtiyor Sabirjonovich,
b.boltaboev@gmail.com
PhD, o'qituvchi,
Namangan davlat universiteti

- Annotatsiya** *Mustaqillik yillarida mamlakatda demokratik tamoyillarga asoslangan saylov tizimi yaratish, fuqarolarning siyosiy huquq va erkinliklarini ta'minlash hamda davlat boshqaruvida xalq ishtirokini kengaytirishga qaratilgan izchil islohotlar amalga oshirildi. Mazkur maqolada O'zbekiston respublikasi o'z mustaqilligini qo'lga kiritganidan so'ng saylov jarayonlarini shakllanishi, saylov bo'yicha qonunlar, qarorlar, farmonlarni qabul qilish jarayonlari, partiyalarning shakllanishi masalalari atroflicha yoritib berilgan. Shuningdek, saylov jarayonlarida ochiqlik, oshkoralik va adolat tamoyillarining roli, ularning fuqarolik jamiyatini rivojlantirishdagi ahamiyati ham tahlil qilinadi.*
- Kalit so'zlar** *Saylov kodekslari, erkin va demokratik saylovlarni tashkil qilish, saylov qonunchiligi, saylov kampaniyalari, deputatlar, siyosiy partiyalar, saylovlardagi nomzodlar masalasi, nomzodlarning dasturlari*

Этапы формирования избирательных процессов в Республике Узбекистан

Болтабаев Бахтиёр Сабиржонович,
b.boltaboev@gmail.com
PhD, преподаватель,
Наманганский государственный университет

- Аннотация** *В годы независимости в стране были реализованы последовательные реформы, направленные на создание избирательной системы, основанной на демократических принципах, обеспечение политических прав и свобод граждан, а также расширение участия народа в управлении государством. В данной статье подробно освещаются процессы формирования избирательных процедур в Республике Узбекистан после обретения независимости, принятие законов, постановлений и указов, связанных с выборами, а также вопросы формирования политических партий. Кроме того, анализируется роль принципов открытости, прозрачности и справедливости в избирательных процессах и их значение в развитии гражданского общества.*
- Ключевые слова** *Избирательные кодексы, организация свободных и демократических выборов, избирательное законодательство, избирательные кампании, депутаты, политические партии, вопросы кандидатов на выборах, предвыборные программы кандидатов*

Stages of formation of electoral processes in the Republic of Uzbekistan

Boltabayev Baxtiyor Sabirjonovich,
b.boltaboev@gmail.com
PhD, Lecturer,
Namangan State University

Annotation *During the years of independence, consistent reforms were carried out in the country aimed at establishing an electoral system based on democratic principles, ensuring the political rights and freedoms of citizens, and expanding public participation in state governance. This article provides a detailed analysis of the formation of electoral processes in the Republic of Uzbekistan after gaining independence, including the adoption of laws, decrees, and resolutions related to elections, as well as the development of political parties. Furthermore, the role of the principles of openness, transparency, and fairness in electoral processes and their importance in the development of civil society are examined.*

Keywords *Electoral codes, organization of free and democratic elections, electoral legislation, election campaigns, deputies, political parties, candidates in elections, candidates' programs*

Mustaqillik yillarida O'zbekistonda xalqaro huquq andozalari va talablariga, ilg'or chet el yuridik tajribasiga va milliy-tarixiy an'analariga va o'z Konstitutsiyasiga mos saylov qonunchilik tizimi yaratildi.

Bugungi kunda dunyoda fuqarolarning saylov huquqlari va erkinliklarini ta'minlash, erkin va demokratik saylovlarni tashkil qilish va o'tkazish to'g'risida 30 dan ortiq xalqaro huquqiy hujjatlar qabul qilingan. Ushbu hujjatlarning aksariyat qoidalari va tamoyillari O'zbekiston Respublikasining milliy saylov qonunchiligida to'liq aks etgan (Rustamboyev, 2007).

O'zbekiston saylov qonunchiligini chet davlatlar saylov qonunchiligidan farqli tomoni, bizning milliy qonunchiligimizda xorijdan ajralib turuvchi – xalqimiz an'anaviy qadriyatlari va mentalitetini ifoda etadigan bir qator xususiyatlar mavjudligidadir.

Saylov qonunchiligi va kampaniyalari O'zbekistonda amalga oshirilayotgan demokratik islohotlarning uzviy tarkibiy qismidir. O'zbekiston mustaqillikni qo'lga kiritgan kundan boshlab ma'muriy-buyruqbozlikka asoslangan totalitarizmdan demokratik huquqiy davlat va adolatli fuqarolik jamiyati sari dadil qadamlar bilan oldinga intilmoqda. Saylov qonunchiligi va amaliyoti O'zbekistonda amalga oshirilgan islohotlarning

asosiy tamoyillari sifatida quyidagilarda o'z aksini topadi:

- birinchidan, islohotlar davlatning milliy manfaatlariga mosligi, ya'ni mustaqillikni himoya qilishga qaratilganligi;
- ikkinchidan, islohotlarni bosqichma-bosqich amalga oshirilayotganligi; uchinchidan, demokratik o'zgarishlar darajasining xalq ruxiyatiga,
- mentalitetiga mosligi;
- to'rtinchidan, tarixiy milliy tajribaga tayanish;
- beshinchidan, xalqaro huquq andozalari va talablarini e'tiborga olish.

Bu saylov qonunchiligining asosiy maqsadi samarali, ishchan vakillik organlarini saylash va yuksak fuqarolik siyosiy va huquqiy madaniyatli saylovchilarni shakllantirishdir.

O'zbekiston mustaqillikni qo'lga kiritgandan so'ng saylov qonunchiligi taraqqiyotida to'rtta asosiy bosqichni ko'rsatish mumkin.

Birinchi bosqich Konstitutsiya qabul qilinishidan (1992 yil dekabr) mustaqil O'zbekistonning birinchi milliy parlamenti – ko'p partiyaviylik asosida Oliy Majlisning amalda shakllanganicha (1995 yil yanvar) bo'lgan davrni o'z ichiga oladi.

Ushbu bosqichda 1993 yil 28 dekabrda qabul qilingan "O'zbekiston Respublikasi Oliy

Majlisiga saylovlar to'g'risida"gi (1994) birinchi qonunmamlakatda yuzaga kelgan ijtimoiy-siyosiy vaziyatni hisobga olgan holda, islohotlarning o'sha bosqichida imkon qadar dunyoda mavjud umume'tirof etilgan ko'ppartiyaviylikka asoslangan saylovlarni tashkil etish tajribasini o'zida aks ettirdi. Aynan shu bosqichda – 1994 yil 5 mayda yana bir muhim hujjat – "Fuqarolar saylov huquqlarining kafolatlari to'g'risida"gi qonun (1994) qabul qilindi. Bu esa O'zbekiston ixtiyoriy ravishda, hech qanday shart va istisnalarsiz qo'shilgan jahon hamjamiyati oldida tegishli majburiyatlarni o'z zimmasiga olgan inson huquqlari bo'yicha xalqaro huquqiy hujjatlarda qayd etilgan standartlarga mos ravishda saylovchilarning saylov huquqini asoslab berdi.

1994 yilda parlament saylovlari yakunlariga ko'ra Birinchi chaqiriq Oliy Majlis tarkibida ikkita siyosiy partiya o'z fraksiyalari asosida faoliyat olib bordilar. Bu partiyalar vakillari parlamentda va davlat hokimiyatining mahalliy vakillik organlarida ko'pchilikni tashkil etdi.

Ikkinchi bosqich 1995-2000 yillarni o'z ichiga olib, saylov tizimining demokratik asoslarini mustahkamlash va saylovlar to'g'risidagi qonunlarga tegishli o'zgartirishlar kiritish bo'yicha bir qancha amaliy ishlar amalga oshirildi.

Xususan, doimiy faoliyat ko'rsatuvchi mustaqil organ "Markaziy saylov komissiyasini tuzish haqida" qonun (1994) qabul qilindi va O'zbekiston tarixida ilk bor O'zbekiston Respublikasi Markaziy saylov komissiyasi tuzildi.

Shu bilan bir qatorda bu davrning o'ziga xos tomonlaridan, deputatlikka mustaqil nomzodlarni ilgari surishning aniq mexanizmi ishlab chiqildi va saylovlar to'g'risidagi qonunlardan rasman "besh foizlik to'siq" haqidagi qoida chiqarib tashlandi.

1999 yil 19 avgustda O'zbekiston Respublikasi Oliy Majlisiga saylovlar hamda xalq deputatlari viloyat, tuman va shahar Kengashlariga saylovlar to'g'risidagi

qonunlarga bir qator jiddiy o'zgartirishlar, xususan umume'tirof etilgan tamoyillar kiritildi.

1999 yilga parlament saylovlari uchun 1996 yilning 26 dekabrda qabul qilingan "Siyosiy partiyalar to'g'risida"gi qonuni(1996) yangi huquqiy maydon yaratdi. Buning natijasida siyosiy partiyalarda Oliy Majlisda o'z siyosatini uyushgan holda o'tkazish uchun parlament fraksiyalarini tuzishdek qonuniy aniq tus olgan maqsadlari paydo bo'ldi. Davlatga qarashli OAV dan foydalanishda teng huquqlilikni ta'minlash darajasi ortdi. Bu "O'zbekiston Respublikasi Prezidenti saylovi to'g'risida"gi Qonuni, "O'zbekiston Respublikasi Oliy Majlisiga saylov to'g'risida"gi Qonuni, "Xalq duputatlari viloyat, tuman va shahar kengashlariga saylov to'g'risida"gi Qonunlarining "Saylovoldi tashviquoti" nomli boblarida o'z aksini topdi.

1999 yilgi parlament saylovlaridan oldin beshta partiya ro'yxatdan o'tdi. Ko'pchilik ekspertlarning fikriga ko'ra, siyosiy partiyalar tomonida ilgari surilgan nomzodlar sonining ko'pligi mamlakat parlamentida ham partiyalar vakillarining umumiy soni shunga mos ravishda ortadi deb tahmin qilingandi. Biroq siyosiy partiyalarning saylovlarga tayyorgarliklarining bo'shligi, saylovoldi dasturlaridagi ko'pgina bandlar hayotdan uzoqligi, ular o'rtasidagi tafovutning kamligi hamda nomzodlar o'z partiyalari nuqtai nazarini yetarlicha asoslay olmasliklari Oliy Majlis tarkibida partiyalar vakillarining kamayishiga olib keldi (Saidov, 2005). Natijada bu o'rinlarga fuqarolar tashabbuskor guruhlarining vakillari kelishdi.

Uchinchi bosqich ikki palatali Oliy Majlis tizimining joriy etilishi bilan bog'liqdir. 2002 yil 27 yanvar kuni o'tkazilgan referendum yakunlariga ko'ra Oliy Majlis o'rnida ikki palatali (bikemeral) parlament o'z ishini boshladi. Bu davrning o'ziga xos jihati shundan iboratki, ko'pchilik demokratiya keng tarqalgan davlatlardagidek O'zbekiston Respublikasi Parlamenti ham professionallashib, qonun ijodkorligi va

boshqa vazifalarni bajarishi yangi bosqichga ko'tarildi.

O'zbekiston Respublikasi Oliy Majlisining Qonunchilik palatasi hududiy saylov okruglari bo'yicha ko'ppartiyaviylik asosida saylanadigan 120 deputatdan iboratligi belgilandi (O'z.Res.Konstitutsiyasi, 2008). Oliy Majlis yuqori palatasi – Senat, hududiy vakillik palatasi bo'lib, senatorlar Qoraqalpog'iston Respublikasi, viloyat, tuman va shaharlar davlat xokimiyati vakillik organlari deputatlarining tegishli qo'shma madlislarida mazkur deputatlar orasidan yashirin ovoz berish yo'li bilan 6 kishidan saylanadi. Senatning 16 nafar a'zosi esa fan, san'at, adabiyot, ishlab chiqarish sohasida faoliyat yuritayotgan eng obro'li odamlar orasidan O'zbekiston Respublikasi Prezidenti tomonidan tayinlanishi² ham aksini topdi.

O'zbekiston Respublikasi Prezidenti I.Karimov Oliy Majlis Qonunchilik palatasi va Senatining qo'shma majlisidagi ma'ruzasida ta'kidlanganidek, "ilk bor ikki palatali parlamentga bo'lib o'tgan saylovlar O'zbekistonning yangi tarixida alohida, g'oyat muhim o'rin egalladi" (O'z.Res.Konstitutsiyasi, 2008).

Qolaversa, aynan bu davrda kuchga kirgan, ya'ni 2007 yil 11 aprelda O'zbekiston Respublikasi Prezidenti tomonidan imzolangan "Davlat boshqaruvini yangilash va yanada demokratlashtirish hamda mamlakatni modernizatsiya qilishda siyosiy partiyalarning rolini kuchaytirish to'g'risida"gi Konstitutsiyaviy qonun katta o'rin egallaydi. Konstitutsiyaviy Qonunning maqsadiga davlat boshqaruvini yangilash va yanada demokratlashtirish hamda mamlakatni modernizatsiya qilishda siyosiy partiyalarning rolini kuchaytirishni maqsad qilib qo'ygan bo'lib, bunda davlat hokimiyati organlarining shakllantirilishi, joylarda mahalliy davlat hokimiyati organlarining faoliyat yuritishi, qonun chiqaruvchi organlarda hujjatlarining qabul qilinishi, joylarda ijtimoiy, siyosiy, huquqiy masalalarni hal etishda siyosiy partiyalarning ta'sirchanligini kuchaytirish va

ular faoliyatining samaradorligini oshirishni tushunish mumkin. Yana bir ahamiyatli jihat, bu siyosiy partiyalar faoliyatida muxolifat tushunchasining kiritilishi bilan bog'liqdir.

To'rtinchi bosqich 2008 yil 4 dekabrda O'zbekiston Respublikasi Oliy Majlisi Senatining o'n oltinchi yalpi majlisida Oliy Majlis Qonunchilik palatasi tomonidan qabul qilingan "Saylov to'g'risidagi qonun hujjatlari takomillashtirilishi munosabati bilan O'zbekiston Respublikasining ayrim qonunlariga o'zgartish va qo'shimchalar kiritish haqida"gi O'zbekiston Respublikasi Qonuni ma'qullanib, 2009 yilgi parlament saylovlarida amalda foydalaniladi. Ushbu Qonunga muvofiq, Qonunchilik palatasidagi deputatlik o'rinlari soni 120 tadan 150 taga oshdi. Shu bilan birga 135 nafar depugat xududiy bir mandatli saylov okruglaridan ko'ppartiyaviylik asosida saylanadi. Shu tariqa respublikadagi saylov okruglar soni 120 tadan 135 tagacha ko'paytirilishi belgilandi. 15 nafar deputat esa atrof-muhitni asrash, tabiatni muhofaza qilish, buni huquqiy jihatdan ustuvor bilib, O'zbekiston ekologik harakatidan saylanadi.

Mazkur Qonunga kiritilgan o'zgartishlar saylovchilar imzosini to'plash haqidagi talablarni ellik ming imzodan qirq ming imzoga tushirish yo'li bilan siyosiy partiyalarning Oliy Majlisining Qonunchilik palatasiga saylovda ishtirok etish imkoniyati kengaytirilishini ta'minlaydi. Siyosiy partiyalar saylovda faol ishtirok etishi uchun ko'proq imkoniyat yaratish maqsadida saylovda ishtirok etishni mo'ljallayotgan partiya O'zbekiston Respublikasi Adliya vazirligida ro'yxatga olinishi kerak bo'lgan muddat qisqartirilib, u saylov kampaniyasi boshlanganligi e'lon qilingan kundan kamida olti oy o'rniga kamida to'rt oy deb belgilandi.

"O'zbekiston Respublikasi Prezidenti saylovi to'g'risida"gi, "O'zbekiston Respublikasi Oliy Majlisiga saylov to'g'risida"gi, "Siyosiy partiyalar to'g'risida"gi, "O'zbekiston Respublikasi Markaziy saylov komissiyasi to'g'risida"gi, "O'zbekiston Respublikasi Oliy

Majlisi Qonunchilik palatasining Reglamenti to'g'risida"gi qonunlarga, "O'zbekiston Respublikasi Oliy Majlisining Qonunchilik palatasi to'g'risida"gi Konstitutsiyaviy Qonunga va boshqa qonunlarga kiritilgan o'zgartishlarda saylovchilar tashabbuskor guruhlarining saylovda ishtirok etishi, shu jumladan, bunday tashabbuskor guruhlar tomonidan O'zbekiston Respublikasi Prezidentligiga, Qonunchilik palatasi depugatligiga, shu- ningdek, mahalliy davlat hokimiyati vakillik organlari depugatligiga nomzodlar kursatish instituti tugatildi (Karimov, 2005). Saylov tizimini va saylov to'g'risidagi qonunlarini yanada liberallashtirish va demokratlashtirish maqsadida "O'zbekiston Respublikasi Oliy Majlisiga saylov to'g'risida"gi qonunga "Siyosiy partiyaning vakolatli vakili" deb nomlangan alohida 17-modda kiritildi. Bu vakolatli vakillar saylov chastkasida ovozlarni sanab chiqishda ishtirok etish, imzo varaqalarining to'g'ri to'ldirilganligi Markaziy saylov komissiyasi tomonidan tekshirilishi jarayonida qatnashishi mumkin. Saylovchilarning yig'ilishlari uchastka saylov komissiyalari tomonidan tashkil etiladi, degan qoida yangi tahrirda "Saylovchilarning yig'ilishlari siyosiy partiyalar tomonidan mustaqil ravishda o'tkaziladi. Saylovchilarning

yig'ilishlari o'tkaziladigan joy va vaqti, qoida tariqasida, uchastka saylov komissiyalari bilan kelishib olinadi", degan norma bilan almashtirildi.

O'zbekiston Respublikasida saylov jarayonlarining shakllanish bosqichlari mamlakatning mustaqillik yillarida olib borilgan siyosiy, huquqiy va institutsional islohotlar bilan chambarchas bog'liqdir. Mustaqillikdan so'ng saylov tizimi demokratik tamoyillarga asoslangan holda bosqichma-bosqich rivojlantirildi, bunda xalqaro standartlarga mos ravishda saylov kodekslari va qonunchilik bazasi shakllantirildi. Ushbu jarayonlarda siyosiy partiyalarning faoliyati kengayib, fuqarolarning siyosiy huquq va erkinliklarini ta'minlashning huquqiy kafolatlari yaratildi. Saylov jarayonida oshkoralik, adolat va ochiqlik prinsiplari mustahkamlandi, bu esa fuqarolik jamiyatining shakllanishi va demokratik davlat qurilishi uchun muhim shart-sharoitlarni yaratdi.

Shunday qilib, O'zbekistonda saylov tizimining shakllanishi mamlakat siyosiy tarixida muhim davrni tashkil etib, demokratik boshqaruvning barqaror mexanizmlarini shakllantirishda, fuqarolarning davlat boshqaruvidagi ishtirokini kengaytirishda va huquqiy davlat asoslarini mustahkamlashda alohida ahamiyat kasb etadi.

Adabiyotlar ro'yxati:

1. Karimov, D., & Hamidova, K. (2009, January 17). Мутахассис минбари. Ўзбекистон овози.
2. Karimov, I. A. (2005). Бизнинг бош мақсадимиз – Жамиятни демократлаштириш ва янгилаш, мамлакатни модернизация ва ислох этишдир. Тошкент: Ўзбекистон.
3. O'zbekiston Respublikasi Konstitutsiyasi. (2008). Тошкент: Ўзбекистон.
4. O'zbekiston Respublikasi Markaziy saylov komissiyasi to'g'risida Qonun. (1994). Ўзбекистон Республикаси Олий Мажлиси Ахборотномаси, 5–6, 95-модда.
5. O'zbekiston Respublikasi Oliy Majlisiga saylov to'g'risida Qonun. (1994). Ўзбекистон Республикаси Олий Мажлиси Ахборотномаси, 1, 6-модда.
6. O'zbekiston Respublikasi siyosiy partiyalar to'g'risida Qonun. (1996). Ўзбекистон Республикаси Олий Мажлиси Ахборотномаси, 5, 36-модда.
7. O'zbekiston Respublikasi fuqarolar saylov huquqlarining kafolatlari to'g'risida Qonun. (1994). Ўзбекистон Республикаси Олий Мажлиси Ахборотномаси, 5, 127-модда.

8. Rustamboyev, M. (2007). Сайлов тизими: демократлаштиришнинг муҳим босқичи. Фуқаролик жамияти, 4(12), 18.
9. Saidov, A. (2005). Ўзбекистон Республикасининг конституцияси ва сайлов тизими. Тошкент: ТДЮИ.

O'zbekiston mustaqillik yillarida tarix sohasida mutaxassislar tayyorlash jarayoniga Samarqand davlat universitetining qo'shayotgan munosib hissasi

Tursunov Xurshid
kh.tursunov@gmail.com
Tayanch doktorant,
Qarshi davlat universiteti

Annotatsiya *Mazkur maqolada, mustaqillik yillarida Samarqand davlat universitetida tarixchilarni tayyorlash jarayoni va undagi o'zgarishlar tahlil qilinadi. Maqolada, mustaqillikdan so'ng universitetda tarixshunoslik ta'limining yangilanishi, yangi o'quv dasturlari, ilmiy metodologiyalar va pedagogik yondashuvlarning joriy qilinishi haqida so'z boradi. Shuningdek, tarix fani bo'yicha zamonaviy tadqiqot usullari, arxiv ishlari va xalqaro ilmiy aloqalarning ahamiyati ta'kidlanadi. Samarqand davlat universiteti tarix fakulteti talabalariga ilmiy tadqiqotlar olib borish, tarixiy manbalar bilan ishlash kabi amaliy ko'nikmalarni berishga alohida e'tibor qaratganligi ko'rsatilgan. Maqola tarixchi kadrlar tayyorlash jarayonidagi muvaffaqiyatlarni va kelajak istiqbollarini o'rganadi.*

Kalit so'zlar *Samarqand davlat universiteti, tarixchilar tayyorlash, tarixshunoslik, ilmiy tadqiqotlar, pedagogik metodologiyalar, milliy tarix, xalqaro aloqalar, tarixiy manbalar, arxiv ishlari, o'quv dasturlari, tarix fakulteti, ta'lim islohotlari*

Вклад Самаркандского государственного университета в подготовку специалистов в области истории в годы независимости Узбекистана

Турсунов Хуршид
kh.tursunov@gmail.com
соискатель степени доктора
философии (PhD),
Каршинский государственный
университет

Аннотация *В данной статье анализируется процесс подготовки историков в Самаркандском государственном университете в годы независимости и изменения, произошедшие в этом направлении. Рассматривается обновление исторического образования в университете после обретения независимости, внедрение новых учебных программ, научных методологий и педагогических подходов. Особое внимание уделено современным методам исторических исследований, архивной работе и значению международных научных связей. Подчеркивается, что исторический факультет Самаркандского государственного университета уделяет особое внимание формированию у студентов практических навыков проведения научных исследований и работы с историческими источниками. В статье изучаются достижения в процессе подготовки кадров-историков, а также перспективы дальнейшего развития.*

Ключевые слова *Самаркандский государственный университет; подготовка историков; историография; научные исследования; педагогические методологии;*

национальная история; международные связи; исторические источники;
архивная работа; учебные программы; исторический факультет;
образовательные реформы

The contribution of Samarkand state university to the training of specialists in the field of history during the years of Uzbekistan's independence

Tursunov Khurshid
kh.tursunov@gmail.com
PhD researcher,
Karshi State University

Annotation *This article analyzes the process of training historians at Samarkand State University during the years of independence and the transformations that have taken place in this field. It discusses the renewal of historical education at the university after independence, the introduction of new curricula, scientific methodologies, and pedagogical approaches. Particular attention is given to modern methods of historical research, archival studies, and the importance of international academic cooperation. The article emphasizes that the Faculty of History at Samarkand State University has focused on equipping students with practical skills in conducting research and working with historical sources. The study also explores the achievements in the training of historians as well as the prospects for future development.*

Keywords *Samarkand State University; training historians; historiography; scientific research; pedagogical methodologies; national history; international cooperation; historical sources; archival work; curricula; Faculty of History; educational reforms*

Kirish

O'zbekiston Respublikasi mustaqillikka erishganidan so'ng ta'lim tizimida, xususan, tarix sohasi bo'yicha mutaxassislar tayyorlash jarayonida tub islohotlar amalga oshirildi. Milliy ta'lim paradigmasining yangilanishi, tarixiy bilimlarni shakllantirishda zamonaviy metodologik yondashuvlarning joriy qilinishi hamda xalqaro akademik hamkorlikning kengayishi bu jarayonning asosiy yo'nalishlaridan bo'ldi.

Samarqand davlat universiteti mazkur o'zgarishlarning markazida turib, tarix sohasi bo'yicha yuqori malakali mutaxassislarni tayyorlashda yetakchi ilmiy-ma'rifiy markazlardan biri sifatida e'tirof etiladi.

Universitetning tarix fakultetida o'quv dasturlarining modernizatsiyasi, tarixiy manbalarni tanqidiy tahlil qilish, arxivshunoslik va tarixshunoslik metodlarini chuqur o'rganish, shuningdek, interdisiplinar yondashuvlarni ta'lim jarayoniga integratsiya qilish orqali talabalarning ilmiy va amaliy salohiyatini yuksaltirishga alohida e'tibor qaratildi.

Shu bilan birga, mustaqillik yillarida Samarqand davlat universitetida tarixiy tadqiqotlarning metodologik asoslari, milliy tarix konsepsiyalarining shakllanishi, xalqaro ilmiy hamkorlikning rivojlanishi hamda tarixchi kadrlar tayyorlashdagi samaradorlik davlat ta'lim siyosati va milliy taraqqiyot strategiyasi bilan uyg'un holda shakllandi.

Demak, mustaqillik davrida Samarqand davlat universitetining tarix sohasi bo'yicha mutaxassislar tayyorlash jarayoniga qo'shgan hissasini o'rganish nafaqat oliy ta'lim tizimidagi o'zgarishlarni, balki O'zbekiston tarixshunosligining taraqqiyot dinamikasini ham ochib beradi.

Samarqand davlat universiteti O'zbekistonning eng qadimiy va yetakchi oliy ta'lim muassasalaridan biri sifatida, mustaqillik yillarida o'z ta'lim tizimini rivojlantirishda, ayniqsa tarixchilarni tayyorlash jarayonida katta yutuqlarga erishdi. Mustaqillikdan so'ng, O'zbekistonning tarixiy va madaniy merosini chuqur o'rganish, xalqning tarixiy o'zligini saqlash va rivojlantirish maqsadida, Samarqand davlat universiteti tarix fakulteti milliy tarixni o'rganish va ilmiy tadqiqotlarni olib borish bo'yicha katta tashabbuslarni amalga oshirdi(Tursunov, 2024).

Tadqiqot metodologiyasi

Samarqand davlat universiteti tarix fakultetida bugungi kunda tarix, arxeologiya, tarix o'qitish metodikasi yo'nalishlari bo'yicha bakalavr, tarix, arxeologiya, etnogenez mutaxassisliklari bo'yicha magistratura, O'zbekiston tarixi, Arxeologiya, Jahon tarixi, Tarixshunoslik, manbashunoslik va tarixiy tadqiqot usullari tayanch doktorantura (PhD) ixtisosliklari bo'yicha oliy malakali kadrlar tayyorlanmoqda. Fakultetda jami 57 nafar professor-o'qituvchi faoliyat olib bormoqda(Istiqolol va SamDU).

Tarix fakultetida Samarqand davlat universiteti huzuridagi ilmiy darajalar beruvchi PhD.03/30.12. 2019. Tar.02.10 raqamli Ilmiy Kengash faoliyat ko'rsatadi. Fakultetning 9 nafar olimi ushbu Kengash a'zosi.

Fakultetda 5120300 – "Tarix (jahon mamlakatlari bo'yicha)", 5120400 – "Arxeologiya", 5110600 – "Tarix o'qitish metodikasi" yo'nalishlari bo'yicha bakalavr, 5A120401 – Arxeologiya, 5A 120301 – O'zbekiston tarixi, 5A 120302 – Tarix (yo'nalishlar va mamlakatlar bo'yicha), 5A120304 – Tarixshunoslik, manbashunoslik tarixi tadqiqotlar metodlari, 5A120402 –

Etnografiya, etnologiya va antropologiya mutaxassisliklari bo'yicha magistrantlar hamda 4 ta ixtisoslik bo'yicha 07.00.01 – O'zbekiston tarixi, 07.00.05 – Arxeologiya, 07.00.03 – Jahon tarixi, 07.00.08 – Tarixshunoslik, manbashunoslik va tarixiy tadqiqot usullari tayanch doktorantura (PhD) ixtisosliklari bo'yicha oliy malakali kadrlar tayyorlanmoqda(Samarqand davlat universiteti joriy arxivi ma'lumotlari).

Tarix fakultetida O'zbekiston tarixi, Arxeologiya, Jahon tarixi, Tarixshunoslik va Manbashunoslik kafedralari mavjud bo'lib, ularda 8 ta fan doktori, professor, 18 ta fan nomzodi, dotsent, 42 ta katta o'qituvchi va assistentlardan iborat bo'lgan tajribali professor o'qituvchilar jamoasi faoliyat ko'rsatmoqda. Fakultetda 1173 nafar bakalavr, magistr tahsil olishmoqda. 2020-2021-o'quv yilida 196 ta bakalavr o'qishni tugatib, ulardan 130 nafari xalq ta'limida, 14 nafari KHK da, 6 nafari litseyda, 8 nafari fermer xo'jaligida, 14 nafari xizmat ko'rsatish sohasida, 8 nafari ishlab chiqarish yo'nalishida, 6 nafari mahalla fuqoralar yig'inida, 4 nafari ijro boshqaruv tashkilotlarida, 6 nafari Viloyat IIB da ishlamoqda, 5 nafari magistratura ta'limida tahsil olmaqda, 3 nafari onalik ta'tilida hisoblanadi(Samarqand davlat universiteti joriy arxivi ma'lumotlari).

Tahlil va natijalar

Fakultetda oxirgi 10 yil mobaynida O'zbekiston Respublikasi Prezidenti stipendiyasi va 10 nafar talaba Alisher Navoiy, Amir Temur va Yahyo G'ulomov davlat stipendiyasi sovrindorlari bo'lishgan va ulardan 3 nafari hozirgi kunda fakultetda faoliyat olib bormoqda(Istiqolol va SamDU).

Professor M.Abramov (1994) – "Do'stlik" va "Shuhrat" davlat ordeni, professor M.Jo'raqulov «O'zbekiston Respublikasida xizmat ko'rsatgan yoshlar murabbiysi», «O'zbekiston Respublikasida xizmat ko'rsatgan xalq ta'limi xodimi» unvonlari, PhD Hamroqulova Shohista "Shuhrat" medali sohibi hisoblanadi(Samarqand davlat universiteti joriy arxivi ma'lumotlari).

Fakultetda xalqaro hamkorlik doirasida amalga oshirilayotgan ishlar ham salmoqli. Jumladan, hozirgi kunda imzolangan shartnomalar doirasida Moskva, Sankt-Peterburg, Tomsk, Samara (Rossiya Federatsiyasi), Insubriya, Bolonya (Italiya), Bamberg, Olmon arxeologiya instituti (Germaniya), Leyden (Gollandiya), Nagoya (Yaponiya) va boshqa nufuzli oliy ta'lim muassasalari bilan ilmiy-amaliy hamkorlik qilib kelishmoqda: o'tgan davr mobaynida almashinuv dasturi doirasida professor-o'qituvchilar va talabalar almashinuvi va malaka kurslarida o'qish, bakalavriat va magistratura yo'nalishlari bo'yicha tahsilni davom ettirishmoqda: Xitoy Xalq respublikasidan 7 nafar talaba, Janubiy Koreya davlatidan 1 nafar talaba tahsil olishayotgan bo'lsa, Janubiy Koreyalik magistrant va doktorant arxeologiya, hindistonlik doktorant manbashunoslik va tarixshunoslik ixtisosligida, Turkmaniston Respublikasidan 2 nafar bakalavr talaba tarix yo'nalishida tahsil olishmoqda. Shuningdek, "Arxeologiya" kafedrasida Germaniyaning Yevrosiyo bo'limi bilan hamkorlikda "O'zbek-Germaniya arxeologik ekspeditsiyasini tashkil etish va Zarafshon vohasida razvedka ishlarini olib borish" bo'yicha imzolangan shartnoma doirasida Qo'shrabot tumanining Toz, Jonbuloq, Urganji qishloqlari atroflarida arxeologik qidiruv ishlari olib borildi (*Istiqlol va SamDU*).

Fakultet professor-o'qituvchilari Niderlandiya, Ispaniya, Rossiya kabi davlatlarning oliy o'quv yurtlarida ma'ro'zalar bilan qatnashib kelishmoqda.

Fakultetda falsafa doktori (PhD) ilmiy darajasini beruvchi PhD. 31.01.2019.Tar.02.10 raqamli 07.00.01 – O'zbekiston tarixi ixtisosligi bo'yicha Ilmiy kengash faoliyat ko'rsatmoqda.

2017-yili fakultetning "Ulug'bek vorislari" jamoasi tafakkur sinovlari respublika tanlovining mintaqaviy g'olibi bo'lishdi.

5120300 – Tarix (mamlakatlar va mintaqalar bo'yicha), 5120400 – Arxeologiya, 5110600 – Tarix o'qitish metodikasi bakalavriat

yo'nalishi bo'yicha mutaxassislar tayyorlanadi.

5A120301 – O'zbekiston tarixi, 5A120302 – Tarix (yo'nalishlar va mamlakatlar bo'yicha), 5A120304 – Tarixshunoslik, manbashunoslik va tarixiy tadqiqot usullari (mamlakatlar bo'yicha), 5A120401 – Arxeologiya, 5A120402 – Etnografiya, etnologiya va antropologiya mutaxassisliklar bo'yicha magistrlar tayyorlanadi (Samarqand davlat universiteti joriy arxivi ma'lumotlari).

Samarqand davlat universiteti "O'zbekiston tarixi" kafedrasida 1994-2005 yillarda esa «Vatan tarixi» kafedrasida nomi bilan yuritildi. 2005-yildan "Vatan tarixi" kafedrasiga fakultetlararo «O'zbekiston tarixi» kafedrasiga qo'shilgach, hozirgi nomini olib faoliyat ko'rsatmoqda. 2021 yildan t.f.d., dots. G.B. Normurodova boshqarib kelmoqda.

"O'zbekiston tarixi" kafedrasida universitet va fakultetda yetakchi ilmiy-pedagogik jamoalardan hisoblanadi. Hozirgi paytda kafedrada 4 nafar fan doktoridan 2 ta professor va 2 ta dotsent, 4 nafar fan nomzodi, dotsent, 4 ta PhD, 1 nafar katta o'qituvchi, 6 nafar o'qituvchilar samarali mehnat qilishmoqda. Professor, tarix fanlari doktorlari Sh.S. G'afforov, F.H. Nabiyevlar, tarix fanlari doktorlari, dotsent G.B. Normurodova, B.S. G'oyibovlar, tarix fanlari nomzodlari, dotsentlar: R.SH Xoliqulov, M.I Nasrullayev, K. G'aniyev, J.B. Vafayeva, PhD lar: S.A. Djumanov, F.A. Narmonov, Z.J. Akbayeva, D. Haydarovlar, katta o'qituvchi: B.E. Raximov, Assistentlar: Mamarasulov D.T, Hasanova Sh.H, Yakubjonov N.Q., Qo'shbaqov H.A., J.R. Turdialiyev, A. Xoliqulov kabi pedagoglar universitetning barcha fakultetlarida xizmat ko'rsatishib, ma'ruzalar o'qib, seminar mashg'ulotlar o'tkazib kelishmoqda (Tursunov, 2024).

Jahon tarixi kafedrasida Samarqand davlat universitetining to'ng'ich kafedralaridan biri. U 1927 yilda tashkil etilgan Oliy pedagogika instituti tarkibidagi dastlabki 12 kafedraning biri, universitet tengdoshi hisoblanadi. 2018 yildan hozirgacha PhD. Sh.SH. Hamroqulova

kafedra mudiri sifatida faoliyat oli bormoqda (Tursunov, 2024).

Xulosa

Samarqand davlat universiteti Tarix fakulteti yetakchi oliy ta'lim muassasalaridan biri hisoblanib, tarixchi mutaxassislar tayyorlashda oldingi o'rinlarda turadi.

Mustaqillik yillarida Samarqand davlat universiteti tarixchi kadrlar tayyorlashda katta yutuqlarga erishdi. Universitetda joriy etilgan yangi ilmiy metodologiyalar, zamonaviy pedagogik yondashuvlar va xalqaro aloqalar, talabalar va o'qituvchilar uchun tarixshunoslikda yuqori sifatli ta'lim olish imkoniyatini yaratdi. Tarixni ilmiy asosda o'rganish va zamonaviy metodologiyalarni qo'llash, shuningdek, tarixiy tadqiqotlar olib borish, arxiv ishlari bilan shug'ullanish kabi ko'nikmalar talabalarga berildi. Samarqand davlat universiteti, kelajakda ham tarixshunoslikni yanada rivojlantirish va xalqaro ilmiy aloqalar orqali tarixchi kadrlarni tayyorlashda o'z faoliyatini davom ettiradi.

O'zbekiston mustaqillikka erishganidan so'ng tarix sohasi bo'yicha mutaxassislar tayyorlash tizimi tubdan yangilandi va bu jarayonda Samarqand davlat universiteti muhim ilmiy-ma'rifiy markaz sifatida alohida o'rin egalladi. Tahlillar shuni ko'rsatadiki, universitetda amalga oshirilgan ta'lim islohotlari o'quv dasturlarining

modernizatsiyasi, yangi pedagogik metodologiyalarni joriy etish va tarixiy manbalar bilan ishlashda tanqidiy yondashuvni shakllantirish orqali ijobiy natijalar berdi.

Ilmiy tadqiqotlarda arxiv materiallari, tarixshunoslik nazariyalari hamda zamonaviy metodologik asoslarning qo'llanilishi talabalar va yosh olimlarning ilmiy salohiyatini sezilarli darajada oshirdi. Shuningdek, xalqaro hamkorlikning kengayishi natijasida talabalarning global ilmiy jarayonlarga integratsiyalashuvi ta'minlandi.

Samarqand davlat universitetining tarix sohasi bo'yicha mutaxassislar tayyorlash jarayonidagi faoliyati milliy tarix konsepsiyasini rivojlantirish, tarixiy xotirani mustahkamlash va ma'naviy-ma'rifiy qadriyatlarni ilmiy asosda talqin etishda muhim ilmiy-amaliy baza yaratdi. Bu jarayon, bir tomondan, milliy tarixshunoslikning nazariy-metodologik rivojlanishiga, ikkinchi tomondan esa, ilmiy kadrlar tayyorlash samaradorligining yuksalishiga xizmat qildi.

Umuman olganda, mustaqillik yillarida Samarqand davlat universiteti tarix sohasi bo'yicha mutaxassislar tayyorlashga qo'shgan hissasi O'zbekiston oliy ta'lim tizimi taraqqiyotining yorqin namunasi bo'lib, kelajakda tarixshunoslik fanining ilmiy-innovatsion salohiyatini yanada kengaytirishga xizmat qiladi.

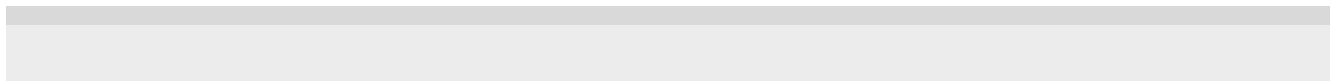
Adabiyotlar ro'yxati:

1. Samarkand State University. (2017). Istiqlol va SamDU [Independence and SamSU]. Samarkand: SamDU Publishing.
2. Samarkand State University. (n.d.). Current archive data. *Samarkand State University*.
3. Samarkand State University. (n.d.). Current archive data. *Samarkand State University*.
4. Samarkand State University. (2017). Istiqlol va SamDU [Independence and SamSU]. Samarkand: SamDU Publishing.
5. Samarkand State University. (n.d.). Current archive data. *Samarkand State University*.
6. Samarkand State University. (2017). Istiqlol va SamDU [Independence and SamSU]. Samarkand: SamDU Publishing.
7. Samarkand State University. (n.d.). Current archive data. *Samarkand State University*.

8. Tursunov, K. N. (2023). O'zbekistonda tarixchi mutaxassislarni tayyorlash jarayoni tendensiyalari [Trends in the process of training historians in Uzbekistan]. *Ekonomika i sotsium*, 4(107), 283–286.
9. Tursunov, K. (2024). Voha sanoat tarixi bunyodkori, Qashqadaryo tarixchilarining zabardast vakili professor Obod Jo'raqulovning ilmiy merosi [The founder of the history of oasis industry and a prominent representative of Kashkadarya historians, Professor Obod Jo'raqulov's scientific heritage]. *UzMU xabarlari*, 1(1.3), 4043–4043.

CONTENTS

LINGUISTICS		4
Otaqulov N.B.	Subkollokvial frazeologik birliklarning lingvokulturologik xususiyatlari	5
Shabanova S.D.	Gendered Reflections in Turkish Proverbs: Parental Roles and Child-Rearing	13
Зиядуллаев И.О.	Морфолого-семантические аспекты деонимических глаголов в немецком языке	21
Abdullayeva Sh.R.	Ontologik lug'atlar tuzishda leksikografik tamoyillarning ahamiyati: axborot texnologiyalari terminlari misolida	28
Normurodova S.	Code-switching and translanguaging on social media platforms: theoretical foundations and empirical insights from Uzbek context	35
Ataeva G.B.	A Systematic Approach to the Lexicographical Description and Functional Analysis of Idioms in English Business Communication: A Conceptual Framework from Dissertation Research	42
Baxronova D.; Uktamova K.	Metamadaniyat fenomeni madaniyatlararo muloqotning yangi ufqi sifatida	49
Rejapov I.O.	Cognitive and Cultural Functions of Numerical Symbolism	54
Samatboyeva M.T.	O'zbek tili korpusi matnlarini lingvistik izohlash	62
Sobirova Z.R.	Leksik sath va chegaralangan leksika: dialektizmlar, maxsus leksika va arxaizmlar (o'zbek va ingliz tillari misolida)	69
Muzaffarov J.Q.	Jon Tolkin asarlarida arxetiplar transformatsiyasi	75
Xoshimova N.A.	Gender communication barriers and violation of politeness maxims	80
METHODOLOGY		86
Рахманкулова Н.Х.	Педагогические возможности развития когнитивной компетентности будущих учителей на основе фасилитативного подхода	87
Кадирова Н.М.	Работа с текстом при обучении русскому языку	93
Anvarova U.J.	Nofilologik yo'nalish talabalariga chet tilini o'rgatishda raqamli platformalardan differensial foydalanish usullari	100
HISTORY		106
Boltabayev B.S.	O'zbekiston Respublikasida saylov jarayonlarini shakllanish bosqichlari	107
Tursunov X.	O'zbekiston mustaqillik yillarida tarix sohasida mutaxassislar tayyorlash jarayoniga Samarqand davlat universitetining qo'shayotgan munosib hissasi	113



VOLUME 8, AUGUST 2025
ISSN: 3060-4958

UZBEKISTAN STATE WORLD
LANGUAGES UNIVERSITY

