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

– GASTON BACHELARD



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Russian language as a means of cultural representation in the space of the I.V. Savitsky Museum in Nukus

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Annotation

The article is devoted to a comprehensive analysis of the Russian language as a means of cultural representation in the museum space formed around the unique collection of State Museum of Arts of the Republic of Karakalpakstan named after I.V. Savitsky. The relevance of the study is обусловлена the increasing role of language as a tool for interpreting cultural heritage in the context of globalization, digitalization, and the intensification of intercultural dialogue. The aim of the research is to identify and substantiate the functional potential of the Russian language in museum communication, demonstrating that it performs not only an informative but also a conceptual and meaning-forming function. The research material includes open digital sources such as catalog cards of artworks, institutional descriptions, exhibition texts, and announcements related to the museum. The methodological framework is based on genre analysis, content analysis, and discourse analysis, which make it possible to reveal the specifics of language functioning in various types of museum texts. It is established that the Russian language implements six key functions: nominative, interpretative, historicizing, representational, mediating, and communicative. The article concludes that Russian plays a significant role as a mediator between the local culture of Karakalpakstan and the international cultural space, ensuring accessibility of cultural meanings to a wide audience.

Keywords

Museum discourse, Russian language, cultural representation, Savitsky Museum, intercultural communication, museum pedagogy

Rus tili Nukusdagi I.V. Savitskiy muzeyi makonida madaniy representatsiya vositasi sifatida

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Annotatsiya

Maqola State Museum of Arts of the Republic of Karakalpakstan named after I.V. Savitsky atrofida shakllangan muzey makonida rus tilining madaniy representatsiya vositasi sifatidagi kompleks tahliliga bag'ishlangan. Tadqiqotning dolzarbligi globallashuv, raqamlashtirish va madaniyatlararo muloqotning faollashuvi sharoitida tilning madaniy merosni talqin etish vositasi sifatidagi rolining ortib borishi bilan izohlanadi. Tadqiqotning maqsadi – muzey kommunikatsiyasida rus tilining funksional salohiyatini aniqlash va asoslash, uning nafaqat axborot beruvchi, balki mazmun hosil qiluvchi funksiyani ham bajarishini ko'rsatishdan iborat. Tadqiqot materiali sifatida ochiq raqamli manbalar: asarlar katalog kartochkalari, institutsional tavsiflar, ekspozitsiya matnlari va muzeyga oid e'lonlar xizmat qildi. Metodologik asosni janr tahlili, kontent-tahlil va diskurs-tahlil tashkil etadi, bu esa

muzei matnlarining turli turlarida tilning ishlash xususiyatlarini aniqlash imkonini beradi. Aniqlanishicha, rus tili oltita asosiy funksiyani bajaradi: nominativ, interpretativ, tarixiylashtiruvchi, reprezentativ, vositachilik va kommunikativ. Xulosa qilib aytganda, rus tili Qoraqalpog'iston mahalliy madaniyati va xalqaro madaniy makon o'rtasida vositachi sifatida muhim rol o'ynaydi hamda madaniy mazmunlarning keng auditoriya uchun ochiqqligini ta'minlaydi.

Kalit so'zlar *Muзей diskursi, rus tili, madaniy reprezentatsiya, Savitskiy muzeyi, madaniyatlara muloqot, muзей pedagogikasi*

**Русский язык как средство
культурной репрезентации в
пространстве музея И.В.
Савицкого в Нукусе**

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Аннотация *Статья посвящена комплексному анализу русского языка как средства культурной репрезентации в музейном пространстве, сформированном вокруг уникальной коллекции Игоря Савицкого, представленной в Государственном музее искусств Республики Каракалпакстан имени И.В. Савицкого. Актуальность исследования обусловлена возрастающей ролью языка как инструмента интерпретации культурного наследия в условиях глобализации, цифровизации и активизации межкультурного диалога. Цель работы – выявить и обосновать функциональный потенциал русского языка в музейной коммуникации, показать, что он выполняет не только информативную, но и концептуально-смыслообразующую функцию. Материалом исследования послужили открытые цифровые источники: каталожные карточки произведений, институциональные описания, тексты экспозиций и анонсы выставок, связанные с музеем И.В. Савицкого. Методологическую основу составляют методы жанрового анализа, контент-анализа и дискурс-анализа, позволяющие выявить особенности функционирования языка в различных типах музейных текстов. Установлено, что русский язык реализует шесть ключевых функций: номинативную, интерпретационную, историзирующую, репрезентационную, посредническую и коммуникативную. Делается вывод о его значимой роли как медиатора между локальной культурой Каракалпакстана и международным культурным пространством, обеспечивающего доступность культурных смыслов для широкой аудитории.*

Ключевые слова *Музейный дискурс, русский язык, культурная репрезентация, музей Савицкого, межкультурная коммуникация*

В современной гуманитарной науке музей рассматривается не только как место хранения культурных ценностей, но и как коммуникативное пространство, в котором формируется особый тип дискурса (Мишуровская, 2013; 13). Экспозиция выступает как своеобразный текст, объединяющий предмет, подпись и интерпретацию в единую систему смыслов (Ковешникова, 2010; 115).

Особенно показателен в этом отношении Музей И. В. Савицкого, основанный в 1966 году. Его коллекция объединяет русский авангард, каракалпакское прикладное искусство и древнехорезмийские артефакты (Нукусский музей искусств имени И. В. Савицкого, 2026; Karakalpakstan Travel, 2026).

Научная проблема заключается в том, что при активном изучении музея как культурного феномена недостаточно исследована роль языка как инструмента репрезентации. Между тем именно язык обеспечивает «читаемость» экспозиции, связывая визуальные образы с культурными смыслами (Мишуровская, 2013; Ковешникова, 2010).

Материал исследования составил открытый цифровой корпус музейных текстов: каталожные карточки произведений, институциональные описания и анонсы, связанные с Музеем И. В. Савицкого. Отбор материала осуществлялся по принципу доступности и репрезентативности, что позволило сформировать корпус, отражающий основные жанры музейного дискурса в цифровой среде.

Методологическая база исследования включает:

- жанровый анализ (выделение и описание типов музейного текста);
- контент-анализ (идентификация устойчивых лексических маркеров и тематических блоков);

- дискурс-анализ (определение коммуникативных функций и прагматических установок текста) (Ушанова, 2025).

Дополнительно применялся элемент семантико-стилистического анализа, направленный на выявление особенностей лексической организации текстов, включая соотношение нейтральной, терминологической и оценочной лексики.

Исследование проводилось в несколько этапов:

1. формирование корпуса текстов;
2. их жанровая классификация;
3. выявление лексико-семантических особенностей;
4. интерпретация полученных данных в контексте музейной коммуникации.

Теоретической основой работы послужили положения музейной педагогики и методики преподавания русского языка как иностранного, подчеркивающие значимость текста как средства формирования лингвокультурной и коммуникативной компетенции (Воронова, 2020; Малахова, 2023).

Важным методологическим ориентиром также выступает концепция музейного дискурса как многоуровневой системы, в которой язык выполняет не только информативную, но и интерпретационную, репрезентационную и коммуникативную функции (Мишуровская, 2013; Ковешникова, 2010).

Следует отметить, что исследование носит кабинетный характер и опирается на открытые цифровые источники. Отсутствие полевого этапа (наблюдения и интервью) рассматривается как ограничение, однако не снижает значимости полученных результатов, поскольку анализируемый корпус отражает реальные формы функционирования музейного языка в современной цифровой среде.

Анализ показал, что русский язык в пространстве музея функционирует на трёх уровнях.

1. *Номинативно-каталогизационный*

Карточки произведений строятся по стандартной модели: «Название – Дата – Техника – Размеры». Например: «Караван. 1926. Холст, масло» (Государственный музей искусств имени И. В. Савицкого, 2026).

В данном случае язык выполняет функцию точной фиксации и классификации. Он обеспечивает однозначную идентификацию экспоната, его включение в систему музейного учета и облегчает навигацию как для специалистов, так и для широкой аудитории.

Данный тип текста характеризуется высокой степенью стандартизации и лексической компрессии: используются преимущественно именные конструкции, отсутствуют развернутые синтаксические связи, минимизирована оценочная лексика. Преобладают термины искусствоведческого и технического характера («холст», «масло», «темпера», «дерево»), выполняющие функцию строгой атрибуции.

С лингвистической точки зрения это пример номинативного дискурса, в котором доминирует функция называния, а не интерпретации. Именно на этом уровне формируется базовый «каркас» музейного текста, без которого невозможны последующие уровни смыслообразования.

2. *Институционально-нарративный*

На уровне институциональных описаний музей предстает как целостный культурный феномен. В текстах используются оценочные и репрезентационные конструкции: «уникальное собрание», «один из крупнейших музеев», «гордость региона» (Karakalpakstan Travel, 2026).

Здесь русский язык выполняет функцию формирования культурного нарратива. Он связывает разрозненные элементы коллекции в единую историко-

культурную линию, акцентируя роль личности собирателя, этапы формирования коллекции и её значение в контексте искусства Центральной Азии и русского авангарда (Мишуровская, 2013).

Лексически данный уровень характеризуется сочетанием терминологической и оценочной лексики. Помимо нейтральных искусствоведческих терминов активно используются слова с высокой степенью семантической экспрессии («уникальный», «значимый», «выдающийся»), формирующие позитивный имидж институции.

Синтаксически тексты становятся более развернутыми: появляются причинно-следственные конструкции, элементы аргументации и интерпретации. Таким образом, язык выполняет не только информативную, но и легитимирующую функцию, закрепляя статус музея в культурном пространстве.

3. *Контактно-коммуникативный*

Третий уровень представлен анонсами, афишами и цифровыми публикациями, ориентированными на взаимодействие с аудиторией. Типичными являются конструкции: «Приглашаем», «Посетите», «Открытие выставки», «Ждём вас» (Фадеева, 2022).

В отличие от предыдущих уровней, здесь язык приобретает ярко выраженный прагматический характер. Его основная задача – не фиксация и не описание, а побуждение к действию.

Лексика становится более эмоционально окрашенной, используются элементы разговорного и рекламного дискурса, а также формы обращения ко второму лицу. Часто применяются глаголы в повелительном наклонении, что усиливает воздействие на адресата.

С точки зрения дискурс-анализа данный уровень можно определить как интерактивный: он сокращает дистанцию между музеем и посетителем, формирует эффект присутствия и актуализирует

культурное событие как часть повседневной жизни.

Полученные данные позволяют утверждать, что русский язык в музее выполняет комплекс функций: номинативную, интерпретационную, историзирующую, репрезентационную, посредническую и коммуникативную.

Он выступает как медиатор между локальной культурой и глобальным контекстом, обеспечивая межкультурный диалог (Ушанова, 2025).

В условиях многоязычия наиболее эффективной представляется модель, в которой узбекский и каракалпакский языки отражают локальную идентичность, русский язык обеспечивает интерпретацию, а английский язык выполняет международную функцию (Фадеева, 2022).

Кроме того, музейный текст обладает высоким лингводидактическим потенциалом и может использоваться в преподавании РКИ (Малахова, 2023; Азимов & Щукин, 2018).

Проведённое исследование позволило установить, что русский язык в пространстве Музея И. В. Савицкого выполняет не только вспомогательную, но и системообразующую функцию. Он выступает как универсальный инструмент культурной репрезентации, обеспечивающий переход от визуального объекта к его осмыслению в рамках музейного дискурса.

Анализ показал, что русскоязычные тексты музея формируют трёхуровневую модель: номинативно-каталогизационную, институционально-нарративную и контактно-коммуникативную. Каждый из этих уровней реализует собственные коммуникативные задачи – от точной фиксации экспоната до вовлечения аудитории в культурное взаимодействие.

Особую значимость имеет посредническая функция русского языка, позволяющая соединять локальное культурное наследие Каракалпакстана с более широким центральноазиатским и международным контекстом.

Практическая значимость исследования заключается в возможности использования полученных результатов при разработке музейных текстов, цифровых ресурсов, а также в преподавании русского языка как иностранного.

Перспективы дальнейших исследований связаны с проведением полевого этапа, включающего анализ устной экскурсионной практики и восприятия музейных текстов посетителями.

Таким образом, русский язык в музейном пространстве выступает не только средством описания, но и ключевым механизмом интерпретации, репрезентации и культурной коммуникации.

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The Linguistic Nature of Neologisms and Their Development in the Context of Globalization

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Annotation *This article provides a comprehensive and systematic analysis of the phenomenon of neologisms, which occupy an important place in modern linguistics. It examines the factors contributing to their emergence, their linguistic nature, formation mechanisms, and principles of classification. In addition, the methods of naming neologisms, their narrow and broad interpretations, as well as their semantic and functional features are consistently explored. The article also reviews the main scientific approaches to the study of neologisms – namely stylistic, denotative, lexicographic, concrete-historical, structural, dynamic, psycholinguistic, cognitive, linguocultural, and sociolinguistic perspectives – and analyzes their distinctive features on a scientific basis. It is shown that each of these approaches sheds light on the formation and development of neologisms from different viewpoints, while also possessing certain advantages and limitations. Furthermore, the article highlights the role of neologisms in the context of globalization, revealing their close connection with social development, science, and technological progress. In particular, the rapid development of information technologies, the Internet, and mass communication has significantly contributed to the swift formation and widespread dissemination of new lexical units. The research findings confirm that neologisms play a crucial role in enriching and renewing the lexical system of a language, as well as adapting it to modern communicative needs. Moreover, their functional significance in language development, practical applications, and prospects for further theoretical study are substantiated, leading to the formulation of general scientific conclusions.*

Keywords *Neologism, stylistics, denotative, lexicography, concrete-historical method, structural, dynamic, psycholinguistics, cognitive linguistics, linguoculturology, sociolinguistics, globalization, lexical system, new formation, neonomination, new name, new word, occasionalism, potential word*

Neologizmlarning lingvistik tabiati va ularning globallashuv sharoitida rivojlanishi

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Annotatsiya *Mazkur maqolada zamonaviy tilshunoslikda muhim o'rin egallagan neologizm hodisasi, uning paydo bo'lish omillari, lingvistik tabiati, shakllanish mexanizmlari hamda tasniflash tamoyillari har tomonlama va tizimli ravishda tahlil qilinadi. Shuningdek, neologizmlarning nomlanish usullari, tor va keng ma'nodagi talqinlari, ularning semantik va funksional xususiyatlari izchil yoritiladi. Maqolada*

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neologizmlarni o'rganishga doir asosiy ilmiy yondashuvlar – stilistik, denotativ, leksikografik, konkret-tarixiy, struktur, dinamik, psixolingvistik, kognitiv, lingvokulturologik hamda sotsiolingvistik qarashlar batafsil ko'rib chiqiladi va ularning o'zaro farqli jihatlari ilmiy asosda tahlil qilinadi. Ushbu yondashuvlarning har biri neologizmlarning shakllanishi va rivojlanishini turli nuqtai nazardan yoritib berishi, ularning afzalliklari va ayrim cheklovlari mavjudligi ko'rsatib o'tiladi. Bundan tashqari, maqolada globallashuv jarayonida neologizmlarning roli, ularning jamiyat taraqqiyoti, ilm-fan va texnologik rivojlanish bilan uzviy bog'liqligi ochib beriladi. Ayniqsa, axborot texnologiyalari, internet va ommaviy kommunikatsiya vositalarining jadal rivoji yangi leksik birliklarning tez shakllanishi va keng tarqalishiga sezilarli ta'sir ko'rsatishi alohida ta'kidlanadi. Tadqiqot natijalari neologizmlarning tilning leksik tizimini boyitish, yangilash hamda zamonaviy kommunikativ ehtiyojlarga moslashtirishdagi muhim omil ekanini tasdiqlaydi. Shuningdek, ularning til taraqqiyotidagi funksional ahamiyati, amaliy qo'llanish imkoniyatlari hamda nazariy jihatdan o'rganish istiqbollari asoslab berilib, umumiy ilmiy xulosalar shakllantiriladi.

Kalit so'zlar *Neologizm, stilistika, denotativ, leksikografik, konkret-tarixiy usul, struktur, dinamik, psixolingvistika, kognitiv, lingvokulturologiya va sotsiolingvistika, globallashuv, leksik tizim, yangi hosila, neonominatsiya, yangi nom, yangi so'z, okkazionalizm, potensial so'z*

Лингвистическая природа неологизмов и их развитие в условиях глобализации

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Аннотация *В данной статье всесторонне и системно анализируется феномен неологизмов, занимающий важное место в современной лингвистике. Рассматриваются факторы их возникновения, лингвистическая природа, механизмы формирования и принципы классификации. Кроме того, последовательно освещаются способы номинации неологизмов, их узкие и широкие трактовки, а также семантические и функциональные особенности. В статье также подробно рассматриваются основные научные подходы к изучению неологизмов – стилистический, денотативный, лексикографический, конкретно-исторический, структурный, динамический, психолингвистический, когнитивный, лингвокультурологический и социолингвистический, а также проводится их научно обоснованный сравнительный анализ. Показано, что каждый из этих подходов освещает формирование и развитие неологизмов с различных точек зрения, обладая при этом как определёнными преимуществами, так и рядом ограничений. Кроме того, в статье раскрывается роль неологизмов в условиях глобализации, их тесная взаимосвязь с развитием общества, науки и технологий. Особо подчёркивается, что стремительное развитие информационных технологий, интернета и средств массовой*

коммуникации оказывает существенное влияние на быстрое формирование и широкое распространение новых лексических единиц. Результаты исследования подтверждают, что неологизмы являются важным фактором обогащения и обновления лексической системы языка, а также её адаптации к современным коммуникативным потребностям. Также обосновываются их функциональная значимость в развитии языка, практические возможности применения и перспективы дальнейшего теоретического изучения, что позволяет сформулировать общие научные выводы.

Ключевые слова

Неологизм, стилистика, денотативный, лексикография, конкретно-исторический метод, структурный, динамический, психолингвистика, когнитивная лингвистика, лингвокультурология, социолингвистика, глобализация, лексическая система, новое образование, неониминация, новое название, новое слово, окказионализм, потенциальное слово

Kirish

Til ijtimoiy hodisa sifatida jamiyatda yuz berayotgan barcha o'zgarishlar bilan uzviy bog'liq holda rivojlanadi. Jamiyat taraqqiyoti, ilm-fan, texnologiya va madaniyat sohalaridagi yangilanishlar natijasida yangi tushuncha va hodisalar paydo bo'ladi. Ushbu yangiliklarni ifodalash ehtiyoji tilning leksik tizimida yangi birliklarning yuzaga kelishiga sabab bo'ladi. Bunday yangi leksik birliklar tilshunoslikda neologizmlar deb ataladi.

Neologizmlar tilning lug'at boyligini kengaytirish bilan birga, uning zamonaviy kommunikativ ehtiyojlarga moslashuvchanligini ta'minlaydi. Ular muayyan davrda yangilik xususiyatiga ega bo'lib, vaqt o'tishi bilan umumiste'mol leksikasiga aylanishi yoki iste'moldan chiqib ketishi mumkin. Shu jihatdan neologizmlar tilning dinamik rivojlanish jarayonini aks ettiruvchi muhim lingvistik hodisa hisoblanadi.

Hozirgi globallashuv sharoitida neologizmlar sonining keskin ortishi kuzatilmoqda. Ayniqsa, axborot texnologiyalari, internet va ommaviy kommunikatsiya vositalarining rivojlanishi yangi so'zlarning tez tarqalishiga va til tizimiga faol kirib borishiga xizmat qilmoqda. Bu jarayon o'zbek tilida ham yaqqol namoyon bo'lib, turli sohalarda yangi

leksik birliklarning shakllanishiga olib kelmoqda.

Mazkur tadqiqotning dolzarbligi neologizmlarning lingvistik tabiati, shakllanish mexanizmlari va globallashuv sharoitidagi rivojlanish xususiyatlarini kompleks o'rganish zarurati bilan belgilanadi. Tadqiqotning maqsadi neologizmlarning til tizimidagi o'rni, ularning shakllanish usullari hamda funksional xususiyatlarini ilmiy jihatdan tahlil qilishdan iborat.

Adabiyotlar sharhi

Zamonaviy neologiya nazariyasining shakllanishiga Boduen de Kurtene, A.A. Potebnya, M.M. Pokrovskiy, A.M. Selishchev, L.V. Shcherba kabi olimlar katta hissa qo'shgan. Ular neologiyaning nazariy asoslarini yaratganlar. Neologiyaning leksikologiyaning mustaqil yo'nalishi sifatida shakllanishi XX asrning 70-yillariga to'g'ri keladi. A.A. Bragina, R.A. Budagov, T.O. Vinokur, N.Z. Kotelova, E.V. Rozen, Yu.S. Sorokin, N.I. Feldmanlarning ishlari asosiy ahamiyat kasb etadi. Shunga qaramay, neologizm tushunchasiga yagona yondashuv mavjud emas. Bu hodisa turli nuqtai nazarlarning mavjudligi bilan izohlanadi. Bundan tashqari, yangi leksik birliklarni ifodalash uchun turli sinonimlar mavjud: innovatsiya, novatsiya, yangi hosila,

neonominatsiya, yangi nom, yangi so'z, okkazonalizm, potensial so'z kabi tushunchalarga alohida ajratilishini Ahmed Zuhair Mahmoud Jehad, Hisham Ali Hussein Ali "Anglicism as a source of language neologization" (Zuhair, 2022) maqolasida ta'kidlab o'tadi. Ushbu tushunchalarni bir necha usulda talqin qilish mumkin bo'lib, ularning ichida "neologizm" atamasi eng maqbuli hisoblanadi. Tilshunoslikda neologizmlar masalasi tilning ijtimoiy tabiati va uning doimiy rivojlanishi bilan bevosita bog'liq holda o'rganiladi. Tilning jamiyat bilan uzviy aloqadorligi, undagi o'zgarishlar va yangilanish jarayonlari dastlab umumiy til nazariyasi doirasida tadqiq etilgan. Xususan, I.A. Boduen de Kurtene, A.A. Potebnya va L.V. Shcherba kabi olimlar til tizimi va uning rivojlanish qonuniyatlarini ilmiy asoslab berganlar (Baudouin de Courtenay, 1963).

Neologizm tushunchasi ilmiy muomalaga XIX asrda kirib kelgan bo'lsa-da, uning tizimli o'rganilishi XX asrning ikkinchi yarmiga to'g'ri keladi. A.M. Selishchev tilning ijtimoiy o'zgarishlar bilan bog'liqligini ko'rsatib bergan bo'lsa (Selishchev, 1928), A.A. Bragina neologizmlarni alohida tadqiqot obyekti sifatida o'rganib, ularning tasnifi va xususiyatlarini ishlab chiqqan (Bragina, 1973). N.Z. Kotelova esa yangi so'zlarni aniqlashda konkret-tarixiy yondashuvni taklif etib, neologizmlarni vaqt mezonida baholash zarurligini ta'kidlaydi (Kotelova, 1978).

Tilshunoslikda neologizmlarni aniqlash va talqin qilishda turli yondashuvlar mavjud. O.S. Axmanova hamda D.E. Rozental va M.A. Telenkova neologizmlarni lingvistik terminlar doirasida izohlab, ularning yangi tushunchalarni ifodalashdagi rolini ko'rsatib beradilar (Akhmanova, 1966). A.A. Reformatskiy esa til tizimining barqarorligi va yangi birliklarning tizimga moslashish xususiyatini alohida qayd etadi (Reformatskiy, 1996).

Tilning leksik tarkibidagi o'zgarishlar, ayniqsa, boshqa tillardan o'zlashmalar masalasi L.P. Kysin tomonidan chuqur o'rganilgan bo'lib, u neologizmlarning shakllanishida tashqi

omillarning ahamiyatini ko'rsatadi (Kysin, 1968).

Tilning ijtimoiy mohiyatini ilmiy asoslashda Ferdinand de Sossyur muhim o'rin tutadi. U tilni ijtimoiy belgilar tizimi sifatida talqin qilib, uning jamiyat ehtiyojlariga qarab rivojlanishini ta'kidlaydi (Saussure F. de, 1916). Keyinchalik L. Bloomfield tilning leksik tizimidagi o'zgarishlarni ijtimoiy jarayonlar bilan bog'lab izohlaydi (Bloomfield, 1933). W. Labov esa yangi leksik birliklar dastlab norasmiy nutqda paydo bo'lib, keyinchalik adabiy tilga kirib borishini ilmiy asoslab beradi (Labov, 2001).

Zamonaviy tilshunoslikda neologizmlarni o'rganish global xarakter kasb etmoqda. D. Crystal ingliz tilini neologizmlar ishlab chiqaruvchi global til sifatida baholab, zamonaviy texnologiyalar va internet til rivojiga katta ta'sir ko'rsatayotganini ta'kidlaydi (Crystal, 2003).

So'nggi yillarda korpus lingvistikasi doirasida olib borilgan tadqiqotlar neologizmlarni o'rganishda yangi bosqichni boshlab berdi. Xususan, E. Llopart-Saumell va P. Cañete-González neologizmlarning stilistik va funksional xususiyatlarini korpus asosida tahlil qilganlar (Llopart-Saumell, Cañete-González, 2019). Shuningdek, M. Asif va hammualiflar tomonidan COVID-19 pandemiyasi davrida yuzaga kelgan neologizmlar tahlil qilinib, ularning jamiyatdagi o'zgarishlar bilan bog'liqligi ko'rsatib berilgan (Asif, Zhiyong, Iram, Nisar, 2021).

Yuqoridagi ilmiy qarashlar shuni ko'rsatadiki, neologizmlar tilning tabiiy rivojlanish mahsuli bo'lib, ular jamiyatdagi ijtimoiy, madaniy va texnologik o'zgarishlar bilan chambarchas bog'liqdir. Shu bois, neologizmlarni kompleks va fanlararo yondashuv asosida o'rganish zamonaviy tilshunoslikning dolzarb yo'nalishlaridan biri hisoblanadi.

Metodologiya

Mazkur tadqiqotda neologizmlarning shakllanishi, rivojlanishi hamda til tizimidagi funksional xususiyatlarini o'rganish maqsadida

umumilmiy va maxsus lingvistik metodlar kompleks tarzda qo'llanildi.

Tadqiqotning asosiy metodlaridan biri sifatida tavsifiy (deskriptiv) metod qo'llanilib, neologizmlarning leksik-semantik xususiyatlari, ularning til tizimidagi o'rni va qo'llanish doirasi tahlil qilindi. Ushbu metod orqali yangi leksik birliklarning mazmuni va funksional vazifalari belgilandi. Shuningdek, struktur-semantik tahlil metodi yordamida neologizmlarning ichki tuzilishi, so'z yasash usullari (affiksatsiya, qo'shma so'z hosil qilish, qisqartmalar va akronimlar) hamda ularning ma'no o'zgarishlari o'rganildi.

Neologizmlarning yuzaga kelish jarayonini tarixiy jihatdan yoritishda tarixiy-qiyosiy metoddan foydalanildi. Bu metod asosida turli davrlarda paydo bo'lgan yangi so'zlar va ularning rivojlanish bosqichlari tahlil qilindi. Bundan tashqari, kontekstual tahlil metodi orqali neologizmlarning real nutq jarayonida qo'llanishi, ularning pragmatik xususiyatlari hamda kommunikativ vazifalari aniqlandi.

Tadqiqotda sotsiolingvistik yondashuv asosida jamiyatdagi ijtimoiy-siyosiy, iqtisodiy va madaniy o'zgarishlarning neologizmlar paydo bo'lishiga ta'siri o'rganildi. Bu orqali til va jamiyat o'rtasidagi uzviy bog'liqlik ochib berildi. Kognitiv va psixolingvistik yondashuvlar esa yangi leksik birliklarning inson tafakkurida shakllanishi, idrok qilinishi va nutqqa ko'chish jarayonlarini tahlil qilishda qo'llanildi. Zamonaviy lingvistik tadqiqot usullaridan biri sifatida korpus tahlili elementlaridan ham foydalanilib, neologizmlarning ommaviy axborot vositalari va internet matnlaridagi qo'llanish chastotasi hamda funksional faolligi o'rganildi.

Mazkur metodlarning uyg'un qo'llanilishi tadqiqot natijalarining ilmiy asoslanganligi, tizimliliigi va ishonchlilikini ta'minladi.

Muhokama

Neologizmlarga oid qarash va turli yondashuvlar mavjud bo'lib, bir necha turlarga bo'linadi.

- **Stilistik yondashuv:** Neologizmlar stilistik jihatdan ajralib turuvchi, yangilik mezonni asosida aniqlanadigan so'zlarga tayangan holda aniqlanadigan leksik birlik hisoblanadi. Biroq bu yondashuv subyektiv xarakterga ega bo'lib, so'zning yangi yoki yangi emasligi tilning leksik tizimidan emas, balki so'zlovchining nutqiy tajribasi va til kompetensiyasiga bog'liq holda belgilanadi (Krysin, 1968). Boshqa tomondan, muayyan davrda paydo bo'lgan so'zlar ham aynan shu mezon asosida neologizm sifatida baholanadi.

Ushbu yondashuvning asosiy kamchiligi – yangilikni aniqlashning subyektivligidir, ya'ni neologizmlarni ajratish uchun aniq va qat'iy mezonlar mavjud emas (Ratziburskaya, 2011). So'zning yangiligi hissi "ko'proq til tizimidan ko'ra, uni qabul qilayotgan shaxsning til qobiliyati va kompetensiyasiga bog'liq" (Krysin, 1968). Shunga qaramay, A. G. Lykov, A. V. Kalinin va E. V. Senko kabi tilshunolar neologizmlarni stilistik jihatdan tahlil qilish tarafdorlari hisoblanadi. Stilistik yondashuv neologizmlarni tahlil qilishning asosiy emas, balki yordamchi usullaridan biri sifatida qaraladi.

- **Denotativ yondashuv:** Mazkur yondashuvga ko'ra, neologizmlar tilda yangi voqeliklarni ifodalash uchun paydo bo'lgan so'zlardir (Zuhair, 2022). "Lingvistik terminlar lug'ati"da neologizmga "yangi predmetni nomlash yoki yangi tushunchani ifodalash uchun yaratilgan so'z yoki nutq birligi" sifatida ta'rif beriladi (Zuhair, 2022).

Biroq bu yondashuv ham ayrim kamchiliklarga ega bo'lib, jamiyat hayotida yuzaga kelgan har qanday yangilik har doim ham yangi so'z bilan ifodalanavermaydi. Bu holat tilning ichki imkoniyatlari va mavjud leksik vositalar hisobga olinmasligiga olib kelishi mumkin. Denotativ yondashuv tarafdorlari sifatida O.S. Axmanova, A.A. Bragina, L.T. Dibrova, V.A. Kozyrev, V.V. Lopatin, D.E.

Rozental, M.A. Telenkova va V.D. Chernyak kabi tilshunoslar qayd etiladi (Ali, 2016).

- **Leksikografik yondashuv:** Ushbu yondashuvga ko'ra, neologizmlar sifatida zamonaviy va ilmiy lug'atlarga hali kiritilmagan so'zlar qaraladi. Bu yondashuv tarafdorlari sifatida K. Barnhart, Fischer, Kerremans va Renouf kabi olimlar ko'rsatiladi (Zuhair, 2022).
- **Konkret-tarixiy yondashuv:** Ushbu yondashuvga ko'ra, neologizmlarni aniqlashda "yangi" tushunchasi faqat umumiy ma'noda emas, balki aniq vaqt mezonlari asosida belgilanadi. Ya'ni, har bir so'z turli davrlarda "yangi" sifatida qabul qilinishi mumkin, biroq uning paydo bo'lgan aniq tarixiy davri mavjud (Kotelova, 2002). Ushbu yondashuvning asosiy vakili N.Z. Kotelova hisoblanadi. Uning fikricha, so'zni neologizm deb atash uchun uning paydo bo'lgan vaqtini aniq belgilash zarur, ya'ni so'z ilgari mavjud bo'lmagan bo'lishi va ma'lum bir davrda tilga kirib kelgan bo'lishi lozim. Kotelova neologizmlar qatoriga nafaqat yangi paydo bo'lgan so'zlarni, balki mavjud so'zlarning yangi ma'nolari hamda so'z yasash orqali hosil qilingan yangi birliklarni ham kiritadi.
- **Struktur yondashuv:** Ushbu yondashuvga ko'ra, neologizmlar shakl va mazmun jihatdan mutlaqo yangi so'zlar sifatida qaraladi. Bunday birliklar ko'pincha an'anaviy so'z yasash modellari doirasidan tashqarida yuzaga keladi va til tizimida barqaror o'rin egallaydi (Reformatsky, 1996). Biroq bu yondashuv amalda cheklangan bo'lib, kam miqdordagi birliklarni qamrab oladi. A.A. Refratskiy ta'kidlaganidek, butunlay yangi so'zlar juda kam uchraydi, bu esa tilning barqaror tizim ekanligini ko'rsatadi. Til, odatda, tizimdan tashqaridagi birliklarni qabul qilmaydi, balki ularni umumiy tizimga moslashtiradi (Reformatsky, 1996).

- **Dinamik yondashuvga ko'ra:** Ushbu yondashuvda til birliklari doimiy harakatdagi va o'zgaruvchan tizim sifatida ifodalanadi. "Til – bu doimo rivojlanib boradigan, o'zgarib turadigan tizimdir va uning eng muhim xususiyati aynan o'zgaruvchanlik hisoblanadi" (Reformatsky, 1996). Bu yondashuv neologizmlarning qachon va nima sababdan paydo bo'lganligi, qaysi davrda til tarmoqlarining faollashganini aniqlashga qaratilgan yondashuv hisoblanadi. Bu jarayonda sabab va oqibat o'rtasidagi bog'liqlik masalasiga alohida e'tibor beriladi. Dinamik yondashuv tarafdorlari sifatida L.P. Krysin, L.A. Kudryavtseva, Musaev Ali Mejidog'lu va R.Yu. Namitokova kabi olimlarni misol qilib keltirish mumkin (Krysin, 1968; Marchenko, 2013). Shuningdek, neologiyani o'rganishda boshqa yondashuvlar ham mavjud bo'lib, ularga psixolingvistik, kognitiv, lingvokulturologik va sotsiolingvistik yondashuvlar kiradi. Bu yondashuvlar fanlararo xususiyatga ega bo'lib, tadqiqotlarda nafaqat tilshunoslik, balki psixologiya, madaniyatshunoslik va sotsiologiya kabi fanlar usullaridan ham foydalaniladi.
- **Psixolingvistik yondashuv:** Ushbu yondashuvga ko'ra, neologizmlar psixik jarayonlar bilan bog'liq holda tahlil qilinadi. Ya'ni neologizm bu oddiy yangi paydo bo'lgan so'zlar majmuasi emas, u bevosita inson ongi bilan bog'liq holda yuzaga keladigan jarayondir (Labov, 1972). Ushbu usulda neologizmning yaratilishi butun boshli jarayon sifatida tasvirlanadi, ya'ni so'z qanday paydo bo'ladi, inson uni qanday tushunadi va nutqida qay yo'sinda qo'llay boshlaydi. Bu jarayon nafaqat lingvistik, kognitiv yoki psixologik omillar bilan, balki sotsiolingvistik omillar bilan ham bog'liqdir. Ya'ni ijtimoiy normalar, baholash mezonlari, moda va trendlar,

keng tarqalgan nutq shakllari kabi. Psixolingvistik yo'nalish vakillari V.V. Volkov, E.M. Pozdnyakova, T.Yu. Sazonova, S.I. Togoeyevalar inson lug'ati so'zlarning paydo bo'lishi va ishlatilishi jarayonlarini aniqlashtirgan tajriba usullarini ishlab chiqishgan (Lebedeva, Erpilova, 2018).

- **Kognitiv yondashuv:** Ushbu yondashuv psixolingvistik yondashuvga yaqin hisoblanib, neologizmlar yangi bilimlarni ifodalash vositasi sifatida xizmat qiladi. Ya'ni yangi so'z va tushunchalar dunyoning yangicha manzarasini aks ettirish vositasi sifatida xizmat qiladi (Marchenko, 2013). "Kognitiv yondashuv bilimlarni ifodalash usulini aniqlash imkonini beradi" (Marchenko, 2013).
- **Lingvokulturologik yondashuv:** Bu yondashuvda neologizmlarni o'rganish jarayonida xalqlarning madaniyati, turmush tarzi va madaniyat bilan uzviy bog'liq holda o'rganiladi. E.I. Marchenko ta'kidlaganidek: "neologizatsiya jarayonini insonning ma'naviy-amaliy faoliyatiga murojaat qilmasdan tadqiq etish mumkin emas" (Marchenko, 2013).
- **Sotsiolingvistik yondashuv:** Ushbu yondashuv jamiyatdagi yangiliklarning tilda aks etishini o'rganadi. L.P. Krysin va boshqa olimlar ta'kidlaganidek, neologizmlar jamiyatning texnik va madaniy rivojini aks ettiradi (Krysin, 1968).

Neologizm haqidagi ilmiy qarashlar va paydo bo'lish va o'rganilish tarixi hozirgacha yangilanib, takomillashib kelmoqda. Bugungi kunda neologizmlarning o'rganilish jarayonini 1. Yangi so'z paydo bo'lish yo'llarini aniqlash; 2. Uning paydo bo'lish sabablarini o'rganish; 3. Foydalanishning pragmatik kontekstini belgilash.

Ushbu shaklda uch guruhga ajratish mumkin. Neologizmlarni keng va tor ma'noda tushunish mumkin. "Keng ma'noda neologizm leksik, so'z hosil qiluvchi, fonetik, morfologik yoki sintaktik usulida. Tor ma'noda esa, u faqat

yangi leksik yoki semantik birlikdir" (Dobrodomov, Borrowings, 1990). Ba'zi tadqiqotchilar boshqa til qatlamlaridan kirib kelgan so'zlarni ham neologizm sifatida qaraydilar, bular "nisbiy neologizmlar" deb ataladi.

Neologizmning keng miqyosda ko'proq ijtimoiy tarmoqlarda ommalashishi kuzatiladi. Yuzaga kelish usullariga qarab asosiy beshta turga ajratiladi: morfologik, semantik, leksik, qisqartmalar va akronimlar hamda so'z yasash jarayoni bo'yicha hosil bo'lgan neologizmlar. Tilshunoslik tarixida tilning o'zgaruvchan tabiatiga ilk ilmiy asos bergan olimlardan biri Ferdinand de Sossyur hisoblanadi. U tilni "ijtimoiy belgilar tizimi" sifatida ta'riflab, til birliklari jamiyat ehtiyojlariga qarab yangilanib borishini ta'kidlaydi (Saussure F. de, 1983). Sossyurning bu qarashi neologizmlarni tasodifiy hodisa emasligini ko'rsatadi. Ular jamiyat rivoji bilan uzviy bog'liq tabiiy jarayondir. XX asrga kelib esa tilshunoslar yangi paydo bo'layotgan so'zlarni lug'at tarkibining kengayishining bir qismi sifatida izohlashgan. Keyinchalik til jamiyat bilan o'zaro bog'liqligiga oid tadqiqot va tajribalar natijasida "neologizm" lar alohida o'rganiluvchi manbaga aylandi.

Tadqiqot natijalari

- Neologizmlar tilning tabiiy rivojlanish mahsuli bo'lib, jamiyatdagi ijtimoiy, iqtisodiy va texnologik o'zgarishlar bilan uzviy bog'liq ekanligi aniqlandi;
- Neologizmlarning shakllanishi asosan so'z yasash, semantik kengayish va boshqa tillardan o'zlashish orqali amalga oshishi isbotlandi;
- Yangi leksik birliklar dastlab norasmiy nutqda paydo bo'lib, keyinchalik
- Ommaviylashib adabiy til tarkibiga kirib borishi aniqlashtirildi;
- Globallashuv jarayonida ingliz tilining dominant roli neologizmlar oqimini kuchaytirayotgan asosiy omil sifatida belgilandi;
- Neologizmlarni o'rganishda yagona yondashuv yetarli emasligi, balki

kompleks (integrativ) yondashuv zarurligi asoslab berildi.

Xulosa

Mazkur tadqiqotda neologizmlarning lingvistik tabiati, ularning shakllanish mexanizmlari hamda globallashuv sharoitidagi rivojlanish xususiyatlari kompleks tarzda tahlil qilindi. Tadqiqot natijalari shuni ko'rsatdiki, neologizmlar tilning tabiiy rivojlanish mahsuli bo'lib, ular jamiyatdagi ijtimoiy, iqtisodiy, siyosiy va texnologik o'zgarishlar bilan bevosita bog'liq holda yuzaga keladi.

Ish davomida neologizmlarni o'rganishga doir stilistik, denotativ, leksikografik, konkret-tarixiy, struktur, dinamik, psixolingvistik, kognitiv, lingvokulturologik va sotsiolingvistik yondashuvlar tahlil qilinib, ularning har biri neologizmlarning muayyan jihatlarini yoritishda muhim ahamiyat kasb etishi aniqlandi. Shu bilan birga, neologizmlarni faqat bitta yondashuv asosida emas, balki kompleks va integrativ tarzda o'rganish zarurligi asoslab berildi.

Tadqiqot jarayonida neologizmlarning shakllanishi asosan so'z yasash (affiksatsiya, kompozitsiya), qisqartmalar va akronimlar hosil qilish, semantik kengayish hamda boshqa tillardan o'zlashmalar orqali amalga oshishi aniqlandi. Ayniqsa, globallashuv jarayonida ingliz tilining yetakchi mavqei tufayli ko'plab yangi leksik birliklar boshqa tillarga, jumladan o'zbek tiliga ham faol kirib kelayotgani kuzatildi. Shuningdek, neologizmlarning dastlab norasmiy nutqda paydo bo'lib, keyinchalik ommaviy axborot vositalari va internet orqali keng tarqalishi hamda adabiy til tarkibiga singib borishi sotsiolingvistik qonuniyat sifatida asoslandi. Bu jarayonda ijtimoiy tarmoqlar va raqamli kommunikatsiya vositalari muhim rol o'ynashi qayd etildi. Mazkur tadqiqotning ilmiy yangiligi shundaki:

- Neologizmlar globallashuv sharoitida til tizimining dinamik rivojlanish jarayoni sifatida kompleks va fanlararo yondashuv asosida tahlil qilindi;

- Neologizmlarning lingvistik tabiati stilistik, denotativ, leksikografik, struktur, dinamik, psixolingvistik, kognitiv, lingvokulturologik va sotsiolingvistik yondashuvlar integratsiyasi asosida tizimli ravishda yoritildi;
- O'zbek tilida neologizmlarning shakllanish mexanizmlari (so'z yasash, semantik kengayish, qisqartma va akronimlar, hamda boshqa tillardan o'zlashmalar) umumlashtirildi va tasniflandi;
- Globallashuv jarayonida ingliz tilining neologizmlar shakllanishi va tarqalishidagi yetakchi ta'siri ilmiy jihatdan asoslab berildi;
- Neologizmlarning paydo bo'lishidan to umumiste'mol leksik birlikka aylanishigacha bo'lgan rivojlanish bosqichlari (okkazonalizm, neologizm umumiy leksik birlik) konseptual model asosida izohlandi.

Mazkur tadqiqot natijalari quyidagi yo'nalishlarda amaliy ahamiyat kasb etadi:

- O'zbek tilshunosligida neologizmlar masalasini tizimli o'rganishda nazariy va metodik asos sifatida xizmat qiladi;
- Oliy ta'lim muassasalarida "Leksikologiya", "Umumiy tilshunoslik", "Sotsiolingvistika" va "Kognitiv lingvistika" fanlarini o'qitishda o'quv-uslubiy material sifatida foydalanish mumkin;
- Zamonaviy izohli, terminologik va sohaviy lug'atlar tuzishda yangi leksik birliklarni aniqlash, saralash va tizimlashtirishda qo'llanilishi mumkin;
- Tarjima amaliyotida, xususan, yangi paydo bo'layotgan tushunchalar va atamalarni adekvat ifodalashda muhim metodik asos bo'lib xizmat qiladi;
- Ommaviy axborot vositalari, internet nashrlari va ijtimoiy tarmoqlarda qo'llanilayotgan neologizmlarni tahlil qilish hamda ularning to'g'ri va me'yoriy qo'llanilishini ta'minlashda yordam beradi;

- Globallashuv jarayonida boshqa tillardan kirib kelayotgan yangi soʻzlarni ilmiy jihatdan baholash va ularni milliy til meʼyorlariga moslashtirishda qoʻllash mumkin;

Til siyosati va til madaniyatini rivojlantirishga oid amaliy tavsiyalar ishlab chiqishda foydalanish imkonini beradi.

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The Motive of Lycanthropy in A.I. Kuprin's Short Story "The Silver Wolf"

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Annotation *The article explores the motive of lycanthropy (werewolfism), one of the most representative mystical motives in the prose of A.I. Kuprin. The short story "The Silver Wolf" (1901) is chosen as the object of the study. The introductory part provides an overview of contemporary literary studies (predominantly by Russian scholars) addressing the interpretation of the concept of "motive". The main body of the work examines the artistic aspects of "The Silver Wolf," with particular focus on the structure and characteristics of the lycanthropy motive (the protagonist, Stetsko, is a volkulak – a werewolf). The narrative motive of the human-to-wolf transformation in this work is primarily linked to the rite of initiation. All key elements of this ancient rite find their artistic realization in "The Silver Wolf": temporary death (the hero's experience at war); the presence of physical injuries and traumas (bullet wounds, lameness); and the acquisition of magical abilities (transformation into a wolf). It is also significant that the hero takes the form of a wolf in his animal incarnation. In Slavic folk culture, the wolf is often identified as a "stranger" or an "outsider." Stetsko, returning from the war, likewise becomes a "stranger" to his fellow villagers. The concluding part of the work provides a generalized characterization of the structure of the lycanthropy motive in A.I. Kuprin's story.*

Keywords *Motive, mysticism, short story, werewolf, wolf, volkulak, initiation*

A.I. Kuprinning "Kumush bo'ri" hikoyasida oborotnishchestvo (odam-bo'ri) motivi

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Annotatsiya *Maqolada A.I. Kuprin prozasidagi eng reprezentativ mistik motivlardan biri – oborotnishchestvo (odamning hayvonga aylanishi) motivi o'rganilgan. Tadqiqot obyekti sifatida «Kumush bo'ri» (1901) hikoyasi tanlab olingan. Ishning kirish qismida «motiv» tushunchasining talqini muammosiga to'xtalgan zamonaviy adabiyotshunoslik asarlari (asosan mahalliy olimlarning tadqiqotlari) ko'rib chiqilgan. Ishning asosiy qismida «Kumush bo'ri» hikoyasining ayrim badiiy jihatlari tahlil qilingan bo'lib, bunda asosiy e'tibor bevosita oborotnishchestvo motivining o'ziga xosliklari va tuzilishiga qaratilgan (bosh qahramon Stetsko – volkolak, ya'ni odam-bo'ridir). Mazkur asarda insonning bo'riga aylanishi bilan bog'liq syujet motivi, eng avvalo, initsiatsiya (bag'ishlov) marosimi bilan aloqador. «Kumush bo'ri» hikoyasida ushbu qadimiy marosimning barcha asosiy elementlari o'z badiiy in'ikosini topgan: vaqtinchalik o'lim (qahramonning urushda bo'lishi); jarohat va nuqsonlarning mavjudligi (o'qdan olingan jarohatlar, oqsoqlik); sehrli qobiliyatlarning o'zlashtirilishi (bo'riga aylanish). Stetskoning hayvon qiyofasida*

aynan bo'ri bo'lib namoyon bo'lishi ham ramziy ma'noga ega. Sharqiy slavyan xalq e'tiqodlariga ko'ra, bo'ri aniq bir tushunchani – «begona» (boshqa, narigi dunyoga tegishli) ma'nosini anglatadi. Urushdan qaytgan qahramon ham o'z qishloqdoshlari uchun «begona»ga aylanadi. Ishning xulosa qismida A.I. Kuprin hikoyasidagi oborotnishchestvo motivi tuzilishining umumlashirilgan tavsifi berilgan.

Kalit so'zlar *Motiv, mistika, hikoya, oboroten (odam-bo'ri), bo'ri, volkolak, initsiatsiya*

Мотив оборотничества в рассказе А.И. Куприна «Серебряный волк»

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Аннотация В статье изучен один из наиболее репрезентативных мистических мотивов в прозе А.И. Куприна – мотив оборотничества. В качестве объекта исследования выбран рассказ «Серебряный волк» (1901). Во вступительной части работы дан обзор современных литературоведческих трудов (преимущественно отечественных ученых), затрагивающих проблему трактовки понятия «мотив». В основной части работы рассмотрены некоторые художественные аспекты рассказа «Серебряный волк», при этом особое внимание уделено собственно исследованию особенностей и структуры мотива оборотничества (главный герой Стецько является волколаком – человеком-волком). Сюжетный мотив превращения человека в волка в данном произведении связан прежде всего с инициально-посвятительным обрядом. В рассказе «Серебряный волк» нашли свое художественное воплощение все ключевые элементы этого древнего обряда: временная смерть (пребывание героя на войне); наличие увечий и травм (пулевые ранения, хромота); приобретение магических способностей (перевоплощение в волка). Символическим представляется и то, что герой в своей животной ипостаси оказывается именно волком. В народной культуре славян волком называют «чужого» человека. «Чужим» для своих односельчан становится и вернувшийся с войны Стецько. В заключительной части работы в обобщенном виде приводится характеристика структуры мотива оборотничества в изученном рассказе А.И. Куприна.

Ключевые слова *Мотив, мистика, рассказ, оборотень, волк, волколак, инициация*

Введение

Проза Александра Ивановича Куприна отличается многообразием жанровых форм, богатым художественно-эстетическим

содержанием, а также уникальной манерой письма. На всем протяжении своего необычайно плодотворного творческого пути А.И. Куприн много экспериментировал,

выступал в разных авторских ипостасях: и как писатель-реалист, и как писатель-философ, и как писатель-фантаст. Нередко А.И. Куприн создавал произведения, сочетающие в себе элементы сразу нескольких художественных систем. Так, в его творениях достаточно часто наблюдается синтез реалистических и философско-мистических литературных традиций.

Творчество А.И. Куприна всегда привлекало внимание критиков и ученых-литературоведов. И это закономерно, поскольку проза писателя отличается богатым проблемно-тематическим содержанием и обладает широким дискуссионным потенциалом.

Интерес к творческому наследию А.И. Куприна не ослабевает и в среде современных литературоведов. В последние годы творения писателя не раз становилась объектом изучения в крупных филологических работах (Ikonnikova, 2013; Kulagin, 2009; Pchelkina, 2006). Однако следует отметить, что некоторые проблемные аспекты прозы А.И. Куприна не получили широкого научного описания в трудах ученых. К числу подобных проблем можно отнести проблему художественного своеобразия мистических произведений писателя. Данная статья посвящена исследованию особенностей и структуры мотива оборотничества в рассказе А.И. Куприна «Серебряный волк». Мотив оборотничества, несомненно, является одним из наиболее значимых и интересных в мистических художественных текстах А.И. Куприна, что обуславливает актуальность избранной темы.

Методология

В современном литературоведении проблема теории мотива изучается с разных ракурсов. С одной стороны, мотив исследуют как некую составляющую в структуре сюжета литературного произведения – «сюжетный мотив» (Kamilova, 2018; 51). С другой стороны, мотив

рассматривается как разновидность художественного образа – «образ-мотив» (Varfolomeev, Mirkurbanov, 2006; 87).

При описании сюжетных мотивов исследователи опираются на концепцию А.Н. Веселовского, который рассматривал мотивы в качестве простейших повествовательных единиц, составляющих ядро сюжета (первоначально – мифа и сказки). Следуя этой традиции, ученые определяют сюжетные мотивы как «повторяющиеся схематические формулы» (Xalizev, 2002; 302), являющиеся первоэлементами сюжета.

Кроме того, вслед за А.Н. Веселовским современные литературоведы стремятся создать единую мотивную систему всей русской литературы, с учетом ее диахронического развития. Так, в 2006 году специалисты Российской Академии наук подготовили первый выпуск экспериментального издания «Словаря-указателя сюжетов и мотивов русской литературы» (Romodanovskaya, 2006).

Среди отечественных исследователей также имеются продолжатели традиций А.Н. Веселовского, рассматривающие мотив в контексте специфики сюжетной структуры творений словесного искусства. Так, профессор С.Э. Камилова в своем учебнике «Теория литературы: Введение в литературоведение» выделяет мотивы, которые, по ее мнению, в большей степени присущи сюжетам тех или иных канонических литературных жанров: например, мотивы «кораблекрушения и странствия в авантюрном романе», или мотив «явления живого мертвеца» в готическом романе (Kamilova, 2018; 51).

Следует отметить, что С.Э. Камилова приводит предельно обобщенное определение понятия «мотив»: «Мотив – устойчивый формально-содержательный компонент литературного текста» (Kamilova, 2018; 51). Однако исследовательница все же рассматривает это понятие преимущественно в рамках сюжетно-

композиционной организации художественного текста. Так, основные положения теории мотива представлены в упомянутом выше учебнике С.Э. Камиловой в разделе «Сюжет и композиция художественного произведения» (Kamilova, 2018; 42-51).

Как мы отметили ранее, современные исследователи также рассматривают мотив в качестве разновидности художественного образа. Именно в таком содержательном аспекте трактуют понятие «мотив» отечественные ученые-литературоведы И.П. Варфоломеев и Н.М. Миркурбанов: «Мотив – это образ, повторяющийся в нескольких произведениях одного или многих авторов, выявляющий творческие пристрастия писателя или целого художественного направления» (Varfolomeev, Mirkurbanov, 2006; 88). Исследователи приводят несколько примеров образов-мотивов: в прозаических и поэтических текстах Д.С. Мережковского – образ-мотив «двух бездн»; в творчестве писателей-романтиков – образы-мотивы моря и гор.

Важно отметить, что обозначенные в качестве примеров мотивы действительно обладают всеми качествами художественных образов. И выделяются подобные образы-мотивы лишь тем, что могут неоднократно встречаться в текстах отдельного автора, или в произведениях группы писателей, принадлежащих к одному художественному направлению. Иными словами, в данном случае мы наблюдаем полноценные художественные образы, которые наделены одним из самых устойчивых свойств мотива – повторяемостью. И это, пожалуй, единственная точка пересечения двух рассматриваемых нами концепций (сюжетный мотив, образ-мотив).

В нашей работе мы склоняемся в большей степени к первой из рассмотренных концепций. На наш взгляд, она представляется наиболее

разработанной на данный момент. Кроме того, такой подход к изучению мотивов является самым подходящим в рамках избранной нами темы. Многие крупные ученые-литературоведы обращаются к проблеме бытования мистических мотивов в русской литературе именно с позиции реализации отдельных сюжетно-повествовательных стратегий, а не с точки зрения образно-художественной специфики исследуемых произведений.

Результаты

Рассказ А.И. Куприна «Серебряный волк» был опубликован в 1901 году в газете «Одесские новости». В этом издании рассказ вышел под другим названием – «Оборотень (Полесская легенда)». И с этим же заглавием текст вошел в первое прижизненное собрание сочинений А.И. Куприна (1912).

Если обратится к проблеме наименования рассматриваемого рассказа, то можно обнаружить весьма интересные детали. Первое название – «Оборотень» – фиксирует общий сюжетный мотив художественного текста, который раскрывает некоторые его содержательные стороны, а именно мистическую направленность произведения. При этом подзаголовок «Полесская легенда» указывает на высокую степень условности изображенных в рассказе событий.

Окончательный вариант названия – «Серебряный волк» – не столь очевидно указывает на наличие в рассказе мистической составляющей. Хотя, конечно, в наименовании имеется намек на некую «сказочность» произведения. Тем более, что у этого названия также есть свой подзаголовок – «Рождественский рассказ», этот жанр как раз подразумевает присутствие в повествовании сказочно-фантастических элементов. Однако смысл этого заглавия полностью раскрывается непосредственно при знакомстве с содержанием текста. Герой рассказа Стецько оборачивался в огромного белого волка, его окрас сравнивается с цветом

серебра: «Смотрит – нет уже на дворе Стецька, а из ворот на улицу выбегает огромный белый, весь точно серебряный, волк» (Kuprin, 2017; 367). Цвет и размеры волка подчеркивают его статус, он является вожакom стаи.

В основе композиции «Серебряного волка» лежит прием «рассказ в рассказе» (хотя следует отметить, что в этом произведении отсутствует финальный компонент рамы). Повествование ведется от первого лица. Уже упомянутая нами история о человеке-волке Стецько предваряется сюжетной линией героя-повествователя, который едет в некое место (деревню) в Полесье и по дороге слышит легенду об оборотне. Примечательно, что эту легенду излагает местный житель Трохым, но передана она не при помощи прямой речи данного персонажа, а в пересказе героя-рассказчика: «Повторяя теперь это предание, я не решаюсь рассказывать его на полесском говоре. Двадцать лет назад я хорошо понимал его и легко говорил на нем, а теперь предпочту язык великорусский» (Kuprin, 2017; 363). В этих словах выражен некий контраст между двумя пространствами: необычайным, полуфантастическим миром полесского края и лишенного какой-либо самобытности мира реальной действительности.

И в целом, вся вступительная часть рассказа как бы построена на этом контрасте. Действие произведения начинается на вокзальной станции: герой прибывает в Полесье на поезде. И это неспроста, поскольку все эти детали так или иначе несут в себе признаки городской цивилизации, которая, как правило, противопоставлена миру стихийной природы. Пространство станции упорядочено, в нем нет ничего случайного: «Мы вышли на станционный двор. Посредине его, как и на всех полесских станциях, возвышался круглый палисадник, теперь высоко заваленный сугробами» (Kuprin, 2017; 362). Но, как только герой

покидает это место все вокруг преобразается, теряет правильные, строго выверенные очертания, и главным атрибутом этого хаотично устроенного бытия становится лес: «Сейчас же за станцией пошел лес, огромный казенный хвойный лес... Узкая дорожка вилась между двумя стенами вековых гигантских сосен такими капризными поворотами и зигзагами, с которыми умеют справляться только одни маленькие, ловкие и привычные полесские лошадки» (Kuprin, 2017; 362).

Композиционная структура рассказа призвана постепенно увести читателя от реалий современного урбанистического мира в сказочно-мифологическое пространство, где сверхъестественное становится неотъемлемой частью повседневной жизни. И доминантой этого пространства становятся истории о «разных водяных и лесных чертяках» (Kuprin, 2017; 363).

Мотив оборотничества во всей полноте проявляется именно во второй части рассказа – в легенде о волколаке (волке-оборотне) Стецько. Оборотничество – это древнейший культурный архетип, встречающийся в фольклоре почти всех народов мира. В русском культурном контексте образ волка-оборотня имеет важное значение, поскольку волк считается одним из «наиболее могущественных в магическом плане животных на Руси» (Barkova, 2022; 27).

Следует отметить, что волк в славянской фольклорно-мифологической традиции амбивалентен: с одной стороны, он является воплощением ирреальной силы, выполняет функцию связи мира живых с загробным пространством; с другой – он выступает в роли тотемного защитника, символизирует воинскую доблесть. Как отмечает литературовед Ю.Г. Хазанкович, в русском фольклоре «упоминаются "плохие" оборотни, которые убивали людей и похищали скот, и оборотни "хорошие".

Аналогом доброго оборотня следует считать волка в "Сказке об Иване-царевиче, Жар-птице и сером волке", – он выступает в качестве советчика и помощника сказочного героя» (Хазанкович, 2009; 186).

При этом важно подчеркнуть, что в славянской народной культуре волком часто именуют человека «из "чужого" племени». Исследовательница А.Л. Баркова указывает на это обстоятельство, а в качестве примера приводит свадебный обряд: «В свадебных причитаниях невеста, оплакивая вольную девичью жизнь, звала "серыми волками" друзей жениха» (Barkova, 2022; 27). Одним из истоков «чуждости» волка является неразрывная связь этого животного с «иным», потусторонним пространством. Волк в принципе олицетворяет саму границу между человеческим миром и миром сакральным, воплощая движение от одного полюса к другому.

Главный герой второй части рассказа, Стецько, – молодой красавец, любимец всей округи: «косит, пашет, боронит, рубит, пилит так, что четверым за ним не угнаться». До службы в армии он полон надежд, его уважают и молодежь, и старики. Однако после участия в «большой войне с турками» герой возвращается в деревню совсем другим человеком: «Сидит целый день, как старик, на присьбе, опустив очи в землю, и все думает, думает...» (Kuprin, 2017; 364). Его «рука на перевязи», он «хромает», но самое страшное – Стецько больше не смеется и не поет, он внутренне опустошен. Герой становится чужим в своем родном селе: он как будто выпадает из жизни общества. Именно столкновение со смертью, соприкосновение с потусторонним миром делает Стецько «другим», наделяет его тайными знаниями, что, в свою очередь, связывает этого персонажа с еще одной важной составляющей художественной реализации мотива оборотничества в рассматриваемом произведении – инициально-посвятительным обрядом.

Обряд инициации нашел свое художественное воплощение прежде всего в волшебной сказке. Ученый-фольклорист В.Я. Пропп в работе «Исторические корни волшебной сказки» определил и исследовал наиболее репрезентативные элементы этого древнего обряда в сказочных произведениях. Среди них особо можно выделить следующие: временная смерть; прохождение различных испытаний (в том числе нанесение травм, являющихся знаком нового статуса неофита); получение магического знания (Propp, 2021; 219).

Все перечисленные этапы обряда посвящения можно наблюдать в исследуемом рассказе. На наш взгляд, первый этап (временную смерть) Стецько проходит именно на войне. В «Серебряном волке» отсутствует изображение военных действий: в тексте указано лишь, что накануне «большой войны с турками» героя «назначили в полковой церкви за псаломщика». Однако отсутствие описаний самой войны – этот прием умолчания – создает эффект присутствия чего-то мрачного, тягостного и вместе с тем таинственного, сакрального. Упоминание о назначении Стецько псаломщиком также способствует нагнетанию напряжения: герой обращается к высшим силам в противостоянии хаосу надвигающейся войны.

Но главное – это последствия войны для героя: Стецько кардинально меняется, «перерождается». «Но явился он совсем не таким, как пошел в солдаты; как будто бы его там, на войне, подменили: ни смеха, ни шуток, ни песни» (Kuprin, 2017; 364) В этой связи представляется вполне логичным, что герой становится оборотнем именно после того, как побывал на полях сражений. Тем самым в рассказе утверждается мысль о том, что война (праведная или захватническая – не столь важно) неизбежно пробуждает в человеке его темную сторону, нечто первобытное и инстинктивное.

Второй этап инициации – испытания неопита – в рассматриваемом рассказе во всей полноте не запечатлен. В образе героя в первую очередь угадываются «знаки» этих испытаний. Стецько вернулся с войны искалеченным: «правая рука на перевязи», «две турецкие пули в теле», «на левую ногу хромота». Физические увечья (шрамы, отсутствие пальцев, хромота и др.) являются обязательными атрибутами прохождения посвятельного обряда – это свидетельство нового статуса испытуемого. Примечательно, что Стецько именно хромота: подобная деталь может интерпретироваться как наличие у героя «сакральной метки» (ср. с мифологическим архетипом хромого божества – например, Гефеста).

Наконец, третий этап инициального обряда – приобщение неопита к тайным знаниям – выражен посредством овладения героем магией оборотничества. Поскольку в рассказе речь идет о Полесье, а центральным действующим лицом оказывается волколак, то при рассмотрении образа Стецька-волка следует учитывать в том числе особенности белорусской фольклорно-мифологической традиции. Согласно этой традиции, превращение в волколака – «это ритуальное пересечение символической границы, отделяющей земной мир от потустороннего» (Levkievskaya, 2024; 81). Пересечение границы может быть добровольным, насильственным или совершенным по неведению. В своей волчьей ипостаси оборотень (колдун, ведьма или жертва колдовства) сохраняет человеческий разум.

В описании оборотня у А.И. Куприна угадываются все перечисленные черты мифологического образа волколака. Стецько перевоплощается в волка по собственному желанию. При этом герой сохраняет рассудок: об этом свидетельствует тот факт, что Стецько не только помнит все случившееся с ним после обращения, но и

сам рассказывает, как он «по-человечески» руководит своей стаей.

Следует отметить, что Стецько, становясь волком, не просто действует сообразно своим желаниям, а, напротив, придерживается определенных правил, установленных некоей высшей силой. «Сегодня ночью, под сочельник, большая власть дана нам, волкулакам, над людьми и зверями. Только тех мы не смеем трогать, кто в эту ночь не своею волей из дому вышел» (Kuprin, 2017; 366). Мы предполагаем, что в роли «надзирателя» над волками в рассказе выступает Св. Юрий (Св. Егорий), который по белорусской народной традиции считается «пастухом волчьей стаи»: «Св. Юрий направляет действия волков, указывая им, что или кого те должны есть (животных, людей)» (Mishin, 2002; 17). И выбирает жертву Стецько-волк, руководствуясь не случаем: он нападает на человека, погрязшего в греховности – жадности и корысти: «мы первого проезжего не тронули: его хозяин по делу послал. А второй был купец. Ехал по своей корысти, торопился на ярмарку...» (Kuprin, 2017; 366).

Важно подчеркнуть, что оборотничество в данном рассказе не представлено однозначно как зло. Оно трагично. Стецько, несмотря на свою звериную суть, сохраняет остатки человечности – он защищает отца, предупреждает его, просит не сердиться: «Постой, батька. Ты думаешь, я не знаю, что ты за мною следом бегал! Ну, так поди завтра в церковь и отслужи молебен за то, что живой назад вернулся. Если бы не я – разорвали бы тебя на мелкие кусочки и умер бы ты без покаяния» (Kuprin, 2017; 366). Это делает героя не злодеем, а жертвой – судьбы, войны, потусторонней силы, которой он не смог противостоять.

Заключение

Подводя итог нашей работы, можно сделать следующие выводы:

1. В современном литературоведении понятие «мотив» рассматривают с двух ракурсов: с одной стороны, в качестве элемента сюжета (сюжетный мотив); с другой – как разновидность художественного образа (образ-мотив). Концепция сюжетного мотива, на наш взгляд, является наиболее теоретически разработанной (А.Н. Веселовский, Е.В. Хализев, С.Э. Камилова).
2. Мотив оборотничества является одним из ключевых мотивов в рассказе И.А. Куприна «Серебряный волк».
3. Рассказ «Серебряный волк» условно можно разделить на две части: в первой части описана поездка героя-повествователя в отдаленное Полесское село; во второй части представлена легенда о волколаке

(изложенная во время пути рассказчика; прием «рассказ в рассказе»). Композиция произведения примечательна отсутствием финального компонента внешней сюжетной рамы, что делает вторую часть повествования идейно-смысловой доминантой всего рассказа.

4. Мотив оборотничества в рассмотренном рассказе имеет ярко выраженную связь с обрядом инициации (временная смерть; испытания; приобретение тайных знаний).

В рассказе А.И. Куприна наблюдается также связь с традициями народного православия: в повествовании присутствует отсылка к образу Св. Юрия (Св. Егория) – «пастуха волков».

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Linguacognitive analysis of the concept of “Peace” through color imagery in *The Old Man and the Sea*

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Annotation

*This article presents a comprehensive linguacognitive analysis of the concept of peace in Ernest Hemingway's *The Old Man and the Sea* (1952). The study examines how color imagery – particularly the chromatic registers of blue and white – functions as a cognitive mechanism for structuring the protagonist Santiago's perception of existential harmony. Drawing on conceptual metaphor theory as developed by Lakoff and Johnson (1980), and subsequently extended by Kövecses (2010), the research argues that peace in Hemingway's narrative is not a passive condition but an active process of internal alignment between self, struggle, and nature. Through semantic, contextual, and metaphorical analysis of selected passages, the article demonstrates that blue encodes depth, continuity, and unity with the natural world, while white signifies purification, resolution, and transcendence beyond material defeat. The findings contribute to interdisciplinary research at the intersection of cognitive linguistics, literary studies, and cultural semantics.*

Keywords

*Cognitive linguistics, conceptual metaphor, color semantics, peace, *The Old Man and the Sea*, Hemingway, literary analysis*

“Chol va dengiz” asarida rang tasvirlari orqali “Tinchlik” konseptining lingvokognitiv tahlili

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- Annotatsiya** Mazkur maqolada Ernest Hemingueyning "Chol va dengiz" (1952) asarida tinchlik konsepti lingvokognitiv jihatdan kompleks tahlil qilinadi. Tadqiqot rang tasvirlari – ayniqsa ko'k va oq ranglarning xromatik ko'rinishlari – bosh qahramon Santyagoning ekzistensial uyg'unlikni idrok etishini shakllantiruvchi kognitiv mexanizm sifatida qanday ishlashini o'rganadi. Lakoff va Jonson (1980) tomonidan ishlab chiqilgan va keyinchalik Kövecses (2010) tomonidan kengaytirilgan konseptual metafora nazariyasiga tayangan holda, mualliflar Heminguey asarida tinchlik passiv holat emas, balki inson, kurash va tabiat o'rtasidagi ichki muvozanatning faol jarayoni ekanligini ta'kidlaydilar. Tanlangan matn parchalarining semantik, kontekstual va metaforik tahlili orqali maqolada ko'k rang chuqurlik, uzluksizlik va tabiat bilan birlikni ifodalashi, oq rang esa poklanish, yechim va moddiy mag'lubiyatdan yuksalishni anglatishi ko'rsatiladi. Tadqiqot natijalari kognitiv lingvistika, adabiyotshunoslik va madaniy semantika kesishgan nuqtadagi fanlararo izlanishlarga hissa qo'shadi.
- Kalit so'zlar** Kognitiv lingvistika, konseptual metafora, rang semantikasi, tinchlik, "Chol va dengiz", Heminguey, adabiy tahlil

Лингвокогнитивный анализ концепта «мир» через цветовую образность в произведении «Старик и Море»

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- Аннотация** В данной статье представлен комплексный лингвокогнитивный анализ концепта мира в произведении Эрнеста Хемингуэя «Старик и море» (1952). Исследование рассматривает, каким образом цветовая образность – в частности, хроматические регистры синего и белого – функционирует как когнитивный механизм, структурирующий восприятие экзистенциальной гармонии главным героем Сантьяго. Опираясь на теорию концептуальной метафоры, разработанную Лакоффом и Джонсоном (1980) и впоследствии расширенную Кёвечешем (2010), авторы утверждают, что мир в повествовании Хемингуэя является не пассивным состоянием, а активным процессом внутреннего согласования между личностью, борьбой и природой. Посредством семантического, контекстуального и метафорического анализа отобранных фрагментов статья демонстрирует, что синий цвет кодирует глубину, непрерывность и единство с природным миром, тогда как белый символизирует очищение, разрешение и трансцендентность, выходящую за пределы материального поражения. Полученные результаты

вносят вклад в междисциплинарные исследования на стыке когнитивной лингвистики, литературоведения и культурной семантики.

Ключевые слова Когнитивная лингвистика, концептуальная метафора, цветовая семантика, мир, «Старик и море», Хемингуэй, литературный анализ

Introduction

In modern linguistics, particularly within the framework of cognitive linguistics, meaning is no longer viewed as a static property of words but as a dynamic process shaped by human perception, embodied experience, and conceptual structures. Abstract concepts such as peace are therefore understood not as fixed definitions but as complex mental constructs that integrate emotional, sensory, cultural, and narrative dimensions. This insight fundamentally transforms how scholars approach the study of literary language: rather than treating a text as a container of meaning, cognitive poetics regards it as a site of conceptual construction, in which the reader's mind actively participates through imaginative and inferential processes.

Ernest Hemingway's *The Old Man and the Sea* (1952) presents a particularly rich case for such analysis. The novella tells the story of Santiago, an aging Cuban fisherman who ventures alone into the Gulf Stream and engages in an epic struggle to land a giant marlin over the course of three days. On its surface, the narrative is simple – even austere. Yet beneath its minimalist prose lies a dense network of symbolic, metaphorical, and philosophical meaning. Hemingway does not define peace explicitly; instead, he constructs existential meaning implicitly through narrative minimalism, symbolic imagery, and the precise orchestration of sensory language.

Among these devices, color imagery plays a crucial role in encoding cognitive meaning. The colors blue and white recur throughout the text with a consistency and patterning that invites systematic analysis. They

are not decorative; they are conceptual. They do not merely describe the sea and sky – they construct, in cognitive terms, the emotional and philosophical architecture through which Santiago's experience of peace is built and sustained.

The central argument of this article is that peace in *The Old Man and the Sea* is constructed through a chromatic cognitive system, primarily organized around the opposition and interplay of blue and white. These colors function as conceptual anchors that guide both the protagonist's and the reader's understanding of existential balance, endurance, and inner harmony. Section 2 reviews the theoretical literature on conceptual metaphor theory, linguocognitive approaches to literary texts, and color semantics. Section 3 outlines the methodology. Sections 4 and 5 present the analysis of blue and white respectively. Section 6 examines the major conceptual metaphors of peace. Section 7 synthesizes the findings in discussion, and Section 8 draws conclusions.

Literature review

Conceptual Metaphor Theory

The theoretical foundation of this study is grounded in conceptual metaphor theory (CMT), first systematically developed by Lakoff and Johnson in their seminal work *Metaphors We Live By* (1980). Prior to this, metaphor was largely considered a rhetorical or poetic device – a figure of speech that ornamented language but did not fundamentally structure thought. Lakoff and Johnson overturned this assumption, arguing that “our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature” (Lakoff & Johnson, 1980; 3).

This insight has far-reaching implications. It means that abstract concepts – such as peace, love, time, or argument – are understood through more concrete, embodied experiences. Metaphor is therefore not merely a stylistic device but a primary cognitive mechanism that structures thought and perception. The classic example is ARGUMENT IS WAR: we speak of “defeating” an opponent’s position, “attacking” their arguments, or “defending” our claims (Lakoff & Johnson, 1980; 4). This reflects a genuine cognitive mapping between the source domain of warfare and the target domain of argumentation.

Kövecses (2010) has significantly extended CMT, emphasizing its cultural and experiential dimensions. In *Metaphor: A Practical Introduction*, he demonstrates that while many metaphors are universal – rooted in shared bodily experience – others are culturally specific, shaped by the values, histories, and symbolic systems of particular communities. He clarifies the architecture of conceptual metaphor: the source domain provides structure derived from concrete or familiar experience, while the target domain is the abstract concept being understood (Kövecses, 2010; 4-10). In this study, color imagery is the source domain, and peace is the abstract target domain structured through it.

Linguocognitive Approaches to Literary Texts

The application of cognitive linguistics to literary analysis has produced a rich body of scholarship over the past three decades. Scholars in cognitive poetics and cognitive stylistics argue that literary language provides privileged access to deep cognitive models that are often implicit or naturalized in everyday discourse (Stockwell, 2002; 1).

Stockwell (2002) argues in *Cognitive Poetics: An Introduction* that literature engages and stretches the reader’s cognitive resources, activating schemas, conceptual blends, and mental spaces in ways that ordinary communication rarely does. Turner (1996)

similarly demonstrates in *The Literary Mind* that narrative and figurative thought are not ornamental but fundamental to human cognition.

In this context, the recent work of Rakhmatova and Rakhmonova (2025) is particularly relevant. Their linguocognitive analysis of peace in Collins’s *The Hunger Games* demonstrates that peace is often conceptualized not as the mere absence of violence but as psychological resilience, adaptation, and the capacity for inner equilibrium in the face of external disorder (Rakhmatova & Rakhmonova, 2025; 7). This framing resonates strongly with the present analysis: in Hemingway’s novella, peace does not emerge despite Santiago’s struggle but through it.

Color Semantics and Cognitive Meaning

Color plays a fundamental role in human cognition and communication, serving as an anchor for emotional memory, cultural identity, and aesthetic experience. Wierzbicka (1996) argues in *Semantics: Primes and Universals* that color terms encode culturally specific meanings that cannot be reduced to physical properties of wavelength. In the Western literary tradition, blue has long been associated with depth, transcendence, and melancholy, while white has carried connotations of purity, absence, and the sacred (Wierzbicka, 1996; 287-291).

In cognitive linguistics, sensory domains such as vision are frequently mobilized as source domains for mapping onto abstract concepts. This aligns with the embodied cognition thesis advanced by Lakoff and Johnson (1999): abstract conceptual structures are grounded in bodily and perceptual experience. Seeing deeply into the blue of the sea thus becomes a cognitive metaphor for introspection; the whiteness of a bare skeleton becomes a figure for purified, essential meaning. Analyzing color in Hemingway’s text reveals the cognitive architecture through which the novella constructs its central themes.

Methodology

This study employs a multi-method linguacognitive approach integrating four complementary analytical procedures. First, conceptual analysis (Lakoff & Johnson, 1980) identifies how peace is structured as a mental construct across the narrative. Second, componential analysis (Wierzbicka, 1996) examines the semantic features of color terms – blue and white – identifying their core, peripheral, and culturally conditioned meaning components. Third, contextual analysis traces the evolution of color meaning across the narrative arc, attending to shifts in intensity and semantic load as the story progresses from departure to return. Fourth, metaphor analysis maps linguistic expressions onto conceptual metaphor structures, identifying source domains, target domains, and the cognitive logic of mappings between them (Kövecses, 2010; 5-8).

The primary data consists of selected passages from Hemingway (1952), chosen for their density of color imagery and narrative significance. Passages are analyzed both in isolation and in relation to one another. The analytical framework draws on conceptual metaphor theory (Lakoff & Johnson, 1980; Kövecses, 2010), cognitive poetics (Stockwell, 2002), literary semantics (Baker, 1972), and color semantics (Wierzbicka, 1996). Throughout, the aim is not to reduce Hemingway's art to a set of cognitive formulas but to illuminate, through systematic analysis, the conceptual depth his deceptively simple prose conceals.

The Semantics of Blue

- *Blue as Cognitive Space*

The color blue dominates the chromatic landscape of *The Old Man and the Sea* and functions as the primary cognitive environment of the protagonist. From the opening pages, the sea is not merely a physical setting but a mental space – a zone of being in which Santiago exists, thinks, and feels. Hemingway establishes this identification early and returns

to it with remarkable consistency throughout the narrative.

One of the most revealing passages is Santiago's reflection on his relationship to the sea:

"He always thought of the sea as la mar which is what people call her in Spanish when they love her. Sometimes those who love her say bad things of her but they are always said as though she were a woman. Some of the younger fishermen spoke of her as el mar which is masculine. They spoke of her as a contestant or a place or even an enemy. But the old man always thought of her as feminine and as something that gave or withheld great favors (Hemingway, 1952; 30)".

Santiago's use of the feminine form *la mar* rather than the masculine *el mar* encodes a fundamentally different cognitive model of the sea. Where the younger fishermen conceptualize the sea as an adversary to be conquered or navigated, Santiago perceives it as a living presence with whom he stands in intimate relation. The sea is not external to his identity; it is integrated into it. Peace, in this cognitive model, is not achieved by mastering the sea but by belonging to it (Kövecses, 2010; 78).

- *Blue as Depth and Introspection*

Throughout the narrative, the blue of the sea is modified by descriptors emphasizing gradations of depth and darkness. These gradations track Santiago's psychological and spiritual states, encoding movement between surface perception and deep reflection:

"The water was a dark blue now, so dark that it was almost black. The deep indigo was not the blue of the shore water but the blue of depth and distance (Hemingway, 1952; 35)".

The progression from blue to dark blue to almost black enacts a cognitive movement from the familiar to the profound. The sea's deepening color corresponds to Santiago's increasing distance from shore – and, by extension, from the social world with its anxieties and judgments. Hemingway distinguishes between the "blue of the shore

water" and the "blue of depth and distance" (Hemingway, 1952; 35). In cognitive terms, this activates the spatial metaphor DEPTH IS UNDERSTANDING (Lakoff & Johnson, 1980; 15–16). The deeper the blue, the deeper the cognitive engagement. When Santiago gazes into the darkening water, he is performing an act of contemplative deepening, moving into an awareness that the shore – with its noise, its pressures, and its expectations of failure – cannot provide.

- *Blue as Stability and Continuity*

The most important cognitive function of blue in the novella is its role as a source of stability and continuity. The sea's blue persists through changing light and moods, through storm and calm, through victory and defeat. This constancy becomes a cognitive anchor for Santiago, a perceptual certainty amid the uncertainties of his ordeal.

This function is especially visible during the long hours of Santiago's struggle with the marlin:

"He watched the dark water as he rowed steadily toward where the fish had been. He breathed deeply and regularly and felt the coolness of the night on his face (Hemingway, 1952; 47)".

The regularity of his breathing mirrors the regularity of the blue water's presence. Both are rhythmic, persistent, and rooted. Peace, in this construction, is not a heightened state of happiness but a baseline of endurance: the calm that persists beneath and through suffering. The cognitive stability offered by the blue sea externalizes and reinforces the internal stability that Santiago must maintain to survive – what Kövecses (2010; 82) calls the cultural model of a concept: the patterned way in which experience is organized around a conceptual center.

The Symbolism of White

- *White as Cognitive Pause*

If blue provides the dominant chromatic environment of the narrative, white functions as its interruptive counterpart – a color appearing at specific, strategically significant

moments to mark transitions in consciousness or emotional state. White imagery appears less frequently than blue, but its relative scarcity intensifies its impact.

One such moment occurs during Santiago's observations of the sky:

"He saw the white clouds building over the mountains and knew that the wind would come from the northeast in the afternoon (Hemingway, 1952; 61)".

On the narrative surface, this is a meteorological observation. But cognitively it functions as more. The white clouds are distant, elevated, and clean; they exist above the plane of struggle, belonging to a register of experience not yet contaminated by effort and pain. Santiago's attention to them constitutes a momentary cognitive pause: a lifting of the gaze from immediate, grinding labor toward a wider horizon. These moments of white-marked pause are structurally important – not escapes from reality but brief recalibrations in which Santiago reorients himself, confirms his place in a larger order, and recovers the composure necessary to continue (Stockwell, 2002; 97).

- *White as Purification and Transformation*

The most powerful and semantically dense use of white occurs at the novella's conclusion. After Santiago returns to shore – the marlin's flesh stripped entirely by sharks during the long journey home – what remains is rendered in stark white terms:

"A great long white spine with a huge tail at the end... (Hemingway, 1952; 127)".

The transformation of the marlin from a living creature of iridescent color to a white skeleton is one of the most cognitively and emotionally charged moments in the novella. The whiteness of the skeleton is not the whiteness of failure but the whiteness of essence – what remains when all that was incidental, all that was flesh and desire and surface, has been stripped away. In cognitive terms, white functions here as a marker of purification familiar from multiple cultural and religious traditions (Wierzbicka, 1996; 294).

A tourist who misidentifies the skeleton as a shark's misses its meaning entirely (Hemingway, 1952; 127). Santiago understands: the white spine is not evidence of defeat but of completion. Peace, in this final configuration, is the cognitive state of one who has accepted not victory but significance (Baker, 1972; 299).

- *White and the Luminous Past*

White also inheres in the novella's recurring dream imagery. The lions of Santiago's youth appear against beaches described in terms of brightness and luminosity:

"He was dreaming about the lions. They were playing on the yellow beach in the early dark and he smelled the sea and felt the cool darkness of the air and the surf rolling through the night (Hemingway, 1952; 25)".

The brightness and openness of this dreamscape create an experiential register proximate to the white imagery elsewhere in the text. These dreams are not nostalgic in a passive sense; they are forward-reaching, offering Santiago a cognitive image of peace not diminished by age, failure, or fatigue. They represent what Johnson (1987; 45) identifies as a fundamental schema for understanding continuity of self across time: the luminous past as a resource for present endurance.

Conceptual Metaphors of Peace

- *PEACE IS ACCEPTANCE*

The most philosophically significant conceptual metaphor in the novella is perhaps the most quietly stated. Near the narrative's climax, Santiago reflects:

"A man can be destroyed but not defeated. (Hemingway, 1952; 103)"

This single sentence encapsulates the Stoic philosophy of peace that runs throughout the text. The distinction between destruction and defeat is crucial: destruction is a physical reality that no act of will can prevent. Defeat, by contrast, is a cognitive and spiritual condition – a state in which one accepts the subordination of one's purpose to an external force. Santiago refuses this subordination.

In the conceptual metaphor *PEACE IS ACCEPTANCE*, peace is not achieved through victory but through the willing recognition of one's situation without resentment or collapse. This is a highly active cognitive and emotional achievement. As Baker (1972; 298) observes, Hemingway's deepest concern is with what he calls "grace under pressure" – the idea that true dignity consists not in immunity from suffering but in the manner in which suffering is endured. Santiago's acceptance is precisely this kind of dignity, and it is the ground on which his peace rests.

- *PEACE IS UNITY*

A second major conceptual metaphor structures peace as a relational condition – not a state of the isolated individual but a quality of connection between self and world. This metaphor is most explicitly encoded in Santiago's address to the marlin:

"Fish, I love you and respect you very much. But I will kill you dead before this day ends (Hemingway, 1952; 54)".

And, more strikingly, in his later reflection:

"You are killing me, fish, the old man thought. But you have a right to. Never have I seen a greater, or more beautiful, or a calmer or more noble thing than you, brother (Hemingway, 1952; 92)".

The address of the marlin as "brother" is a cognitive act of category dissolution: Santiago refuses to maintain the conceptual boundary between himself and his adversary, recognizing in the marlin a being of equal worth and equal claim to existence. This is *PEACE IS UNITY*: the condition of inner harmony that arises when the self no longer experiences the world as a collection of opponents to be overcome but as a community of beings with whom one stands in fundamental relation (Kövecses, 2010; 93). This relational model connects directly to the blue imagery analyzed in Section 4: the blue sea is Santiago's cognitive home, the medium in which his unity with nature is continuously enacted and confirmed.

- **PEACE IS MEMORY**

A third conceptual metaphor operates through the novella's treatment of time and recollection. Santiago's thoughts return repeatedly to the past: his youth in Africa, the great baseball players he admires, earlier expeditions, a hand-wrestling match won long ago. These returns are cognitive resources, not symptoms of regret.

The most structurally significant is the recurring dream of the lions:

"He no longer dreamed of storms, nor of women, nor of great occurrences, nor of great fish, nor fights, nor contests of strength, nor of his wife. He only dreamed of places now and of the lions on the beach (Hemingway, 1952; 25)".

The selectivity of this dream is cognitively meaningful. Santiago no longer dreams of struggle, competition, or loss. He dreams of place – the luminous beaches of his youth and the lions that inhabited them. In the metaphor PEACE IS MEMORY, the past is not a source of pain but of renewal: a cognitive reservoir from which the self-replenishes its capacity for endurance and equanimity (Johnson, 1987; 101). This metaphor connects to the white imagery of the text: the luminosity of the dream beaches belongs to the same register of purification and transcendence as the white spine and the white clouds.

Discussion

The foregoing analysis demonstrates that Hemingway constructs peace in *The Old Man and the Sea* through a minimalist yet highly structured and internally coherent system of cognitive meaning. By working primarily with blue and white rather than the full chromatic spectrum, he intensifies the cognitive impact of each color, investing it with a density of meaning that more variegated prose could not achieve. This chromatic restraint is itself a formal enactment of the novella's themes: just as Santiago achieves peace through reduction and acceptance rather than accumulation and triumph, Hemingway achieves cognitive depth through limitation rather than abundance – a characteristic

strategy of what he called his Iceberg Theory (Baker, 1972; 261).

Blue provides continuity, depth, and belonging: it is the color of the medium in which Santiago exists, the chromatic environment of his endurance and identity. White provides punctuation, purification, and transcendence: it marks moments of cognitive pause, thresholds of transformation, and the residual essence of what remains when struggle is completed. Together, these two colors construct a chromatic model of peace that is both sensory and philosophical.

The three conceptual metaphors – PEACE IS ACCEPTANCE, PEACE IS UNITY, and PEACE IS MEMORY – are not independent structures but interlocking components of a single coherent cognitive model (Lakoff & Johnson, 1980; 117). Peace is achieved when a being accepts its situation without surrendering its dignity (ACCEPTANCE), recognizes its fundamental unity with the world around it (UNITY), and draws on the resources of the past to sustain its present endurance (MEMORY). These three conditions are mutually reinforcing: acceptance enables unity, unity deepens memory, and memory sustains acceptance.

These findings align with and extend those of Rakhmatova and Rakhmonova (2025; 12), who argue that peace in contemporary literary discourse is frequently conceptualized as a psychological and existential achievement rather than a political or social condition. Hemingway's novella, written over seventy years before their study, anticipates this framing with remarkable precision.

Conclusion

This study has demonstrated that peace in *The Old Man and the Sea* is not a passive state of rest or the absence of conflict, but an active and continuously achieved process of alignment between a human being's internal reality and the external world in which he is embedded. Through the systematic analysis of color imagery and conceptual metaphor, this article has shown how Hemingway constructs

this process with extraordinary cognitive sophistication.

Blue, as the dominant chromatic register of the narrative, encodes depth, continuity, belonging, and the stable endurance that peace requires (Lakoff & Johnson, 1980; Kövecses, 2010). White, appearing at crucial transitional moments, encodes purification, transcendence, and the recognition that what remains after struggle has stripped away the inessential is not loss but meaning (Wierzbicka, 1996). These two colors are not merely descriptive; they are conceptual – structuring the reader's cognitive engagement with the text and guiding the perception of its central themes.

The three conceptual metaphors – PEACE IS ACCEPTANCE, PEACE IS UNITY, and PEACE IS MEMORY – articulate a philosophy of peace that is Stoic in its ethics, ecological in its ontology, and deeply human in its emotional

texture. Peace, for Santiago and through him for the reader, is the fruit of a life fully engaged with the world: a life that accepts its conditions without resentment, recognizes its kinship with the living things it encounters, and draws on the accumulated wisdom of experience to face each new challenge with dignity (Baker, 1972; 301).

Future research might extend this approach to other Hemingway texts – examining the chromatic construction of masculinity, grief, or courage in *A Farewell to Arms* or *For Whom the Bell Tolls* – or apply it comparatively to other modernist authors sharing Hemingway's commitment to imagistic precision and semantic economy. What the present analysis ultimately demonstrates is that the old man's peace – like the old man's sea – is deeper than it appears. It is not given but won; not static but dynamic; not apart from struggle but constituted through it.

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A linguocultural and comparative study of wise sayings related to human character in English and Uzbek literary works

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Annotation

This article examines the linguocultural and comparative characteristics of wise sayings related to human character in English and Uzbek literary traditions. The study focuses on aphorisms, proverbs, maxims and other short text forms that represent moral judgement, social behaviour and culturally approved personality traits. Using a qualitative comparative method, the article analyses how concepts such as honesty, wisdom, pride, justice, humility, speech, knowledge and responsibility are verbalized in English and Uzbek literary and paremiological material. The results show that both traditions share universal ethical concerns, yet they encode them through different cultural images and stylistic mechanisms. English wise sayings often foreground individual responsibility, rational self-control and pragmatic action, whereas Uzbek sayings tend to emphasize social harmony, collective duty, respect for speech, justice and moral upbringing. The article argues that short didactic forms are not merely decorative elements of literature but linguocultural signs that preserve national values and transmit models of human character across generations.

Keywords

Wise sayings, aphorism, proverb, human character, linguoculturology, comparative analysis, English literature, Uzbek literature

Ingliz va o'zbek badiiy asarlarida inson xarakteriga oid hikmatli so'zlarning lingvomadaniy va qiyosiy tadqiqi

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Annotatsiya *Ushbu maqolada ingliz va o'zbek badiiy adabiyoti an'analarida inson xarakteriga oid hikmatli so'zlarning lingvomadaniy va qiyosiy xususiyatlari tadqiq qilinadi. Tadqiqotda aforizmlar, maqollar, hikmatli iboralar va boshqa qisqa matn shakllari insonning axloqiy qiyofasi, ijtimoiy xulqi hamda madaniyat tomonidan ma'qullanadigan fazilatlarini ifodalovchi birliklar sifatida tahlil qilinadi. Sifatli qiyosiy metod asosida halollik, donolik, g'urur, adolat, kamtarlik, so'z mas'uliyati, bilim va burch kabi tushunchalarning ingliz va o'zbek adabiy-paremiologik materiallarida qanday ifodalanishi o'rganiladi. Natijalar shuni ko'rsatadiki, har ikki adabiy an'anada umuminsoniy axloqiy qadriyatlar mavjud bo'lsa-da, ularning obrazli va uslubiy ifodalanishida milliy-madaniy farqlar ko'zga tashlanadi. Ingliz hikmatli so'zlarida individual mas'uliyat, ratsional o'zini boshqarish va amaliy harakat kuchliroq namoyon bo'lsa, o'zbek hikmatli so'zlarida ijtimoiy hamjihatlik, jamoaviy burch, so'zga hurmat, adolat va tarbiya g'oyalari ustuvordir. Bunday yondashuv hikmatli so'zlarning milliy dunyoqarash, adabiy ifoda va madaniyatlararo anglashdagi o'rnini ochishga xizmat qiladi.*

Kalit so'zlar *Hikmatli so'zlar, aforizm, maqol, inson xarakteri, lingvomadaniyatshunoslik, qiyosiy tahlil, ingliz adabiyoti, o'zbek adabiyoti*

Лингвокультурологическое и сопоставительное исследование мудрых изречений о характере человека в английских и узбекских литературных произведениях

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Аннотация *В статье рассматриваются лингвокультурологические и сопоставительные особенности мудрых изречений, связанных с характером человека, в английской и узбекской литературных традициях. Основное внимание уделяется афоризмам, пословицам, максимам и другим кратким текстовым формам, которые отражают нравственную оценку, социальное поведение и культурно одобряемые черты личности. На основе качественного сопоставительного метода анализируется репрезентация таких понятий, как честность, мудрость, гордость, справедливость, скромность, речь, знание и ответственность. Результаты показывают, что обе традиции выражают общечеловеческие нравственные ценности, однако используют различные культурные образы и стилистические средства. Английские изречения чаще подчеркивают индивидуальную*

ответственность, рациональный самоконтроль и практическое действие, тогда как узбекские изречения акцентируют социальную гармонию, коллективный долг, уважение к слову, справедливость и нравственное воспитание. Делается вывод, что краткие дидактические формы являются важными лингвокультурными знаками, сохраняющими национальные ценности и передающими модели человеческого характера последующим поколениям. Такой подход позволяет раскрыть роль мудрых изречений в формировании национального мировидения, литературной выразительности и межкультурного понимания. Это также усиливает научную значимость сопоставительного анализа в современной филологии.

**Ключевые
слова**

Мудрые изречения, афоризм, пословица, характер человека, лингвокультурология, сопоставительный анализ, английская литература, узбекская литература

Introduction

Wise sayings occupy a special place in literary and cultural communication because they express broad human experience in a concise and memorable form. In every linguistic community, people use short didactic texts to evaluate behaviour, define virtues and warn against socially undesirable qualities. Such units are especially important in the study of human character, since they reveal how a culture understands honesty, wisdom, courage, modesty, pride, responsibility and justice. For this reason, aphorisms, proverbs and maxims may be regarded not only as stylistic ornaments but also as condensed cultural texts (Mieder, 2004; Wierzbicka, 1997).

The relevance of the present study is connected with the increasing interest in the relationship between language, culture and cognition. Cultural linguistics views language as a medium through which communities store, organize and transmit their cultural conceptualizations (Sharifian, 2017). From this perspective, wise sayings are valuable research material because they combine linguistic form, moral content and cultural experience. In English and Uzbek literary traditions, such sayings often function as interpretive keys to the moral world of a text. They summarize the author's ethical position, characterize literary

heroes and offer readers a culturally recognizable model of proper or improper conduct.

English and Uzbek literary traditions provide rich material for comparative study. English literature contains many compact expressions that reflect human reason, individual choice, self-control, social role and moral responsibility. Uzbek literature gives particular attention to justice, speech ethics, education, spiritual purity and collective responsibility. Although the two traditions differ historically and typologically, they share a common interest in evaluating the moral quality of the person.

The aim of this article is to analyse the linguocultural features of wise sayings related to human character in English and Uzbek literary works and to compare their thematic, stylistic and cultural characteristics. The objectives are: to define wise sayings as short text forms; to identify the main character-related concepts expressed through them; to examine their linguistic and stylistic devices; and to reveal similarities and differences between English and Uzbek cultural interpretations of human character.

Literature review

The theoretical basis of this research is formed by works in cultural linguistics,

linguoculturology, paremiology and comparative linguistics. Language is not only a system of grammar and vocabulary; it also reflects the social experience and symbolic practices of its speakers. Crystal (2010) emphasizes that language is closely related to identity, society and cultural expression. Therefore, the study of short moral expressions requires attention to both linguistic form and cultural meaning.

Paremiology, the study of proverbs and related forms, provides an important foundation for this article. Mieder (2004) describes proverbs as traditional, concise and memorable statements that express wisdom or social experience. Although aphorisms and proverbs are not identical, both forms may serve similar communicative functions: they generalize experience, guide behaviour and transmit values. Aphorisms are often associated with identifiable authors and literary contexts, whereas proverbs usually belong to collective folk tradition. However, in actual literary usage, the boundaries between aphorism, proverb, maxim and saying are often flexible.

From a cognitive-linguistic point of view, wise sayings are significant because they organize abstract moral ideas through images and conceptual metaphors. Lakoff and Johnson (1980) argue that metaphor is not merely a decorative device but a basic mechanism of thought. This idea is relevant to sayings such as "Actions speak louder than words" or "A word is an arrow," where moral evaluation is expressed through concrete images of sound, movement or physical effect. Such metaphors help speakers understand invisible character traits through visible and culturally familiar experiences.

Cultural linguistics also explains why similar moral ideas may be expressed differently across languages. According to Sharifian (2017), linguistic units can reflect cultural schemas, categories and values shared by a speech community. In this sense, wise sayings about character are not random expressions. They are culturally

conventionalized models that show what a community considers admirable, dangerous, shameful or desirable in human behaviour.

The cultural representation of language is also important in language learning and intercultural communication. Alptekin (2006) notes that language is connected with cultural representation and cannot be fully understood without cultural context. This view is relevant to the present study because English and Uzbek wise sayings may seem equivalent at the level of general meaning, yet their cultural associations, images and pragmatic force can differ.

Wierzbicka (1997) demonstrates that key words and culturally loaded expressions reveal the core values of a community. Her approach is useful for analysing character-related concepts such as honesty, justice, shame, pride, wisdom and duty. These concepts are not always expressed through direct definitions; they are often transmitted through culturally familiar sayings, literary images and evaluative formulas.

Methods

This study uses a qualitative comparative method. The research material consists of English and Uzbek wise sayings, aphoristic statements, proverbs and short didactic expressions related to human character. The selected examples represent such semantic fields as honesty, truth, pride, speech, knowledge, justice, responsibility, modesty and action. The focus is not on counting the frequency of each unit, but on interpreting its linguocultural meaning and its role in the representation of character.

The analysis follows three main criteria. First, each saying is examined thematically: what character trait it evaluates and whether the evaluation is positive or negative. Second, the linguistic form is analysed, including metaphor, antithesis, parallelism, personification, hyperbole and brevity. Third, the cultural meaning is interpreted by considering the worldview, value system and communicative tradition reflected in the

expression. This combination of criteria makes it possible to connect form, meaning and culture.

The comparative aspect of the research is based on identifying both similarities and differences. Similarities show universal moral concerns shared by English and Uzbek cultures, while differences reveal national and cultural specificity. Since proverbs and aphoristic units are highly dependent on cultural context, the study treats them as compact discourse units rather than isolated sentences. This position corresponds to paremiological and cultural-linguistic approaches, where short texts are viewed as carriers of collective wisdom and cultural conceptualization (Mieder, 2004; Sharifian, 2017).

Results

The analysis shows that both English and Uzbek traditions possess a rich set of wise sayings related to human character. In both languages, the most frequent moral fields include honesty, wisdom, humility, diligence, justice, speech ethics and responsibility. These fields demonstrate that human character is evaluated through stable cultural oppositions such as truth versus lie, wisdom versus ignorance, modesty versus pride and action versus empty words.

In English material, wise sayings often emphasize practical behaviour and individual responsibility. The expression "Honesty is the best policy" presents truthfulness as a practical and ethical principle at the same time. The word "policy" gives the saying a pragmatic tone, suggesting that honesty is not only morally correct but also socially useful. Similarly, "Actions speak louder than words" evaluates a person not by declarations but by visible behaviour. The contrast between "actions" and "words" reflects the cultural preference for practical proof and personal accountability.

Another common English pattern is warning against pride and overconfidence. "Pride goes before a fall" uses a short cause-and-effect structure to teach moral caution.

The saying suggests that arrogance leads to failure because it blinds a person to reality. Such expressions are linguistically simple but culturally powerful: they connect character with consequence. English wise sayings often function through directness, antithesis and pragmatic clarity.

In Uzbek literary and cultural tradition, wise sayings about human character often focus on moral responsibility before the community. A saying such as "Haqiqat uzoq yashaydi, yolg'on tez o'ladi" ("Truth lives long, lies die soon") personifies truth and falsehood as living entities. This personification gives moral ideas an almost spiritual dimension. Truth is imagined as lasting and strong, while lies are temporary and weak. The cultural implication is that moral purity has a deeper and longer life than deception.

The theme of speech ethics is especially strong in Uzbek moral-didactic expressions. The saying "A word is an arrow: once released, it does not return" uses the image of an arrow to show the irreversible effect of speech. The metaphor is culturally meaningful because it connects language with action: speech is not harmless; it can wound, protect, destroy or guide. Another Uzbek expression, "Til kichik, lekin tog'ni yiqitar" ("The tongue is small, but it can bring down a mountain"), uses hyperbole to express the enormous influence of words. In this respect, Uzbek wise sayings often treat language as a moral action rather than a neutral instrument.

Justice is also a central concept in Uzbek character evaluation. The expression "Kuch adolatdadir" ("Strength is in justice") connects power with moral legitimacy. Here, strength is not understood as physical force alone; it is valid only when it is based on fairness. Education and moral upbringing form another important semantic field. In Uzbek cultural interpretation, a good person is not only intelligent but also well-brought-up, respectful and socially responsible. Therefore, wisdom is closely connected with tarbiya, that is, moral and social education.

The comparison shows that English and Uzbek sayings share many themes. Both traditions praise honesty, wisdom, modesty and responsibility, and both criticize pride, laziness, ignorance and empty speech. However, the cultural direction of these values is different. English sayings often emphasize individual choice, personal effort and practical consequences. Uzbek sayings more frequently emphasize the person's relationship with society, family, speech etiquette and moral duty.

Analysis

The first important similarity is the universality of moral opposition. Both English and Uzbek wise sayings are built around pairs such as truth and lie, wisdom and ignorance, humility and pride, action and empty speech. These oppositions simplify complex moral experience into memorable formulas. They help communities distinguish acceptable behaviour from unacceptable behaviour.

The second similarity is the use of metaphor as a cognitive and cultural mechanism. English sayings often use metaphors of movement, sound, policy or performance. Uzbek sayings often use metaphors of nature, weapon, light, mountain, mirror and road. These images are not accidental. They come from the historical experience, literary tradition and everyday life of each culture. Therefore, metaphor becomes a bridge between thought and culture (Lakoff & Johnson, 1980).

The main difference lies in the cultural orientation of character. In English sayings, the individual is often presented as an autonomous moral agent who must act, choose, work and control personal pride. In Uzbek sayings, the individual is more often understood as part of a social and spiritual network: family, community, teacher, nation and moral tradition. This does not mean that English culture ignores society or that Uzbek culture ignores individuality. Rather, it means that the dominant emphasis of the short didactic forms is different.

Another difference concerns the role of speech. English wise sayings also value speech and silence, but Uzbek materials give speech a particularly strong ethical status. The frequent use of images related to the tongue, word, arrow and mountain indicates that verbal behaviour is a key marker of character. A person who speaks wisely is morally mature, while careless speech may reveal ignorance or arrogance.

Finally, the two traditions differ in their stylistic atmosphere. English aphorisms often appear analytical, witty and concise. Uzbek sayings often sound poetic, emotionally warm and socially instructive. These features are connected with the broader literary history of each language. English literary aphorism developed strongly in essays, drama and philosophical prose, while Uzbek wisdom has deep roots in classical poetry, oral tradition, ethical instruction and pedagogical writing.

Discussion

The findings indicate that wise sayings should be studied as small but complete cultural texts. Their form is short, but their meaning is dense. A proverb or aphorism can contain a model of behaviour, a warning, a social expectation and an aesthetic image at the same time. This explains why such expressions remain active in literature, education and everyday speech.

The results also support the idea that language preserves cultural conceptualizations. When a culture repeatedly associates good character with truth, justice, self-control or speech responsibility, these values become stabilized in linguistic memory. Cultural linguistics helps explain this process because it treats language as a repository of culturally shared meanings (Sharifian, 2017). Wise sayings are especially effective in this function because they are memorable, repeatable and easy to transmit across generations.

The role of culturally loaded words is also visible in the comparison. Concepts such as truth, honour, justice, tarbiya, pride and

responsibility have general meanings, but their emotional and cultural associations vary from one language community to another. Wierzbicka's view that key words reflect cultural values is therefore relevant to the interpretation of character-related sayings (Wierzbicka, 1997). In Uzbek materials, the idea of tarbiya carries a broad moral and social meaning, while English examples often stress personal responsibility and visible action.

The study is also relevant to intercultural communication and language education. Learners may translate a proverb literally, but the cultural force of the expression may be lost without background knowledge. For example, an English-speaking learner may understand the literal meaning of a saying about the tongue and the mountain, but may not immediately recognize its strong ethical warning about speech behaviour. This supports the view that cultural representation is an important part of language understanding (Alptekin, 2006).

Overall, the discussion confirms that the comparison of English and Uzbek wise sayings reveals both common human values and culture-specific ways of expressing them. The shared values show that moral thinking has universal foundations, while the differences show that every culture organizes these values through its own linguistic images, historical memory and communicative norms.

Conclusion

The study confirms that wise sayings related to human character are important linguocultural units in both English and Uzbek literary traditions. They preserve collective experience, express moral evaluation and

transmit culturally approved models of personality. Although the analysed sayings are short in form, they contain complex meanings about human behaviour, social relations and ethical values.

The comparative analysis demonstrates that English and Uzbek traditions share universal moral concerns: honesty, wisdom, modesty, responsibility and the superiority of deeds over empty words. At the same time, they differ in cultural emphasis. English wise sayings tend to highlight individual responsibility, rational self-control and practical action. Uzbek wise sayings more strongly emphasize justice, speech ethics, social harmony, education and collective responsibility.

The linguistic analysis shows that both traditions rely on metaphor, antithesis, personification and brevity, yet the images chosen by each culture are different. English examples frequently use pragmatic and philosophical structures, while Uzbek examples often employ poetic imagery and oral-traditional rhythm. These differences reveal that language does not simply express moral ideas; it shapes the way those ideas are culturally understood.

In conclusion, wise sayings about human character should be studied as small but powerful texts that unite language, culture and cognition. Their analysis contributes to linguoculturology, comparative literary studies and intercultural communication. Further research may expand the corpus of examples and examine how such sayings function in modern media, education and everyday speech.

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Cultural and linguocognitive representations of the concepts of the happiness and the heart in English and Uzbek: a comparative study of Judith Mcnaught's literary discourse

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Annotation

This article examines the cultural and linguocognitive representation of the concepts of happiness and heart in English and Uzbek through a comparative analysis of literary discourse, focusing on selected works by Judith McNaught. The study is based on cognitive linguistics and cultural linguistics, especially Conceptual Metaphor Theory developed by George Lakoff and Mark Johnson. Its main aim is to explore how emotional concepts are structured, conceptualized, and expressed in different cultural contexts. Using qualitative methods such as semantic, conceptual, and contextual analysis, the research investigates lexical units, metaphorical expressions, and phraseological constructions related to happiness and heart in English literary texts and their Uzbek equivalents. The findings reveal that both languages share universal cognitive patterns, such as linking happiness with warmth and emotional fullness, while differing in cultural interpretations and symbolic meanings. The study contributes to cross-cultural semantics, translation studies, intercultural communication, and language teaching.

Keywords

Cognitive linguistics, cultural linguistics, conceptual metaphor, happiness, heart, literary discourse, cross-cultural analysis

Madaniy va lingvokognitiv tasvirlar: ingliz va o'zbek tillarida "baxt" va "qalb" konseptlari Judith Mcnaught asarlari misolida qiyosiy tahlil

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- Annotatsiya** *Ushbu maqola ingliz va o'zbek tillarida "baxt" va "qalb" konseptlarining madaniy hamda lingvokognitiv ifodalanishini Judith McNaught asarlari misolida qiyosiy tahlil qiladi. Tadqiqot kognitiv lingvistika va lingvomadaniyatshunoslik nazariyalariga, ayniqsa Jorj Lakoff va Mark Jonson tomonidan ishlab chiqilgan Konseptual Metafora Nazariyasiga asoslanadi. Asosiy maqsad emotsional konseptlarning turli madaniy kontekstlarda qanday shakllanishi, konseptuallashuvi va til orqali ifodalanishini aniqlashdan iborat. Semantik, konseptual va kontekstual tahlil usullari yordamida ingliz adabiy matnlaridagi baxt va yurak bilan bog'liq leksik birliklar, metaforik ifodalar hamda frazeologik konstruksiyalar va ularning o'zbek tilidagi muqobillari o'rganiladi. Natijalar har ikki tilda umumiy kognitiv modellar mavjudligini, biroq madaniy talqin va ramziy ma'nolarda sezilarli farqlar borligini ko'rsatadi. Tadqiqot qiyosiy semantika, tarjimashunoslik, madaniyatlararo muloqot va til o'qitish sohalari uchun muhim ahamiyatga ega.*
- Kalit so'zlar** *Kognitiv lingvistika, lingvomadaniyatshunoslik, konseptual metafora, baxt, qalb, adabiy diskurs, qiyosiy tahlil*

**Культурные и
лингвокогнитивные
репрезентации концептов
«счастье» и «сердце» в
английском и узбекском языках:
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- Аннотация** *В данной статье рассматривается культурное и лингвокогнитивное представление концептов «счастье» и «сердце» в английском и узбекском языках на основе сравнительного анализа литературного дискурса, с акцентом на произведения Джудит Макнот. Исследование основано на теориях когнитивной лингвистики и лингвокультурологии, особенно на Теории концептуальной метафоры, разработанной Джорджем Лакоффом и Марком Джонсоном. Основная цель исследования – определить, как эмоциональные концепты формируются, концептуализируются и выражаются в различных культурных контекстах. С помощью семантического, концептуального и контекстуального анализа изучаются лексические единицы, метафорические выражения и фразеологические конструкции, связанные со счастьем и сердцем в английских литературных текстах, а также их узбекские эквиваленты. Результаты показывают наличие общих когнитивных моделей в обоих языках, однако культурные*

интерпретации и символические значения существенно различаются. Исследование имеет важное значение для сравнительной семантики, переводоведения, межкультурной коммуникации и методики преподавания языков.

Ключевые слова Когнитивная лингвистика, лингвокультурология, концептуальная метафора, счастье, сердце, литературный дискурс, сравнительный анализ

Introduction

A language operates not only as a system of communication but also as a symbol of human cognition and cultural identities (Croft & Cruse, 2004). In the field of modern linguistics, especially in the sphere of cognitive linguistics, a language is comprehended as a means via which individuals conceptualize and interpret the surrounding world around people. The concepts of emotional terms such as *happiness* and *heart* occupy a basic place in the process, as they demonstrate complex mental organizations structured by both universal human experience and concepts acquired according to cultural norms and standards.

The concept of *happiness* has been highly studied through disciplinary processes, consisting of philosophy, psychology, and linguistics, in which it is frequently considered as a multidimensional phenomenon demonstrating emotional, cognitive, and social behaviors (Kövecses, 2000). Based on a linguistic perspective, happiness is not merely considered to be a lexical unit but a concept which is embedded culturally that is expressed via metaphorical sentences and meanings and discourse patterns (Barcelona, 2000). Moreover, the concept of the *heart* performs as a symbolic unit which is fundamental in most languages, demonstrating expressive emotions, states which belong to inner feelings, and moral values. However, the perception and interpretation of these concepts, with the addition of usage of them, differ significantly across cultures, showing distinct systems of understandings, beliefs, and different values. This article mainly concentrates on the

comparative studies of the linguocognitive demonstrations of *happiness* and *heart* in English and Uzbek languages, with significant focus on their realization in literary discourse. Literary contexts, texts share a rich recourse of data for the benefit of this analysis, as they have the capacity to encapsulate emotional levels, cultural norms, and humanly expressed expressions and feelings. The novels written and developed by well-known Judith McNaught are particularly reliable and suitable for this purpose owing to their expressive languages which provide us with emotional intensity, and extensive usage of metaphorical frames and structures which are relevant to love and inner human experience.

Comparing English to Uzbek, the Uzbek language offers a different conceptual perception for expressing emotional expressions and psychological states. Concepts like *yurak* and *ko'ngil*, are frequently translated as *heart*. They carry wider and broader and more nuanced meanings that extend beyond the organ itself meaning that they can mean different meanings if used with expressive emotions in communications including moral character, emotional sensitivity, and spiritual awareness (Wierzbicka, 1999). This differentiation is considered to be semantic and it emphasizes the significance of cultural contexts in comprehending linguistic meanings and represents that direct translation between languages frequently cannot be implemented to capture the fullness of conceptual depth of such common terms. The theoretical foundation of this article is basically relevant to Conceptual Metaphor Theory, which disputes

that concepts which are abstract are shaped through mappings of metaphorical fields which are grounded in experience with bodily engagement. With the contribution of George Lakoff and Mark Johnson, human thought is extensively metaphorical in nature, and language operates as a demonstration of these cognitive processes which occur due to the effects of underlying cognitive approaches (Lakoff & Johnson, 1980).

The primary data for this article are demonstrated from chosen and selected literary works done by Judith McNaught, whose novels are considered to be reliable and his novels are characterized by emotionally rich language and the usage of extensive metaphorical expressions related to love, happiness, and feelings with emotional states based on inner experience. Literary discourse is selected considering it as the main source of information as it can provide nuanced and expressive demonstrations of concepts with emotional states, showing both individual creation of creativity and wider and broader cultural standards with norms. Additionally, with English literary contexts and texts, the study works in the incorporation of Uzbek linguistic data, consisting of lexical items, expressions with idiomatic terms, and units of phraseological terms relevant to *happiness* (*baxt, saodat*) and *heart* (*yurak, ko'ngil*). These data can be taken from dictionaries, linguistic works and studies, and common usage in the Uzbek language (Dirven & Verspoor, 2004). The analysis is acquired utilizing several methods. Starting with, semantic analysis is selected to study the meanings of important lexical items and their variations based on contextual points. This process involves defining the basic semantic frames of words such as *heart*, *yurak*, and *ko'ngil*, with the addition of their metaphorical variations. Secondly, it is time for the conceptual analysis and conceptual analysis is utilized to discover the underlying cognitive features and structures that help to shape these meanings, especially the metaphorical mappings that connect to concrete expressions

and experiences. Finally, with the third approach, analysis is applied comparatively to identify correspondences and divergences in English and Uzbek languages, concentrating on both linguistic structures and cultural perspectives. In this article the particular attention is given to metaphorical expressions and phraseological units, as these are considered to be important indicators of how concepts are shaped in the human mind with cognition. For instance, expressions such as *broken heart* or *broken soul* in English and in Uzbek *yuragi ezilgan yoki qalbi cho'kmoq* demonstrate both similar points in emotional contexts and differences in linguistic features. Through the process of analyzing such expressions in their contexts with cultural norms and textual contexts, the study is about to aim to provide a broader comprehension of how languages possess the reflection and shapes of human cognition and mental processes with experience.

The concept of *happiness* demonstrates one of the most fundamental and universal and emotional experiences; however, its representation from a linguistic and cognitive viewpoint differs with significance through cultural standards. In the framework of cognitive linguistics, happiness is not accepted as a simple emotional state but as a structure which complex and conceptual and it is shaped by metaphorical mappings, cultural values and social norms relevant to their own cultural standards (Gibbs, 1994). In English literary discourse, especially in the works of Judith McNaught, the concept of *happiness* is conceptualized with predominant perspective as an intense feature, individualized experience based on emotional states by being closely associated with romantic acceptance and fulfillment and individual satisfaction. This part of the conceptualization is demonstrated in a broader and wider range of metaphorical expressions that reflect happiness as a state of illumination and elevation. Expressions, for instance, "*she felt herself as if she were floating*", "*he was on top of the world*", or "*her heart was*

filled with bright light" describe the underlying conceptual metaphors meaning that **happiness is up, happiness is bright light, and happiness is fullness**. These mentioned metaphors align with the theoretical works of George Lakoff and Mark Johnson, who shaped via embodied experiences like vertical orientation and sensations which are physical.

Comparatively, the Uzbek conceptualization of *happiness*, showed expressions through lexical words such as *baxt* and *saodat*, demonstrates a more collective and value-based viewpoints. Happiness in Uzbek culture is not connectively tied to socially structured harmony, family relationships, and also moral integrity. There are also some expressions which are worth paying attention to and they are those such as "*baxtli hayotda yashamoq*", "*baxtli hayot kechirmoq*" (to live a happy life or to live happily) or "*ko'ngil joyiga tushdi*", "*ko'ngil xotirjam bo'ldi*" (one's heart or soul or mind became calm and relieved) which indicate that happiness is connected to feelings and emotions like stability, peacefulness, and social balance as opposed to intensively emotional excitement or any feelings similar to this. From a linguocognitive perspective, Uzbek demonstrations of happiness often accompany metaphors relevant to **calmness, completeness, and inner harmony and inner feelings and inner expressions**. The dynamic is distinct in English and it frequently emphasized emotional expressions while Uzbek discourse is more prone to highlight moderation and equilibrium. This distinction shows cultural values with deeper understanding, where happiness is connected to filling social positions, keeping warm and respectful relationships, and acquiring inner peace and tranquility (Palmer, 1996).

Regardless of these differences mentioned in this article, there are also notable likeness and similarities between the two languages. Both English and Uzbek use metaphors of *fullness* and *warmth* to depict positive emotional and inner states. English expressions, for instance, such as "*a heart full of*

joy" and Uzbek expressions such as "*ko'ngil to'lmoq*" (one's heart becomes full and not satisfied) illustrate a shared cognitive core established in human bodily expressions with experience. This aims to help the argument, developed by Zoltan Kovecses, that while conceptual metaphors are seen as universal, their specific realizations are structured by cultural standards and norms with cultural contexts.

The concept of the *heart* possesses a central position in the linguistic demonstration of expressive emotions across different cultures. As a symbolic and cognitive structure, the heart is frequently linked with feelings, inner states and conditions, and moral values. However, the specific meanings and understandings and functions attributed to this concept differ with a significant point between languages, showing distinct cultural models of emotional and psychological experiences. In English, the concept of the *heart* is basically conceptualized as the focus of emotions, especially those relevant to love, inner feelings, affection, and vulnerability. Judith McNaught's literary discourse the concept of the *heart* often appears as a metaphorical center of romantic expressions and intensity with emotions. Expressions such as "*he gave her his heart*", "*her heart ached with longing*", "*a broken heart*" demonstrate the usage of the pervasive style of the heart as a symbol of love and emotional difficulties and suffering. These mentioned expressions demonstrate underlying metaphors with conceptualization such as **the heart is a container for filling emotions and feelings and emotional pain is physical damage and suffering is also the injury and damage**, where experiences with emotional states are comprehended in terms of processes with physical effects impacting on the heart. Additionally, the concept of the *heart* in English is connected with sincerity and courage, as considered in expressions such as "*from the bottom of his heart*" or "*taking one's heart*". However, the meanings are frequently not as important as the basic one and they are seen as

secondary to their dominant role in showing romantic and expressively emotional experiences.

In Uzbek, the conceptualization of the concept of the *heart* is more difficult to identify and more complex as well, involving at least two important lexical units: *yurak* and *ko'ngil*. While both of these terms can be interpreted as *heart*, they demonstrate different aspects of inner experience. *Yurak*, for example, is primarily connected to courage, strength, and emotional expressions and resilience, as reflected in expressions such as "*yurakli inson*", "*yuragi bor inson*", "*katta yurakli inson*" (someone who is brave) or "*yuragi parchalandi*", "*yuragi ezildi*" (someone whose heart is crushed or in a down state). On the other hand, *ko'ngil* refers to the expressively inner emotions and spiritual world, showing feelings, intentions, and moral sensitivity with expressive emotional conditions. There are expressions such as "*ko'ngli nozik emish*" (to show one's sensitive heart) or "*ko'nglini olmoq lozim*" (to find a way into one's heart to build a romantic relationship or to comfort someone who is in pain) which emphasize the importance of emotional awareness and perceptual harmony. From a comparative viewpoint, both English and Uzbek choose the conceptualization of the concept of the *heart* as a central organ of the experience which is emotional, helping to support the notion of a shared embodied core for this metaphor. However, the distinction in semantic structure and usage demonstrate prominent cultural differences. English is prone to unify emotional conditions under a unique and simple concept (*heart*), while Uzbek shows distinctions between various aspects of inner states and conditions. Moreover, the Uzbek conceptualization concentrates greater on the moral and social dimensions of the heart, while English puts more focus on individual emotional expressions and conditions. This distinction is especially clear in the form emotions are evaluated and expressed with expressions: Uzbek discourse frequently

emphasizes restraint, emotional feelings, respect for others, while English discourse, particularly in romantic life and literature, puts more emphasis on emotional intensity and personal fulfillment and solitude.

Methods

This study employed a comparative cognitive and cultural-linguistic methodology to investigate the linguocognitive representations of the concepts of happiness and heart in English and Uzbek languages. The research is grounded in the theoretical frameworks of cognitive linguistics and cultural linguistics, with particular reference to Conceptual Metaphor Theory developed by George Lakoff and Mark Johnson. The research design integrates several complementary analytical approaches:

- **Cognitive-Linguistic Analysis:** Examined how the concepts of happiness and heart are mentally represented, structured, and conceptualized in both languages. The analysis focused on identifying conceptual metaphors, cognitive models, and associative imagery. Particular attention was given to metaphorical mappings such as HAPPINESS IS UP, HAPPINESS IS LIGHT, and THE HEART IS A CONTAINER FOR EMOTIONS, which reflect embodied human experience and cognitive structuring of abstract concepts.
- **Semantic and Lexical Analysis:** Analyzed the meanings and contextual variations of key lexical units, including happiness (*baxt*, *saodat*) and heart (*yurak*, *ko'ngil*). The study examined both denotative and connotative meanings, as well as semantic extensions across different contexts. Phraseological units and idiomatic expressions were analyzed to determine how emotional meanings are linguistically encoded and culturally interpreted.
- **Conceptual and Metaphorical Analysis:** Identified and categorized the underlying conceptual structures that

shape emotional meaning. This stage focused on the relationship between abstract emotional concepts and concrete experiential domains, emphasizing the role of metaphor in structuring human cognition. Literary examples were used to illustrate how metaphorical expressions function within discourse to convey emotional and psychological states.

- **Comparative Analysis:** Conducted a systematic comparison between English and Uzbek linguocognitive representations. This involved examining similarities and differences in lexical items, metaphorical expressions, and phraseological constructions. The analysis focused on both structural features and cultural dimensions, highlighting distinctions such as the unified concept of heart in English versus the differentiated representation (*yurak* and *ko'ngil*) in Uzbek.
- **Cultural-Linguistic Interpretation:** Explored how cultural values, social norms, and worldviews are reflected in the linguistic representation of the selected concepts. The study interpreted emotional expressions within their cultural contexts, emphasizing differences between English individual-oriented emotional expression and Uzbek collective, harmony-based conceptualization.
- **Data Collection and Analysis Procedure:** Data were collected from selected literary works by Judith McNaught, as well as from dictionaries, linguistic studies, and naturally occurring Uzbek language usage. A qualitative content analysis method was applied to identify recurring semantic, lexical, and metaphorical patterns. Cross-linguistic comparison enabled the identification of both universal cognitive features and culturally specific distinctions.

This multi-layered methodological approach ensured a comprehensive analysis of the interaction between language, cognition, and culture, providing deeper insight into how emotional concepts are conceptualized and expressed in English and Uzbek.

Results

The conducted comparative linguocognitive analysis of the concepts of *happiness* and *heart* in English and Uzbek languages reveals a complex interaction between universal cognitive mechanisms and culturally specific conceptual structures. The findings are derived from the examination of English literary discourse, particularly the works of Judith McNaught, alongside Uzbek lexical, phraseological, and contextual data.

Firstly, the analysis demonstrates that in English literary discourse, the concept of *happiness* is predominantly conceptualized as an **intensive, individualized, and emotionally heightened experience**. This is reflected in a wide range of metaphorical expressions such as *"on top of the world"*, *"floating with joy"*, and *"filled with light"*. These expressions correspond to underlying conceptual metaphors including *HAPPINESS IS UP*, *HAPPINESS IS LIGHT*, and *HAPPINESS IS MOTION*, which are grounded in embodied human experience. Within this framework, happiness is represented as dynamic, expressive, and closely associated with personal fulfillment, romantic realization, and emotional intensity (Evans, 2009).

In contrast, the Uzbek conceptualization of *happiness*, expressed through lexical units such as *baxt* and *saodat*, reveals a **more balanced, socially embedded, and value-oriented interpretation**. Linguistic expressions such as *"baxtli hayot kechirmoq"*, *"ko'ngil xotirjam bo'ldi"*, and *"ko'ngil joyiga tushdi"* indicate that happiness is perceived as a **state of stability, inner peace, and emotional equilibrium**. Unlike the English tendency toward heightened emotional expression, Uzbek discourse emphasizes

moderation, continuity, and harmony within social and moral frameworks.

Secondly, the results show that the conceptualization of the *heart* differs significantly in terms of semantic structure and cultural interpretation. In English, the term *heart* functions as a **unified metaphorical center of emotional experience**, encompassing love, affection, vulnerability, and emotional suffering. Expressions such as “*broken heart*”, “*give one’s heart*”, and “*heart full of joy*” illustrate conceptual metaphors such as *THE HEART IS A CONTAINER FOR EMOTIONS* and *EMOTIONAL PAIN IS PHYSICAL DAMAGE*. These patterns highlight the tendency in English to consolidate diverse emotional states within a single conceptual domain.

By contrast, the Uzbek language demonstrates a **more differentiated conceptual system**, represented through the lexical units *yurak* and *ko’ngil*. The term *yurak* is primarily associated with **courage, strength, and emotional resilience**, as reflected in expressions such as “*yurakli inson*” and “*yuragi ezildi*”. Meanwhile, *ko’ngil* denotes **inner emotional states, spiritual sensitivity, and moral perception**, as seen in expressions like “*ko’ngli nozik*” and “*ko’nglini olmoq*”. This distinction indicates a more nuanced representation of inner experience, where emotional, moral, and psychological dimensions are linguistically differentiated (Sharifian, 2011).

At the same time, the analysis identifies notable similarities between the two languages. Both English and Uzbek employ metaphorical models based on **fullness, warmth, and internal containment** to express positive emotional states. For instance, English expressions such as “*a heart full of joy*” and Uzbek equivalents like “*ko’ngli to’lmoq*” demonstrate a shared embodied conceptual basis. These similarities confirm the presence of universal cognitive patterns in the structuring of emotional concepts (Kövecses, 2010).

Discussion

The results of the present study provide strong support for the theoretical assumptions of cognitive linguistics, particularly the Conceptual Metaphor Theory developed by George Lakoff and Mark Johnson. According to this framework, abstract concepts such as emotions are structured through metaphorical mappings grounded in bodily experience, which explains the cross-linguistic similarities observed in the use of metaphors related to spatial orientation, containment, and physical sensation.

The shared metaphorical patterns identified in both English and Uzbek, including the association of happiness with elevation, light, and fullness, indicate the existence of a **universal embodied cognitive foundation**. These patterns arise from common human experiences, such as physical movement, sensory perception, and emotional responses, which shape the way individuals conceptualize abstract phenomena (Langacker, 2008).

However, the differences revealed in the analysis underscore the significant role of **cultural context in shaping linguocognitive representations**. In English literary discourse, particularly in the works of Judith McNaught, happiness is primarily constructed as an **individualized and emotionally intense experience**, often linked to romantic fulfillment and personal achievement. This reflects broader cultural values associated with individualism, emotional expressiveness, and the prioritization of personal satisfaction.

In contrast, Uzbek conceptualizations of happiness emphasize **collective well-being, social harmony, and moral balance**. The representation of happiness as calmness and stability suggests a cultural orientation toward equilibrium and continuity rather than emotional intensity. This distinction reflects the importance of social relationships, family structures, and ethical values within Uzbek cultural frameworks (Taylor, 2002).

Furthermore, the differentiation between *yurak* and *ko'ngil* in Uzbek highlights a **more complex and layered conceptualization of the inner world**. Unlike English, which tends to unify emotional, moral, and psychological experiences under the single concept of *heart*, Uzbek distinguishes between physical-emotional strength (*yurak*) and spiritual-emotional sensitivity (*ko'ngil*). This indicates a higher degree of semantic specificity and reflects a cultural tendency to categorize inner experiences more precisely.

The observed differences also demonstrate that linguistic expressions of emotion are not merely reflections of internal states but are shaped by **culturally conditioned models of understanding, evaluation, and communication**. While English discourse often encourages open emotional expression and intensity, Uzbek

discourse tends to value restraint, balance, and interpersonal sensitivity.

Overall, the study confirms that language serves as a dynamic interface between cognition and culture, where universal cognitive mechanisms interact with culturally specific meanings. The findings contribute to a deeper understanding of cross-cultural semantics and highlight the importance of considering both cognitive and cultural dimensions in linguistic analysis.

In practical terms, these results have important implications for **translation studies, intercultural communication, and foreign language teaching**, as they demonstrate that accurate interpretation of emotional concepts requires not only lexical equivalence but also an awareness of underlying conceptual and cultural frameworks.

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Pragmatic characteristics of rhetorical questions arising under the influence of spoken discourse in English and Uzbek

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Annotation

This article explores the pragmatic characteristics of rhetorical questions in English and Uzbek spoken discourse, with particular attention to their functions in conversational language use. Adopting a qualitative comparative approach grounded in pragmatics and discourse analysis, the study examines how rhetorical questions operate beyond their literal interrogative form. The findings demonstrate that such questions are not primarily used to seek information but to perform various pragmatic functions, including emphasis, evaluation, persuasion, and the expression of emotions. Their interpretation is shown to depend heavily on context, intonation, and shared background knowledge between speakers. Although English and Uzbek rhetorical questions exhibit similar communicative purposes, notable differences exist in their structural realization. English tends to employ modal verbs and auxiliary constructions, whereas Uzbek relies more on intonation patterns and contextual cues. The study concludes that rhetorical questions play a significant role in shaping meaning in spoken discourse and reflect the dynamic relationship between language, context, and speaker intention.

Keywords

Rhetorical questions, pragmatics, spoken discourse, implicature, speech acts, English, Uzbek

Ingliz va o'zbek tillarida so'zlashuv nutqi ta'sirida yuzaga keladigan ritorik so'roq gaplarning pragmatik xususiyatlari

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- Annotatsiya** *Ushbu maqola ingliz va o'zbek og'zaki nutqida ritorik savollarning pragmatik xususiyatlarini, ayniqsa ularning muloqot jarayonidagi funksiyalarini tahlil qiladi. Tadqiqot pragmatika va diskurs tahliliga asoslangan sifatli qiyosiy yondashuv orqali olib borilgan. Unda ritorik savollar o'zining oddiy so'roq shaklidan tashqariga chiqib, qanday ma'no va vazifalarni bajarishi o'rganiladi. Natijalar shuni ko'rsatadiki, bunday savollar asosan axborot olish uchun emas, balki ta'kidlash, baholash, ishonitirish hamda turli hissiyotlarni ifodalash uchun qo'llanadi. Ularning to'g'ri talqini esa kontekst, intonatsiya va suhbatdoshlar o'rtasidagi umumiy bilimga bevosita bog'liq. Ingliz va o'zbek tillarida ritorik savollar o'xshash kommunikativ maqsadlarga ega bo'lsa-da, ularning tuzilishida sezilarli farqlar mavjud. Ingliz tilida modal fe'llar va yordamchi konstruktsiyalar keng qo'llansa, o'zbek tilida ko'proq intonatsiya va kontekst muhim rol o'ynaydi. Xulosa qilib aytganda, ritorik savollar og'zaki nutqda ma'no shakllanishida muhim o'rin tutadi.*
- Kalit so'zlar** *Ritorik so'roq gaplar, pragmatika, so'zlashuv nutqi, implikatura, nutq aktlari nazariyasi, ingliz tili, o'zbek tili*

**Прагматические характеристики
риторических вопросов,
возникающих под влиянием
разговорной речи в английском
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- Аннотация** *Данная статья посвящена изучению прагматических характеристик риторических вопросов в английской и узбекской устной речи с особым вниманием к их функциям в процессе коммуникации. Исследование основано на качественном сравнительном подходе с опорой на прагматику и дискурс-анализ. В работе рассматривается, как риторические вопросы выходят за рамки своей прямой вопросительной формы и выполняют различные коммуникативные задачи. Результаты показывают, что такие вопросы используются не столько для получения информации, сколько для выражения акцента, оценки, убеждения и эмоций. Их интерпретация во многом зависит от контекста, интонации и общего фона знаний участников общения. Несмотря на сходство коммуникативных целей в английском и узбекском языках, наблюдаются существенные различия в их структурной реализации. В английском языке чаще используются модальные глаголы и вспомогательные конструкции, тогда как в узбекском языке важную роль играют интонация и контекст. В заключение подчеркивается значимость риторических вопросов в формировании смысла устной речи.*

Ключевые слова *Риторические вопросы, прагматика, разговорная речь, имплицатура, теория речевых актов, английский язык, узбекский язык*

Introduction

Language is a dynamic system that constantly evolves under the influence of social interaction, communicative needs, and contextual factors. One of the most significant domains where such changes are observed is spoken discourse, which often reflects natural, spontaneous, and context-dependent language use. In this regard, rhetorical questions represent a particularly interesting linguistic phenomenon, as they function not merely as interrogative structures but as pragmatic tools for expressing attitudes, emotions, and implied meanings.

Rhetorical questions, unlike genuine information-seeking questions, do not require explicit answers. Instead, they serve various communicative purposes such as persuasion, emphasis, irony, and evaluation. Their interpretation largely depends on pragmatic factors, including speaker intention, shared knowledge, and discourse context. As a result, rhetorical questions are widely used in everyday conversation, where speakers rely on them to achieve specific communicative effects (Sadock, 1974).

In both English and Uzbek, rhetorical questions are frequently employed in spoken discourse, yet their pragmatic characteristics may differ due to linguistic, cultural, and contextual variations. Moreover, the influence of spoken language on grammatical structures and usage patterns contributes to ongoing processes of language change. This makes rhetorical questions an important area of study for understanding the interaction between pragmatics and language evolution.

Despite growing interest in pragmatics and discourse analysis, comparative studies focusing on rhetorical questions in English and Uzbek – especially in relation to spoken

discourse – remain relatively limited. Therefore, this study aims to investigate the pragmatic characteristics of rhetorical questions arising under the influence of spoken discourse in these two languages.

The objectives of this research are:

- to identify the main pragmatic functions of rhetorical questions in English and Uzbek;
- to analyze how spoken discourse influences their usage;
- to compare similarities and differences between the two languages.

This study is expected to contribute to the fields of pragmatics, discourse analysis, and comparative linguistics by providing a deeper understanding of how rhetorical questions function in real communicative contexts.

Methods

This study adopts a qualitative comparative approach to analyze the pragmatic characteristics of rhetorical questions in English and Uzbek within the context of spoken discourse. A qualitative method is particularly suitable for this research, as it allows for an in-depth examination of meaning, speaker intention, and contextual interpretation, which are central to pragmatic analysis.

The data for this study consist of examples of rhetorical questions collected from both English and Uzbek spoken discourse. These include naturally occurring dialogues, excerpts from literary texts that reflect conversational language, and constructed examples that are consistent with native speaker intuition. The inclusion of both authentic and representative examples ensures a balanced and context-sensitive analysis.

The analytical framework of this research is primarily based on principles of pragmatics

and discourse analysis. The study draws on the theoretical insights of scholars such as H.P. Grice, particularly his theory of implicature, which explains how speakers convey meanings beyond the literal interpretation of utterances (Grice, 1975). In addition, the concept of speech acts proposed by J.L. Austin and further developed by John Searle is used to understand how rhetorical questions function as indirect communicative acts rather than genuine requests for information (Austin, 1962).

Furthermore, the study considers the interactional role of discourse as discussed by Deborah Tannen, particularly in relation to spoken language and conversational strategies. This helps to explain how rhetorical questions contribute to maintaining interaction, expressing stance, and achieving communicative goals in real-life conversations.

For the comparative analysis, rhetorical questions in both languages are examined according to the following criteria:

- their pragmatic functions (e.g., emphasis, irony, persuasion);
- their contextual usage in spoken discourse;
- their structural and functional similarities and differences.

By applying these analytical tools, the study aims to provide a systematic and contextually grounded comparison of rhetorical questions in English and Uzbek, highlighting how spoken discourse influences their form and function (Mahmudov, 2012).

Results

The collected data demonstrate that rhetorical questions are widely used in both English and Uzbek spoken discourse and serve multiple pragmatic functions. The results are organized according to functional categories observed in the analysis.

1. Distribution and Frequency in Spoken Discourse

The data show that rhetorical questions occur frequently in conversational contexts in both languages. They are especially common in informal speech, where speakers rely on

context and shared knowledge. In such environments, rhetorical questions function as efficient communicative tools that reduce the need for explicit statements. In both English and Uzbek, rhetorical questions are more prevalent in dialogue than in formal written discourse, confirming their strong connection to spontaneous interaction (Qurbonova, 2015).

2. Functional Types of Rhetorical Questions

The analysis identifies several recurring pragmatic functions of rhetorical questions in both languages:

Emphasis

English: "Isn't that clear?"

Uzbek: "Bu tushunarli emasmi?"

Evaluation / Criticism

English: "Do you call that work?"

Uzbek: "Buni ish deb ataysanmi?"

Emotional Expression (e.g., frustration, surprise)

English: "What am I supposed to do?"

Uzbek: "Endi nima qilay?"

Persuasion / Influence

English: "Wouldn't it be better to wait?"

Uzbek: "Kutganimiz yaxshiroq emasmi?"

These examples show that rhetorical questions in both languages perform similar communicative roles, regardless of structural differences.

3. Structural Characteristics

The findings also reveal certain structural tendencies:

In English, rhetorical questions frequently include auxiliary and modal verbs such as "do," "can," "would," and "should."

In Uzbek, rhetorical questions are often formed through interrogative particles (e.g., -mi) and rely heavily on intonation for pragmatic interpretation.

Despite these differences, both languages use interrogative forms to express non-interrogative meanings.

4. Contextual Dependence

Another important result is that the interpretation of rhetorical questions in both languages depends strongly on context. Without contextual cues, it may be difficult to

distinguish rhetorical questions from genuine information-seeking questions.

This supports the idea proposed by H. P. Grice that meaning in communication is often implied rather than directly stated, and that listeners rely on shared knowledge to interpret utterances correctly (Grice, 1975).

5. *Similarities and Differences*

The comparison between English and Uzbek reveals:

Similarities:

- Both languages use rhetorical questions to express implicit meanings.
- Similar pragmatic functions are observed across both languages.
- Their use is strongly associated with spoken discourse.

Differences:

- English tends to use more syntactic variation (e.g., modal constructions).
- Uzbek relies more on intonation and contextual cues.
- Some Uzbek rhetorical questions appear more direct in form.

• Summary of Results

In summary, the results indicate that rhetorical questions in English and Uzbek:

- are common in spoken discourse,
- perform multiple pragmatic functions,
- depend on context for interpretation,
- and show both cross-linguistic similarities and structural differences.

Analysis

The findings of this study highlight the inherently pragmatic nature of rhetorical questions, as their primary function lies not in requesting information but in conveying implied meanings. This supports the view that language use in spoken discourse is largely shaped by communicative intention rather than purely grammatical structure.

From a pragmatic perspective, rhetorical questions can be understood as instances of conversational implicature, as proposed by H.P. Grice. Speakers intentionally violate the maxim of quantity or relevance by asking a question whose answer is already known,

thereby prompting the listener to infer the intended meaning. For example, questions such as "Isn't it obvious?" do not seek confirmation but instead reinforce shared knowledge and emphasize a particular stance (Grice, 1975).

Furthermore, the results confirm that rhetorical questions function as indirect speech acts. According to J.L. Austin and John Searle, the illocutionary force of an utterance may differ from its grammatical form. In this case, interrogative structures perform functions such as criticism, suggestion, or emotional expression. This indirectness allows speakers to mitigate the force of their statements, making communication more socially appropriate in many contexts.

The influence of spoken discourse is also significant. As noted by Deborah Tannen, conversational language prioritizes interaction and involvement. Rhetorical questions contribute to this by engaging the listener, maintaining attention, and creating a sense of shared understanding. This explains their high frequency in informal speech compared to formal written language (Tannen, 2007).

The cross-linguistic comparison further suggests that while the pragmatic functions of rhetorical questions are largely universal, their realization is shaped by language-specific features. English relies more on syntactic variation and modal verbs to encode subtle meanings, whereas Uzbek depends more on intonation and contextual inference (G'afforova, 2019). This difference reflects broader typological distinctions between the two languages, as well as cultural preferences in communication styles.

Overall, the analysis demonstrates that rhetorical questions are not merely stylistic devices but essential components of pragmatic competence in both English and Uzbek. Their role in expressing attitude, managing interaction, and conveying implicit meaning makes them a key element in understanding how language functions in real communicative settings.

Discussion

The results of this study confirm that rhetorical questions function as important pragmatic devices in both English and Uzbek spoken discourse. Rather than serving as genuine requests for information, they operate primarily through implied meaning, allowing speakers to express attitudes, evaluations, and emotions in an indirect yet effective way. This reinforces the idea that language use in real communication is shaped more by pragmatic intention than by formal grammatical structure (Yule, 1996).

One of the key insights emerging from the findings is the strong relationship between rhetorical questions and implicature. As suggested by H.P. Grice, speakers often rely on shared knowledge and contextual assumptions to convey meanings that are not explicitly stated. In this sense, rhetorical questions deliberately guide the listener toward a specific interpretation (Grice, 1975). For example, when a speaker asks "Isn't it obvious?", the intended meaning is not a request for confirmation but an assertion of certainty. This demonstrates how rhetorical questions function as efficient tools for encoding implicit meaning in discourse.

In addition, the study highlights the role of rhetorical questions as indirect speech acts. According to J.L. Austin and John Searle, the surface structure of an utterance does not always correspond to its communicative function. The findings support this claim, as rhetorical questions frequently perform functions such as criticism, suggestion, or persuasion while maintaining an interrogative form. This indirectness can be seen as a strategy for managing interpersonal relations, as it allows speakers to soften potentially face-threatening acts (Searle, 1969).

Another important point concerns the influence of spoken discourse on the use of rhetorical questions. As observed in the results, these structures are particularly frequent in conversational contexts. This supports the view of Deborah Tannen, who emphasizes that

spoken interaction is characterized by involvement and engagement. Rhetorical questions contribute to this interactional dynamic by inviting the listener to participate cognitively, even when no verbal response is expected. In this way, they help maintain the flow of conversation and strengthen speaker-listener connection (Tannen, 2007).

The cross-linguistic dimension of the study provides further insight into the relationship between universal pragmatic principles and language-specific features. While both English and Uzbek employ rhetorical questions for similar communicative purposes, the differences observed in their structural realization suggest that pragmatic functions are shaped by linguistic and cultural factors. English tends to utilize modal verbs and syntactic variation to express subtle nuances, whereas Uzbek relies more heavily on intonation and contextual cues. This indicates that although the underlying pragmatic mechanisms may be universal, their expression is influenced by the typological characteristics of each language (Brown & Levinson, 1987).

Furthermore, the findings suggest that rhetorical questions play a role in ongoing processes of language change, particularly within spoken discourse. As informal communication increasingly influences language use, structures like rhetorical questions may become more flexible and multifunctional. This supports the broader view that spoken language is a driving force in linguistic innovation and evolution.

Overall, this study contributes to a better understanding of how rhetorical questions operate at the intersection of pragmatics, discourse, and language change. By examining both English and Uzbek, it demonstrates that rhetorical questions are not only stylistic features but also essential tools for effective communication in real-life contexts.

Conclusion

This study has examined the pragmatic characteristics of rhetorical questions in English and Uzbek spoken discourse, focusing on how

they function under the influence of conversational language use. The findings demonstrate that rhetorical questions are not used to obtain information but rather to convey implied meanings such as emphasis, evaluation, persuasion, and emotional attitude. In both languages, they serve as effective pragmatic tools that depend heavily on context and shared knowledge between speakers and listeners.

The comparative analysis shows that, despite structural differences, English and Uzbek share many similarities in the pragmatic use of rhetorical questions. Both languages employ them as indirect communicative strategies that allow speakers to express criticism, suggestion, or emotional reactions in a more subtle and socially acceptable way. This supports the theoretical perspectives of H. P. Grice on implicature and J.L. Austin and John Searle on indirect speech acts, which emphasize the gap between literal form and intended meaning.

At the same time, the study reveals language-specific differences. English rhetorical questions tend to rely more on

modal verbs and syntactic variation, while Uzbek rhetorical questions depend more on intonation and contextual interpretation. These differences reflect typological characteristics of the languages as well as cultural preferences in spoken interaction.

The research also confirms that spoken discourse plays a significant role in shaping the use and frequency of rhetorical questions. As highlighted by Deborah Tannen, conversational language is highly interactive, and rhetorical questions contribute to this interaction by engaging listeners and maintaining communicative flow.

Overall, the study concludes that rhetorical questions are essential pragmatic devices in both English and Uzbek spoken discourse. They reflect the dynamic relationship between language, context, and speaker intention, and they also illustrate how spoken communication contributes to language variation and change. Further research could expand this comparison by including larger corpora or exploring other discourse types such as media and institutional communication.

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Theoretical foundations of studying phraseological units denoting time in English and Uzbek

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Annotation *This article explores the theoretical foundations of studying phraseological units that denote, conceptualize, and culturally interpret the concept of time in English and Uzbek languages. Phraseological units are examined not merely as fixed lexical combinations, but as linguocultural signs that encode collective experience, national mentality, axiological values, metaphorical thinking, and communicative norms of different speech communities. The research emphasizes that the concept of time in phraseology is multidimensional, reflecting both universal cognitive patterns and culture-specific interpretations. In English and Uzbek, temporal phraseological units express various semantic aspects such as duration, immediacy, delay, opportunity, patience, life stages, and social expectations. The study also highlights the importance of cognitive semantics and linguocultural approaches in revealing how abstract temporal concepts are structured through metaphorical and figurative language. A comparative analysis of English and Uzbek phraseological systems demonstrates both similarities rooted in shared human cognition and differences shaped by distinct cultural worldviews. The findings show that time in phraseology functions not only as a chronological measure but also as a cultural, moral, and psychological construct that reflects how societies perceive life, behavior, and human experience.*

Keywords *Phraseological units, time concept, English phraseology, Uzbek phraseology, linguoculture, cognitive semantics, comparative analysis, idiomatic meaning, national worldview, temporal metaphor*

Ingliz va o'zbek tillarida vaqtni ifodalovchi frazeologik birliklarni o'rganishning nazariy asoslari

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Annotatsiya *Ushbu maqolada ingliz va o'zbek tillarida vaqtni ifodalovchi, konseptuallashtiruvchi hamda madaniy jihatdan talqin qiluvchi frazeologik birliklarni o'rganishning nazariy asoslari yoritiladi. Frazeologik birliklar oddiy turg'un so'z birikmalari sifatida emas, balki jamoaviy tajriba, milliy mentalitet, qadriyatlar tizimi, metaforik tafakkur va*

kommunikativ me'yorlarni aks ettiruvchi lingvomadaniy belgilar sifatida tahlil qilinadi. Tadqiqotda vaqt konsepti frazeologiyada nafaqat xronologik kategoriya, balki insonning dunyoqarashi va ijtimoiy tajribasini ifodalovchi murakkab kognitiv hodisa sifatida ko'rib chiqiladi. Ingliz va o'zbek tillaridagi vaqtga oid frazeologik birliklar davomiylik, imkoniyat, kechikish, sabr-toqat, hayot bosqichlari va ijtimoiy baholash kabi ma'nolarni ifodalaydi. Maqolada kognitiv semantika va lingvomadaniy yondashuvlar asosida vaqtning metaforik ifodalanishi tahlil qilinadi. Qiyosiy yondashuv orqali ikki til frazeologik tizimlaridagi umumiy va farqli jihatlar aniqlanadi. Natijalar shuni ko'rsatadiki, vaqt frazeologiyada nafaqat vaqt o'lchovi, balki madaniy, axloqiy va psixologik kategoriya sifatida ham namoyon bo'ladi.

Kalit so'zlar *Frazeologik birliklar, vaqt konsepti, ingliz frazeologiyasi, o'zbek frazeologiyasi, lingvomadaniyat, kognitiv semantika, qiyosiy tahlil, idiomatik ma'no, milliy dunyoqarash, temporal metafora*

Теоретические основы изучения фраzeологических единиц, обозначающих время в английском и узбекском языках

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Аннотация *В данной статье рассматриваются теоретические основы изучения фразеологических единиц, обозначающих, концептуализирующих и культурно интерпретирующих понятие времени в английском и узбекском языках. Фразеологические единицы анализируются не как простые устойчивые словосочетания, а как сложные лингвокультурные знаки, отражающие коллективный опыт, национальный менталитет, систему ценностей, особенности метафорического мышления и коммуникативные нормы общества. В исследовании подчеркивается, что концепт времени в фразеологии имеет многослойную структуру, объединяющую универсальные когнитивные модели и культурно специфические интерпретации. В английском и узбекском языках временные фразеологические единицы выражают такие значения, как длительность, момент, возможность, задержка, терпение, жизненные этапы и социальная оценка. Особое внимание уделяется когнитивной семантике и лингвокультурологическому подходу, позволяющим раскрыть метафорическую природу осмысления времени. Сравнительный анализ показывает как общие черты, основанные на универсальном человеческом восприятии времени, так и различия, обусловленные национальной картиной мира. В результате время в фразеологии рассматривается не*

только как хронологическая категория, но и как культурный, моральный и психологический концепт.

Ключевые слова

Фразеологические единицы, концепт времени, английская фразеология, узбекская фразеология, лингвокультура, когнитивная семантика, сравнительный анализ, идиоматическое значение, национальная картина мира, темпоральная метафора

Introduction

The study of phraseological units denoting time occupies a significant position in contemporary comparative linguistics because time is one of the most universal and, at the same time, one of the most culturally differentiated categories of human consciousness. Every language possesses lexical means for naming seconds, minutes, days, seasons, historical periods, and stages of life, but phraseology reveals a deeper layer of meaning: it shows how a speech community evaluates time, moralizes it, personifies it, measures it through social experience, and transforms it into a symbolic resource for communication. In English and Uzbek, temporal phraseological units are not limited to expressions such as *in the nick of time*, *time flies*, *from time to time*, *kun kelib*, *vaqt o'tishi bilan*, *payti kelganda*, or *vaqt g'animat* (Tagayeva & Xurramova, 2026). They also include figurative constructions in which time is associated with movement, loss, maturity, patience, opportunity, memory, delay, fate, and social obligation. Therefore, the theoretical study of such units requires a broad linguistic perspective that combines structural description, semantic interpretation, cognitive modeling, cultural analysis, and translation-oriented comparison (Vaage, 2020). The relevance of the topic is determined by the growing need to understand language as a repository of cultural knowledge. In the globalized educational and communicative environment, the comparison of English and Uzbek phraseology is not only a linguistic task

but also a means of revealing how different communities conceptualize human existence. Time-related phraseology is especially important because it expresses the basic organization of life: work and rest, youth and old age, patience and urgency, tradition and progress, promise and expectation. English idioms such as *time is money*, *against the clock*, *kill time*, *once in a blue moon*, and *better late than never* demonstrate the close connection between temporal experience and pragmatic action (Mieder, 2004). Uzbek expressions such as *vaqt topmoq*, *vaqtni boy bermoq*, *fursatni qo'ldan chiqarmoq*, *zamon o'zgardi*, *vaqt ko'rsatadi*, and *har narsaning o'z vaqti bor* reveal another set of semantic shades in which time is connected with social appropriateness, moral judgment, patience, and life wisdom. These examples show that time is not simply counted; it is interpreted through values (Yuldoshev & Orinboyeva, n.d.).

The theoretical foundation of the research begins with the recognition that phraseological units are stable, reproducible, semantically integral, and often figurative language units. Their meaning cannot always be derived from the direct meanings of their components; instead, phraseological meaning emerges as a historically accumulated and culturally sanctioned semantic whole. In this sense, phraseological units denoting time function as compressed models of experience. They may describe chronological duration, mark the correct moment for action, evaluate delay, warn against procrastination, or express the inevitability of change (Yodgorov, 2021).

The phrase *time will tell* and the Uzbek expression *vaqt ko'rsatadi* are particularly interesting because they demonstrate a near-universal metaphor in which time is imagined as an authority capable of revealing truth. However, even when equivalence appears close, the pragmatic environment, emotional tone, and cultural associations of such units may differ. This makes theoretical precision essential for comparative analysis (Yuldashev, 2022). In English linguistics, phraseology has often been studied in relation to idiomaticity, fixedness, metaphor, collocation, and discourse function.

English temporal idioms frequently reflect a culture of punctuality, planning, measurable productivity, and the moral value of efficiency. This does not mean that English speakers perceive time only economically, but the phraseological system provides many expressions that conceptualize time as a limited resource: *spend time, waste time, save time, lose time, run out of time, and make up for lost time*. These constructions demonstrate the conceptual metaphor TIME IS A RESOURCE, which is strongly embedded in modern English communicative practice (Yusupov, 2014). Uzbek phraseology also contains expressions of losing or using time, but its temporal idioms are often enriched by ideas of fate, social maturity, experience, endurance, and appropriate timing. For example, *har ishning o'z vaqti bor* expresses not only chronology but also normative harmony between action and circumstance. Such differences require a comparative framework that does not reduce phraseology to direct translation (Zokirov, 2023). From the Uzbek linguistic perspective, phraseological units are closely connected with the history of oral tradition, folklore, didactic speech, classical literature, and everyday communicative etiquette. Uzbek temporal expressions frequently carry a moral-didactic function: they teach patience, warn against haste, emphasize the value of opportunity, and connect the passing of time with personal responsibility.

The expression *vaqt g'animat* conveys the idea that time is precious and must not be neglected, while *sabrning tagi sariq oltin* indirectly links temporal endurance with eventual reward. In such units, time is not only a physical dimension but also an ethical category (Kunin, 1996). This creates an important theoretical problem: the same semantic field may include units that explicitly contain words such as time, day, moment, year, season, morning, or evening, and units that denote temporal experience implicitly through patience, delay, maturity, memory, or destiny. A comprehensive study must therefore distinguish between direct temporal nomination and indirect temporal conceptualization (Mamatov, 1991). Another important theoretical issue concerns equivalence. In comparative phraseology, equivalence cannot be understood as simple lexical correspondence. A phraseological unit in English may have an Uzbek equivalent with the same meaning but a different image, the same image but a different pragmatic tone, or only a partial functional equivalent. For example, *once in a blue moon* and *onda-sonda* both denote rarity, but the English idiom is based on a culturally specific astronomical image, whereas the Uzbek expression is more neutral and frequency-oriented. Similarly, *better late than never* can be rendered into Uzbek through functional equivalents, but the evaluative and proverbial force may vary depending on context.

Literature review

The development of Uzbek phraseology as a scientific field is inseparable from the works of Shavkat Rahmatullayev, whose research laid a solid foundation for the semantic, structural, and lexicographic description of Uzbek phraseological units. His studies on phraseological polysemy, synonymy, antonymy, and homonymy, as well as his explanatory phraseological dictionary of the Uzbek language, made it possible to treat idiomatic expressions as independent linguistic units with their own semantic organization and

stylistic value. In relation to the present topic, Rahmatullayev's contribution is especially important because the analysis of phraseological units denoting time requires precise attention to figurative integrity, semantic shift, and contextual meaning. Expressions such as *vaqt ko'rsatadi*, *vaqt g'animat*, *kun kelib*, and *zamon o'zgardi* cannot be described adequately if they are considered only as combinations of lexical components. Rahmatullayev's theoretical approach helps to explain that the meaning of such expressions is formed through the interaction of stable structure, transferred meaning, and cultural usage. His lexicographic principles also demonstrate how phraseological units preserve national experience and how their meanings can be interpreted through usage-based explanation rather than literal translation. Another important Uzbek scholar for this research direction is Abdug'afur E. Mamatov, whose works on lexical and phraseological norms, modern linguistics, and the formation of phraseological units contributed to the expansion of Uzbek phraseological theory.

Mamatov's scientific position is valuable because he connects phraseology with language norm, communicative appropriateness, and the development of literary language. For the study of temporal phraseological units, this is particularly relevant: time-related expressions are often used not only to name temporal relations but also to regulate speech behavior, evaluate action, and express social wisdom. For example, the Uzbek phrase *har narsaning o'z vaqti bor* is not merely a statement about chronological order; it is a normative judgment about the proper relation between action, circumstance, and social expectation. Mamatov's attention to phraseological formation and normativity allows researchers to interpret such units as part of a living linguistic system shaped by cultural continuity and communicative practice. When Rahmatullayev's semantic-lexicographic tradition and Mamatov's normative-functional approach are considered together, they

provide a strong theoretical basis for comparing Uzbek temporal phraseology with English idiomatic expressions. Their works show that phraseological units must be studied as stable linguistic signs, culturally meaningful forms, and communicative instruments that transmit collective experience across generations.

Methodology

The methodological basis of the article is formed by an integrated linguistic approach in which descriptive, comparative, componential, semantic-cognitive, linguocultural, contextual, and translation-oriented methods are used as mutually connected analytical procedures. The descriptive method was applied to identify the structural and semantic characteristics of English and Uzbek phraseological units denoting time, including their stability, reproducibility, idiomaticity, lexical composition, and syntactic organization. The comparative method was used to determine similarities and differences between the two languages in the representation of temporal meanings, especially in cases where the same conceptual content is expressed through different images or where similar lexical components produce different cultural connotations. Componential analysis made it possible to divide phraseological meaning into semantic features such as duration, moment, delay, opportunity, rarity, cyclicity, inevitability, age, memory, and change. This procedure helped to classify the units according to their dominant temporal meanings and to distinguish direct time nomination from indirect temporal conceptualization.

Results

The results of the analysis show that phraseological units denoting time in English and Uzbek form a multilayered semantic system rather than a simple collection of idioms containing temporal words. First, both languages contain phraseological units that directly name time through lexical components such as *time*, *day*, *hour*, *moment*, *year*, *age*, *morning*, *evening*, *vaqt*, *kun*, *yil*, *zamon*, *fursat*,

and *payt*. These units express duration, frequency, sequence, punctuality, delay, and temporal limitation. Second, both languages contain units in which temporal meaning is implied through broader concepts such as patience, maturity, opportunity, memory, change, and destiny. This means that the phraseological representation of time is not restricted to explicit temporal vocabulary; it also includes culturally recognizable scenarios of waiting, losing, gaining, remembering, aging, and acting at the proper moment.

Discussion

The discussion of theoretical approaches to phraseological units denoting time can be deepened through a polemical comparison of two influential foreign scholars: Charles Bally and A. V. Kunin. Bally, as one of the founders of phraseological thought in European linguistics, emphasized the expressive and affective nature of stable word combinations. From his perspective, phraseological units are closely connected with the emotional life of language, because they intensify speech, carry collective evaluation, and transform ordinary nomination into expressive communication. If Bally's view is applied to temporal phraseology, expressions such as *time flies*, *better late than never*, *vaqt g'animat*, or *har narsaning o'z vaqti bor* are not only semantic formulas but also expressive cultural reactions to human experience. They show how speakers emotionally and socially evaluate haste, delay, opportunity, patience, and the passing of life. Bally's approach is valuable because it prevents the researcher from reducing phraseological units to mechanical lexical structures; instead, it draws attention to the affective and stylistic energy of idioms. Kunin's position, developed within a more systematic phraseological tradition, gives stronger priority to structural stability, semantic integrity, reproducibility, and classification. For Kunin, phraseological units must be analyzed as special linguistic formations whose meaning and form are organized according to specific phraseological laws. From this point of view, the study of temporal phraseology requires

strict differentiation between idioms, phraseological combinations, proverbs, clichés, and free word groups. Kunin's approach is especially useful in comparative research because it allows the researcher to define what exactly is being compared: complete idiomatic units, semi-fixed expressions, metaphorical collocations, or proverbial sentences.

The polemic between Bally and Kunin is therefore not a contradiction that must be solved by choosing one side; it is a productive methodological tension. Bally helps to reveal the expressive, cultural, and emotional value of time-related phraseological units, while Kunin helps to establish their linguistic status, structural limits, and classification criteria. In the context of English and Uzbek comparison, both perspectives are necessary. Without Bally, the analysis may lose the cultural and emotional depth of expressions that encode patience, urgency, or life wisdom. Without Kunin, the analysis may become too broad and include any metaphorical expression without determining its phraseological stability. Thus, the theoretical study of phraseological units denoting time should synthesize expressive-stylistic and structural-semantic approaches. Such synthesis makes it possible to understand temporal phraseology as a linguistic system that is at once stable and dynamic, formal and cultural, reproducible and context-sensitive.

Conclusion

In conclusion, the theoretical study of phraseological units denoting time in English and Uzbek demonstrates that time is one of the most productive semantic domains in phraseology because it connects language with cognition, culture, morality, and social practice. The comparison of the two languages shows that temporal phraseological units express both universal human experiences and nationally specific interpretations. English phraseology often conceptualizes time through resource, movement, productivity, punctuality, and personal responsibility, whereas Uzbek phraseology frequently relates time to wisdom, patience, destiny, opportunity, social

appropriateness, and moral judgment. This distinction does not create an absolute opposition, because both languages contain

diverse models of temporal experience, but it helps to identify the dominant cultural tendencies reflected in idiomatic speech.

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Adverbial phraseological units in English, Russian and Karakalpak languages

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Annotation

The article is devoted to a comprehensive comparative analysis of adverbial phraseological units (PUs) in the English, Russian, and Karakalpak languages. The relevance of the study is determined by the need for an in-depth exploration of the phraseological fund as a tool for shaping an aesthetically significant linguistic picture of the world. The paper examines the structural and semantic characteristics of phraseologisms that reflect centuries of cognitive experience and cultural values. The framework is based on A.V. Kunin's classification, within which adverbial and adjectival PUs are defined as nominative units. Special attention is paid to the phenomenon of functional syncretism and adjectival-adverbial transposition, allowing a single unit to combine various syntactic roles. The comparative aspect, involving the Karakalpak language, helps identify both universal cognitive models and national-specific features in the perception of reality. The author provides examples of full and partial equivalents, as well as non-equivalent units, demonstrating differences in the metaphorical conceptualization of the mode of action. The findings contribute to the development of comparative phraseology and typological linguistics, offering new perspectives for studying the interaction of language, cognition, and culture in diverse linguistic systems.

Keywords

Phraseological units, nominative PhUs, adverbial PhUs, adjectival PhUs, set phrases, component, linguistic world-image

Ingliz, rus va qoraqalpoq tillaridagi ravishdosh frazeologik birliklar

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Annotatsiya

Ushbu maqolada ingliz, rus va qoraqalpoq tillaridagi ravishdosh frazeologik birliklarining (RF) keng qamrovli qiyosiy tahlili keltirilgan. Ushbu tadqiqotning dolzarbligi tillarning frazeologik tarkibini estetik jihatdan ahamiyatli lingvistik dunyoqarashni shakllantirish vositasi sifatida chuqur o'rganish zaruratidan kelib chiqadi. Maqolada xalqlarning ko'p asrlik kognitiv tajribasi va madaniy qadriyatlarini aks ettiruvchi qiyosiy RFning strukturaviy va semantik xususiyatlari o'rganiladi. Ushbu tadqiqotning bir misoli A.V. Kuninning tasnifidir, unda ravishdosh va sifatdosh RF nominativ birliklar sifatida belgilanadi. Funktsional o'zgaruvchanlik hodisasiga va sifat va ravishdosh transpozitsiyasiga alohida e'tibor qaratilgan bo'lib, bu bitta birlikka turli sintaktik rollarni birlashtirish imkonini beradi. Qoraqalpoq tilini o'z ichiga olgan asarning qiyosiy jihati bizga voqelikni idrok etishda ham universal kognitiv modellarni, ham milliy va madaniy o'ziga xosliklarni aniqlash imkonini beradi. Muallif harakat usulini metaforik tushunishdagi farqlarni ko'rsatib, to'liq va qisman ekvivalentlarga, shuningdek, ekvivalent bo'lmagan birliklarga misollar keltiradi. Tadqiqot natijalari qiyosiy frazeologiya va tipologik tilshunoslikning

rivojlanishiga hissa qo'shadi, turli tuzilmalarga ega til tizimlarida til, ong va madaniyatning o'zaro ta'sirini o'rganish uchun yangi istiqbollarni ochadi.

Kalit so'zlar *Frazeologik birliklar, nominativ frazeologik birliklar, ravishli frazeologik birliklar, sifatlovchi frazeologik birliklar, turkum iboralar, komponent, dunyoning lingvistik manzarasi*

Адвербиальные фразеологические единицы в английском, русском и каракалпакском языках

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Аннотация *Статья посвящена комплексному сопоставительному анализу адвербиальных фразеологических единиц (ФЕ) в английском, русском и каракалпакском языках. Актуальность исследования обусловлена необходимостью глубокого изучения фразеологического состава языков как инструмента формирования эстетически значимой языковой картины мира. В статье рассматриваются структурно-семантические особенности сравнительных ФЕ, отражающих многовековой когнитивный опыт и культурные ценности народов. Одним из примеров исследования послужила классификация А.В. Кунина, в рамках которой адвербиальные и адъективные ФЕ определяются как номинативные единицы. Особое внимание уделяется явлению функциональной вариативности и адъективной и адвербиальной транспозиции, позволяющей одной единице совмещать различные синтаксические роли. Сопоставительный аспект работы, включающий каракалпакский язык, позволяет выявить как универсальные когнитивные модели, так и национально-культурные специфику в восприятии действительности. Автор приводит примеры полных и частичных эквивалентов, а также безэквивалентных единиц, демонстрируя различия в метафорическом осмыслении образа действия. Результаты исследования вносят вклад в развитие сравнительной фразеологии и типологической лингвистики, открывая новые перспективы для изучения взаимодействия языка, сознания и культуры в разнотипных языковых системах.*

Ключевые слова *Фразеологические единицы, номинативные ФЕ, адвербиальные ФЕ, адъективные ФЕ, устойчивые словосочетания, компонент, языковая картина мира*

В настоящее время языкознанию необходим детальный разбор того, как устроены уровни языка. В этом контексте изучение фразеологических единиц видится

крайне необходимым. Являясь наиболее образными и эмоциональными элементами речи, они отражают многовековой опыт человека и его картину мира. Исследование

ФЕ позволяет понять, как в сознании народа формируется эстетическая картина окружающей действительности, что открывает перед нами большие научные перспективы.

Фразеологизмы, основанные на сравнении, относительно мало исследовались лингвистами. Сравнительные фразеологические единицы английского, русского и каракалпакского языков многочисленны и разнообразны. Например, *like a squirrel in a cage* (находиться в беспрестанных хлопотах; суетиться) – как белка в колесе – *тыным таппау, узликсиз тынышсызланау, такаты болмау* (Ешбаев, 1985); *As like as two peas in a pod* (очень похожи) – как две капли воды – *аузынан (мурнынан) тускендей* (Баскаков, 1976). Они являются выразителями национальной специфики, связаны с языком и бытом конкретной страны. По мнению некоторых лингвистов, такие устойчивые выражения относятся к группе безэквивалентной лексики, им нужно подбирать соответствия в другом языке. Это специфическая межъязыковая идеоматичность. Польский лингвист С. Сташевски (1976) определяет ее как «проявление несоответствия (лексического, структурного, семантического и стилистического или одного из них) фразеологических единиц двух или более языков, обнаруживаемых при сопоставлении фразеологических систем данных языков».

Как считает Георгиева С.И. (2002; 391), сопоставление по семантическим полям на межъязыковом уровне является одним из универсальных методов исследования фразеологических единиц. Такое сопоставление «помогает глубже выявить универсальность структурно-семантических моделей фразеологизмов и их национальную специфику в сопоставляемых языках» (Леонидова, 1986). Важное структурно-семантическое моделирование подмечено классиками русской фразеологии в устойчивых сравнениях, как

правило, называемых компаративными оборотами. Основными типами компаративных оборотов со структурой словосочетания являются адъективные и адвербиальные фразеологические единицы.

Необходимо отметить, что в ряде случаев мы сталкиваемся с явлением адъективной и адвербиальной транспозиции, когда одна и та же единица способна совмещать функции наречия и прилагательного. Например, английский фразеологизм *"in one's hair"* или русский «в полном параде» могут выступать в предложении в обеих ролях в зависимости от синтаксического контекста. Особенно часто эта двойственность проявляется в компаративных структурах типа *"as cool as cucumber"* на английском, «спокойный (спокоен) как удав» в русском и «салкын канлылык» в каракалпакском, которые одинаково эффективно характеризуют как признак предмета, так и образ действия.

В рамках классификации А.В. Кунина данное явление находит свое логическое обоснование. Согласно его концепции, адъективные и адвербиальные фразеологизмы включены в обширный класс номинативных фразеологических единиц. Общность этих единиц обусловлена их основной функцией – номинацией, то есть обозначением тех или иных качеств, признаков или обстоятельств действия. Таким образом, отнесение данных ФЕ к одной классификационной группе в системе Кунина подчеркивает их тесную функционально-семантическую связь и объясняет возможность их взаимного перехода из одной категории в другую.

Согласно А.В. Кунину, для адъективных сравнений, также как и для сравнений других типов, свойственна двуплановость значения: одно сравнивается с другим. Первый компонент адъективных сравнений обычно употребляется в своем основном буквальном значении. Функция второго компонента всегда усилительная, так как он

обозначает степень признака, выраженного первым компонентом. (Кунин, 1972). Приведем пример адъективных сравнений в английском языке относящихся к людям (*as*) *firm (steady) as a rock* (о человеке, не поддающемся уговорам, искушению), русский эквивалент – *твёрдый как скала*, каракалпакский эквивалент – *мас мийтин болы; as cool as a cucumber* (хладнокровный, невозмутимый человек) – *спокойный как удав – салкын канлылык; (as) bold (brave) as a lion* (бесстрашный, смелый) – *храбрый как лев – арысладнай ер жуурек; busy as a bee* (трудолюбивый, занятой) – *хлопотливая пчелка, как белка в колесе – пал хэрресиндей мийнеткеш; (as) black as a crow/ crow's wing* (темный) – *черная как сажа(ворона)* - фразеологизм с этим значением нами не был выявлен. Однако, имеются выражения, как – *қап қара* (очень черный).

Особую значимость в рамках нашего исследования приобретает сопоставительный анализ ФЕ на материале английского, русского и каракалпакского языков. Адвербиальные ФЕ в английском, русском и каракалпакских языках все еще не получили должного освещения в сравнительных исследованиях. Между тем, это довольно внушительный пласт лексики,

который все народы используют в живой речи. Сопоставительный анализ здесь необходим, так как он позволяет не только выявить национально-культурную специфику каждого языка, но и обнаружить универсальные логические связи, общие для разных культур. Учитывая структурное своеобразие этих единиц и их частотность, такое исследование представляется крайне актуальной задачей.

Адвербиальные сравнения и компаративные фраземы относятся к адвербиальным фразеологическим единицам с подчинительной структурой. Адвербиальные сравнения выполняют в предложении одну функцию – наречия – выступают в функции обстоятельства образа действия, а также меры и степени (Кунин, 1972; 142), т.е. адъективные фразеологические единицы, которое имеет в своем составе сравнивающий компонент “*as*” (как), в качестве стержневого компонента использует – наречие, в качестве зависимого – существительное. Например,

Английские	Русские	Каракалпакские
<i>as neat as a bandbox (as a pin)</i>	<i>как с иголки</i>	<i>шылт жанадан</i>
<i>as quick as a flash</i>	<i>молниеносно, в мгновение ока</i>	<i>жылдырымдай тезлик пенен, жылдырымның тезлигиндей</i>
<i>as clear as daylight</i>	<i>ясно, как день, совершенно ясно</i>	Фразеологизм с таким значением нами не был выявлен, но имеется выражение <i>жақсы тусиникли</i>
<i>as clean as a whistle</i>	<i>чисто как стеклышко</i>	<i>таза шыққан тал шыбықтай</i> (как новый распущенный ивовый прут)

Таблица 1. Адвербиальные ФЕ в качестве зависимого – существительное

Адвербиальные компаративные фраземы также могут начинаться с союзов “*like*” или “*as if*”.

Английские	Русские	Каракалпакские
<i>like a cat on hot bricks</i>	<i>как на иголках, как на углях</i>	<i>қылпылдап отырыў, тыпыршып отыра алмаў</i>
<i>like a fish out of water</i>	<i>не в своей тарелке</i>	<i>уялып кеўил хошы болмаў</i>
<i>like a needle in a bundle (bottle) of hay</i>	<i>как иголка в стоге сена</i>	<i>гүди пишеның арасындағы ийне</i>
<i>like one riveted (rooted) to the spot</i>	<i>как вкопанный, словно прикованный к месту</i>	<i>кағып тастағандай</i>
<i>as if by magic</i>	<i>как по волшебству</i>	<i>көз байлағандай</i>
<i>like being up against a brick</i>	<i>как об стенку горох</i>	<i>кулағына кум куйғандай, қанша айтсаңда қарине келмейди</i>
<i>as if touched with a wand</i>	<i>как по мановению волшебной палочки</i>	<i>биреўдин силтеуй менен</i>

Таблица 2. Адвербиальные ФЕ с союзами "like" и "as if"

Примеры являются образными (метафорическими) адвербиальными оборотами, где образность создается вторыми компонентами в структуре. Однако, понимание основания для сравнения часто выявляется только в тексте или в речи.

Иногда компаративные фразеологизмы можно перепутать с

интенсификаторами (*as hell, as the devil – адски, чертовски – оғада, күтә*), но они отличаются другой семантикой.

Адвербиальные ФЕ могут демонстрировать разные типы эквивалентности в английском, русском и каракалпакском языках:

Каракалпакский	Русский	Английский
<i>Көзди ашып жумғанша</i> (досл. «пока глаз откроешь и закроешь»)	<i>В мгновение ока</i>	<i>In the twinkling of an eye</i>

Таблица 3. Полные эквиваленты (совпадение образа и значения)

Здесь мы можем увидеть универсальный человеческий опыт, как

быстрота действия, где есть ассоциация с движением век.

Каракалпакский	Русский	Английский
<i>Бир оқ пенен эки қоянды өлтирди</i> (досл. «одним выстрелом убил двух зайцев»)	<i>Убить двух зайцев одним выстрелом</i>	<i>To kill two birds with one stone</i> (досл. «убить двух птиц одним камнем»)

Таблица 4. Частичные эквиваленты (сходство значения при различии образов)

В данном случае английский вариант сохраняет логику действия, но меняет объект (птицы вместо зайцев) и орудие (камень вместо пули/стрелы).

Каракалпакский	Русский	Английский
<i>Парўайы пәнсери</i> (означает крайнюю степень безразличия, «хоть бы что»)	<i>Как об стенку горох или И в ус не дуёт</i>	<i>As cool as a cucumber</i>

Таблица 5. Безэквивалентные (национально-специфические) единицы

Хотя значения близки, внутренняя форма каракалпакского фразеологизма уникальна и требует отдельного культурологического комментария при переводе.

Несмотря на генетическую отдаленность каракалпакского языка от английского и русского, в нем также четко выделяется пласт номинативных ФЕ, в частности адвербиальных единиц, которые могут иметь как полные, так и частичные эквиваленты в сопоставляемых языках. Например, каракалпакское выражение «демниң арасында» (в мгновение ока) демонстрирует обность метафорического переноса с русским и английским аналогами. Сравнительное изучение этих единиц в трех лингвокультурах помогает выявить как общечеловеческие

когнитивные модели, так и уникальные национальные черты в восприятии времени, пространства и качества действия.

Таким образом, можно суммировать некоторые отличительные и схожие черты адвербиальных фразеологических единиц от адъективных:

1. Адвербиальные сравнения выполняют функцию обстоятельства образа действия, а также меры и степени;
2. Адъективные фразеологические единицы, так же, как и адвербиальные, имеют своим основанием образное сравнение, выраженное одним из его компонентов;

Адвербиальные сравнения в английском, русском и каракалпакском языках имеют как эквиваленты, так и аналоги различных по значению фразем.

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Features of the formation of the American philosophical novel: the influence of transcendentalism, pragmatism, postmodernism, individualism, utopian and dystopian tradition

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Annotation *This article examines how three key American philosophical movements – transcendentalism, pragmatism, individualism, and postmodernism – influenced the emergence and development of the American philosophical novel as an independent literary genre. It analyzes how transcendentalism enriched novels with psychologism and symbolism, pragmatism shifted the emphasis to practical experience and the consequences of actions, and individualism made the individual and their internal conflicts central. The paper identifies common features of such works and traces how these ideas interacted within American culture, concluding that their synthesis formed a unique tradition of the philosophical novel in the United States. These trends contributed to the development of a complex artistic form in which philosophical ideas are organically intertwined with literary experimentation. The article provides analysis of the works of famous American artists such as "Nature" (1836) by Ralph Waldo Emerson, "Herzog" (1964) by Saul Bellow, "Gravity's Rainbow" by Thomas Pynchon (1973), "Atlas Shrugged" (1957), "The Fountainhead" (1943) by Ayn Rand, "Breakfast of Champions or Goodbye Black Monday!" (1973) by Kurt Vonnegut.*

Keywords *Pragmatism, rational purpose, American dream, transcendentalism, intuitive knowledge, individualism, healthy egoism*

Amerika falsafiy romanining shakllanish xususiyatlari: transsendentalizm, pragmatizm, postmodernizm, individualizm, utopik va distopik an'analar ta'iri

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O'zbekiston davlat jahon tillari universiteti

Annotatsiya *Ushbu maqolada uchta asosiy Amerika falsafiy harakati – transsendentalizm, pragmatizm, individualizm va postmodernizm – Amerika falsafiy romanining mustaqil adabiy janr sifatida paydo bo'lishi va rivojlanishiga qanday ta'sir ko'rsatgani o'rganiladi. Unda transsendentalizm romanlarni psixologizm va simvolizm bilan qanday boyitganligi, pragmatizm urg'uni amaliy tajriba va harakatlarning oqibatlariga o'tkazgani va individualizm shaxs va uning ichki mojarolarini markaziy mavzuga aylantirgani tahlil qilinadi. Maqolada ushbu asarlarning umumiy xususiyatlari aniqlanadi va bu g'oyalarning Amerika madaniyatida qanday o'zaro ta'sir qilgani kuzatiladi, ularning sintezi Qo'shma Shtatlardagi falsafiy romanning o'ziga xos an'anasini shakllantirgan degan xulosaga*

keladi. Birgalikda, bu harakatlar falsafiy g'oyalar adabiy tajribalar bilan organik ravishda chambarchas bog'liq bo'lgan murakkab badiiy shaklning rivojlanishiga hissa qo'shdi va Amerika madaniy va intellektual an'analarining xilma-xilligini aks ettiruvchi o'ziga xos roman turini shakllantirdi. Maqolada Ralf Uoldo Emersonning "Tabiat" (1836), Saul Belowning "Gersog" (1964), Tomas Pinchonning "Gravity's Rainbow" (1973), Ayn Randning "Atlas Shrugged" (1957), "The Fountainhead" (1943), Kurt Vonnegutning "Breakfast of Champions or Goodbye Black Monday!" (1973) kabi mashhur amerikalik yozuvchilarning asarlari qisqacha tahlil qilingan.

Kalit so'zlar Pragmatizm, oqilona maqsad, Amerika orzusi, transsendentalizm, intuitiv bilim, individualizm, sog'lom egoizm

Особенности формирования американского философского романа: влияние трансцендентализма, прагматизма, постмодернизма, индивидуализма, утопической и антиутопической традиции

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Аннотация В данной статье исследуется то, как три ключевых американских философских течения – трансцендентализм, прагматизм и индивидуализм, постмодернизм – повлияли на становление и развитие американского философского романа как самостоятельного литературного жанра. Анализируется, каким образом трансцендентализм обогатил романы психологизмом и символизмом, прагматизм сместил акцент на практический опыт и последствия действий, а индивидуализм сделал центральной темой личность и её внутренние конфликты. Работа выявляет общие черты таких произведений и прослеживает, как эти идеи взаимодействовали в американской культуре, приходя к выводу, о том, что их синтез сформировал уникальную традицию философского романа в США. В совокупности эти направления способствовали развитию сложной художественной формы, в которой философские идеи органично переплетаются с литературным экспериментом, формируя особый тип романа, отражающий многообразие американской культурной и интеллектуальной традиции. В статье проводится краткий анализ произведений известных американских художников таких как "Природа" (1836) Ральфа Уолдо Эмерсона, "Герцог"(1964) Сола Белоу, "Радуга тяготения" Томаса Пинчона (1973), "Атлант расправил плечи"(1957), "Источник" (1943) Айн Рэнд, "Завтрак для чемпионов, или прощай, Чёрный понедельник!"(1973) Курта Воннегута.

Ключевые слова Прагматизм, рациональная цель, американская мечта, трансцендентализм, интуитивное познание, индивидуализм, здоровый эгоизм

Введение

Американский философский роман формировался под воздействием ключевых интеллектуальных течений, среди которых трансцендентализм, прагматизм, индивидуализм и постмодернизм занимают особое место. Трансцендентализм заложил основу для осмысления внутреннего мира личности и её духовной автономии, подчеркнув связь человека с природой и универсальными истинами. Прагматизм, в свою очередь, сместил акцент на практическую ценность идей и опыт как критерий истины, что отразилось в сюжетах и характерах героев, ищущих смысл через действие. Индивидуализм усилил внимание к уникальности личности, её праву на самоопределение и внутреннюю свободу, что стало важной темой философского повествования. Постмодернизм же привнёс элементы иронии, фрагментарности и критического пересмотра традиционных нарративов, расширив границы жанра.

Обзор литературы

Исследованием развития и становления американского философского романа занимались как сами авторы, являющиеся мыслителями, так и специалисты в области литературоведения и философии. Ниже представлены ключевые фигуры, заслуживающие особого внимания: Лесли Фидлер утверждал, что американская литература представляет собой самобытное культурное явление, отличное от европейской романной традиции. Он акцентировал внимание на влиянии мифологических, архетипических и бессознательных элементов, которые, по его мнению, формируют уникальность американского нарратива. Фидлер также исследовал такие ключевые темы, как уход от цивилизации, противостояние индивида и социума, а также символизм «границы», демонстрируя, что американский философский роман служит отражением

глубоких культурных и экзистенциальных дилемм. Лайонел Триллинг подходил к анализу литературных произведений, используя методологию, основанную на моральной философии и принципах либеральной мысли. Он трактовал роман как средство для изучения концепции внутренней свободы индивида и её динамического взаимодействия с общественными установлениями. В его герменевтике, американский философский роман трансформируется в арену для этического исследования, где вскрываются многогранные моральные дилеммы и демонстрируется психологическая глубина человеческого бытия. Ричард Рорти, приверженец прагматизма, перевернул традиционное представление о роли литературы в философии. Он видел в романах не просто истории, а мощный катализатор для формирования морального воображения и постижения глубин человеческого существования, утверждая, что они превосходят в этом даже самые сложные философские системы. В его видении литература становится живым полем для этических и культурных дискуссий. Фредрик Джеймисон видит в литературе не просто истории, а свидетельство исторических и идеологических сдвигов, особенно в условиях постмодернистского мира. Он утверждает, что американский философский роман является продуктом позднего капитализма, обнажающим культурную фрагментацию и утрату целостного мировоззрения. Его анализ настаивает на неразрывной связи между структурой романа и господствующими социально-экономическими условиями.

Методология

Исследование всесторонне проанализировало воздействие трансцендентализма, прагматизма, индивидуализма и постмодернизма на

формирование американского философского романа, используя комплексную методологию. Литературно-критический анализ, включающий изучение текстов и работ таких авторитетов, как Лесли Фидлер, Лайонел Триллинг, Ричард и Фредрик Джеймисон, служил для выявления философских и культурных аспектов произведений. Историко-культурный метод был применен для понимания социального, экономического и идеологического контекста, в котором развивались литературные формы. Сравнительно-аналитический подход позволил выявить общие мотивы, темы и художественные стратегии, характерные для философского романа, путем сопоставления произведений разных эпох. Интердисциплинарный подход, объединяющий философский, социологический и культурологический анализ, рассматривал литературу как форму философского дискурса, отражающего идеологические и нравственные концепции. Наконец, контент-анализ помог систематизировать ключевые темы и концепты, связанные с выбранными философскими течениями, и проследить их эволюцию в американской литературе.

Результаты

Направление 'прагматизм', впервые начало развиваться в США, в 70-е годы 19 века, и к середине 20 века, к 1940-м годам, процесс его формирования был завершен (Ушакова, 2023). Его основателем является американский философ Чарльз Пирс. В своей работе "Что такое прагматизм" Пирс особо выделял, что ключевой характеристикой прагматизма является утверждение о неразрывном единстве между процессом рационального познания и преследуемой рациональной целью (Пирс, 2000). Термин 'прагматик' может относиться к двум основным значениям. В академическом смысле, это сторонник философской доктрины прагматизма. В повседневном же употреблении, прагматиком именуют индивида, чьи

убеждения и поведенческие модели формируются с целью максимизации практической отдачи и достижения ощутимых результатов. Один из сторонников прагматизма, У. Джеймс говорил: *"То, во что для нас лучше верить, – истинно"* (Кузнецов, 1960). Впоследствии, данная идея сформировала основу американского менталитета, утверждая, что мерилom истины является практическая применимость и достигнутый результат. Её влияние в литературе выразилось в доминировании реализма, динамичных сюжетах, культе индивидуализма и концепции "американской мечты", где герои подтверждают свои убеждения через непосредственный опыт. Ярким примером, в котором выражены идеи американского прагматизма в контексте американского философского романа второй половины 20 века, является произведение Сола Белоу "Герцог" (1964). "Герцог" – это художественно-философский роман-исповедь, о профессоре Мозесе Герцогe, который переживает глубокий экзистенциальный кризис. После болезненного разрыва с женой он потерял опору и теперь отчаянно пытается найти ответы на вечные вопросы о смысле жизни через письма, адресованные как существующим людям, так и вымышленным философам, учёным. Реальность обрушивается на Герцога, разрушая его привычный мир, построенный на книгах и чужих суждениях. Тщетные попытки согласовать свои мысли и знания с окружающей действительностью приводят героя к нервному срыву (Шоболова, 2010): *"Кому я только не писал письма. Сорил словами, заговаривал жизни зубы. Может, вообще хотел загнать ее в слова..., и я усеял мир письмами, чтобы не дать им ускользнуть. Они нужны мне в человеческом виде. Я для этого выстраиваю целый ряд обстоятельств и сую людей в самую серединку. Я всю душу вкладываю в эти свои построения, но кубики – они и есть кубики"*

(Беллоу, 1992). Его академические знания кажутся бессильными перед лицом личной катастрофы, и он погружается в самоанализ, надеясь обрести новую цель. Мозес Герцог, отказывается от теоретических построений в пользу практической мудрости. Он переосмысливает свои интеллектуальные взгляды, стремясь найти применимые к жизни и отношениям знания, основанные на личном опыте.

Ещё одним течением американской мысли, схожей с прагматизмом явилось философское течение трансцендентализм, где также особое значение уделяется реализации созерцательных идей на практике. Основателем трансцендентализма в США является Ральф Уолдо Эмерсон, который сформулировал его основные идеи в своём произведении "Природа" (1836). Трансцендентализм строится на вере в духовную сущность реальности и приоритете интуитивного познания над логическим. Его основатели считали, что в каждом человеке заложена внутренняя доброта и самодостаточность, а природа является живым проявлением высшей истины. Трансценденталисты отвергали конформизм и слепое подчинение традиции, настаивая на способности человека непосредственно постигать истину и жить в соответствии с внутренним нравственным компасом. Ключевой идеей этого течения является концепция единства человека и природы. Природа здесь рассматривается не как пассивное окружение, а как живое воплощение высшей духовной реальности. Созерцание природы позволяет человеку приблизиться к пониманию себя и достичь нравственного совершенства. Мысль слияния человека с природой и с техникой показана в романе Томаса Пинчона "Радуга тяготения" (1973), где главный герой, Тайрон Слотроп, переживает процесс полного исчезновения своей личности в послевоенной Европе. Его параноидальные блуждания, в попытках найти секретную ракету Фау-2, приводят к

тому, что он перестает быть собой, становясь неотъемлемой частью природного окружения. Роман Томаса Пинчона «Радуга Тяготения» повсеместно признается как одно из наиболее труднейших литературных произведений, когда-либо созданных. Заглавие романа перекликается с параболической траекторией ракеты Фау-2, где сила тяжести становится ключевым фактором, влияющим на жизнь и смерть персонажей. Это влияние приводит к установлению своеобразного "нового мирового порядка" в их реальности.

Наряду с философскими течениями, идеи которых воплощались в американском философском романе второй половины 20 века, на развитие жанра философского романа также повлияли утопическая и антиутопическая традиция, где главным вдохновением являлась вера в общественное преобразование. В отличие от европейской традиции, где роман часто фокусируется на идеях, американская литература нередко интегрирует философские вопросы в русло развлекательных жанров. Примерами таких интеграций служат детективные истории, научно-фантастические произведения и острая социальная сатира. Такое слияние высокого и низкого, элитарного и массового, порождает уникальный тип интеллектуальной прозы. В ней философские размышления искусно завуалированы под оболочкой популярного жанра, что порождает особенный эффект интеллектуализации жанровой литературы. Примером данного явления является роман американской писательницы Айн Рэнд "Атлант расправил плечи". Исследователи творчества А. Рэнд, такие как Джон Чемберлен, В.А. Кухаренко относят "Атлант расправил плечи" к жанру *научной фантастики (science fiction), психологического детектива (a «Dostoevsky» detective story), политической притчи (a profound political parable)* (Chamberlain, 1957), а также к жанру *suspense*

(заговор против государства) и антиутопии (Кухаренко, 2013). Принадлежность романа к элитарной литературе обуславливается тем, что он является философским и представляет нам идеологическую борьбу между правительством и преуспевающими частными предпринимателями. Идея романа заключается в том, что процветание государства зависит от бизнесменов-новаторов, целью которых является упразднение монополизации для увеличения новых рабочих мест и получения хорошей прибыли. Однако, плановая экономика начинает притеснять свободный рынок, и за счёт того, что ресурсы уже не находятся в распоряжении свободного рынка, наступает всеобщий хаос. Кульминация в сюжете происходит тогда, когда наступает заговор, организованный загадочным героем Джоном Голтом, вследствие которого свободные и талантливые предприниматели начинают исчезать один за другим и злободневные проблемы достигают своего пика ведя страну к моральному и экономическому бедствию. Аллюзия романа в том, что структура сюжета напоминает миф об Атлантиде. Также, как и в древнегреческом мифе Атлант, внук Океана, держащий на своих плечах небесный свод, освобождается от этой тяжкой ношиок, некогда зависимые и притесняемые творцы благосостояния США вдруг избавляются от неволи и таинственным образом и покидают страну, в которой нет места прогрессу. Концепция "Атланта" используется для изображения символа свободного и независимого человека, который не смотря на все трудности и препятствия продолжает творить во благо собственного успеха и всеобщего процветания. Аллегорическое изображение страны, в которой обитают "атланты" после того, как покинули безнадежное место, представлено в виде утопического острова, где царит покой и благополучие. Остров напоминает то место,

куда переселяются души умерших предков, что является поводом для размышления о существовании параллельных миров. Новую страну окружают горы, которые являются символом защиты. Контраст создаётся при описании пейзажа, при помощи антиномии: *"...темные пирамиды елей в мужественной простоте и женственное, многообразное кружево... березовых листьев"* (Рэнд, 2009).

Также, одним из популярных философских течений американской культуры, которое повлияло на формирование философского романа стал – индивидуализм. В словаре Oxford Languages сказано, что это явление, принцип которого, ставит приоритет личных интересов над общественными. Иными словами, это философско-идеологическая система, ставящая во главу угла индивидуальную свободу и приоритет личности, отстаивающая личную автономию в пределах установленного конституционного порядка (Мюррей, 1879). В США данное явление берёт свое начало в период президентства Эндрю Джексона. Сам термин был введен Алексисом де Токвилем в 1831 году для обозначения уникального американского этоса, который характеризовался акцентом на индивидуальные права, автономию и предприимчивость. Ярким примером, внедрения идей индивидуализма в литературу может служить ещё один роман Айн Рэнд, "Источник" (1943). Говоря о жанровом своеобразии данной книги, исследовательница Т.М. Данилина говорит следующее: *"Философская проблематика, традиционно принадлежащая сфере "высокой" литературы, облекается романисткой в формы, присущие "массовой"."* (Данилина, 2022). Влияние поэтики массовой литературы проявляется в романе простым и понятным языком, элементами эротики и увлекательным сюжетом. "Источник" провозглашает яркий индивидуализм, отвержение старых, стандартных порядков и канонов, здоровый

эгоизм, которые нацелены на достижение собственного счастья и поставленных целей. Айн Рэнд рисует перед нами идеальное воплощение принципов собственной философии объективизма в лице протагониста Ховарда Роарка, который говорит: *"Я вышел заявить, что не признаю чьего-либо права ни на одну минуту моего времени. Ни на одну частицу моей жизни и энергии. Ни на одно из моих свершений. И не важно, кто заявит такое право, сколько их будет и как сильно они будут нуждаться во мне. Я вышел заявить, что я человек, существующий не для других. Заявить это необходимо, ибо мир гибнет в оргии самопожертвования."* (Рэнд, 2008). В действительности, слова героя обуславливаются его профессией. Ховард Роарк амбициозный архитектор, который отстаивает свою идею о том, что придерживаться традиционных стилей и общепринятых правил построек зданий противоречат прогрессу и развитию творчества. Однако, из-за этого стремления, Роарк претерпевает много трудностей, таких как суд, потеря дохода, плохая репутация среди заказчиков. Но, несмотря на все препятствия, главный герой не сдаётся, и к концу романа воздвигает небоскрёб, на крыше которого наслаждается приятными беседами со своей возлюбленной. Специфика сюжетной линии данного произведения такова, что в нём соединяются сразу несколько видов формы повествования. Прошедшие события о ступенях развития личности главных героев в романе, выстроенные путём ретроспекции являются признаком романа воспитания. Лишь способность героя Говарда Роарка погружаться в свой внутренний мир, анализируя свои эмоции, переживания, искания себя, поступки и поведение (Макарова, 2013), иными словами, *само рефлексия* указывает на его принадлежность к философской направленности. Некоторые исследователи, приходят к выводу о том, что "Источник" является романом о построении

карьерной лестницы в американском обществе.

Период второй половины XX столетия отмечен отказом от универсальных истин (кризисом метанарративов) и доминированием постмодернистского мироощущения, которое ставит под сомнение любые абсолютные нарративы. Если до этого момента, метанарративы (повествования) включали в себя истории о прогрессе, обретении независимости, борьбе за справедливость и пути к прощению и вечной жизни через веру в Бога (Oxford reference, 2026), то уже ближе к 1970 году, к такого рода повествованиям в истории и литературе происходит недоверие (Волков, 2015). Это явление историки определяют как 'кризис метанарративов', где кризис доверия к "большим нарративам" (идеологиям, религиям, вере в прогресс) подрывает их способность объяснять мир и задавать универсальные цели, что ведет к фрагментации мировоззрений и поиску новых смыслов. Кризис метанарративов явился ключевой характеристикой направления искусства и истории – постмодернизма. В американской литературе (Пинчон, Барт, Делилло) постмодернизм ознаменовал отказ от экзистенциалистского поиска абсолютной истины в пользу принятия и исследования множественных реальностей, активно задействуя иронию, метапрозу и симуляцию. По мнению Ю.В. Филипповой постмодернист характеризует свой уникальный стиль как воплощение хаотической эстетики, где отсутствуют фиксированные структуры, ограничения, чёткие векторы развития, а также конкретные пространственно-временные или исторические привязки (Филиппова, 2016). Т.П. Григорьева утверждает, что постмодернизм характеризуется фрагментированностью, где события происходят не один за другим, а одновременно, поэтому лучше описывать их

не длинными и последовательными текстами, а сжатыми, короткими сообщениями (фактами, образами, запоминающимися фразами) (Григорьева, 2005). В американских философских романах постмодернистские тенденции выражаются также через применение иронии и черного юмора, обилие интертекстуальных отсылок к другим произведениям и элементам массовой культуры (комиксов, музыки, кино и моды (Кемалидинов, 2016), а также посредством метапрозы. Последняя проявляется в том, что авторы регулярно напоминают читателю о фиктивности повествования и анализируют процесс собственного творчества непосредственно в тексте романа. Ключевыми фигурами данного течения в американской литературе 1960-1970-х годов являются Джон Барт, Курт Воннегут и Дон ДеЛилло. Литературный приём метапрозы (метафигии), при котором литературное произведение намеренно выставляет напоказ свою фиктивность и сконструированность, тем самым привлекая внимание читателя к акту его создания можно наблюдать в романе К. Воннегута "Завтрак для чемпионов, или прощай, Чёрный понедельник!". В данном произведении авторская метапрозаическая интервенция, проявляющаяся в эксплицитных комментариях относительно нарративной структуры, процесса текстопорождения или мотивации персонажей, служит инструментом для вовлечения читателя в интерактивную интерпретационную деятельность, тем самым трансформируя акт чтения в соучастие в литературной игре. Например, 18 главе романа "Вербное воскресенье: автобиографический коллаж", "Сексуальная революция" Курт Воннегут занимается критическим анализом собственного творчества. Он, например, оценил "Завтрак для чемпионов" на тройку по пятибалльной шкале (Аракелова, 2014). Автор активно присутствует в повествовании, направляя действия персонажей и предоставляя свои

комментарии. Он открыто заявляет о вымышленной природе изображаемого и разъясняет читателю логику своих нарративных решений. В финале произведения автор вступает в непосредственный диалог со своим персонажем, Килгором Траутом (Амусин, 2002). Роман включает в себя множество авторских иллюстраций, нарисованных чёрным фломастером в упрощённом стиле, что роднит его с комиксами (Абиева, 2000). В ходе сюжета, автор показывает всплывающих персонажей, которые формируют идейную составляющую романа. Описание вымышленного городка Мидленда выступает как аллегория на "американскую мечту". Город Мидленд рисуется как идеализированный образ буржуазного рая, демонстрируя безупречную чистоту улиц, внушительные резиденции, блестящие автосалоны и эксклюзивные спортивные заведения. Но, на самом деле, это искусственное построение страны, где реальность подменена рекламными обещаниями: насаждается идеология успеха любой ценой, расистское прошлое тщательно скрывается под покровом показной респектабельности, за внешним благополучием прячутся одиночество и депрессия, происходит обезличивание быта и сознания через механизацию. Мидленд – это сатирическое искажение американской мечты, где всё выглядит фальшивым и легко разрушимым, как пластиковая модель.

Обсуждение

Исследование американского философского романа выявляет его тесную связь с ведущими философскими идеями, которые не только формируют его содержание, но и определяют его форму. Изначально, в XIX веке, трансцендентализм заложил фундамент, подчеркивая важность индивидуального сознания, духовного поиска и гармонии с природой, что стало отправной точкой для философского осмысления в литературе. Затем прагматизм

расширил эту роль, рассматривая роман как средство для практического мышления и морального воображения, способное влиять на социальные и этические дилеммы, формировать ценности и укреплять солидарность. Это позволило американскому роману выйти за рамки простого развлечения и стать инструментом анализа человеческой психики и общества. Индивидуализм, присущий американской культуре, усилил акцент на личной свободе и автономии, что, как отмечали Фидлер и Трилинг, в сочетании с моральной философией, позволило романам глубоко раскрывать этические и психологические конфликты. В период постмодернизма американский философский роман претерпел трансформации, отражая фрагментацию и идеологическую сложность современного мира. Он стал более интертекстуальным и размытым в своих повествовательных границах, но при этом сохранил свою ключевую функцию – осмысление моральных, социальных и культурных проблем, адаптируясь к меняющимся условиям. Таким образом, эти четыре философских течения – трансцендентализм, прагматизм,

индивидуализм и постмодернизм – совместно создают сложную структуру американского философского романа, обогащая его глубиной, психологической выразительностью и превращая в мощный инструмент для критического и саморефлексивного анализа общества.

Заключение

Таким образом, философские течения трансцендентализма, прагматизма и индивидуализма и постмодернизма, а также утопической и антиутопической традиции оказали особое влияние на формирование американского философского романа, которое проявляется в особом философском повествовании, где идеи проверяются на практике, а истина рассматривается не как статичный факт, а как результат постоянного процесса познания и уже к середине XX века в Соединенных Штатах сформировалась устойчивая традиция философского романа, характеризующаяся акцентом на динамичность повествования, смешение жанров и прагматический подход к определению истины. Эта тенденция получила особое развитие и плодотворное воплощение во второй половине столетия.

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Analysis of proverbs expressing friendship in English and Uzbek languages

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Annotation

Friendship is one of the most significant universal human values reflected in the language and culture of every nation. Proverbs, as concise and expressive forms of folk wisdom, preserve moral principles, social norms, and cultural identity. They function as valuable linguistic units for understanding a nation's mentality and worldview. This article examines proverbs expressing friendship in the English and Uzbek languages from a comparative linguocultural perspective. The study employs descriptive, comparative, contextual, and linguocultural methods to analyze selected proverbs related to loyalty, trust, sincerity, support, betrayal, and moral responsibility. The findings indicate that both cultures place a high value on honesty, loyalty, and mutual support in friendship. However, Uzbek proverbs tend to emphasize emotional closeness, collectivism, and moral obligation, whereas English proverbs focus more on individual reliability, practical support, and personal trustworthiness. The article contributes to the field of comparative paremiology and linguocultural studies by demonstrating how proverbs reflect both universal human values and culture-specific social attitudes.

Keywords

Friendship, proverb, linguoculturology, English language, Uzbek language, paremiology, cultural values, comparative analysis

Do'stlikni ifodalovchi maqollarning ingliz va o'zbek tillarida tahlili

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Annotatsiya *Do'stlik har bir xalqning tili va madaniyatida aks etgan eng muhim umuminsoniy qadriyatlardan biridir. Maqollar xalq donishmandligining ixcham va ifodali shakli sifatida axloqiy tamoyillar, ijtimoiy me'yorlar hamda madaniy o'zlikni saqlab qoladi. Ular milliy mentalitet va dunyoqarashni anglashda muhim lingvistik birlik sifatida xizmat qiladi. Ushbu maqolada ingliz va o'zbek tillaridagi do'stlikni ifodalovchi maqollar qiyosiy lingvokulturologik nuqtayi nazardan tahlil qilinadi. Tadqiqotda sadoqat, ishonch, samimiylik, qo'llab-quvvatlash, xiyonat va axloqiy mas'uliyat bilan bog'liq maqollarni o'rganishda tavsifiy, qiyosiy, kontekstual va lingvokulturologik metodlardan foydalanildi. Natijalar shuni ko'rsatadiki, har ikki madaniyatda do'stlikda halollik, sadoqat va o'zaro yordam yuqori qadrlanadi. Biroq o'zbek maqollarida hissiy yaqinlik, jamoaviylik va axloqiy majburiyat kuchliroq aks etsa, ingliz maqollarida individual ishonchlilik, amaliy yordam va shaxsiy mas'uliyat ko'proq ta'kidlanadi. Maqola qiyosiy paremiologiya va lingvokulturologiya sohalariga hissa qo'shib, maqollar orqali umuminsoniy qadriyatlar va madaniyatga xos ijtimoiy qarashlar qanday ifodalanishini ko'rsatadi.*

Kalit so'zlar *Do'stlik, maqol, lingvokulturologiya, ingliz tili, o'zbek tili, paremiologiya, madaniy qadriyatlar, qiyosiy tahlil*

Анализ пословиц выражающих дружбу в английском и узбекском языках

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Аннотация *Дружба является одной из важнейших универсальных человеческих ценностей, отражённых в языке и культуре каждого народа. Пословицы, как краткие и выразительные формы народной мудрости, сохраняют моральные принципы, социальные нормы и культурную идентичность. Они служат важными лингвистическими единицами для понимания национального менталитета и мировоззрения. В данной статье рассматриваются пословицы, выражающие дружбу в английском и узбекском языках, с позиции сравнительного лингвокультурологического анализа. В исследовании используются описательный, сравнительный, контекстуальный и лингвокультурологический методы для анализа пословиц, связанных с верностью, доверием, искренностью, поддержкой, предательством и моральной ответственностью. Результаты показывают, что в обеих культурах высоко ценятся честность, верность и*

взаимная поддержка в дружбе. Однако узбекские пословицы акцентируют внимание на эмоциональной близости, коллективизме и моральной ответственности, тогда как английские пословицы больше ориентированы на индивидуальную надёжность, практическую помощь и личную ответственность. Статья вносит вклад в сравнительную паремиологию и лингвокультурологию, демонстрируя, как пословицы отражают как универсальные человеческие ценности, так и культурно-специфические социальные установки.

Ключевые слова

Дружба, пословица, лингвокультурология, английский язык, узбекский язык, паремиология, культурные ценности, сравнительный анализ

Introduction

Language and culture are deeply interconnected phenomena that shape human communication, worldview, and social behavior. Every nation reflects its historical experience, moral values, and collective consciousness through linguistic units. Among these units, proverbs occupy a special place because they preserve the wisdom of generations and represent the cultural memory of society. Proverbs are not simply stable expressions; they are condensed forms of national philosophy, ethical norms, and practical life experience.

Friendship is one of the most significant human relationships and moral values found in all cultures. It plays an essential role in social harmony, emotional well-being, and personal development. The concept of friendship includes trust, loyalty, honesty, support, mutual respect, and responsibility. Because of its universal importance, friendship is widely represented in proverbs across different languages. Through proverbs, people define the qualities of a true friend, warn against false friendship, and express moral expectations related to interpersonal relations.

In both English and Uzbek linguistic traditions, friendship is a central theme in paremiological systems. Many proverbs in both languages describe friendship as a test of character and a source of moral support. For

example, the English proverb "A friend in need is a friend indeed" and the Uzbek proverb "Do'st boshga kulfat tushganda bilinadi" express the same idea that true friendship becomes visible during difficult times. Such similarities show universal values, while structural and semantic differences reveal culturally specific attitudes.

The study of proverbs from a linguocultural perspective helps reveal how language reflects national mentality. Linguoculturology, as an interdisciplinary field, investigates the relationship between language and culture and examines how cultural meanings are encoded in linguistic forms. According to Maslova, language functions not only as a communication system but also as a cultural code preserving national identity (Maslova, 2001). Proverbs are especially valuable in this respect because they combine linguistic expression with moral evaluation and cultural symbolism.

The relevance of this research is connected with the growing importance of intercultural communication and comparative linguistics in modern education and scholarship. Understanding how friendship is conceptualized in English and Uzbek cultures contributes to better mutual understanding, effective translation, and improved foreign language teaching. Comparative proverb studies also help students develop intercultural competence by recognizing both shared

human values and culturally specific perspectives.

The object of the research is friendship-related proverbs in English and Uzbek languages. The subject of the study is the semantic and linguocultural features of the friendship concept reflected in these proverbs. The main aim of the article is to analyze proverbs expressing friendship in English and Uzbek languages and to identify their common and distinctive cultural characteristics.

To achieve this aim, the following tasks are defined:

1. To study the theoretical foundations of proverb analysis in linguoculturology;
2. To collect and classify friendship-related proverbs in English and Uzbek;
3. To examine their semantic and stylistic features;
4. To compare their cultural meanings and conceptual differences;
5. To determine national-cultural characteristics reflected in friendship proverbs.

The scientific novelty of the research lies in the focused comparative analysis of friendship proverbs specifically in English and Uzbek languages. Although proverbs have been studied separately in both linguistic traditions, detailed comparative linguocultural research devoted particularly to friendship remains limited.

The practical significance of the study is related to its application in teaching lexicology, phraseology, linguoculturology, comparative linguistics, translation studies, and intercultural communication. The results may be useful for students, teachers, and researchers interested in paremiology and cultural linguistics.

Thus, the concept of friendship in proverbs offers rich material for understanding both universal ethical principles and national worldviews. Through the comparative study of English and Uzbek proverbs, it becomes possible to see how language reflects the moral priorities and cultural identity of different societies.

Literature review

The study of proverbs has long been an important area in linguistics, folklore, phraseology, and cultural studies. Proverbs are recognized as stable phraseological units that reflect collective experience, ethical standards, and traditional wisdom. In contemporary linguistics, proverb analysis has expanded from structural and semantic description to cognitive and linguocultural interpretation. Friendship-related proverbs are especially significant because they reveal cultural attitudes toward interpersonal relations and social morality.

Paremiology, the branch of linguistics devoted to proverbs and sayings, provides the theoretical basis for this research. One of the most influential scholars in this field is Wolfgang Mieder, who defines proverbs as "short, generally known sentences of the folk which contain wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form" (Mieder, 2004). This definition emphasizes the didactic and cultural nature of proverbs and explains why they are valuable for linguocultural studies.

Archer Taylor also made an important contribution to paremiology through his classical work *The Proverb*, where he examines the origin, structure, and social function of proverbs (Taylor, 1971). According to Taylor, proverbs are universal in existence but culturally specific in meaning (Taylor, 1971). This idea is highly relevant for comparative studies because friendship may be understood similarly in principle but expressed differently depending on cultural context.

In Russian linguistics, V.I. Dal's collection of proverbs played a major role in demonstrating that proverbs are repositories of folk wisdom and national worldview (Dal, 2000). Later, scholars such as V.V. Vorobyov developed linguoculturology as a discipline and emphasized that phraseological units and proverbs preserve cultural stereotypes and behavioral norms (Vorobyov, 1997).

V.A. Maslova states that proverbs are among the most expressive linguistic means for representing national mentality because they reflect cultural symbols, moral values, and collective experience accumulated over centuries (Maslova, 2001). According to her theory, the concept of friendship can be studied through proverbs because such expressions transform abstract values into culturally concrete meanings (Maslova, 2001).

In English-language proverb studies, friendship is often analyzed through the opposition between true and false friendship, loyalty and betrayal, sincerity and hypocrisy. Researchers note that English proverbs frequently reflect practical ethics and personal responsibility. For example, proverbs such as "A friend in need is a friend indeed," "False friends are worse than open enemies," and "Prosperity makes friends, adversity tries them" show that friendship is measured by reliability rather than words. These proverbs emphasize trust, honesty, and practical support as the main indicators of friendship.

Mieder points out that English proverbs often function as moral warnings and social advice rather than emotional expressions (Mieder, 2004). This tendency reflects the pragmatic nature of many English-speaking cultures, where interpersonal relationships are often evaluated through action, responsibility, and personal integrity. Friendship is not idealized romantically but judged through behavior and consistency.

In Uzbek linguistics, proverb studies have a strong connection with folklore and national education. T. Mirzayev emphasizes that Uzbek proverbs are closely related to everyday life and moral upbringing (Mirzayev, 2005). Friendship, hospitality, honesty, and respect are among the most frequent themes. In Uzbek culture, friendship is often presented as a sacred moral bond rather than simply a personal relationship. Proverbs such as "Yaxshi do'st – jon ozig'i" (A good friend is nourishment for the soul) and "Do'st achitib gapirar, dushman kuldirib" (A friend speaks bitterly, an enemy

makes you laugh) demonstrate the emotional and ethical depth of friendship.

B. Sarimsoqov describes proverbs as social regulators that preserve traditional behavioral norms and moral principles (Sarimsoqov, 1988). According to him, Uzbek proverbs teach people how to behave correctly in society, and friendship is one of the most important areas where moral expectations are strongly expressed (Sarimsoqov, 1988). A true friend is expected not only to help but also to correct mistakes, protect honor, and maintain loyalty under all circumstances.

Sh. Rahmatullayev's studies in phraseology also contribute significantly to proverb interpretation. He explains that proverbs should not be understood only literally because their figurative and symbolic meanings carry the real cultural message (Rahmatullayev, 1978). This is especially true in friendship proverbs where metaphors of heart, soul, family, and hardship are frequently used. For example, the proverb "Do'st kulfatda bilinadi" symbolizes not only help in trouble but also moral testing and emotional solidarity.

The theory of cultural equivalence in translation proposed by Eugene Nida is also important for this study. Nida argues that translation should preserve functional meaning rather than literal form (Nida, 1964). This principle is especially relevant in proverb comparison. For example, the English proverb "A friend in need is a friend indeed" and the Uzbek proverb "Do'st boshga kulfat tushganda bilinadi" are not literal equivalents, but they are culturally and functionally equivalent because they communicate the same ethical lesson.

Cognitive linguistics also supports proverb analysis through concept theory. Scholars such as Anna Wierzbicka argue that abstract concepts are represented through culturally meaningful linguistic expressions (Wierzbicka, 1997). Friendship, as a universal human concept, exists in all cultures but acquires specific meanings depending on social traditions and collective psychology. Proverbs are among the clearest examples of

how these conceptual meanings are preserved and transmitted.

Previous comparative studies show that both English and Uzbek cultures value friendship highly, but the focus differs. English proverbs usually highlight personal honesty, reliability, and practical help, while Uzbek proverbs emphasize emotional closeness, collective solidarity, and moral duty. However, despite these observations, detailed comparative studies specifically devoted to friendship proverbs remain relatively limited.

Most existing research examines proverbs as general linguistic phenomena or focuses on broader moral concepts such as honesty, family, and respect. Friendship as an independent linguocultural concept has not received sufficient focused comparative analysis between English and Uzbek. Therefore, this article aims to fill that gap by studying friendship-related proverbs as a separate conceptual field.

The reviewed literature confirms that proverbs are highly productive sources for understanding national mentality, social philosophy, and cultural identity. Friendship proverbs are especially valuable because they reveal how societies define trust, loyalty, sincerity, and interpersonal responsibility. They provide insight not only into language but also into ethical systems and human relationships.

Thus, the literature review shows that the concept of friendship can be effectively studied through the intersection of paremiology, linguoculturology, comparative linguistics, and cognitive analysis. The following methodological section explains how the selected English and Uzbek proverbs were collected, classified, and interpreted in this research.

Methodology

This study is devoted to the comparative linguocultural analysis of proverbs expressing friendship in English and Uzbek languages. Since the main objective is to identify similarities and differences in the

representation of friendship within two proverb systems, the research is based on descriptive, comparative, contextual, and linguocultural methods. These methods allow not only the interpretation of lexical meaning but also the identification of deeper cultural values reflected in paremiological units.

The object of the research consists of friendship-related proverbs in English and Uzbek languages. The subject of the study is the semantic structure and cultural interpretation of the concept of friendship represented in these proverbs. The empirical material includes approximately 50 English and 50 Uzbek proverbs selected from academic proverb dictionaries, folklore collections, phraseological textbooks, and scholarly works on paremiology and linguoculturology.

The following research methods were applied:

1. **Descriptive method:** The descriptive method was used to identify and classify friendship-related proverbs according to their thematic content and semantic structure. This method helped describe lexical units, syntactic patterns, stylistic features, and general meanings without immediate comparison.

The proverbs were grouped into semantic categories such as:

- friendship tested by hardship;
- true and false friendship;
- loyalty and betrayal;
- honesty and moral responsibility;
- emotional support and solidarity.

For example, "A friend in need is a friend indeed" and "Do'st boshga kulfat tushganda bilinadi" were placed in the category of friendship tested through hardship.

2. **Comparative method:** The comparative method served as the main analytical instrument of the research. It was used to compare English and Uzbek proverbs in terms of semantic equivalence, structural similarity, metaphorical expression, and cultural significance.

The comparison was carried out at three levels:

- semantic level (literal and figurative meaning),
- pragmatic level (communicative function and moral lesson),
- cultural level (national worldview and social values).

This approach made it possible to identify both universal values shared by both cultures and nationally specific features unique to each linguistic tradition.

3. **Linguocultural analysis:** Linguocultural analysis was applied to reveal the cultural meanings encoded in proverbs. Since proverbs function as carriers of national mentality, this method helped explain how friendship is understood differently in English and Uzbek societies.

Special attention was paid to symbolic expressions, emotional vocabulary, metaphorical images, and cultural stereotypes. For example, Uzbek proverbs often associate friendship with the concepts of soul, heart, family, and honor, while English proverbs more frequently focus on reliability, action, and practical trust.

These differences were interpreted through the contrast between collectivist and individualist cultural models.

4. **Contextual analysis:** Some proverbs require contextual interpretation because their meanings are metaphorical rather than direct. Contextual analysis was used to explain hidden meanings and social usage.

For instance, the Uzbek proverb "Do'st achitib gapirar" cannot be understood literally. Its deeper meaning is that true friendship requires honest criticism. Similarly, the English proverb "A hedge between keeps friendship green" reflects the cultural value of personal boundaries, which requires contextual interpretation rather than literal understanding.

The research was conducted in several stages. First, friendship-related proverbs were collected from reliable academic sources and

classified according to semantic categories. Second, English and Uzbek equivalents were identified and compared. Third, linguocultural analysis was carried out to interpret metaphorical meaning and cultural symbolism. Finally, the results were summarized to identify common and distinctive features of friendship representation.

Analysis and Results

The comparative analysis of English and Uzbek proverbs expressing friendship demonstrates that friendship is viewed in both cultures as a moral and social relationship based on trust, loyalty, sincerity, and mutual support. At the same time, the linguistic representation of friendship reflects significant cultural differences shaped by national mentality, historical experience, and social norms.

For clearer interpretation, the selected proverbs were divided into several semantic groups: friendship tested in difficult times, true and false friendship, honesty and moral responsibility, friendship as emotional support, and cultural symbolism of friendship. Each group reveals a particular aspect of the friendship concept and helps identify similarities and differences between English and Uzbek proverb systems.

1. Friendship tested in difficult times

One of the most frequent themes in both English and Uzbek proverbs is the idea that real friendship becomes visible during hardship. Friendship is not judged by words or pleasant moments, but by support during difficult situations.

The English proverb "A friend in need is a friend indeed" clearly expresses that a true friend is recognized when help is needed. Its Uzbek equivalent, "Do'st boshga kulfat tushganda bilinadi," carries the same moral meaning: friendship is tested by trouble and adversity.

Although both proverbs are semantically equivalent, their emotional tone differs. The English proverb sounds concise and practical, focusing on action and reliability. The Uzbek

proverb uses the phrase “boshga kulfat tushganda” (when disaster falls upon one’s head), which creates stronger emotional intensity and reflects collective suffering. This shows that Uzbek friendship discourse tends to be more emotionally expressive.

Another English proverb, “Prosperity makes friends, adversity tries them,” reflects the idea that many people appear during success, but only true friends remain in hardship. A similar Uzbek idea is expressed in “Boylikda ko’p, qiyinchilikda sanoqli,” meaning that many people surround a person during wealth, but only a few stay during difficulty. Both cultures recognize that friendship must be proven through difficult life situations.

2. True and false friendship

Another important semantic field concerns the distinction between genuine and false friendship. Both English and Uzbek proverbs strongly warn against insincere relationships and hidden betrayal.

The English proverb “False friends are worse than open enemies” has a direct conceptual equivalent in Uzbek: “Soxta do’stdan oshkor dushman yaxshi” (An open enemy is better than a false friend). Both proverbs emphasize that hidden betrayal is more dangerous than visible hostility.

This similarity reflects a universal human fear of deception and the high moral value of honesty. Trust is presented as the foundation of friendship, and its violation is considered a serious social and personal danger.

Another English proverb states, “Many friends, no friend.” This suggests that friendship loses meaning when it becomes superficial or too widespread. Uzbek culture reflects a similar idea in sayings that stress quality over quantity in friendship. The proverb “Ko’p do’st sinovli bo’lar” implies that having many friends requires careful testing, because not all friendships are sincere.

This demonstrates that both cultures view friendship as a selective and morally serious relationship rather than simple social popularity.

3. Honesty and moral responsibility

A particularly strong feature of Uzbek friendship proverbs is the connection between friendship and moral correction. A true friend is expected not only to support but also to guide and correct.

The proverb “Do’st achitib gapirar, dushman kuldirib” means that a friend may speak bitter truths, while an enemy may offer pleasant words. This proverb teaches that honesty, even when painful, is more valuable than false kindness.

A similar English proverb is “Faithful are the wounds of a friend.” This also suggests that criticism from a true friend is useful because it comes from sincerity and concern. In both languages, friendship includes honesty and moral responsibility.

However, the Uzbek proverb places stronger emphasis on social education and ethical duty. Friendship is not simply personal closeness; it includes responsibility for another person’s behavior and honor. English proverbs focus more on trust and sincerity than on direct moral guidance.

This difference reflects the collectivist orientation of Uzbek culture, where interpersonal relationships are closely connected with family values and community expectations. In English-speaking cultures, personal autonomy and individual boundaries are often more strongly respected.

4. Friendship as emotional and social support

Support—both emotional and practical—is another essential feature of friendship represented in both languages. A friend is someone who helps reduce pain and shares both joy and sorrow.

The English proverb “Shared joy is a double joy; shared sorrow is half sorrow” reflects the psychological importance of companionship. A similar Uzbek proverb is “Do’st bilan dard yengil” (Pain becomes lighter with a friend). Both expressions emphasize that friendship has emotional healing power.

However, Uzbek proverbs often describe friendship with stronger emotional warmth and spiritual depth. For example, "Yaxshi do'st - jon ozig'i" (A good friend is nourishment for the soul) presents friendship as an essential spiritual need. Friendship here is not only useful but necessary for emotional survival.

English proverbs, by contrast, are often more restrained and practical. They focus more on trustworthiness and support rather than emotional dependence. Even when emotional closeness is expressed, it is usually presented through balance and moderation rather than strong emotional imagery.

This suggests that Uzbek friendship discourse is emotionally richer, while English friendship discourse is more functionally defined.

5. Cultural symbolism of friendship

Metaphorical structures also reveal important cultural differences. Uzbek proverbs often use symbols connected with soul, heart, family, and moral honor. Friendship is described as nourishment, protection, and shared destiny.

English proverbs usually rely on shorter and more direct moral judgments. For example, the proverb "A hedge between keeps friendship green" suggests that healthy friendship requires personal boundaries and respectful distance. This idea has no close equivalent in Uzbek because Uzbek culture traditionally values closeness, involvement, and emotional openness.

This contrast reflects the broader difference between individualist and collectivist social models. English friendship often respects independence, while Uzbek friendship values постоянное участие (constant involvement) and shared responsibility.

The main findings of the analysis can be summarized as follows:

- Both English and Uzbek cultures highly value loyalty, sincerity, honesty, and support in friendship.
- True friendship is commonly tested during hardship rather than prosperity.

- False friendship and hidden betrayal are strongly condemned in both cultures.
- Uzbek proverbs emphasize emotional intimacy, collectivism, moral correction, and family-like closeness.
- English proverbs focus more on reliability, practical help, honesty, and personal trust.
- Cultural worldview significantly influences the metaphorical and semantic representation of friendship.

Thus, friendship is a universal concept, but its linguistic expression differs according to national mentality and cultural tradition.

Discussion

The results of this study confirm that proverbs are not only linguistic units but also cultural mirrors reflecting social values, moral principles, and collective psychology. Friendship, although universally important, is interpreted differently depending on cultural traditions and worldview.

The strong parallels between English and Uzbek friendship proverbs show that loyalty, trust, and sincerity are universal ethical values. Proverbs such as "A friend in need is a friend indeed" and "Do'st boshga kulfat tushganda bilinadi" demonstrate that support during difficult times is recognized as the highest proof of friendship in both cultures.

At the same time, the differences identified are equally significant. Uzbek proverbs reflect a collectivist model of friendship, where emotional closeness, moral duty, and social responsibility are central. Friendship is often treated as an extension of family and community. A friend is expected not only to help but also to guide, protect honor, and participate actively in personal life.

English proverbs, in contrast, more often reflect an individualistic model in which friendship is based on trustworthiness, practical support, and respect for personal boundaries. The proverb "A hedge between keeps friendship green" illustrates this clearly. Distance is not seen as emotional coldness but as a way of preserving healthy relationships.

This difference is especially important in intercultural communication. Misunderstandings between cultures often arise not because of vocabulary, but because of different expectations regarding social behavior. For example, what is considered sincere concern in Uzbek culture may be interpreted as excessive interference in English-speaking contexts.

Another important observation concerns the educational function of proverbs. In both cultures, proverbs do not merely describe friendship—they prescribe how friendship should be practiced. They function as moral lessons passed from generation to generation.

The findings are also valuable for translation studies. Literal translation of proverbs often fails because metaphorical meaning and cultural context are more important than lexical form. Therefore, translators must seek functional equivalence rather than word-for-word accuracy. Comparative proverb analysis helps improve both translation quality and intercultural understanding.

Conclusion

This article examined proverbs expressing friendship in English and Uzbek languages from a comparative linguocultural perspective. The main purpose of the research was to identify semantic similarities and cultural differences in the conceptualization of friendship and to reveal how national values are reflected in proverb systems.

The analysis showed that both English and Uzbek cultures highly appreciate loyalty, honesty, trust, sincerity, and support as the core elements of friendship. In both linguistic traditions, friendship is tested during difficult times, and false friendship is strongly criticized. These similarities prove that friendship is one of

the universal human values shared across cultures.

At the same time, important differences were identified. Uzbek proverbs emphasize emotional closeness, collectivism, moral responsibility, and family-like solidarity. Friendship is understood as a deep ethical bond connected with social duty and personal honor. English proverbs focus more on practical reliability, individual trustworthiness, honesty, and respect for personal boundaries.

These differences reflect broader contrasts between collectivist and individualist cultural models. They also show that language preserves not only communication patterns but also social philosophy and national mentality.

The study confirms that proverbs are highly valuable sources for understanding cultural identity and moral worldview. Friendship proverbs, in particular, reveal how societies define loyalty, sincerity, and interpersonal responsibility. They help explain both universal ethics and culturally specific expectations.

The practical significance of the research lies in its usefulness for linguoculturology, comparative linguistics, phraseology, translation studies, and intercultural communication. The results may support teaching and research in English and Uzbek linguistics and help learners better understand cultural meanings behind language.

Future research may focus on comparative analysis of other moral concepts such as love, honesty, respect, and family relations, as well as the relationship between traditional proverbs and modern phraseological expressions.

Thus, proverbs about friendship serve not only as elements of language but also as reflections of national culture, historical memory, and enduring human values.

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The issue of cultural development in India during the Baburid period

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Annotation

This article presents a comparative analysis of mourning-related vocabulary in English and Uzbek, focusing on lexical meaning, semantic structure, cultural connotations, euphemisms, and translation equivalence. As English and Uzbek belong to different linguistic families and cultural systems, their mourning-related vocabulary reveals both universal and culture-specific features. The research employs descriptive, comparative, semantic, contextual, and linguocultural methods. Lexical units are drawn from explanatory and bilingual dictionaries, linguistic and ethnographic sources, as well as authentic literary texts. The analysis covers denotative and connotative meanings, euphemisms, phraseological expressions, and culturally specific vocabulary. The findings indicate that Uzbek mourning vocabulary is closely linked to collective traditions, family rituals, Islamic practices, and social obligations. Words such as aza, ta'ziya, janoza, marhum, and sabr tilamoq carry deep cultural and emotional significance. In contrast, English terms like funeral, mourning, condolence, grief, and memorial service reflect more individualized and institutionalized expressions of mourning. Due to cultural differences, translation often requires descriptive strategies. The results contribute to comparative lexicology, linguoculturology, ethnolinguistics, translation studies, and foreign language teaching.

Keywords

Mourning vocabulary, funeral terminology, English language, Uzbek language, comparative linguistics, semantic analysis, linguoculturology, cultural meaning

Ingliz va o'zbek tillarida motamga oid so'zlarning qiyosiy tahlili

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Ushbu maqolada ingliz va o'zbek tillaridagi motamga oid leksikaning qiyosiy tahlili keltirilgan bo'lib, unda leksik ma'no, semantik tuzilma, madaniy konnotatsiyalar, evfemizmlar hamda tarjima muvofiqligi masalalari yoritiladi. Ingliz va o'zbek tillari turli til oilalari va madaniy tizimlarga mansub bo'lgani sababli, ularning motamga oid lug'at tarkibi ham umumiy, ham milliy o'ziga xos xususiyatlarni namoyon etadi. Tadqiqotda tavsifiy, qiyosiy, semantik, kontekstual hamda lingvomadaniy usullardan foydalanilgan. Leksik birliklar izohli va ikki tilli lug'atlar, lingvistik va etnografik manbalar, shuningdek, badiiy matnlardan olingan. Tahlil denotativ va konnotativ ma'nolarni, evfemizmlarni, frazeologik birliklarni hamda madaniy jihatdan xos bo'lgan so'zlarni qamrab oladi. Natijalar shuni ko'rsatadiki, o'zbek tilidagi motam leksikasi jamoaviy an'analar, oilaviy marosimlar, islomiy qadriyatlar va ijtimoiy majburiyatlar bilan chambarchas bog'liq. "Aza", "ta'ziya", "janoza", "marhum", "sabr tilamoq" kabi so'zlar chuqur madaniy va emotsional mazmunga ega. Ingliz tilida esa "funeral", "mourning", "condolence", "grief", "memorial service" kabi birliklar ko'proq individual va institutsionallashtirilgan motam ifodalarini aks ettiradi. Madaniy farqlar sababli tarjimada ko'pincha tavsifiy strategiyalardan foydalanish talab etiladi. Tadqiqot natijalari qiyosiy leksikologiya, lingvomadaniyatshunoslik, etnolingvistika, tarjimashunoslik va chet tillarini o'qitish sohalariga hissa qo'shadi.

Kalit so'zlar

Motam leksikasi, dafn marosimi terminologiyasi, ingliz tili, o'zbek tili, qiyosiy tilshunoslik, semantik tahlil, lingvokulturologiya, madaniy ma'no

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Сурхандарьинский кампус Университета
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В данной статье представлен сравнительный анализ лексики, связанной с трауром, в английском и узбекском языках с акцентом на лексическое значение, семантическую структуру, культурные коннотации, эвфемизмы

и переводческую эквивалентность. Поскольку английский и узбекский языки принадлежат к разным языковым семьям и культурным системам, их траурная лексика демонстрирует как универсальные, так и культурно-специфические особенности. В исследовании использованы описательный, сравнительный, семантический, контекстуальный и лингвокультурологический методы. Лексические единицы заимствованы из толковых и двуязычных словарей, лингвистических и этнографических источников, а также из аутентичных художественных текстов. Анализ охватывает денотативные и коннотативные значения, эвфемизмы, фразеологические выражения и культурно маркированную лексику. Результаты показывают, что узбекская траурная лексика тесно связана с коллективными традициями, семейными обрядами, исламскими практиками и социальными обязательствами. Такие слова, как «аза», «тазия», «жаназа», «мархум», «выражение соболезнования», обладают глубоким культурным и эмоциональным значением. В английском языке термины «funeral», «mourning», «condolence», «grief», «memorial service» отражают более индивидуализированные и институционализированные формы выражения траура. Из-за культурных различий перевод часто требует описательных стратегий. Результаты исследования вносят вклад в сравнительную лексикологию, лингвокультурологию, этнолингвистику, переводоведение и методику преподавания иностранных языков.

Ключевые слова

Траурная лексика, похоронная терминология, английский язык, узбекский язык, сравнительная лингвистика, семантический анализ, лингвокультурология, культурное значение

Introduction

Language is not only a means of communication but also a repository of national consciousness, cultural values, historical memory, and social norms. Every lexical unit reflects a certain aspect of human experience, and some lexical groups carry especially strong cultural significance. Among them, mourning-related vocabulary occupies a unique position because it is directly connected with one of the most universal yet culturally diverse human experiences: death and the rituals surrounding it.

Death is a biological reality common to all societies, but the way people understand, express, and ritualize death differs significantly across cultures. These differences are reflected in language, particularly in vocabulary associated with mourning, funeral ceremonies,

condolence expressions, burial practices, and commemorative traditions. Therefore, mourning-related vocabulary is not merely a collection of nominative units but a linguistic representation of spiritual beliefs, ethical values, emotional attitudes, and social obligations.

In Uzbek culture, mourning rituals are deeply rooted in collective traditions, Islamic practices, and family-based social structures. Lexical units such as "aza", "janoza", "ta'ziya", "marhum", "rahmatli", "sabr tilamoq", and "fotiha o'qimoq" reflect not only funeral practices but also moral responsibility, communal participation, and religious worldview. These words often carry strong emotional and symbolic meanings that extend beyond their dictionary definitions.

For example, the word "ta'ziya" does not simply mean "condolence"; it implies a social duty of visiting the bereaved family, expressing sympathy, offering prayers, and participating in communal mourning. Similarly, "janoza" refers specifically to the Islamic funeral prayer and cannot be fully translated by the general English term "funeral".

In English-speaking cultures, mourning-related vocabulary includes lexical units such as "death", "funeral", "mourning", "grief", "condolence", "obituary", "burial", "cemetery", and "memorial service". These terms often reflect more individualized forms of emotional expression and institutionalized funeral systems. Expressions such as "passed away", "rest in peace", and "pay one's respects" demonstrate how English uses euphemistic and socially polite forms to discuss death.

One of the most important linguistic features of mourning vocabulary is the widespread use of euphemisms. Since death is emotionally sensitive and socially delicate, direct expressions are often replaced by softer alternatives. In Uzbek, expressions such as "olamdan o'tdi", "vafot etdi", and "rahmatli bo'ldi" are preferred over the direct word "o'ldi". In English, "passed away", "departed", and "no longer with us" serve similar functions. These euphemisms reveal cultural attitudes toward politeness, respect, and emotional restraint.

The study of mourning-related vocabulary is particularly important in comparative linguistics and translation studies. Literal translation of such culturally loaded expressions often leads to semantic loss or pragmatic misunderstanding. For instance, translating "rahmatli bo'ldi" simply as "died" removes its respectful and religious connotation. Likewise, translating "passed away" into Uzbek as "o'ldi" may sound too direct and stylistically inappropriate. Such lexical mismatches demonstrate the necessity of deeper semantic and cultural analysis.

Linguoculturology provides the theoretical framework for understanding these

issues. According to V.A. Maslova, language functions as a cultural code that preserves the national mentality and worldview of a people (Maslova, 2001). Mourning vocabulary is especially valuable in this respect because it reflects how societies conceptualize life, death, grief, and remembrance. It reveals the ethical norms governing interpersonal behavior and the symbolic structures underlying funeral rituals.

The relevance of this study is determined by the growing need for intercultural competence in modern communication, education, and translation. In diplomatic communication, literary translation, foreign language teaching, and intercultural dialogue, understanding mourning-related expressions requires not only lexical knowledge but also cultural sensitivity.

The object of the research is the lexical-semantic group of mourning-related vocabulary in English and Uzbek.

The subject of the research is the comparative analysis of their semantic features, including denotative meaning, connotative meaning, euphemistic usage, phraseological expressions, cultural symbolism, and translation equivalence.

The aim of the study is to identify and compare the semantic and linguocultural characteristics of mourning-related vocabulary in English and Uzbek and to reveal how these lexical units reflect national-cultural values.

To achieve this aim, the following tasks are established:

1. To define the theoretical foundations of mourning-related lexical semantics;
2. To analyze the semantic structure of mourning vocabulary in English and Uzbek;
3. To identify euphemistic and culturally marked expressions;
4. To compare similarities and differences between the two lexical systems;
5. To examine translation difficulties and non-equivalent lexical units.

The methodological basis of the research includes descriptive analysis, comparative analysis, semantic interpretation, contextual analysis, and linguocultural approach. The study relies on data from explanatory dictionaries, bilingual dictionaries, textbooks, linguistic monographs, ethnographic materials, and literary texts.

The scientific novelty of the article lies in its comparative analysis of mourning-related vocabulary from both semantic and linguocultural perspectives. The practical significance is connected with its application in translation studies, comparative lexicology, intercultural communication, and foreign language teaching.

Literature review

The study of lexical semantics occupies a central place in modern linguistics because vocabulary reflects not only linguistic structures but also cultural consciousness, historical memory, and social development. Among lexical-semantic groups, mourning-related vocabulary is particularly significant because it is directly connected with one of the most sensitive areas of human life-death, grief, funeral rituals, and remembrance. Such vocabulary carries not only denotative meaning but also emotional, ethical, religious, and symbolic meanings. Therefore, its analysis requires an interdisciplinary approach combining lexicology, linguoculturology, ethnolinguistics, and translation studies.

The theoretical foundations of lexical meaning were extensively developed by V.V. Vinogradov, who defined lexical meaning as a complex semantic structure that includes nominative, grammatical, stylistic, and emotional components (Vinogradov, 1977). This concept is highly relevant to mourning vocabulary because words associated with death often function not only as designators of events but also as expressions of respect, sympathy, and social etiquette. For example, the difference between "died" and "passed away" in English or "o'ldi" and "vafot etdi" in Uzbek demonstrates how

stylistic and emotional components shape lexical choice.

A.I. Smirnitsky emphasized the importance of studying words within lexical-semantic fields and paradigmatic relations such as synonymy, polysemy, and semantic opposition (Smirnitsky, 1956). Mourning vocabulary forms a distinct semantic field where words are interconnected through funeral rituals, emotional expression, and social practice. In English, lexical units such as "death", "funeral", "grief", "mourning", "condolence", and "obituary" belong to the same semantic field. In Uzbek, corresponding units include "o'lim", "janoza", "aza", "motam", "ta'ziya", "marhum", and "fotiha". Their relationships reveal both universal conceptual patterns and nationally specific structures.

I.V. Arnold, in her work *The English Word*, examined semantic change, euphemism, and connotative meaning as essential aspects of lexical development (Arnold, 1986). Euphemism is especially important in mourning vocabulary because death is considered a socially delicate topic in most cultures. English uses expressions such as "passed away", "departed", "late", and "rest in peace" instead of the direct word "death". Uzbek demonstrates similar tendencies with expressions like "olamdan o'tdi", "rahmatli bo'ldi", "vafot etdi", and "bandalikni bajo keltirdi". These euphemisms reflect cultural norms of politeness, emotional restraint, and respect for the deceased.

Linguoculturology provides an important theoretical framework for understanding the cultural dimensions of mourning vocabulary. According to V.A. Maslova, language serves as a cultural code through which national mentality and worldview are preserved (Maslova, 2001). Ritual vocabulary is especially rich in cultural information because it reflects collective memory and shared symbolic systems. Mourning-related lexical units represent not only individual grief but also society's understanding of death, afterlife, morality, and family responsibility.

In Uzbek linguistics, Sh. Rahmatullayev's explanatory dictionary studies are valuable for understanding the semantic structure of culturally significant words (Rahmatullayev, 2006). He notes that words related to rituals and traditions often preserve deeper cultural meanings than ordinary vocabulary. For instance, "ta'ziya" is not simply a synonym for sympathy; it refers to a culturally expected social act of visiting the bereaved family, offering prayers, and sharing communal grief. Likewise, "janoza" refers specifically to Islamic funeral prayer and differs significantly from the broader English term "funeral".

Ethnographic studies also contribute to the analysis of mourning vocabulary. I. Jabborov who researcher of Uzbek traditional culture describe funeral rituals such as "uchlik" (third-day memorial), "yettilik" (seventh-day ceremony), "qirq kunlik" (fortieth-day memorial), and "yil oshi" (one-year remembrance meal) as important social institutions (Jabborov, 1994). These lexical units are deeply embedded in the ritual structure of mourning and have no exact equivalents in English. Their analysis demonstrates how language preserves cultural practices across generations.

Translation theory provides another important perspective. Eugene Nida introduced the concepts of formal equivalence and dynamic equivalence, emphasizing that cultural meaning often requires functional rather than literal translation (Nida, 1964). This principle is crucial for mourning vocabulary. For example, translating "ta'ziya bildirmoq" as to "express condolence" may preserve the basic meaning but may not fully reflect the social obligation and communal participation implied in Uzbek culture.

Peter Newmark further developed the idea of translating culture-specific lexical items through descriptive translation, transference, and explanatory notes (Newmark, 1988). These methods are especially useful for terms such as "aza oshi" or "janoza namozi", where direct lexical substitution is impossible. Without

cultural explanation, translation may lead to semantic misunderstanding.

I.R. Galperin's stylistics textbook also contributes to the study of mourning vocabulary by explaining connotative meaning and stylistic differentiation (Galperin, 1977). Words associated with death often require careful stylistic selection depending on the communicative situation. Formal writing, religious speech, everyday conversation, and literary texts use different lexical choices. For example, "deceased" is formal, "late" is respectful, while "dead" may sound emotionally neutral or even harsh depending on context.

Despite these valuable contributions, there is still limited research specifically focused on comparative analysis of mourning-related vocabulary between English and Uzbek. Most studies either examine general lexical semantics or describe funeral rituals ethnographically without detailed linguistic analysis. Few works systematically compare denotative meaning, connotative meaning, euphemistic usage, phraseological expressions, and translation equivalence across these two languages.

This gap is especially important for translation practice and foreign language education. Learners often misunderstand culturally marked mourning expressions because dictionary equivalents fail to explain pragmatic meaning. Translators face difficulties when rendering funeral vocabulary in literature, diplomatic correspondence, or cross-cultural communication.

The present study addresses this gap by combining lexical-semantic analysis with linguocultural interpretation. It aims to show that mourning vocabulary should be studied not as isolated words but as culturally embedded linguistic units that reflect national attitudes toward life and death.

Thus, the reviewed literature confirms that mourning-related vocabulary is a rich and complex semantic field that requires comparative and interdisciplinary investigation. The present research builds upon these

theoretical foundations while focusing specifically on English and Uzbek linguistic and cultural differences.

Methodology

This research investigates mourning-related vocabulary in English and Uzbek through a comparative lexical-semantic and linguocultural approach. Since words connected with death, funeral rituals, condolence expressions, and memorial practices carry both linguistic and cultural meaning, the methodology combines traditional semantic analysis with contextual and cultural interpretation. The purpose is not only to identify dictionary meanings but also to reveal the symbolic, emotional, and social dimensions of lexical usage.

The object of the research is the lexical-semantic group of mourning-related vocabulary in English and Uzbek.

The subject of the research is the semantic characteristics of these lexical units, including denotative meaning, connotative meaning, euphemistic expression, phraseological usage, cultural symbolism, and translation equivalence.

The lexical material for analysis was selected from several categories of sources. First, explanatory dictionaries were used to establish the primary lexical meanings and semantic structures of mourning-related words. These include the Oxford English Dictionary, Longman Dictionary of Contemporary English, and Sh. Rahmatullayev's Uzbek explanatory dictionary. These sources helped define the denotative meaning of lexical units such as "funeral", "grief", "condolence", "mourning" and "janoza", "ta'ziya", "motam", "marhum".

Second, bilingual dictionaries were consulted to compare translation equivalents and identify lexical gaps between the two languages. This was especially important for culturally specific terms where direct equivalence does not exist. For example, "qirq kunlik" or "aza oshi" require descriptive translation rather than lexical substitution.

Third, examples were taken from literary texts, journalistic materials, religious discourse, and authentic spoken expressions in order to observe contextual usage and pragmatic meaning. Many mourning expressions cannot be fully understood outside real communicative situations. For example, the English phrase "pay one's respects" and the Uzbek expression "ko'ngil so'ramoq" are semantically broader than their literal meanings.

Fourth, ethnographic descriptions of Uzbek mourning rituals were used to understand culture-specific vocabulary related to funeral traditions. These sources provided important background for interpreting lexical units such as "uchlik", "yettilik", and "yil oshi".

Several research methods were applied.

The first method is the *descriptive method*, which was used to identify and classify mourning-related lexical units according to their semantic structure and function. This method allowed the researcher to organize vocabulary into categories such as death-related words, funeral ceremony terms, condolence expressions, euphemisms, religious terms, and memorial vocabulary.

The second method is *comparative analysis*, which forms the central methodological basis of the study. English and Uzbek lexical units were compared according to meaning, usage, stylistic function, and cultural association. This method helped reveal similarities and differences between universal concepts such as "death" – "o'lim" and culturally specific expressions such as "janoza" and "uneral".

The third method is *semantic analysis*, which focused on the internal structure of lexical meaning. This included the study of denotative meaning, connotative meaning, polysemy, synonymy, semantic narrowing, semantic broadening, and euphemistic substitution. For example, "mourning" in English refers both to emotional grief and formal mourning practices, while "motam" in

Uzbek often emphasizes ritual and collective participation.

The fourth method is *contextual analysis*, used to examine how lexical units function in authentic texts. Dictionary definitions alone are insufficient because many meanings emerge only through context. Literary works, condolence messages, religious speech, and everyday communication provide examples of emotional tone, stylistic level, and pragmatic implication.

The fifth method is *linguocultural analysis*, which examined the relationship between vocabulary and national culture. This method was especially important for Uzbek mourning terminology because many lexical units are inseparable from Islamic rituals and family traditions. For example, "ta'ziya" reflects not only sympathy but also social responsibility and communal solidarity.

The sixth method is *translation equivalence analysis*, which evaluated how mourning-related words are rendered between English and Uzbek. This method identified complete equivalence, partial equivalence, and non-equivalence. For instance, "grave" – "qabr" shows close equivalence, while "aza oshi" has no exact English equivalent and requires descriptive translation.

The research follows a qualitative design rather than a quantitative one because the focus is on semantic interpretation rather than frequency statistics. However, lexical classification and systematic comparison ensure analytical consistency.

The stages of the research were organized as follows:

1. Selection of mourning-related lexical units from dictionaries and academic sources;
2. Classification of lexical units into semantic subgroups;
3. Identification of denotative and connotative meanings;
4. Comparative analysis of English and Uzbek vocabulary;

5. Contextual examination of euphemistic and phraseological usage;
6. Evaluation of translation difficulties and cultural specificity;
7. Generalization of findings and formulation of conclusions.

The reliability of the research is ensured through the use of authoritative dictionaries, academic textbooks, and recognized linguistic theories. Cross-checking lexical meanings across multiple sources minimized interpretive subjectivity and strengthened validity.

The limitations of the study should also be acknowledged. Since mourning vocabulary is a broad lexical field, the article focuses primarily on the most representative and culturally significant lexical units rather than attempting complete coverage. Regional dialectal expressions and highly specialized religious terminology were not analyzed in detail.

Analysis and Results

The comparative analysis of mourning-related vocabulary in English and Uzbek demonstrates that this lexical-semantic field contains both universal semantic features and culturally specific meanings. Since death is a universal human experience, many lexical units have close denotative equivalents across languages. However, significant differences emerge in connotative meaning, ritual associations, euphemistic usage, phraseological expressions, and translation equivalence. These differences reflect national worldviews, religious beliefs, and social structures.

Denotative meaning and basic lexical equivalence

At the denotative level, many mourning-related words in English and Uzbek show direct or near-direct correspondence. Examples include "death" – "o'lim", "grave" – "qabr", "cemetery" – "qabriston", "mourning" – "motam", "burial" – "dafn", and "condolence" – "ta'ziya". These lexical units refer to universal concepts associated with death and funeral rituals.

However, even apparently equivalent terms reveal semantic divergence when examined more closely. For instance, the English word "funeral" refers broadly to the ceremony connected with a person's burial or cremation, while the Uzbek word "janoza" specifically refers to the Islamic funeral prayer and the ritual associated with burial according to Islamic tradition. Therefore, "funeral" cannot always be translated directly as "janoza" because the latter carries a stronger religious meaning.

Similarly, the English word "mourning" refers both to grief as an emotional state and to formal expressions of sorrow after "death". In Uzbek, "motam" often emphasizes collective ritual participation and family-based mourning rather than purely individual emotional grief. This difference reflects broader cultural distinctions between collectivist and individualist social systems.

Connotative meaning and cultural symbolism

The most significant differences between English and Uzbek mourning vocabulary appear at the connotative level. In Uzbek culture, mourning expressions are deeply connected with family responsibility, community participation, and Islamic values. Lexical units such as "ta'ziya", "marhum", "rahmatli", and "sabr tilamoq" carry strong emotional and moral significance.

For example, "ta'ziya bildirmoq" means more than "to express condolence". It implies visiting the bereaved family, offering moral support, reading prayers, and fulfilling a social obligation. The expression functions as a moral and communal act rather than a simple verbal statement.

The word "marhum" is used respectfully for a deceased person and carries religious dignity. Likewise, "rahmatli" implies not only that a person has died but also that the speaker expresses moral respect and spiritual goodwill. Translating these words simply as "dead person" or "deceased" causes a loss of important cultural meaning.

In English, terms such as "late", "passed away", "memorial service", and "rest in peace" perform similar respectful functions, but they are often less connected with collective ritual obligations and more related to individual politeness and formal etiquette.

Euphemistic Expressions

Euphemisms form one of the most active layers of mourning-related vocabulary in both languages. Since death is emotionally sensitive, direct expressions are often replaced with softer and more socially acceptable alternatives.

In Uzbek, common euphemistic expressions include:

- olamdan o'tdi
- vafot etdi
- rahmatli bo'ldi
- bandalikni bajo keltirdi
- jon berdi

These expressions reflect religious worldview, emotional sensitivity, and respect for the deceased.

In English, similar euphemistic units include:

- passed away
- departed
- no longer with us
- left this world
- late

The analysis shows that Uzbek euphemisms are often more closely connected with spirituality and religious belief, while English euphemisms focus more on politeness and emotional softness.

For example, "bandalikni bajo keltirdi" literally suggests fulfilling one's mortal duty, reflecting a philosophical and religious understanding of life and death. English euphemisms generally avoid such explicit metaphysical implications.

Phraseological Units and Symbolic Expressions

Mourning-related phraseology also reveals important cultural distinctions.

In Uzbek, common expressions include:

- ko'ngil so'ramoq

- aza ochmoq
- fотиha o'qimoq
- qabr boshiga bormoq
- sabr tilamoq

These expressions are strongly connected with collective rituals and religious practices.

In English, similar expressions include:

- pay one's respects
- offer condolences
- rest in peace
- say goodbye forever
- funeral procession

These expressions reflect formal social etiquette and institutionalized mourning practices.

The analysis indicates that Uzbek phraseology tends to emphasize shared grief and ritual participation, while English phraseology focuses more on personal remembrance and respectful social conduct.

Translation Equivalence: Three major types of translation equivalence were identified.

Complete Equivalence: Words such as "death" – "o'lim", "grave" – "qabr", and "cemetery" – "qabriston" demonstrate relatively complete equivalence because the concepts are universal and culturally stable.

Partial Equivalence: Terms such as "funeral" – "janoza", "condolence" – "ta'ziya", and "mourning" – "motam" show partial equivalence because their semantic scope differs across cultural systems.

Non-Equivalence: Culture-specific lexical units such as "uchlik" (third-day memorial), "yettilik" (seventh-day ceremony), "qirq kunlik" (fortieth-day memorial), "yil oshi" (annual remembrance meal), and "aza oshi" have no exact English equivalents and require descriptive translation.

For example, "qirq kunlik" must be translated as "the fortieth-day memorial ceremony after death", which preserves information but loses the cultural immediacy of the original expression.

This confirms that mourning vocabulary is one of the most culturally marked lexical fields and requires more than dictionary-based translation.

Discussion

The findings of this study confirm that mourning-related vocabulary represents a highly significant linguistic field where language and culture interact closely. The comparison between English and Uzbek demonstrates that lexical meaning cannot be understood only through denotative definitions because many words function as cultural symbols shaped by religion, tradition, and social norms.

One of the most important observations is that Uzbek mourning vocabulary preserves stronger collective and ritual meanings. Funeral expressions are closely connected with family responsibility, neighborhood participation, and Islamic funeral traditions. Lexical units such as "ta'ziya", "janoza", and "aza oshi" are not only words but also parts of a social system that regulates moral behavior during grief.

In contrast, English mourning vocabulary reflects stronger individualization and institutionalization. Expressions such as "private funeral", "grief counseling", and "memorial service" indicate that mourning is often treated as a personal emotional experience supported by formal social institutions rather than extended communal structures.

Another important issue concerns euphemistic expression. Both languages avoid direct mention of death, but the cultural logic behind euphemism differs. Uzbek expressions often reflect religious interpretation and philosophical acceptance of mortality, while English euphemisms prioritize politeness and emotional moderation.

The study also has important implications for translation studies. Literal translation frequently fails because culturally marked mourning expressions contain hidden pragmatic meanings. Translators must preserve emotional tone, religious context, and social

function rather than relying only on lexical equivalence. This is especially important in literary translation, diplomatic communication, and condolence discourse.

For language teaching, comparative semantic analysis helps learners avoid pragmatic errors. Understanding the difference between "passed away" and "died" or between "ta'ziya bildirmoq" and "offer condolences" requires cultural competence as much as vocabulary knowledge.

Therefore, mourning vocabulary should be treated as a linguocultural system rather than a simple lexical category. Its study contributes to lexicology, translation theory, intercultural communication, and ethnolinguistics.

Conclusion

The present study examined mourning-related vocabulary in English and Uzbek from a comparative lexical-semantic and linguocultural perspective. The research confirmed that vocabulary associated with death, funeral rituals, condolence expressions, and memorial practices represents one of the most culturally significant lexical groups because it reflects national worldview, ethical norms, religious beliefs, and collective memory.

At the denotative level, many lexical units demonstrate direct or partial equivalence, especially for universal concepts such as "death", "grave", and "burial". However, substantial differences emerge in semantic scope and cultural meaning, particularly in words such as "funeral" and "janoza" or "mourning" and "motam".

At the connotative level, Uzbek mourning vocabulary reveals stronger communal and religious symbolism. Lexical units such as

"ta'ziya", "rahmatli", "marhum", and "aza oshi" function as markers of social responsibility and spiritual respect. English vocabulary, by contrast, often reflects individualized grief, formal etiquette, and institutional funeral practice.

The analysis of euphemisms showed that both languages use indirect expressions to discuss death, but the cultural motivation differs. Uzbek euphemisms are closely linked to religious worldview and moral respect, while English euphemisms emphasize politeness and emotional sensitivity.

Translation analysis proved that complete equivalence is relatively rare. Partial equivalence and non-equivalence are common, especially for culturally specific mourning expressions. This requires translators to apply descriptive and functional strategies rather than literal substitution.

The scientific significance of the research lies in its contribution to comparative lexicology, linguoculturology, and translation studies. The practical significance is connected with foreign language teaching, literary translation, intercultural communication, and diplomatic discourse.

Future studies may expand this research by including dialectal mourning vocabulary, corpus-based analysis, and sociolinguistic investigation of contemporary funeral discourse in digital communication.

In conclusion, mourning-related vocabulary should be viewed not merely as linguistic material describing death but as a cultural system reflecting how societies understand loss, memory, and human dignity. Its comparative study provides deeper insight into the relationship between language and culture.

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Interpretative processes and meaning construction in virtual communicative space

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Annotation

This article analyzes the specific features of interpretive processes and the main principles of meaning construction in virtual communication spaces through a systematic analysis of survey results. The study focuses on how meaning is formed from a pragmatic perspective in digital communicative environments, emphasizing the important role of context, participant-related factors, and multimodal media in the interpretation of communicative units. Particular attention is paid to the dynamic and constructive nature of meaning, emphasizing that meaning is not fixed or static, but is constantly formed and transformed in the course of discourse. The study explores how virtual interactions shape understanding through linguistic, social, and technological dimensions. The empirical part of the article is based on survey results that represent diverse interpretations of speech units in virtual communication, demonstrating how pragmatic factors contribute to meaning-making processes. By exploring these mechanisms, the research provides a deeper understanding of how individuals negotiate, interpret, and construct meaning in technologically mediated spaces. The findings contribute to broader discussions in pragmatics, discourse analysis, and virtual communication studies by offering a clearer understanding of communication practices in contemporary digital contexts.

Keywords

Discourse, interpretive process, meaning construction, virtual communicative space, pragmatics, context

Interpretativ jarayonlar va virtual kommunikativ makonda ma'no qurilishi

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Annotatsiya

Ushbu maqolada so'rov natijalarini tizimli tahlil qilish orqali virtual aloqa makonlarida talqin jarayonlarining o'ziga xos xususiyatlari va asosiy ma'no qurish

tamoyillari tahlil qilinadi. Tadqiqot raqamli kommunikativ muhitda ma'no pragmatik nuqtai nazardan qanday shakllantirilishiga qaratilgan bo'lib, kommunikativ birliklarni talqin qilishda kontekst, ishtirokchi bilan bog'liq omillar va multimodal vositalarning muhim rolini ta'kidlaydi. Ma'no qat'iy yoki statik emas, balki munozarada doimiy ravishda shakllanib va o'zgarishini ta'kidlab, ma'noning dinamik va konstruktiv tabiatiga alohida e'tibor qaratiladi. Tadqiqotda virtual o'zaro ta'sirlar tushunishni lingvistik, ijtimoiy va texnologik o'lchovlar orqali qanday shakllantirishi o'rganiladi. Maqolaning empirik qismi virtual muloqotda nutq birliklarining xilma-xil talqinlarini ifodalovchi so'rov natijalariga asoslangan bo'lib, ular pragmatik omillar ma'no yaratish jarayonlariga qanday hissa qo'shishini namoyish etadi. Ushbu mexanizmlarni o'rganish orqali tadqiqot shaxslarning texnologik vositachilik qilingan makonlarda qanday qilib muzokara olib borishi, talqin qilishi va ma'no qurishi haqida chuqurroq tushuncha beradi. Topilgan ma'lumotlar zamonaviy raqamli kontekstlarda aloqa amaliyotini aniqroq tushunishni taklif qilish orqali pragmatika, munozara tahlili va virtual kommunikatsiya tadqiqotlaridagi kengroq muhokamalarga hissa qo'shadi.

Kalit so'zlar *Diskurs, interpretativ jarayon, ma'no konstruksiyasi, virtual kommunikativ makon, pragmatika, kontekst*

Интерпретационные процессы и смысловое конструирование в виртуальном коммуникативном пространстве

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Аннотация *В данной статье анализируются отличительные особенности интерпретативных процессов и принципы построения смысла в виртуальных коммуникационных пространствах на основе систематического анализа результатов опроса. Исследование фокусируется на том, как смысл конструируется в цифровых коммуникативных средах с прагматической точки зрения, подчеркивая решающую роль контекста, факторов, связанных с участниками, и мультимодальных инструментов в интерпретации коммуникативных единиц. Особое внимание уделяется динамическому и конструктивному характеру смысла, подчеркивая, что смысл не является фиксированным или статичным, а непрерывно формируется и трансформируется в рамках дискурса. Исследование изучает, как виртуальные взаимодействия*

формируют понимание посредством лингвистических, социальных и технологических измерений. Эмпирическая часть статьи основана на результатах опроса, которые отражают разнообразные интерпретации речевых единиц в виртуальной коммуникации, а также демонстрируют, как прагматические факторы способствуют процессам смыслообразования. Изучая эти механизмы, исследование дает более глубокое понимание того, как люди согласовывают, интерпретируют и конструируют смысл в технологически опосредованных пространствах. Полученные результаты вносят вклад в более широкие дискуссии в области прагматики, дискурс-анализа и исследований виртуальной коммуникации, предлагая более четкое понимание коммуникативной практики в современных цифровых контекстах.

Ключевые слова *Дискурс, интерпретативный процесс, конструирование смысла, виртуальное коммуникативное пространство, прагматика, контекст*

Introduction

Nowadays, since the swift improvement of modern technologies, communication strategies has changed the way of how people interact with each other in a daily life, because the appearance of virtual communication and its different features are making the interaction more attractive day-by-day by increasing the usage of integration of text with images, videos, audio and multimedia elements. In that case, meaning construction cannot be simply represented, the meaning is actively constructed and transmitted by users of digital communication platforms together with the connection of linguistic and non-linguistic resources. This situation challenges the classical models of communication requiring scholars to investigate the context, pragmatics and discourse and the implementation of these phenomena in virtual communicative space.

Traditional theoretical models that was created by J.L. Austin (1962), (speech act theory, J.L. Searle (1969), reformulated version of speech acts) and H.P. Grice (1975), conversational principle theory remain highly relevant, but these models should be implemented the virtual communicative sphere. As a result, if it is implemented, there

can be many interpretations of meaning construction.

The concept of meaning construction in virtual communicative space extends beyond individual utterances. In online interaction, messages are integrated with dynamic network of social norms, cultural expectations, platform related conventions, which effects the interpretation. This connection underlines the important features of combination of pragmatic, cognitive, discourse analysis in virtual space. The fully-explained insights about meaning construction and its interpretation in various communication spheres should be systematically investigated and divided into particular terminologies that connected with virtual communicative spaces.

A systematic-linguistic examination demonstrates significant processes how to construct meaning, and formulate speech acts in virtual communicative space. While the availability of abundant studies about meaning and discourse, speech events, that is still novel topic that studying the interpretative processes and speech events to the virtual communication. This research addresses a salient issue: meaning construction in different speech acts and their ways of

interpretation, especially, in online communicative sphere.

Literature review

Theoretical foundations of discourse, meaning construction and interpretative processes are deeply rooted in pragmatics, discourse analysis and cognitive linguistics. The notion of discourse is one of the most salient issues in the sphere of modern linguistics, it investigates how to represent the language units in communicative process. Discourse can be defined in different ways. T. Dijk explained this notion as communicative event which occurs in the combination of language, mind and social context. N.D. Arutyunova clarified the term of discourse as a coherent text in conjunction with basically extralinguistic-pragmatic, sociocultural, psychological, and other factors as well as it is described as a text taken in its episodic aspect or speech that can be regarded as a purposeful social action (Arutyunova, 1990).

According to N. Fairclough, a text can be defined as "a piece of written language – either a complete work like a poem or a novel, or a comparatively distinct component of a work like a chapter. Due to discourse analysis, a slightly broader view has become popular in which a text might be either written or spoken discourse, such that the words used in a discussion (or their written transcription) make up a text. He identified the tendencies of spoken and written discourse in media texts and newspapers. The term of "discourse representation" was used instead of "speech reporting" by N. Fairclough in order to represent the reasons of "writing, as well as speech, may be represented and rather than a transparent report of what was said or written, there is always a decision to interpret and represent it in one way rather than another" (Fairclough, 1995; 54).

It is highly necessary to mention his approach to discourse that Volosinov's classification, primary discourse (the representing and reporting discourse) and secondary discourse (the discourse

represented and reported), can be the basic foundation of Fairclough's discourse representation typology. N. Fairclough incorporated five parameters of texts and discourse types such as modes, boundary maintenance, stylisticity, situationality and setting in comparison with discourse representation. *He explained every parameter with relevant examples and divisions* (Fairclough, 1995; 55).

1. **Mode:** this distinguished between several reporting forms, most notably direct and indirect conversation. Furthermore, it encompassed the type of conversation seen in newspaper headlines, for instance, when secondary discourse is embedded inside primary discourse without being explicitly recognized as such.
2. **Boundary maintenance:** this variable regulates whether the voices of the primary discourse (the reporter) and the secondary discourse (the person being reported) ought to be mixed or separated. There are two kinds of boundary maintenance: a) incorporation, which happens when vocabulary changes translate the secondary discourse into the voice of the main discourse, and b) dissemination, which happens when the voice of the secondary discourse "takes over" the main discourse and alters its linguistic features.
3. **Stylistism:** This evaluates how well the non-ideational, interpersonal meanings of the secondary discourse (like the exact way something was said) are represented. The sources assert that focusing on the content of the speech rather than its stylistic quality often leads to very low media coverage.
4. **Context:** This discusses how much the study captures the setting in which the secondary discourse occurred.
5. **Environment:** This emphasizes how the reader or listener interprets the secondary material is impacted by the

surrounding text. Setting devices are often used to predispose a certain interpretation, such as using the word "warned" to represent the illocutionary force of the statement" (Fairclough, 1995).

These parameters collectively help to identify tendencies in media representation, such as low demarcation between voices and a heavy focus on the ideational meaning (the "what") rather than the interpersonal context (the "how" and "where") of the original discourse".

Another important aspect of this research is meaning construction and its interpretation. S. Levinson described as a two-stage affair in some philosophical approaches: the meaning of the utterance is a function from contexts to propositions, which are then used to determine truth values. This means pragmatics is often logically prior to semantics, because it fixes the proposition that a sentence expresses on a specific occasion. He explained that the central concept in meaning construction is the discrepancy between what is literally said and what the speaker intended to communicate (Levinson, 1983; 23). The notion of implicature is used to explain how listeners work out what latent portions of a message are effectively conveyed even when they are not explicitly stated. According to the writer, context is not just a physical setting, it includes participants' beliefs and assumptions about temporal, spatial, and social settings, as well as the state of the knowledge of those participating in the interaction. Moreover, interpretation of any context involves distinguishing between "figure" (the main point of what is said) and the "ground" (background assumptions/presuppositions). Presuppositions provide the ground against which the main import of an utterance is assessed. (Levinson, 1993; 97).

According to M. Bakhtin "speech genres are boundless, because the various possibilities of human activity are inexhaustible, and because each sphere of activity contains an entire repertoire of speech genres that

differentiate and grow as the particular sphere that develops and becomes more complex. Special emphasis should be placed on the extreme heterogeneity of speech genres (oral or written)" (Bakhtin, 1986; 60). However, J. Searle analyzed the speech situations by dividing and reformulating speech acts theory. He explained the reason why he studied speech acts as all linguistic communication involves linguistic acts (Searle, 1969).

One of the main topical issues of this research is communication and its representation in digital discourse. V. Karasik defined the notion of communication as the main goal of interaction is to maintain the unity of man and society, the dialectal overcoming and confirmation of the individual's separateness (Karasik, 2002; 284). Moreover, N. Fairclough also stated that "interactional norms involving aspects of the interpersonal meaning and forms (for example, turn-taking systems) may be ideological assumptions about social relations underlying interactional practices such as politeness strategies" (1995; 23). Especially, "much of what goes under the name of pragmatic analysis lies on the borderline text and discourse practice" (1995; 134). "Communication is a subjective-objectifying, external norm or the flow of language activity, a phenomenon or language activity, a way of being of the language world, a sphere of expressive-communicative functioning" (Atayan, 1982; 31).

"Any speech activity aims to influence the communicants in the conditions of communication and to achieve a certain result, effect, success, motivated by both practical expediency and the intention of the communicants. The effect of such an impact, of course, depends on the choice of the most appropriate means in a particular situation and the optimal language solution for a particular communicative task" (Stepanov, 1981; 325).

"As is known, speech formation first goes through the stage of cognitive activity, that is, in the process of inner (internal) speech, model patterns of the future speech structure are

formed. Such patterns can be of various types. The task of the speaker is to choose one of these patterns. The selection is controlled by the rules that activate within the framework of interpersonal relations. The set of speech structures that are present in the speaker's mind and allow him to achieve the intended communicative goal is the pragmatic reserve and potential of this person. The choice of the method of expression and expression is also freed or limited depending on the breadth or narrowness of this set. The choice of the method of expression and expression is related to the rules of the rhetoric of the text. Using the possibilities of the existing rhetorical reserve, the speaker transfers the concept that has arisen in thought and has a certain illocutionary content into the text. The realization of the concept in the text of the speech situation is carried out by means of choosing a specific form of expression" (Safarov, 2008; 143).

"Influence through language is carried out not by simple evaluative statements such as: "this is good", "this is bad", but by various language designations that contain a socially determined evaluative component. The use of such designations makes it possible to express assessments implicitly, imperceptibly for the communicants and to evoke in them the appropriate attitude and behavior. This does not mean the impact that the language has and spreads by itself, but the fact that the assessments and views of certain social groups are fixed in different points of view on linguistic use and are subsequently transferred by the language to the special impact of the corresponding social groups" (Matveeva, 1984; 5-6; Kiseleva, 1978, Dridze, 1980).

According to S.V. Pervukhina, M.P. Churikov, using digital technologies, the text may be creolized. They integrate graphic and textual depictions of both connotative and denotative information. The author's worldview is expressed by the choice of memes, images, and emojis, which also allows for the communication of emotions. Written language used on internet sites shares features with

spoken language: It contains errors, pauses, slang words, and spontaneity. Obviously, there is a difference between written internet discourse and the norms of literary language and written speech genres. In the internet sphere, new genres related to the previously stated attributes have emerged, such as blogs, video articles, posts, and channels. Hybrid genres exist in an intermediary stage between spoken and written language (Perxukhina, Churikov, 2021).

N.P. Revyakina defined that the digital technology that has sped up the creation of new words like user, password, device, story, log in, and so on. Since these words typically originate in English, we might talk about how English is becoming more and more integrated into other languages around the world. This phenomenon is known as "globanglization" (Revyakina, 2013; 92).

E.V. Murugova, T.A. Lopatukhina stated that the internet is a global network, so you can talk to anyone who has a website. Social media lets you share your experiences with professionals that run blogs and teach courses (called "marathons"). The epidemic has given rise to a new kind of internet corporate events complete with rules and customs of their own. Using photoshop and PR techniques, the volume of deliberately false content (fake information, stuffing) being produced is rising. The idea of "digital literacy" is introduced; it comprises the ability to utilize contemporary devices and technology. The notion of "experience of identifying manipulations in the digital world" is vital, in our opinion (Murugova, Lopatuxina, 2012).

According to Crystal "the Internet consists of computer networks that have universal criteria letting messages go from anywhere. A registered computer (or host) can be connected to any host on any network. Originally developed in the 1960s in the United States as an experiment, the network swiftly grew to encompass military, regional, and federal organizations users of companies, universities, and private people. Right now, it is

the most popular worldwide. with over 300 million connected hosts, the largest computer network by 2005, expanding the range of services provided as well as permitting an unprecedented amount of people to interact by email, discussion forums, and the accessibility of digital "pages" addressing any topic". Moreover, chat group discussion is nonstop and focused on one topic. organised into "rooms" at particular websites, each with a computer. Those who are interested might participate in the discussion. The interaction might happen based on the local conditions in real time (synchronous) or later (asynchronous) (Crystal, 2006).

"An instant messaging service allows electronic conversations between people who know each other to take place in real time. It therefore differs from e-mail messaging (where the exchanges are asynchronous) and from chatgroups (where the participants are usually numerous and unknown to each other). There are now a number of systems, such as MSN Messenger, ICQ, AOL Instant Messenger, and Yahoo! Messenger, displaying broadly similar properties. Typically, the participants see each unit of text as soon as it is typed (and sent), and are alerted to whether someone is typing a contribution" (Crystal, 2006).

Ch. Durscheid and C. Frehner wrote a handbook about "the pragmatics of computer mediated communication" and stated that we sent millions of emails in our daily life communication, email has become a common type of interaction which is used by the young and old. The stated that comparing to other ways of communication in computer mediated discourse, email can be regarded as an old mode which is losing popularity as new, competing modes have sprung up. But email is still the most important since it is the only CMC program available which the average Internet user is familiar with. So, when filling out forms, for example, The email address of the person is sought; not their Skype user ID or a Twitter account, a habit that is probably going to persist for some time. Emails are utilized here

for a range of purposes, including sending greetings and invitations, exchanging information to send digital data (ranging from simple word) or a URL across the internet from videos and photos to documents). It is a little less personal than a letter and also a subtle method of contact that also appeals to those who would not otherwise engage (Durscheid, Frehner, 2013).

Ch. Durscheid (2020; 63) "The word "emoji" comes from Japanese; it stands for the combination of "picture" (e) and "character" (moji), and the phonetic resemblance to the word "emoticon" is purely coincidental. In Japan, the history of emojis dates back to the last century. Shigetaka Kurita is considered their inventor; in the late 1990s, he designed small black-and-white graphics for what was then Japan's largest mobile phone provider, which could be used to supplement text. The success story of emojis thus began in Japan. This also explains why the meanings of many emojis are rooted in Japanese culture. For example, the dog poop emoji is used in Japan when you want to wish someone good luck; but in general, in other cultures, it serves to represent something negative or to critically comment on someone else's statement" (Durscheid, 2020; 63).

According to research by E. Dresner and S. Herring, the concept of "emoticons" (emotion and icons) is important in the analysis of digital communication. This concept was introduced by Scott Falman, a computer scientist at Carnegie Mellon University, and refers to a "smiling face" or graphic symbol in connection with computer-mediated communication (CMC). Therefore, today, with the development of modern technologies and the improvement of communication methods, the study of emoticons and their classification into categories, speech units and speech acts in computer-mediated communication becomes one of the promising areas in modern linguistics (Dresner and Herring, 2020).

The construction of meaning in virtual environments is examined as a process of

modifying conventional linguistic norms to the distinctive limitations and potential of the electronic medium that can be regarded as NETSPEAK by D. Crystal (2006). This medium is a "linguistic revolution" that is neither pure speech nor pure writing, but a "third medium" (or even a "fourth medium" when including sign language) with its own rules for creating meaning.

According to Crystal. D (2006), one of the primary challenges in virtual meaning construction is the absence of facial expressions, gestures and vocal nuances which characterize face-to-face interaction. To develop these stages, users have developed different strategies:

Emoticons/Smileys: these keyboard combinations serve as a "crude" but helpful way to signal emotional intent, forestalling gross misperceptions of a speaker's meaning.

Verbal glosses: meaning is often constructed using angle brackets to describe actions or feelings, such as <grin> or <Henry eyes Jane warily>, which add a narrative layer to the interaction.

Prosodic graphology: users can employ exaggerated spelling (sooooo), capitalization for shouting (I SAID NO) and repeated punctuation (!!!) in order to construct "sonic prominence" and emotional intensity in a text-based space.

Moreover, in e-mail and chats, meaning is constructed through "framing"- pasting parts of a previous message into a response. This creates "nested dialogues where replies are interspersed within the original text, a unique feature of digital language that maintains context across time. In chatgroups and virtual worlds, the choice of a nickname can be called as a "ritual act" that establishes an electronic identity and invites specific types of interaction, acting as a "discourse signal" for who is being addressed.

Furthermore, it is important to consider about the role of semantic web that can be regarded as a new stage of meaning construction where information is encoded in a machine-processable form (Crystal, 2006).

Meaning is constructed not just for humans but for computers through metadata (descriptions of documents) and ontologies (formal description of relationships between terms). The goal is a "web of data with meaning", where programs can learn concepts from source data to help humans find and classify information more effectively.

According to Crystal. D, another crucial factor in virtual world communication is social functions and identity that can express meaning social or phatic way rather than purely informational. That means that a lot of users construct meaning by adopting the specific linguistic "dialect" of their group (e.g. using abbreviations or deviant spellings like computer), which serves as a marker of identity and solidarity.

Methodology

This research analyses meaning construction and interpretative processes in virtual communication. Thus, this study used qualitative and quantitative approaches in order to investigate users' perceptions, interpretations and communicative intentions. The data were collected according to the carefully-designed questionnaire consisting of both close-ended and open-ended questions. The special questionnaire had been organized in google forms that based on the effect of emojis, expressions, speech types they use, and common misunderstandings in online communication.

The questionnaire participants consist of selected users of digital communication platforms. Selection criteria includes age, frequency of internet use, and familiarity with digital platforms, providing that participants have enough experience in navigating online discourse. This strategy improves the relevance and reliability of the survey data. During the process of completing the survey, the data collection was conducted anonymously to provide honest and unbiased responses.

The identification of results is based on the main concepts from pragmatics and discourse analysis, speech act theories, implicature and

context dependency as well as the role of multimodal elements such as emojis.

Results

According to the survey results, 16 respondents from selected doctoral students who are aware about the linguistic communication and theories, thus, they expressed their attitudes towards to the open-ended and close-ended questions. According to their responses, telegram is used commonly by the most of users for virtual communication and some of the respondents expressed they spend more than 5 hours for online communication. Representative type of speech acts were selected by participants as the most commonly used speech act and also, the majority of participants regards messages without emojis can be more formal.

Discussion

The findings of this research represents the meaning construction in virtual communication and the role of multimodal elements that are the main tools of online communication. Moreover, the theoretical notions of great linguists and specialists such as Austin, Searle, Bakhtin, Levinson, Fairlough, and Crystal were clearly conducted in order to identify how meaning is constructed and interpreted in virtual communicative space. Moreover, the results of the questionnaire demonstrated the importance of paralinguistic and multimodal elements such as emojis, punctuation markers, in the process of making interpretations.

Respondents expressed that these kinds of elements often can be regarded as pragmatic markers which helps to identify intention, emotion or mitigate ambiguity and misunderstandings. According to the discussion, the meaning construction in virtual communicative space can be regarded as the integration of linguistic, cognitive, and social factors, and also, questionnaire-based method of this research provides important information how users manage such kind of complexity from internal and experiential perspective.

Conclusion

To sum up, the findings demonstrated that virtual communication counts on pragmatic competence including the ability to interpret implicit meanings and also recognize communicative intentions as well as employs multimodal elements effectively. Emojis, punctuation and other non-verbal elements play very important role in compensating for the absence of face-to-face interaction, but their interpretation remains subjective and variable. Although this study has some contributions for the modern linguistics, it has some particular limitations also. The reliance of self-reported data may not fully embrace actual communicative behavior and sample size and composition may limit generalization of results. future research could expand the number of participants and collaborate cross-cultural comparing together with combining survey data with real discourse analysis for more comprehensive approach.

How many hours do you spend for virtual communication in your daily life?

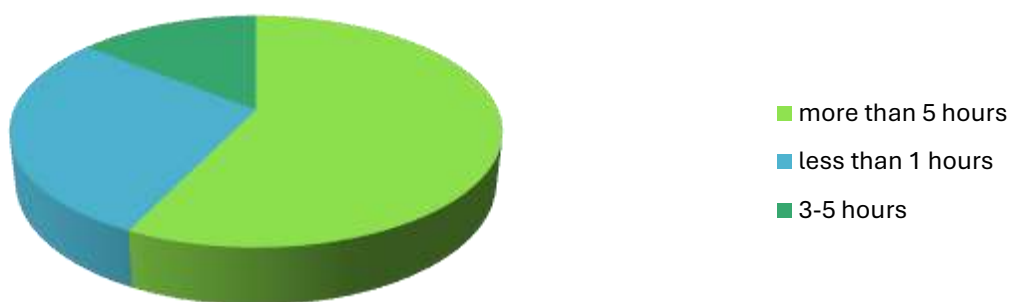


Figure 1.

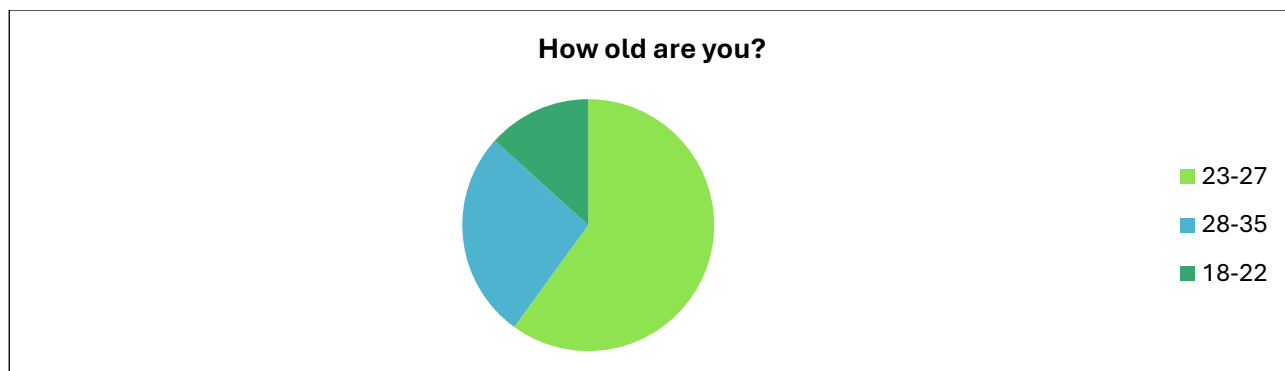


Figure 2.

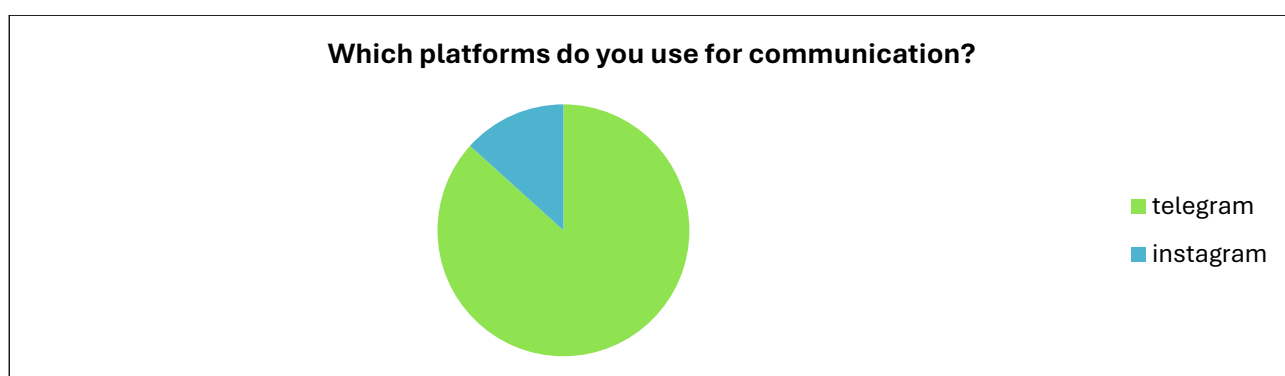


Figure 3.

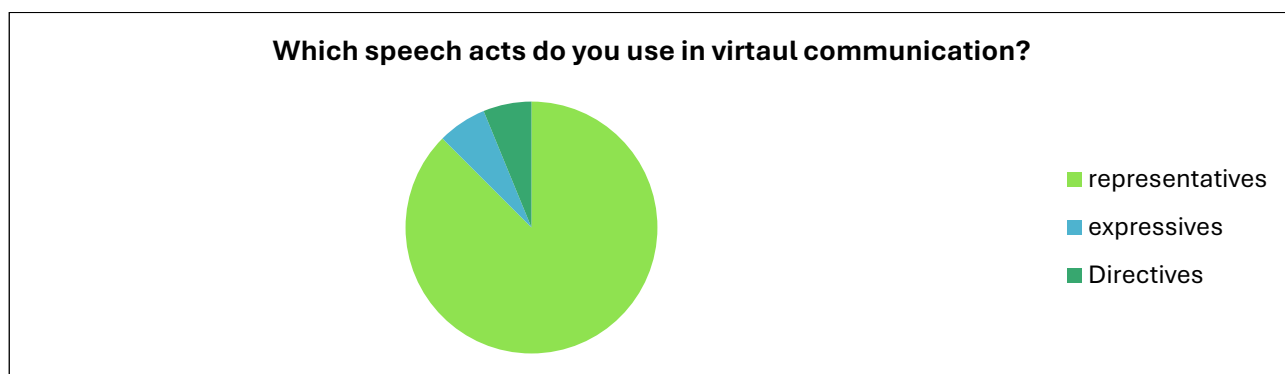


Figure 4.

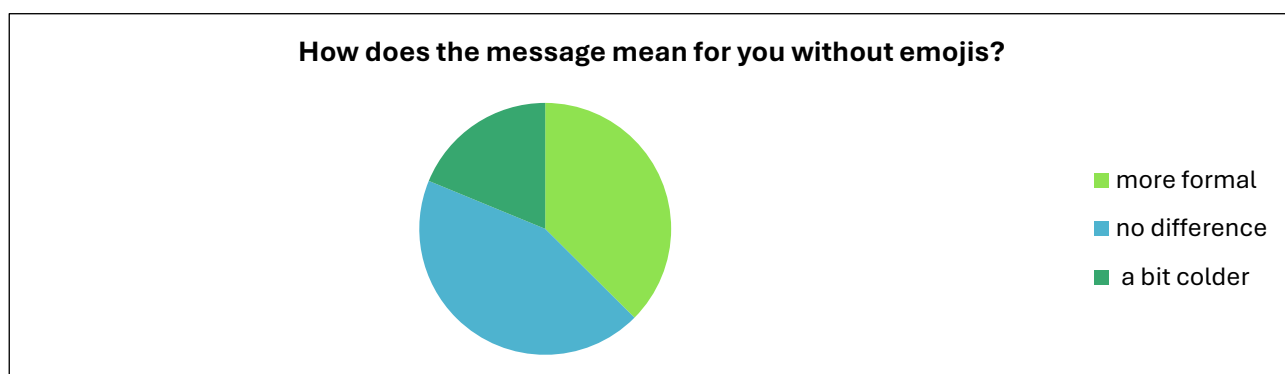


Figure 5.

Are there any misunderstandings in virtual communication?



Figure 6.

OK;YES; I SEE. Can these kind of messages be a speech act?



Figure 7.

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The Continuous Categorization of Space through Binary Oppositions in Uzbek and English Folklore Onomastics

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Annotation *This article explores the categorization of the concept of space in Uzbek and English folklore onomastics through the framework of binary oppositions. The study provides a comparative analysis of the semantic, cognitive, and linguocultural characteristics of spatial names occurring in folklore texts. Particular attention is devoted to oppositions such as "self-other," "sacred-ordinary," "center-periphery," "earth-sky," and "near-far," which reflect the worldview, mythological thinking, and cultural memory of the people. The research demonstrates that spatial onyms in folklore are closely connected with historical experience, national values, and ethnocultural perceptions. The article identifies both common typological features and national-cultural peculiarities in the representation of space within Uzbek and English folklore traditions. Special emphasis is placed on the analysis of sacred spaces, border territories, and images of unknown or dangerous places that carry symbolic meanings in folk consciousness. Through the study of spatial representations, the article reveals how folklore preserves collective cultural knowledge and reflects traditional systems of values. The findings contribute to a deeper understanding of the onomastic landscape of spatial concepts in folklore texts and provide important theoretical and practical insights for comparative folklore studies, cognitive linguistics, ethnolinguistics, and linguocultural research. Along with this, the role of theonyms in the formation of new words within a particular ethnos was examined.*

Keywords *Folklore onomastics, spatial names, binary opposition, linguoculturology, cognitive analysis, folklore texts, comparative linguistics*

O'zbek va ingliz folklor onomastikasida makon doimiy ravishda binar oppozitsiyalar (qarama-qarshilik) asosida kategoriyalashishi

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Annotatsiya *Ushbu maqolada o'zbek va ingliz folklor onomastikasida makon tushunchasining binar oppozitsiyalar asosida kategoriyalanishi ilmiy jihatdan tadqiq etiladi. Tadqiqotda folklor matnlarida uchraydigan makon nomlarining semantik, kognitiv va lingvokulturologik xususiyatlari qiyosiy tahlil asosida o'rganiladi. Xususan, "o'zga-o'z", "muqaddas-oddiy", "markaz-chekka", "yer-osmon", "yaqin-uzoq" kabi qarama-qarshi makoniy konseptlarning xalq tafakkuri, mifologik qarashlari hamda madaniy xotirasidagi o'rni yoritiladi. Folklor matnlarida uchraydigan makon nomlari xalqning tarixiy tajribasi, milliy qadriyatlari va etnomadaniy dunyoqarashi bilan*

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chambarchas bog'liq ekanligi ko'rsatib beriladi. Maqolada o'zbek va ingliz folkloridagi makon obrazlari o'rtasidagi umumiy tipologik xususiyatlar hamda milliy-madaniy farqlar ochib beriladi. Ayniqsa, muqaddas makon, chegara hududlari, noma'lum yoki xavfli joylar tasviri orqali xalq ongida shakllangan ramziy ma'nolar tahlil qilinadi. Tadqiqot natijalari folklor onomastikasida makon konseptining onomastik manzarasini chuqurroq anglashga xizmat qiladi hamda qiyosiy folklorshunoslik, kognitiv tilshunoslik va lingvokulturologiya sohalari uchun muhim nazariy va amaliy ahamiyat kasb etadi. Shu bilan birga, teonimlar ma'lum bir etnosda yangi so'z yaratilishidagi o'rni tahrirga tortildi.

Kalit so'zlar *Folklor onomastikasi, makon nomlari, binar oppozitsiya, lingvokulturologiya, kognitiv tahlil, folklor matnlari, qiyosiy tilshunoslik*

Категоризация пространства в узбекской и английской фольклорной ономастике на основе бинарных оппозиций (противопоставлений)

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Аннотация *В данной статье исследуется категоризация понятия пространства в узбекской и английской фольклорной ономастике на основе бинарных оппозиций. Работа посвящена сравнительному анализу семантических, когнитивных и лингвокультурологических особенностей пространственных наименований, функционирующих в фольклорных текстах. Особое внимание уделяется таким противопоставлениям, как «свой-чужой», «священный-обыденный», «центр-периферия», «земля-небо», «близкий-далёкий», которые отражают особенности народного мировоззрения, мифологического мышления и культурной памяти. В статье показано, что пространственные онимы в фольклоре тесно связаны с историческим опытом народа, его духовными ценностями и этнокультурными представлениями. Анализируются как общие типологические черты пространственных образов в узбекском и английском фольклоре, так и их национально-культурные особенности. Особое место занимает исследование сакральных пространств, пограничных территорий, а также образов неизвестных и опасных мест, имеющих символическое значение в народном сознании. Результаты исследования способствуют более глубокому пониманию ономастической картины пространства в фольклоре и представляют научную ценность для сравнительного фольклороведения, когнитивной лингвистики и лингвокультурологии. Вместе с этим была рассмотрена роль теонимов в образовании новых слов у определённого этноса.*

Ключевые слова *Фольклорная ономастика, пространственные имена, бинарная оппозиция, лингвокультурология, когнитивный анализ, фольклорные тексты, сравнительное языкознание*

Kirish

Folklor xalqning tarixiy xotirasi, dunyoqarashi va madaniy tafakkurini aks ettiruvchi noyob manbadir. Folklor matnlarida qo'llanadigan onomastik birliklar, xususan, makon nomlari xalqning borliqni qanday idrok etishini namoyon qiladi. O'zbek va ingliz folklor onomastikasida makon tushunchasi ko'pincha binar oppozitsiyalar asosida kategoriyalashadi. Bunday qarama-qarshi juftliklar xalq tafakkurida olamni tartiblash, yaxshilik va yomonlikni ajratish, ijtimoiy hamda mifologik qarashlarni ifodalash vositasi sifatida xizmat qiladi.

Folklor asarlarida "yaqin-uzoq", "o'zga-o'z", "yer-osmon", "tog'-vodiy", "shahar-cho'l", "muqaddas-xavfli" kabi makoniy oppozitsiyalar orqali insonning atrof-muhit bilan munosabati yoritiladi. O'zbek folklorida cho'l, sahro, tog' va ziyoratgoh kabi makonlar muayyan ramziy ma'nolar bilan bog'langan bo'lsa, ingliz folklorida o'rmon, qal'a, botqoqlik yoki noma'lum hududlar ko'proq sirli va xavfli makon sifatida talqin qilinadi. Shu jihatdan folklor onomastikasidagi makon nomlari nafaqat geografik tushunchani, balki xalqning mental-madaniy qarashlarini ham ifodalaydi. Mazkur maqolada o'zbek va ingliz folklor onomastikasida makonning binar oppozitsiyalar asosida kategoriyalanishi qiyosiy-tahliliy jihatdan o'rganiladi. Tadqiqotda folklor matnlaridagi makon nomlarining semantik, lingvokulturologik va kognitiv xususiyatlari tahlil qilinib, ikki xalqning olam manzarasidagi umumiy va milliy o'ziga xos jihatlar aniqlanadi. O'zbek va ingliz folklor onomastikasida makon doimiy ravishda binar oppozitsiyalar (qarama-qarshilik) asosida kategoriyalashtiriladi. Bu yerda toponimlar ikkita zid paradigmatic maydonni tashkil etadi:

Adabiyotlar tahlili va Metodologiyasi

1. Antagonistik makonlar paradigmasi (Destructive Locus). Bu paradigmaga mansub onimlar yovuzlik, zulmat va xavf-xatar semalarini o'zida jamlaydi. O'zbek

ertak onomastikasidagi *Qora qasr*, *Zulmat vodiysi*, *Ajdarho g'ori*, *Olovli daryo* kabi birliklar qahramonning irodasi sinaladigan, kaos va destruktiv kuchlar boshqaradigan hududlarni anglatadi (Примов, 2009). Ingliz lingvomadaniyatida ushbu paradigma *Forbidden Forest* (Taqiqlangan o'rmon), *Tower of Darkness* (Zulmat minorasi) yoki *Dreadful Marsh* (Dahshatli botqoq) kabi onimlar orqali ifodalanadi. Tarjimada ushbu onimlarning "qo'rquv va sinov" semasini qayta tiklash uchun nishon tildagi etnomadaniy assotsiatsiyalarni (masalan, *Qora* yoki *Dark* ranglarining yovuzlik ramzi ekanini) to'g'ri yo'naltirish lozim.

2. Qahramonlik va sakral makonlar paradigmasi (Sacred Locus). Bu paradigma adolat, baxt va najot semalarini tashuvchi onimlarni o'z ichiga oladi. O'zbek tafakkuridagi *Oq shahar*, *Zumrad vodiysi*, *Tillo shahar*, *Oltin bog'* kabi nomlar qahramon intiladigan ideal makon – onomastik Utopiyaning lisoniy ko'rinishidir. Ingliz ertaklaridagi *Crystal Palace* (Billur saroy), *Valley of Mercy* (Marhamat vodiysi) yoki *Heavenly Kingdom* (Osmondagi shohlik) kabi onimlar bilan ushbu modellar funksional izomorfizm hosil qiladi. Tarjimon uchun muhim vazifa *zumrad* yoki *crystal* kabi komponentlarning shunchaki moddiy qimmatbaholigini emas, balki ularning muqaddaslik va soflik semasini muqobil lisoniy vositalar bilan ifodalashdir. Ramziy toponimlar ertak matnida faqat dekorativ vazifani emas, balki semiotik yo'naltiruvchi vazifasini bajaradi. *Oq shahar* yoki *Tillo shahar* qahramonning ijtimoiy va ma'naviy yuksalish nuqtasidir. Tarjimada ushbu onimlarning "nurlilik" va "qimmatbaholik" semalarini saqlash millatning baxt haqidagi tasavvurlarini adekvat ko'rsatish imkonini beradi

(Жўраев, 1995). *Olovli daryo* yoki *Shifobaxsh buloq* kabi onimlarda makon qahramonning jismoniy va ruhiy holatini o'zgartiruvchi vosita sifatida keladi. Ingliz tilidagi *Healing Spring* va o'zbekcha *Shifobaxsh buloq* onimlaridagi "suv" komponenti poklanishning universal kognitiv kodi ekanini tasdiqlaydi.

Mehr-shafqat vodiysi yoki *Ko'kko'ngil shahri* kabi onimlar makonga insoniy tuyg'ularning proeksiya qilinishi natijasidir. Tarjimada ushbu hissiy-semantik yuklamani qayta tiklash, ayniqsa, bolalar adabiyoti va folklorshunoslik uchun yuksak ahamiyatga ega (Дадабаев, 1994). Olamning onomastik manzarasida, xususan, badiiy matn va folklorda makon nomlari qahramonning harakat traektoriyasini belgilovchi va syujet mohiyatini ochib beruvchi toponimik paradigmalarni (Toponymic Paradigm) hosil qiladi. Ingliz onomastik tafakkurida makon shunchaki voqea sodir bo'ladigan joy emas, balki qahramonning ijtimoiy va ma'naviy maqomini belgilovchi semiotik strukturadir.

Ingliz onomastikasida ayrim toponimlar asrlar davomida "milliy orzular va "ideal jamiyat" konseptlarini o'zida saqlab keladi. Tarjima jarayonida ushbu onimlarning madaniy yuklamasini saqlash muhimdir: *Camelot* – Qirol Artur afsonalarining markaziy onimi sifatida "adolatli boshqaruv" va "ritsarlik sharafi" paradigmasini tashkil etadi. Bu o'zbek onomastik manzarasi uchun *Chambil* yoki *Guliston* kabi ideal makonlar bilan funksional mushtaraklikka ega (Primov, 2010).

Neverland va *Narnia* – bu onimlar "vaqt to'xtagan" yoki "sehrli o'tish" nuqtalari bo'lib, ularning tarjimasida makonning irreal (xayoliy) tabiatini ifodalovchi lingvomadaniy semalarni qayta tiklash talab etiladi. Ingliz toponimik paradigmasida muayyan qavm yoki mavjudotlar yashaydigan yaxlit hududlarni nomlash kognitiv jihatdan muhim o'rin tutadi. *The Shire* va *Middle-earth* – J.R.R.Tolkin asarlari orqali ingliz onomastikasiga singgan ushbu onimlar muayyan ijtimoiy toifaning (masalan, xobbitlarning) "ona yurti" va "borliq markazi"

semalarini tashiydi. Bu yerda makon qahramonlarning xatti-harakatlarini nazorat qiluvchi va ularga "xavfsizlik" yoki "xatar" freymplarini yuklaydigan dominant bo'lib xizmat qiladi. *The Enchanted Forest* (Sehrli o'rmon) – bu onim ingliz onomastikasida "sirlilik va sehr" paradigmasining yadrosidir. Uning o'zbek folkloridagi muqobili sifatida *Parilar bog'i* yoki *Zulmat vodiysi* kabi onimlardagi madaniy semalarni qiyoslash mumkin.

Ingliz ertak va dostonlarida toponimning qahramon shaxsiyati bilan integratsiyalashuvi kuchli: *Sleeping Beauty's Castle* (Uyqudagi go'zal qasri) yoki *The Tower of Rapunzel* (Rapunsel minorasi) kabi onimlarda makon shaxsning taqdiri va holatini (masalan, tutqunlik yoki uyqu) anglatuvchi metaforik paradigmaga aylanadi. Tarjimada ushbu *shaxs + makon* zanjirini saqlash, voqeaning emotsional ta'sir kuchini ta'minlaydi (Примов, 2010).

Tahlil natijalari

Tabiiy makonlarni ifodalovchi toponimlar ingliz onomastik tizimida arxetipik xususiyatga ega: *The Dark Forest* va *The Crystal Cave* – ushbu onimlarda *Dark* (Zulmat) va *Crystal* (Billur) komponentlari makonning yovuzlik yoki najot manbai ekanini bildiruvchi kognitiv markerlardir. Bu o'zbek ertaklaridagi *Qora g'or* va *Tillo tog'* paradigmalari bilan mantiqiy izomorfizm hosil qiladi. *Atlantis* va *El Dorado* – ingliz tilida "yo'qotilgan donishmandlik" va "bog'lanmagan boylik" semalarini tashuvchi ushbu ekzonimlar tarjimada madaniy pretsedent sifatida saqlanishi lozim.

Olamning onomastik manzarasida kosmonimlar (fazoviy jism nomlari) inson tafakkurining eng qadimiy qatlamlarini, mifologik dunyoqarashini va milliy-madaniy kodini o'zida mujassam etgan lisoniy birliklardir. Bu nomlar shunchaki astronomik obyektlarning identifikatori emas, balki xalqning tarixiy xotirasi va ma'naviy qadriyatlarini zichlashgan lisoniy arxivdir (Brontë, 2006).

O'zbek xalq kosmonimlari (*folk cosmonyms*) ko'pincha an'anaviy turmush tarzi, chorvachilik va dehqonchilik madaniyati bilan uzviy bog'liq bo'lib, yuksak darajadagi

metaforiklikka ega. "Kosmonimlarning atalish motivlari asosan osmon jismining fizik xususiyatlari, jumladan, rang-tusi, yorug'ligi, katta-kichikligi kabilar yoki osmon jismini har xil predmetlar bilan qiyoslash kabi belgilar bilan bog'liqdir". Bu esa tarjimada "madaniy bo'shliq" (*cultural gap*) hodisasini keltirib chiqaradi. O'zbek tilidagi "Temir qoziq" kosmonimini ingliz tiliga shunchaki *Polaris* (ilmiy nomi) yoki *North Star* deb o'g'irish, uning zamiridagi "ko'chmanchilik madaniyatida otni bog'lab qo'yish uchun xizmat qiluvchi mustahkam tayanch" majoziy semasini yo'qotadi. A.Primov qayd etganidek, Temir qoziq... tungi sayohatlarda astronomik kompas vazifasini o'tagan. Ingliz tilidagi *The Big Dipper* (Katta cho'mich) va o'zbek tilidagi *Yetti qaroqchi* birliklari bir xil obyekt (Ursa Major) ifodalasada, ulardagi lingvomadaniy semalar turlichadir. M.Jo'raev Katta ayiq, Yetti qaroqchi, Yetagan kabi nomlar bilan ataluvchi bu yulduz turkumi bilan bog'liq bir necha asotirlar genezisini o'rganadi. Tarjimada ushbu milliy obrazlarni asl holicha saqlash (*Seven Bandits*) ingliz kitobxonini uchun lingvomadaniy sharh berishni taqozo etadi.

A. Primov tadqiqotida qayd etilganidek, o'zbek kosmonimiyasida "Avesto" va islomiy madaniyat bilan bog'liq sakral semalar mavjud. "Avesto"da bir qancha planeta, burj va yulduz turkumlarining nomlari borki, ular osmon jismlarining nomlanish xususiyatlarini aniqlashga yordam beradi. Masalan, *Mirrix* (*Mars*) va *Zuhro* (*Venus*). O'zbek tilidagi *Mirrix* kosmonimi tarixiy manbalarda *Baqir so'qim* (mis rangli) deb atalib, jangchilik va qizillik semasiga ega. Ingliz tilidagi *Mars* (urush xudosi) bilan bu yerda funksional mushtaraklik mavjud bo'lsa-da, Alisher Navoiy she'riyatidagi *Zuhro* va Mushtariy obrazidagi ishqiy-falsafiy semalarni ingliz tilidagi *Venus and Jupiter* juftligi to'laonli qamrab ololmasligi mumkin (Мирзаев, 2005). Zamonaviy astronomiyada qo'llaniladigan neokosmonimlar asosan rasmiy-ilmiy motivlarga tayanib, xalqaro standartlarga bo'ysunadi. "Neokosmonimlar odatda Xalqaro astronomiya jamiyati

tomonidan muvofiqlashtirilgan holda, rasmiy hujjatlar va qarorlar asosida hosil bo'ladi. *Uzbekistaniya* (1351-asteroid) yoki *Umar Hayyom* (Oy krateri) kabi nomlar tilimizda milliy iftixor semasini tashiydi. Ushbu nomlarni ingliz tiliga o'girishda ularning memorial (xotira) funksiyasi saqlanib qoladi, biroq o'zbek tilidagi fonetik va morfologik o'zgarishlar, masalan, -iya qo'shimchasi orqali jenskiy rod hosil qilinishi tarjimada o'z ahamiyatini yo'qotadi.

O'zbek kosmonimiyasining ildizlari juda qadimiy bo'lib, unda islomgacha bo'lgan aqidalar muhrlangan. "Avesto"da bir qancha planeta, burj va yulduz turkumlarining nomlari borki, ular osmon jismlarining nomlanish xususiyatlarini aniqlashga yordam beradi. Masalan, *Tishtiriya* (*Sirius*) tadriji: "Avesto"dagi suv tangrisi va *Sirius* yulduzining nomi bo'lgan *Tishtiriya* keyinchalik *Yildiriq* (Yaltiroq yulduz) va *Tir* shakllariga transformatsiya bo'lgan. Ingliz tilidagi *Sirius* ham lotincha *yaltiroq* ma'nosini anglatib, etimologik jihatdan o'zbekcha *Yaltiroq* onimi bilan izomorflik hosil qiladi. Tarjimada ushbu etimologik mushtaraklikni ko'rsatish madaniy yaqinlikni ta'minlaydi. Onomastikada, xususan kosmonimikada, so'z yasallishidan ko'ra transpozitsiya (bir turkumdan ikkinchisiga ko'chish) hodisasi faoldir. A.Primovning ilmiy xulosasiga ko'ra, "O'zbek tili kosmonimlarida yasallish xususiyati yo'q... Kosmonimlarning hosil bo'lishi transpozitsiya hodisasi asosida amalga oshadi". *Egizaklar* (Javzo burjining turkiy nomi) biologik apellyativning kosmonimga ko'chishi natijasidir. Ingliz tilidagi *Gemini* (Egizaklar) ham xuddi shu kognitiv modelga asoslanadi. Tarjimada bu kabi "shaffof" semantikali onimlarni tiklash muammo tug'dirmaydi, biroq ularning ramziy ma'nolari (masalan, egizaklarning ilohiy homiyligi) tarjimada madaniy adaptatsiyani talab qilishi mumkin. Zamonaviy kosmonimlar (neokosmonimlar) kashfiyotchilar yoki mashhur shaxslar sharafiga nomlanadi. "Neokosmonimlarning nomlanish motivlari... antik mifologiyadagi ma'budalar nomlaridan foydalanish bilan boshlangan". O'zbek astronomi G'. Jalolov tomonidan kashf

etilgan asteroidlarga berilgan nomlar yoki Oydagi *Mitra* (qadimgi quyosh xudosi) krateri nomi ingliz tilida ham o'z shaklini saqlaydi. Ammo ingliz tilidagi ilmiy adabiyotlarda bu nomlarning Uzbek astronomical school (O'zbekiston astronomiya maktabi) bilan bog'liqlik semasini qayta tiklash uchun maxsus terminologik izohlar talab etiladi.

Ilmiy onomastikada kosmonimlar ko'pincha shartli belgilardan iborat bo'ladi. Xalq kosmonimlari tarkibida son ishtirok etgani holda, faqat raqamlardan iborat nomlanish yo'q... 1963 D, 1974 T A1 tarzidagi nomlar faqat neokosmonimlarga xos. Bunday "raqamli onimlar" tarjimada lingvistik nuqsonga uchramaydi, chunki ular baynalmilal kodlardir. Ammo ularning badiiy matnda qo'llanilishi (masalan, fantastik asarlarda) "texnokratik muhit" semasini yaratadi va tarjimon ushbu emotsional sovuqlikni saqlab qolishi shart.

Kosmonimlarning lingvomadaniy semalarini tarjimada qayta tiklash "madaniyatlararo transfer jarayonidir. A.Primov ta'kidlaganidek, "Har bir atoqli otning hosil bo'lish sababi bilan bog'liq ensiklopedik-etnografik ma'no mavjud. Ingliz va o'zbek tillaridagi kosmonimlar tarjimasida ushbu etnografik ma'nolarni tiklash faqatgina lug'aviy almashinuv orqali emas, balki kognitiv ekvivalentlik modelini qo'llash orqali amalga oshadi. Dissertatsiyaning to'rtinchi bobida amalga oshirilgan qiyosiy-kognitiv va lingvomadaniy tahlillar quyidagi umumiy ilmiy xulosalarga kelish imkonini berdi O'zbek va ingliz onomastik tizimlarida kuzatiladigan tipologik mushtaraklik (izomorfizm) inson tafakkurining borliqni kategoriyalashtirishdagi universal kognitiv andozalariga tayanadi. Nominatsiyaning *obyekt + belgi + kognitiv predikat* modeli har ikkala til uchun bir xil mantiqiy asosga ega bo'lib, makon va shaxsni individuallashtirishning bosh mexanizmi hisoblanadi.

Onomastik birliklarning milliy o'ziga xosligi ular tarkibidagi madaniy kodlar va etnik stereotiplar orqali namoyon bo'ladi. Ingliz onomastikasida institutsional boshqaruv va

huquqiy egalik (*Abbey, Castle, Church*) ustuvor bo'lsa, o'zbek onomastik tafakkurida makonni «intimizatsiya» qilish, ya'ni ma'naviy homiylik va sakral vorislik (*Ota, Avliyo, Xo'ja*) tamoyillari yetakchilik qiladi. Sakral makon nomlari (nekronimlar) aholi punktlarining shakllanishida «genetik markaz» vazifasini o'taydi. Tadqiqot jarayonida nekronimlarning oykonimlarga transformatsiyasi (masalan, *Shobbos, Norinjonbobo, Bury St Edmunds*) ijtimoiy jipslashuv va makonni ma'naviy o'zlashtirishning lingvokognitiv modeli ekani nazariy jihatdan isbotlandi. Fazoviy jism nomlarini tarjima qilishda ularning denotativ ma'nosini saqlash bilan birga, arxaiik-mifologik semalarini (masalan, Temir qoziq va Sirius) qayta tiklash metodologik ahamiyat kasb etadi. Kosmonimlarning hosil bo'lishi transpozitsiya hodisasiga asoslanishi, ularning tarjimasida kognitiv ekvivalentlik modelidan foydalanishni taqozo etadi. Badiiy va folklor matnlaridagi onomastik birliklarni tarjima qilishda ularning paradigmatic va sintagmatic munosabatlarini hisobga olish zarur. Onim tashuvchi aksiologik (baholovchi) semalarni tiklashda shunchaki lug'aviy almashinuv emas, balki nishon til sohibining mental dunyosidagi ma'naviy koordinatlarni qayta chizish strategiyasi yetakchilik qilishi lozim.

Xulosa

Dunyoning onomastik manzarasi obyektlarning shunchaki nomlari yig'indisi emas, balki obyektiv voqelikning inson ongida qayta ishlanishi natijasida yuzaga kelgan ikkinchi darajali murakkab lisoniy mavjudlikdir. U shaxs va makonni individuallashtirish, ularga takrorlanmas mazmun baxsh etish orqali tartibsiz borliqni tizimli ierarxik tuzilmaga soladi va insonning dunyoni anglash tamoyillarini lisoniy xotiraga muhrlaydi. Onomastik birliklarning tadrijiy rivoji izchil uch bosqichli evolyusiyani qamrab olishi dalillandi: so'zning etimologik ildizini ifodalovchi onomastikgacha, nominatsiya akti orqali maqom oluvchi onomastik va onimning nutqda ramziy ma'no kasb etib qayta turdoshlashishini ifodalovchi postonomastik bosqichlar. Antonomaziya

hodisasi tilning dinamik tabiatini ko'rsatib, atoqli otlarning til tizimi va nutq ehtiyojlari o'rtasida doimiy semantik transformatsiyada ekanligini isbotlaydi. Onomastik nominatsiyaning nomlash freymi universal logik-kognitiv tuzilishga ega bo'lib, u obyekt (nomlanayotgan makon yoki shaxs), belgi

(ustuvor xususiyat) va subyekt (nom beruvchi jamiyat va uning ijodiy tafakkuri) slotlarining lingvokognitiv sintezidan iborat ekanligi asoslab berildi. Bu freym inson miyasidagi mavjud obrazlar (geshtalt) va tanlab olingan belgi o'rtasidagi assotsiativ bog'liqlikni ta'minlovchi bosh mexanizmdir.

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Theory of the contemporary historical novel: typological models and methodological synthesis

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Annotation

This study examines the theoretical foundations of the historical novel and its development in American literature in the second half of the twentieth century. It draws on the key concepts of E. Fleishman, G. Hörner, H. White, L. Hutcheon, A. Nünning, and J. De Groot to outline the major stages in the evolution of the genre. Particular attention is devoted to the postmodern concept of historiographic metafiction, including its theoretical significance, narrative functions, and literary manifestations. The study argues that the boundary between historical and fictional narratives is fluid, interconnected, and shaped by cultural and interpretive frameworks, emphasizing the constructed nature of historical knowledge. Nünning's typology is applied to distinguish different types of historical novels according to their treatment of historical material and narrative strategies. In addition, narratological analysis explores the role of the narrator, temporal organization, and narrative reliability in shaping the "effect of history." Methodologically, the research adopts a synthetic approach, integrating multiple perspectives and offering a comprehensive interpretation of the historical novel.

Keywords

Historical novel, Ansgar Nünning, Jerome de Groot, typology, narratology, methodological synthesis, postmodern novel

Zamonaviy tarixiy roman nazariyasi: tipologik modellar va metodologik sintez

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Annotatsiya

Mazkur tadqiqot tarixiy roman janrining nazariy asoslari hamda uning XX asrning ikkinchi yarmidagi Amerika adabiyotidagi rivojlanish xususiyatlarini kompleks tahlil etishga bag'ishlangan. Unda E. Fleishman, G. Xyorner, X. Uayt, L. Hatcheon, A. Nyunning va J. De Grut kabi olimlarning konseptual qarashlari asosida janr evolyutsiyasining muhim bosqichlari izchil yoritiladi. Tadqiqotda, ayniqsa, postmodernistik yondashuv doirasida "istoriografik metaproza" tushunchasining nazariy mohiyati, uning badiiy amaliyotdagi ifodasi va funksional ahamiyati keng tahlil qilinadi. Tarixiy va badiiy narrativ o'rtasidagi chegaralarning nisbiyligi, ularning o'zaro aloqadorligi hamda tarixiy bilishning konstruktiv tabiati asoslab beriladi. Nyunning tipologiyasi asosida tarixiy romanlarning turlari, ularning tarixiy materialga munosabati, kompozitsion xususiyatlari va narrativ strategiyalari aniqlanadi. Shuningdek, narratologik yondashuv asosida narrator turi, temporal tashkilot, narrativ ishonchlilik va bayon strategiyalari orqali "tarix effekti"ni yaratish mexanizmlari batafsil ko'rib chiqiladi. Tadqiqot metodologik jihatdan sintetik xarakterga ega bo'lib, turli ilmiy yondashuvlarni uyg'unlashtiradi va asosli ilmiy xulosalar beradi. Mazkur natijalar ilmiy tadqiqotlar va amaliy tahlillar uchun muhim ahamiyat kasb etadi.

Kalit so'zlar *Tarixiy roman, Ansgar Nyunning, Jerom De Grut, tipologiya, narratologiya, metodologik sintez, postmodernistik roman*

**Теория современного
исторического романа:
типологические модели и
методологический синтез**

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Аннотация Данное исследование посвящено анализу теоретических основ исторического романа и особенностей его развития в американской литературе второй половины XX века. В работе рассматриваются концепции Э. Флейшмана, Г. Хёрнера, Х. Уайта, Л. Хатчеон, А. Нюннинга и Дж. де Грута, что позволяет выявить основные этапы эволюции жанра и его трансформации в современном литературном процессе. Особое внимание уделяется постмодернистской концепции историографической метапрозы, её теоретическому значению, функциональным особенностям и художественной реализации в текстах. В исследовании обосновывается идея о размытости границ между историческим и художественным нарративом, их взаимосвязанности, а также о конструктивном характере исторического знания. Типология Нюннинга используется для дифференциации различных типов исторического романа с учётом их отношения к историческому материалу, композиционных особенностей и применяемых нарративных стратегий. Существенное место занимает нарратологический анализ, включающий изучение типа повествователя, временной организации и степени надёжности нарратива. Методологически работа носит синтетический характер и предлагает целостное научное понимание жанра. Полученные результаты имеют важное значение для дальнейших научных и прикладных исследований

Ключевые слова *Исторический роман, Ансгар Нюннинг, Джером де Грут, типология, нарратология, методологический синтез, постмодернистский роман*

Ingliz tilidagi ilmiy adabiyotlarda tarixiy romanning janr nazariyasini ishlab chiqishda E. Fleyshman muhim hissa qo'shdi. Uning "Ingliz tarixiy romani" (The English Historical Novel) nomli monografiyasi Britaniya adabiyotidagi janrning batafsil tarixiy-tipologik manzarasini taqdim etdi. Fleyshman qat'iy janriy ta'rifga amal qiladi: uning fikricha, faqat tasvirlanayotgan voqealar davri bilan asar yozilgan vaqt o'rtasida kamida bir avlod

masofasi mavjud bo'lgan va unda o'tmish shunchaki dekoratsiya bo'lib qolmay, balki badiiy bayonning mohiyatini belgilovchi omilga aylangan roman chin ma'noda tarixiy roman deb atalishi mumkin. "Men ta'riflayotgan tarixiy roman, – deb yozadi u, – yozilish davridan kamida bir avlod avvalgi zamonda kechadi va tarixdan oddiy fon sifatida emas, balki voqeaning sababiy konteksti sifatida foydalanadi" (Fleishman, 1971). Bu ta'rif,

qanchalik qat'iy bo'lmasin, keyingi ko'plab munozaralar uchun tayanch nuqtaga aylandi.

Janr nazariyasining rivojlanishida amerikalik adabiyotshunos G. Xyornerning ishlari ham muhim qadam bo'ldi. U tarixiy romanda narratorning hal qiluvchi roliga e'tibor qaratdi. Xyorner ko'rsatib berdiki, tarixiy romanning janr sifatidagi o'ziga xosligi faqat tematik jihatdan, ya'ni o'tmishga murojaat qilishi bilan emas, balki narrativ jihatdan ham belgilanadi: bu, avvalo, hikoyachining o'ziga xos pozitsiyasi bilan bog'liq bo'lib, u bir vaqtning o'zida ikki temporal nuqtada turishga majbur bo'ladi. Tasvirlanayotgan o'tmishning "ichida" ham, hozirgi zamon nuqtai nazaridan uning "tashqarisida" ham. Hikoyachining bunday ikki qavatli temporal joylashuvi tarixiy roman uchun xos bo'lgan alohida ironiyani yuzaga keltiradi: narrator personajlar bilishi mumkin bo'lmagan narsani biladi, ya'ni ular uchun hali davom etayotgan voqealar qanday yakun topganini anglaydi. "Tarixiy narrator, – deb yozadi Xyorner, – har doim kamida ikki qirrali bo'ladi: u o'tmish ichidan so'zlaydi, uning natijalarni bilmasligini baham ko'radi, va shu bilan birga uning tashqarisidan turib, harakatdagi kuchlarning keyinchalik nimaga aylanganini biladi" (Hörner, 1976).

Tarixiy romanning narrativ o'ziga xosligini anglashda tarix falsafasi sohasidagi tadqiqotlar, ayniqsa X. Uaytning ishlari katta ahamiyat kasb etdi. Uning "Metaistoriya" (White, 1973) monografiyasi va "Tropika diskursa" (White, 1978) to'plami tarixshunoslik haqidagi tasavvurlarda chinakam burilish yasadi. Uayt tarixiy narrativ tasvir ham badiiy rivoyatni boshqaradigan ritorik va narrativ konvensiyalarga bo'ysunishini ko'rsatdi: tarixchi ham, xuddi roman yozuvchisi kabi, tarixiy voqealarning xom materialiga ma'no berish uchun syujet sxemalari, tropologik strategiyalar va narrativ shakllardan foydalanadi. "Tarixiy narrativ, – deydi Uayt, – o'zi tasvirlayotgan voqealarni qayta ishlab chiqmaydi; u ularni tanish madaniy kodlarga havola qilish orqali yakunlangan strukturalar ko'rinishiga kiritib, ularga ma'no beradi" (White, 1973/2002).

Bundan esa muhim xulosa kelib chiqadiki, tarixiy va badiiy narrativ o'rtasidagi chegara an'anaviy ravishda tasavvur qilinganidan ancha o'tuvchan ekan.

Uayt konsepsiyasi tarixiy roman nazariyasi uchun inqilobiy ahamiyatga ega bo'ldi. Zero u badiiylik va tarixiylik o'rtasidagi an'anaviy farqlashning asosini shubha ostiga qo'ydi. Chunki bu farqlash tarix faktlarni qayta tiklaydi, adabiyot esa to'qima yaratadi, degan taxminga tayanar edi. Agar tarixiy yozuvning o'zi ham narrativ konstruksiya shakli bo'lsa, unda tarixiy romanning o'ziga xosligini uning "haqiqiy" tarixga tashqi fakt sifatidagi munosabati orqali belgilab bo'lmaydi; aksincha, uni tarixiy narrativning o'zi bilan ishlashning alohida usuli orqali tushuntirish lozim bo'ladi. Postmodernistik janr nazariyasi aynan shu yo'nalishda rivojlandi.

XX asrning ikkinchi yarmida tarixiy roman haqidagi eng ta'sirchan nazariy konsepsiya kanadalik adabiyotshunos Linda Hatcheon tomonidan "Postmodernizm poetikasi" (A Poetics of Postmodernism) (Hutcheon, 1988) monografiyasida ishlab chiqilgan "istoriografik metaproza" (historiographic metafiction) konsepsiyasi bo'ldi. Hatcheon konsepsiyasi G'arb adabiyotida 1960-1980-yillarda janr amaliyotida yuz bergan va an'anaviy (Lukachga tegishli) nazariya tomonidan yetarli darajada tavsiflab bo'lmaydigan o'zgarishlarga javob sifatida maydonga chiqdi.

Hatcheon "istoriografik metaproza" tushunchasini bir qarashda o'zaro istisno qiluvchi ikki intilishni bir vaqtning o'zida amalga oshiradigan alohida turdagi romanlarni ifodalash uchun kiritadi: bir tomondan, ular chuqur tarixiy bo'lib, muayyan tarixiy voqealar, davrlar, hujjatlar ichiga singib ketgan; ikkinchi tomondan esa, ular oshkora o'z-o'zini refleksiya qiladi, doimiy ravishda o'zining konstruktivligini, ya'ni "o'tmishga ochilgan oyna" emas, balki matn ekanini namoyon etadi. "Istoriografik metaproza, – deb ta'riflaydi Hatcheon, – o'zi qurilayotgan tarixiy bilim imkoniyati, narrativning uni uzatish usuli sifatidagi maqomi kabi asoslarning o'zini

shubha ostiga qo'yadi" (Hutcheon, 1988). Boshqacha aytganda, postmodernistik tarixiy roman tarixdan ishonchlilik kafolati sifatida emas, balki tarixiy bilim tabiatini anglashga doir refleksiya maydoni sifatida foydalanadi.

Hatcheon fikricha, "istoriografik metaproza" bir qator asosiy belgilari bilan Lukach namunasidagi klassik tarixiy romandan prinsipial ravishda farq qiladi. Birinchidan, u tarixiy obyektivlik da'vosidan voz kechadi va o'tmishning har qanday tasviri shartli, subyektiv hamda narrativ tarzda qurilgan ekanini ochiq namoyish etadi. Ikkinchidan, u markaziy, "rasmii" tarixiy narrativlardan qiziqishni siqib chiqarilgan, chetga surilgan ovozlari va qarashlarga ko'chiradi. Uchinchidan, u tarixiy fakt va badiiy to'qimani faol ravishda aralashtiradi, bu aralashuvni yashirmaydi, aksincha, uni badiiy usul sifatida ataylab ko'z-ko'z qiladi. To'rtinchidan, u tarixiy material bilan ishlashning asosiy vositalari sifatida ironiya, parodiya va intertekstuallikdan foydalanadi.

Hatcheon "istoriografik metaproza"ning markaziy namunalari sifatida XX asr ikkinchi yarmidagi Amerika tarixiy romanining qiyofasini ko'p jihatdan belgilab bergan E.L. Doktorovning "Regtaym" (Ragtime), K. Ishervudning "Alvido Berlin" (Goodbye to Berlin), U. Ekoning "Atirgul nomi" (The Name of the Rose) kabi asarlarni ko'rib chiqadi. Bu asarlarning barchasi uchun umumiy jihat shundaki, ulardagi "tarixiylik" ularning "metaprozaikligi"dan ajralmas bo'lib, tarix bu yerda rivoyatning ishonchli poydevori sifatida emas, balki muammo sifatida o'tmishni ishonchli tasvirlash imkoniyati va shartlari muammosi sifatida mavjud bo'ladi. Masalan, "Regtaym" romanida to'qima personajlar Emma Goldman, Harri Haudini, Froyd kabi real tarixiy shaxslar olamiga tabiiy tarzda singdirib yuboriladi va kitobxon har doim ham hujjatli qatlam bilan to'qima qatlam o'rtasidagi chegarani aniq ajrata olmaydi. Bu qorishish beparvolik yoki xato emas, balki u tarixiy xotira va tarixshunoslik yozuvi tabiatiga oid badiiy bayonotdir.

Hatcheon konsepsiyasi keng e'tirof bilan birga jiddiy tanqidga ham uchradi. Tanqidchilar, xususan A. Nyunning, "istoriografik metaproza" tushunchasi janriy tahlilning aniq vositasi bo'lib xizmat qilishi uchun haddan tashqari keng va yetarlicha differensiallashmaganini ta'kidlaydi. Nyunning fikricha, Hatcheon prinsipial jihatdan turlicha bo'lgan hodisalarni birlashtirib yuboradi: metaprozaik refleksiya markaziy badiiy tamoyil bo'lgan romanlar bilan o'z-o'zini refleksiya unsurlari faqat ikkilamchi motiv sifatida uchraydigan romanlarni bir toifaga qo'shadi. "Tarixshunoslik metafiksiyasi kategoriyasi, – deb yozadi Nyunning, – tarix bilan shug'ullanuvchi deyarli har qanday postmodernistik badiiy asarni o'z ichiga qamrab oladigan darajada haddan tashqari kengayib ketish xavfi ostida turibdi, shu tariqa esa o'zining tahliliy aniqligini yo'qotadi" (Nunning, 1995). Bu mulohaza mazkur tadqiqot uchun muhim metodologik ahamiyatga ega.

Ansgar Nyunning Linda Hatcheon konsepsiyasining eng tizimli tanqidini va tarixiy roman uchun eng izchil muqobil tipologiyani taklif etgan. U ko'p bosqichli tipologiyani ishlab chiqadiki, bu tipologiya janrning turli modifikatsiyalarini ularning tarixiy materialga munosabati, narrativ o'z-o'zini refleksiya qilish darajasi va qo'llanilgan narrativ strategiyalar turiga qarab farqlash imkonini beradi.

Nyunning tarixiy romanning to'rtta asosiy turini ajratadi. Birinchi tur "hujjatli tarixiy roman" (documentary historical novel) manbalarni sinchkovlik bilan o'rganish asosida tarixiy voqealarni imkon qadar ishonchli qayta tasvirlashga intiladi; uning asosida o'tmishni adekvat badiiy tasvirlash prinsipial jihatdan mumkin, degan ishonch yotadi. Ikkinchi tur "realistik tarixiy roman" (realist historical novel) Lukach talqinidagi Skot an'anasiga amal qiladi: uning markazida davrning "o'rtacha odami" turadi, tarixiy ishonchlilik esa tipiklashtirish orqali erishiladi. Uchinchisi tur "revizionistik tarixiy roman" (revisionist historical novel) rasmiy tarixiy narrativlarni qayta talqin qiladi, marginallashtirgan personajlar va nuqtayi

nazarlarga ovoz beradi, biroq hali tarixiy ishonchlikning o'zi mumkinligiga shubha qilmaydi. Nihoyat, to'rtinchi tur to'liq ma'nodagi "meta-tarixiy roman" (metahistorical novel) tarixiy bilishning shartlari va chegaralari ustida fikr yuritadi hamda aynan shu refleksiyaning o'zining bosh badiiy mazmuniga aylantiradi (Nünning, 1995).

Nyunning tipologiyasining metodologik mahsuldorligi shundaki, u "klassik" va "postmodernistik" tarixiy roman o'rtasidagi qarama-qarshilikni yumshatadi, ularni yagona janriy spektrning ikki qutbi sifatida ko'rsatadi. Amalda mavjud asarlarning aksariyati oraliq pozitsiyalarni egallaydi va turli turlarning unsurlarini o'zida uyg'unlashtiradi. Masalan, mazkur tadqiqotning markaziy obyektlaridan biri bo'lgan Toni Morisonning "Sevimli" ("Beloved") romani bir ma'noli tipologik tasnifga qiyin bo'ysunadi: unda hujjatli roman xususiyatlari (aniq tarixiy precedentga tayanish), revizionistik roman belgilari (qullik tarixini ezilganlar nuqtayi nazaridan qayta talqin qilish) va meta-tarixiy roman jihatlari (tarixiy travmani narrativ o'zlashtirish imkoniyati ustidagi refleksiya) birgalikda mavjud. Aynan mana shu uyg'unlik Morison romanini badiiy jihatdan shu qadar salmoqli va nazariy jihatdan shu qadar qiziqarli qiladi.

XXI asrning dastlabki o'n yilliklarida tarixiy roman nazariyasi klassik Lukach paradigmasi hamda Hatcheonning postmodernistik konsepsiyasining cheklangan jihatlari yengib o'tishga intilgan bir qator tadqiqotchilar ishlarida yanada rivojlandi. Janrga oid eng mufassal zamonaviy nazariy tadqiqotlardan biri britaniyalik adabiyot tarixchisi Jerom De Grutning "Tarixiy roman" (The Historical Novel) (De Groot, 2010) monografiyasi bo'lib, unda keng tarixiy-adabiy material asosida turli nazariy yondashuvlarni sintez qilishga urinish amalga oshirilgan.

De Grut normativ janriy ta'riflardan voz kechadi va tarixiy romanni mohiyatan ochiq, dinamik hamda kontekst bilan belgilanuvchi shakl sifatida talqin qiladi. Uning fikricha, janrga bir marta va butunlay qat'iy ta'rif berishga

qaratilgan urinishlar muvaffaqiyatsizlikka mahkum, chunki janrning o'zi o'zgarib boruvchi madaniy ehtiyojlar va tarix haqidagi tasavvurlar ta'sirida doimiy ravishda transformatsiyalanadi. "Tarixiy roman, – deb yozadi De Grut, – barqaror konvensiyalarga ega bo'lgan qat'iy janr emas, balki har biri o'z zamonasining muayyan madaniy tashvishlari va tarixshunoslikka oid tasavvurlariga javob beradigan o'zgaruvchan amaliyotlar yig'indisidir" (De Groot, 2010). Ushbu metodologik tamoyil mazkur tadqiqot uchun prinsipial ahamiyatga ega: XX asrning ikkinchi yarmidagi Amerika tarixiy romani aynan shu muayyan davrning o'ziga xos madaniy xavotirlari va tarixshunoslikka oid farazlariga javob sifatida ko'rilishi lozim.

De Grut, shuningdek, tarixiy roman turli madaniy kontekstlarda bajaradigan funksiyalarning ko'pligiga alohida e'tibor qaratadi. U milliy o'zlikni belgilash vositasi bo'lib xizmat qilishi mumkin, milliy narrativni ifodalab va mustahkamlab; tanqid vositasi bo'lishi mumkin, rasmiy tarixning miflari va stereotiplarini fosh etib; terapiya vositasi bo'lishi mumkin, jamiyatga tarixiy travmani anglash va boshdan kechirish imkonini berib; ko'ngilochar vosita bo'lishi mumkin, uzoq davrlarning ekzotikasi va sarguzashtlarini taklif etib. Qaysi roman ushbu funksiyalardan qaysi birini oldingi planga olib chiqishiga qarab, u tarixiy materialga nisbatan o'ziga xos munosabatni shakllantiradi va mos narrativ strategiyalarni tanlaydi.

XX asrning ikkinchi yarmidagi Amerika adabiyotiga tatbiqan, De Grut taklif etgan funksiyalar tipologiyasi ayniqsa samarali ko'rinadi. Mazkur dissertatsiyaning keyingi boblarida ko'rsatilishicha, bu davr Amerika tarixiy romani, avvalo, o'zaro bog'liq bo'lgan ikki funktsiyani bajaradi: milliy narrativni reviziya qilish funksiyasini, ya'ni rasmiy tarixni qayta ko'rib chiqish, unga ilgari siqib chiqarilgan ovozlar va nuqtayi nazarlarni kiritish hamda madaniy terapiya funksiyasini eng avvalo, qullik va irqiy segregatsiya travmalarini badiiy o'zlashtirish funksiyasini.

Mazkur dissertatsiya uchun bevosita nazariy ahamiyatga ega bo'lgan tadqiqotlar orasida, avvalo, V.E. Xalizevning ishlari, xususan uning fundamental "Adabiyot nazariyasi" (Xalizev, 1999) asarini alohida ta'kidlash lozim. Unda "badiiy tarixiylik" tushunchasi ishlab chiqilgan bo'lib, u adabiy asarning faqat davrning tashqi belgilarinigina emas, balki uning o'ziga xos muhitini, psixologiyasini, "ruh"ini ham qayta yarata olish qobiliyatini anglatadi. Xalizev "xronikal tarixiylik" tarixiy voqealar ketma-ketligini qayta aks ettirish va "axloqiy-maishiy tarixiylik" davrning turmushi, urf-odatlarini va psixologiyasini qayta yaratishni tarixni badiiy o'zlashtirishning ikki prinsipial jihatdan farqli usuli sifatida ajratadi (Xalizev, 1999). Ushbu farqlash Amerika tarixiy romanini tahlil qilishda metodologik jihatdan qimmatli hisoblanadi, chunki unda tarixiylikning har ikki turi ko'pincha murakkab tarzda o'zaro qorishib ketadi.

Amerika adabiyotiga tatbiqan tarixiy roman nazariyasiga qo'shilgan muhim hissalaridan biri A.M. Zverev tadqiqotlari bilan bog'liq. XX asr romani haqidagi ishlarida Zverev Amerika tarixiy romanining asrning ikkinchi yarmidagi shakli klassik Yevropa namunalariga nisbatan prinsipial jihatdan boshqacha tarixiy bilim konsepsiyasini o'zida mujassam etishini ta'kidlaydi: "Amerika postmodernistik tarixiy romani o'tmishni qayta tiklashdan ko'ra, bunday qayta tiklashning imkoniyati va shartlari masalasini qo'yadi va shu tariqa tarixni materialdan muammoga aylantiradi" (Zverev, 1982). Bu kuzatuv Amerika adabiy kontekstida janr boshdan kechirgan transformatsiyani aniq ifodalaydi.

Tarixiy romanga narratologik yondashuv, ya'ni asarda "tarixiy reallik"ni konstruksiya qiluvchi narrativ mexanizmlarni tahlil qilish qator G'arb va mahalliy tadqiqotchilar ishlarida rivojlangan. Bu yondashuv janrning ham tematik, ham tarixiy-genetik tahlilini prinsipial jihatdan to'ldiradi: u tarixiy roman nimani hikoya qilayotganini yoki u materialni qaysi manbalardan olayotganini emas, balki aynan qanday qilib tarixiy voqelikning o'ziga xos

badiiy effektini yaratishini tasvirlash imkonini beradi.

Tarixiy romanni tahlil qilish uchun asosiy narratologik kategoriyalar quyidagilardan iborat: narrativning temporal tashkiloti ("tarix vaqti" bilan "narrativ vaqti"ning o'zaro munosabati); narrator turi va uning tasvirlanayotgan voqealarga nisbatan temporal pozitsiyasi; narrativ masofa; narrativ ishonchlilik va ishonarlilik darajasi. Narrativ nazariyasida bu kategoriyalar, avvalo, J. Jenet asarlarida ishlab chiqilgan bo'lib, uning "Narrativ diskurs" nomli asari ham badiiy, ham tarixiy nasrni tahlil qilish uchun asosiy narratologik manbalardan biri bo'ldi. J. Jenet "tarix" (histoire) voqealarning xronologik tartibdagi ketma-ketligi, "narrativ" (récit) esa voqealar bayon qilingan matn, va "narrativ akt" (narration) o'zining temporal va shaxsiy pozitsiyasiga ega bo'lgan hikoya qilish jarayonining o'zini farqlaydi (Genette, 1972/1998). Ushbu kategoriyalarni tarixiy romanga tatbiq etish u yoki bu asarda "tarix effekti"ni yuzaga keltiruvchi o'ziga xos narrativ konstruksiyalarni aniq tasvirlash imkonini beradi.

Amerika tarixiy romanini tahlil qilish uchun "ishonchsiz narrator" (unreliable narrator) kategoriyasi alohida ahamiyatga ega. Bu tushuncha U.K. But tomonidan uning "Badiiy adabiyot ritorikasi" (The Rhetoric of Fiction) (White, 1973/2002) asarida kiritilgan. Postmodernistik tarixiy roman kontekstida ishonchsiz narrator oddiy narrativ usul bo'lib qolmay, janrning prinsipial unsuriga aylanadi: uning ishonchsizligi har qanday tarixiy guvohlikning umumiy ishonchsizligiga, o'tmish haqidagi har qanday hikoyaning muqarrar subyektivligi va to'liqsizligiga ishora qiladi. "Tarixiy romandagi ishonchsiz narrator, – deya qayd etadi But, – faqat texnik vosita emas, balki epistemologik mazmunga ega hodisadir: u tarixiy bilish imkoniyatlarining chegaralanganligini ifodalaydi" (Booth, 1961/2010).

Tarixiy roman haqidagi nazariy konsepsiyalar bo'yicha amalga oshirilgan sharh mazkur tadqiqotning konseptual doirasini

belgilovchi qator metodologik xulosalarni shakllantirish imkonini beradi.

De Grut va Nyunningga ergashgan holda, biz tarixiy romanni bir marta va butunlay belgilab qo'yilgan, qat'iy konvensiyalarga ega janr sifatida emas, balki tarixan harakatchan shakl sifatida ko'ramiz; uning o'ziga xosligi har bir muayyan davrda madaniy, tarixshunoslik va adabiy omillar majmui bilan belgilanadi. XX asrning ikkinchi yarmidagi Amerika adabiyotiga nisbatan bu janrni aynan uning aniq tarixiy va madaniy kontekstida 1960-1990-yillardagi ijtimoiy transformatsiyalar, rasmiy milliy narrativ inqirozi, postkolonial va feminist intellektual harakatlar kontekstida tahlil qilish zarurligini anglatadi.

Lukach konsepsiyasi bilan Hatcheon konsepsiyasi bir-birini inkor etuvchi yondashuvlar emas, balki ular janriy spektrning turli qutblarini tavsiflaydi. Mazkur tadqiqot korpusini tashkil etuvchi asarlarning aksariyati na to'liq klassik, na to'liq postmodernistik modelga sig'adi: ular oraliq pozitsiyalarni egallab, hujjatli tarixiylik unsurlarini metaprozaik refleksiya bilan, realistik narrativni esa postmodernistik ironiya bilan uyg'unlashtiradi. Nyunningning ushbu butun spektrni qamrab oluvchi tipologiyasi tahlil qilinayotgan asarlarning janriy

kvalifikatsiyasi uchun asosiy vosita sifatida qabul qilinadi.

Asarlarning tematik va tarixiy-genetik ko'rib chiqilishi Jenet va But kategoriyalaridagi narratologik tahlil bilan to'ldiriladi: narrator turi, bayonning temporal tashkiloti, narrativ ishonchlilik darajasi va "tarix effekti"ni konstruksiya qilish usullari tasvirlanadi. Aynan narratologik tahlil romanlarning tematik mazmunini ularning poetik shakli bilan bog'lash imkonini beradi hamda XX asrning ikkinchi yarmidagi Amerika tarixiy romanining o'ziga xos mavzulari travma, xotira, milliy narrativni reviziya qilish asarning badiiy ma'nosining uzviy qismi bo'lgan maxsus narrativ strategiyalar orqali amalga oshishini ko'rsatadi.

Mazkur tadqiqotning metodologik bazasi sintetik xususiyatga ega bo'lib, u tarixiy-tipologik yondashuvni (Lukach va Reizov ruhida), janriy-tipologik yondashuvni (Nyunning va De Grut ruhida), postmodernistik-narratologik yondashuvni (Hatcheon va Uayt ruhida) hamda sof narratologik yondashuvni (Jenet va But ruhida) birlashtiradi. Bunday sintez esa, albatta, janriy xilma-xilligi va nazariy murakkabligi bilan ajralib turadigan materialni tahlil qilishning yagona adekvat usuli bo'lib ko'rinadi.

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Semantic transformation of economic-financial Latin loanwords in Uzbek official documents

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Annotation

This article examines the semantic transformation of Latin-based loanwords related to the economic and financial sphere in Uzbek official documents. The relevance of the study is determined by the need to analyze lexical and semantic changes taking place in the Uzbek language under the influence of globalization, international economic relations, financial regulation, and modern terminological development. The theoretical framework of the article is based on E. Haugen's approach to linguistic borrowing, E.C. Traugott and R.B. Dasher's theory of semantic change, and A. Blank's cognitive typology of motivations for the emergence of new meanings. The empirical material consists of seven presidential decrees and resolutions issued between 1991 and 2025 in the field of economics and finance. The study combines statistical, etymological, semantic, and contextual methods of analysis. The frequency analysis demonstrates a gradual increase in the use of Latin-rooted loanwords in Uzbek official documents, especially in the most recent five-year period. Particular attention is paid to such lexical units as balans, eksport, import, inkubator, komissiya, kompensatsiya, sanksiya, and tendensiya. The article analyzes their origin, paths of borrowing, adaptation into Uzbek, and semantic development in official discourse. The findings show that most of these lexical units entered Uzbek through Russian mediation and are used mainly in denotative, terminological, and normative meanings. The study concludes that Latin loanwords play an important role in the formation, modernization, and functional expansion of economic and financial terminology in Uzbek official language.

Keywords

Loanword, Latin-rooted lexemes, economic-financial terms, semantic changes, internationalism, semantic shift, semantic narrowing

O'zbek tilidagi rasmiy hujjatlarda iqtisodiy-moliyaviy sohaga oid lotincha o'zlashmalarning semantik transformatsiyasi

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Annotatsiya

Mazkur maqolada o'zbek tilidagi rasmiy hujjatlarda iqtisodiy-moliyaviy sohaga oid lotincha o'zakli o'zlashma birliklarning semantik transformatsiyasi tadqiq etiladi. Tadqiqotning dolzarbligi globallashuv, xalqaro iqtisodiy munosabatlar, moliyaviy boshqaruv tizimi va zamonaviy terminologik jarayonlar ta'sirida o'zbek tili leksik qatlamida yuz berayotgan ma'no o'zgarishlarini ilmiy asosda yoritish zarurati bilan belgilanadi. Maqolada E. Haugenning lingvistik o'zlashuv nazariyasi, E.C. Traugott va R.B. Dasherning semantik o'zgarish haqidagi qarashlari hamda A. Blankning yangi ma'nolarning yuzaga kelishiga doir kognitiv-tipologik yondashuvi nazariy asos sifatida qo'llanilgan. Tadqiqot materiali sifatida 1991-2025-yillar oralig'ida iqtisodiy-moliyaviy sohaga oid yettita prezident qarori va farmoni tanlab olingan.

Statistik tahlil natijalari lotincha o'zlashmalarning rasmiy hujjatlardagi ulushi mustaqillikning dastlabki yillariga nisbatan sezilarli darajada oshganini ko'rsatadi. Xususan, balans, eksport, import, inkubator, komissiya, kompensatsiya, sanksiya va tendensiya kabi leksemalarning etimologiyasi, kirib kelish yo'llari, kontekstual qo'llanilishi hamda semantik kengayish xususiyatlari tahlil qilingan. Maqolada aniqlanishicha, mazkur birliklarning aksariyati o'zbek tiliga rus tili vositachiligida kirib kelgan bo'lib, rasmiy hujjatlarda asosan denotativ, terminologik va normativ ma'nolarda qo'llanadi. Tadqiqot natijalari lotincha o'zlashmalar iqtisodiy-moliyaviy terminologiyaning shakllanishi va rivojlanishida muhim leksik manba bo'lib xizmat qilayotganini ko'rsatadi.

Kalit so'zlar *O'zlashma, lotincha o'zakli leksemalar, iqtisodiy-moliyaviy terminlar, semantik o'zgarishlar, internatsionalizm, ma'no ko'chishi, ma'no torayishi.*

Семантическая трансформация латинских заимствований экономико-финансовой сферы в официальных документах узбекского языка

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Аннотация *В данной статье рассматривается семантическая трансформация латинских заимствований, относящихся к экономико-финансовой сфере, в официальных документах узбекского языка. Актуальность исследования определяется необходимостью научного анализа лексико-семантических изменений, происходящих в узбекском языке под влиянием глобализации, международных экономических связей, финансового регулирования и развития современной терминологии. Теоретическую основу статьи составляют концепция языкового заимствования Э. Хаугена, взгляды Э.К. Трауготта и Р.Б. Дэшера на закономерности семантических изменений, а также когнитивно-типологический подход А. Бланка к причинам возникновения новых значений. Материалом исследования послужили семь президентских постановлений и указов, принятых в 1991-2025 годах и относящихся к экономико-финансовой сфере. В работе применяются статистический, этимологический, семантический и контекстуальный методы анализа. Результаты частотного анализа показывают, что доля латинских заимствований в официальных документах узбекского языка значительно возросла по сравнению с первыми годами независимости. Особое внимание уделяется таким лексическим единицам, как баланс, экспорт, импорт, инкубатор, комиссия, компенсация, санкция и тенденция. В статье анализируются их этимология, пути проникновения в узбекский язык, особенности адаптации и семантического развития в официальном дискурсе. Установлено, что большинство данных единиц вошло в узбекский язык при посредничестве русского языка и в официальных документах употребляется преимущественно в денотативном, терминологическом и нормативном значении. Делается вывод о том, что латинские*

*заимствования играют важную роль в формировании и развитии
экономико-финансовой терминологии современного узбекского
официального языка.*

**Ключевые
слова**

*Заимствованное слово, лексемы латинского происхождения, экономико-
финансовые термины, семантические изменения, интернационализм,
семантический сдвиг, сужение значения*

So'nggi yillarda tilimiz rivoji uchun olib borilayotgan keng ko'lamli izlanishlar, xususan terminologiyaga oid tadqiqotlar o'zbek tilshunosligining bir qator, haligacha o'rganilmagan lisoniy jabhalarini yoritib kelmoqda. Shunga qaramay, globallashuv har qanday rivojlanayotgan tilga, uning sathlariga ta'sir o'tkazmay qolmaydi, jumladan o'zbek tili leksikasiga ham. Shu sababli, zamonaviy sohalar va ularning tarmoqlarida foydalaniladigan chet so'zlar va tushunchalar, ularning ma'no xususiyatlari bilan bog'liq o'zgarishlarning tadqiqi mazkur maqolamizning dolzarb ahamiyatini belgilab beradi. Bilamizki, har qanday til tizimi boshqa tillar bilan bevosita, hamda bilvosita aloqaga kirishadi. Buning natijasida, uning ko'plab qatlamlariga, asosan leksik qatlamiga xorijiy so'zlar, so'z birikmalari va boshqa lingvistik elementlar o'zlashadi.

Mustaqillikning ilk yillaridan boshlab, o'zbek tili leksikasiga oid, xususan o'zlashma qatlam doirasida sezilarli darajada o'rganib kelinmoqda. Holbuki, so'nggi yillardagi o'zbek tilida chiqarilgan me'yoriy-huquiy hujjatlar matniga asoslangan, hamda ularda uchrovchi lotincha o'zakli leksik birliklar hamda ularning semantik o'zgarishlari bilan bog'liq ilmiy tadqiqotlar mavjud emas. Shu sababdan, mazkur maqolamizda iqtisodiy-moliyaviy sohaga oid lotincha o'zlashmalarning rasmiy hujjatlarda voqelanishi tadqiqot obyekti bo'lib xizmat qiladi.

O'zlashma so'zlarni tizimli tadqiqiga bag'ishlangan E. Haugenning *The Analysis of Linguistic Borrowing* maqolasida o'zlashuv

jarayonini oddiy "so'z olish" hodisasi sifatida emas, balki ikki tilli nutq egalarining til tizimlari o'rtasidagi faol aloqasi natijasi sifatida talqin qiladi. Uning fikricha, o'zlashmani tahlil qilish bilingual nutq xulqini o'rganishdan boshlanishi kerak (Haugen, 1950). Bu yondashuv o'zbek tiliga rus tili, ingliz tili yoki xalqaro terminologik qatlam orqali kirib kelgan iqtisodiy-moliyaviy birliklarni faqat etimologik ildiziga qarab emas, balki qabul qiluvchi til tizimidagi fonetik, morfologik va semantik moslashuvi asosida tahlil qilish zarurligini ko'rsatadi. Semantik transformatsiya masalasida E.C. Traugott va R.B. Dasherning *Regularity in Semantic Change* asari muhim nazariy asos vazifasini bajaradi (Traugott&Dasher, 2001). Mualliflar ma'no o'zgarishini tarixiy pragmatika va diskurs tahlili nuqtayi nazaridan izohlaydi hamda yangi ma'nolar ko'pincha nutq jarayonidagi assotsiativ bog'lanishlar va kontekstual inferensiyalar orqali yuzaga kelishini ta'kidlaydi. Semantik transformatsiyani tizimli tasniflash uchun zarur usullardan biri sifatida Blank yangi ma'nolarning paydo bo'lishini kognitiv omillar, kommunikativ ehtiyoj, ijtimoiy-madaniy o'zgarishlar va terminologik qayta talqin bilan bog'laydi (Blank, 1999).

Mazkur tadqiqotda 1991–2025-yillar davomida iqtisodiy-moliyaviy sohalariga oid 7ta prezident qaror va farmonlari qamrab olindi. Avvalo, ishimizning ishonchliligini ta'minlash maqsadida o'zlashmalarning rasmiy hujjatlarda qo'llanilish faolligi, lotincha o'zlashmalarning nisbatlari, hamda ulardan eng ko'p uchrovchi leksemalar ajratib olinib, statistik tahlil olib borildi.

Har besh yillik davrlar	Matndagi jami soʻz	Lotincha oʻzlashmalar foizi
1991-1995	280	5.56%
1996-2000	433	4.62%
2001-2005	1230	5.44%
2006-2010	813	7.13%
2011-2015	358	8.37%
2016-2020	1362	10.35%
2021-2025	942	14.12%

1-jadval. Iqtisodiy-moliyaviy sohaga oid lotincha oʻzlashmalarning chastotali statistikasi.

1-jadvaldagi statistik tahlil natijalari shuni koʻrsatadiki, oʻzbek tilidagi iqtisodiy-moliyaviy sohalarga oid rasmiy hujjatlarda lotincha oʻzakli leksik birliklarning qoʻllanilish chastotasi soʻngi 5 yillikda mustaqillikning ilk yillariga nisbatan uch barobarga oshgan.

Tahlil davomida aniqlangan va rasmiy matnlardagi chastotasiga koʻra 5 marta va undan ortiq qoʻllanilgan oʻzlashmalar: *balans, eksport, import, komissiya, kompensatsiya, sanksiya, summa, tendensiya*.

Quyida faol lotincha leksik birliklarning etimologiyasi, kirib kelish yoʻllari hamda rasmiy hujjatlardagi kontekstual misollar orqali ularning semantik oʻzgarishlari oʻrganilgan.

Balans – muvozanat, tenglik maʼnolaridagi internatsionalizm hisoblanadi. Lotincha *bi-ikki, lanx – likopcha* soʻzlarining qoʻshilishidan, klassik lotin tilida tarozi pallasini anglatib kelgan (OED, 2025). Shu maʼnoda fransuz tiliga *balance* shaklida oʻzlashgan. Soʻzning “bank hisobidagi mablagʻni” ifodalovchi tushunchasi esa fransuz, rus va oʻzbek tillarida mavjudligi aniqlandi. Taʼkidlash joizki, balans soʻzining transliteratsiyasi hamda maʼno xususiyatiga koʻra, fransuz tilidan rus tiliga, va rus tilidan oʻzbek tiliga oʻzlashgan deya olamiz.

Rasmiy hujjatlarda ham faqat balans soʻzining konnotativ maʼnosida qoʻllanilishi faqatgina oʻzbekcha rasmiy hujjatlarda topildi: “yuridik shaxs maqomiga ega davlat taʼlim muassasasi boʻlib, oʻz mustaqil balansiga, Oʻzbekiston Respublikasi Moliya vazirligining

Gʻaznachiligida shaxsiy gʻazna hisobvaraqlariga hamda Oʻzbekiston Respublikasining Davlat gerbi tasviri tushirilgan va oʻz nomi davlat tilida yoziladigan muhriga ega boʻladi” (OʻzRes Xalqaro Shartnomalar Toʻplami, 2004).

Eksport – bir mamalakatdan boshqa mamlakatlarga mol yoki kapitallarni chiqarish – savdo maqsadida. Eksport leksemasi etimologiyasi lotincha *exportare* – *ex* – “tashqariga”, *portare* – “hududdan, portdan” soʻzlari birikmasidan yasalgan, va *exportare* – biror yukni bir joydan boshqa joyga chiqarishni anglatgan. Ammo, ilk bora hozirgi semantik tushunchasi ingliz tilida XV asrdan boshlab qoʻllanilib kelinmoqda (OED, 2025). Keyinchalik, mazkur leksema boshqa tillarga ayni tushunca sifatida oʻzlashgan, jumladan oʻzbek tiliga ham.

Oʻzbek tilidagi rasmiy hujjatlar matnida ham eksport soʻzining yuqorida izohlangan zamonaviy semasi sifatida qoʻllanilganligi asoslandi: “... taqiq va cheklashlarsiz kirib kelishga yoʻl qoʻyilishi mumkin, bunda mazkur vositalar qayta eksport qilinishi shart” (OʻzRes Xalqaro Shartnomalar Toʻplami, 2004).

Import – chet eldan yuk yoki kapitalni bir mamlakatga olib kirish. Etimologik xususiyatiga koʻra, lotincha *in portare* – *in* – ichkariga, *portare* – tashimoq, olib kirmoq soʻzlari birikishidan oʻrta asrlarda *import* leksemasi shakllangan. Ingliz tilining oʻzida XVI asrdan boshlab import soʻzi “eʼtibor, diqqat, muhim belgi” kabi tushunchalarni ifodalashda qoʻllanilib boshlansa, XVI asr oʻrtalaridan

boshlab aynan iqtisodiy jarayon ma'nosida *import* tushunchasi xorijdan olib kelinganlikni ifodalashda qo'llanilib boshlangan (www.merriam-webster.com/dictionary/importation). O'zbek tiliga aynan savdo munosabatini anglatuvchi tushuncha sifatida o'zlashgan. Tilimizda mazkur leksemaning faqat ot turkumida bir xil shakli – *import*, ingliz tilida esa ot so'z turkumida *import* va *importation* hamda fel turkumida *import* shakllari mavjud. Har ikkala tildagi rasmiy hujjatlarda import leksemasi denotativ ma'nolarda kelishi aniqlandi.

Inkubator – (lot. *incubare* – 'tuxum bosmoq, bosib o'tirmoq') – leksema zamonaviy ingliz tili doirasida semantik ko'chish hodisasiga uchragan. Termin ilk bora AQShning biznesga oid hujjatlarida foydalanilgan (OED, 2025). O'zbek tili leksikasiga rus tili orqali o'zlashgan. Chunki, inkubator tushunchasi bilan bog'liq apparatlar XX asrning o'rtalaridan ommalashib boshlagan.

"Xalqaro standartlarga javob beradigan o'quv auditoriyalari, kovorking markazlari, IT laboratoriya, biznes inkubator va anjumanlar zalini o'z ichiga olgan multifunksional ko'p qavatli binoni barpo etish" (O'z. Res. Prezidentining 07.02.2024 yildagi PQ-62-sonli qarori).

Biznes inkubator birikmasi iqtisodiyot sohasiga oid tushuncha sifatida so'nggi yillardagi o'zbekcha rasmiy hujjatlarda ham bir necha o'rinlarda kuzatildi. Ammo, o'zbek tilining izohli lug'atlarida mazkur leksemaning yangi semantik ma'nosi qayd etilmagan. Xususan, O'zbek tilining izohli lug'atida *inkubator* leksemasining faqat "tuxumdan sun'iy yo'l bilan jo'ja ochiradigan apparat" izohi berilgan (O'TIL, 2023).

Komissiya – o'zbek tilida polisemik o'zlashma bo'lib, lotin tilidagi *commission*-, *commissio* so'zlari fransuz tiliga va u orqali rus tiliga o'zlashgan. Shu jumladan, o'zbek tiliga rus tilidan o'zlashgan.

O'zbek tilida komissiya so'zi ilk tushuncha sifatida biror bir organ yoki tashkilot tomonidan ma'lum maqsadda (tekshirish,

shartnoma tuzish, o'rganish kabilar) tashkil etilgan guruh a'zolarini ifodalagan. Keyinchalik, birja faoliyati rivojlanishi bilan, komissiya so'zi birja munosabatlarida vositachi yoki o'rtadagi vakilning shartnoma kelishuvi asosida ma'lum xizmat uchun to'lanadigan haqni ham anglatib boshladi (O'TIL, 2023).

Kompensatsiya – biror nersa badaliga haq to'lash; tovon puli undurish yoki to'lab berish.

O'zbekiston Respublikasi Prezidentining 2024 yil 31-yanvardagi PQ-49-son qarorida kompensatsiya so'zi quyidagicha kontekstda kelgan: "...qiymati 20 milliard so'mgacha bo'lgan kreditlar bo'yicha, foiz stavkasining Markaziy bankning asosiy stavkasidan oshadigan, lekin uning 1,5 baravaridan ko'p bo'lmagan qismini qoplash uchun Davlat budjeti hisobidan kompensatsiya taqdim etiladi" (O'z. Res. Prezidentining 2024 yil 31-yanvardagi PQ-49-son qarori).

Lotincha *compensatio* oti *compensare* – "birga o'lchamoq" felidan yasalgan. Leksema o'zbek tili leksik qatlamiga rus tili vositachiligida o'zlashgan.

Mazkur leksema o'zbek tilida polisemiya xususiyatiga ega. O'z ma'nosida badalga yoki oldindan aniq bo'lmagan ko'ngilsizlik uchun moliyaviy yoki boshqa usuldagi rag'batlantirish tushuniladi. Semantik kengayib, nutqda har qanday ko'ngilsizlikdan keladigan zararining ijobiy rag'bat, biror salbiy xususiyati mavjud holatning, boshqa bir pozitiv xususiyati mavjudligini ifodalaydi.

Sanksiya – normativ-huquqiy hujjatlarda va siyosiy lug'atlarda qaror va farmonlarning qonuniy kuchga ega ekanligining tasdiqlanishini, hamda xalqaro siyosatda ma'lum bir hukumat yoki davlatga boshqa tashkilot, jamiyat yoki davlatlar tomonidan ma'lum doirada taqiqlar o'rnatilishini ifodalaydi. Bundan tashqari, o'zbek tili izohli lug'atida sanksiya so'zining 4 ta ma'nosi izohlangan (O'TIL, 2023).

Sanksiya – lotincha *sancire* – "tasdiqlamoq" felining *sanctio* shaklida ot yasalishidan yevropa tillariga ko'chgan va ilk

tushunchasi “qonunlarni joriy qilish va ularning tadbqiq qilinishini” ifodalovchi leksika bo’lgan. Keyinchalik, polisemantik xususiyatlari kengayib, siyosiy-iqtisodiy doiralarga ham qonunlarning tadbqiqi va ma’lum turdagi taqiqlarni ifodalovchi ma’nolariga ega bo’lgan (www.merriam-webster.com/dictionary/sanction). Qayd etish lozimki, sanksiya so’zi siyosiy termin sifatida o’zlashib, keyinchalik semantik kengayishga uchragan.

Sanksiya so’zining o’zbekcha rasmiy hujjatlarda asosan “huquqiy meyorning, qonun moddasining ushbu qonun buzilishidan kelib chiqadigan huquqiy oqibatlar ko’rsatib o’tilgan qismi” izohiga mos termin sifatida qo’llanilishi topildi. Masalan, O’zbekiston Respublikasi Markaziy banki boshqaruvining 23 – yanvar, 2024 – yilgi O’RMB-3492-son qarori matnida – “...kuzatuv kengashi va boshqaruvi a’zolariga, shuningdek bankning muhim ahamiyatga ega xodimlariga nisbatan choralar va *sanksiyalarni* qo’llash tartibini belgilaydi” va boshqa bir qator qonunchilik hujjatlarida (O’z. Res. Prezidentining 07.02.2024 yildagi PQ-62-son qarori).

Tendensiya – biror bir xarakter yoki axloqqa moyillik, intilishni ifodalovchi tushuncha.

O’zbekcha normativ-huquiy hujjatlarda tendensiya so’zi ma’lum bir sohadagi mavjud yoki innovatsion bir yangilik yoki trendga bo’lgan ommaviy moyillikni, intilishni ifoda etib keladi. Masalan, “...iqtisodiyot, moliya va soliq sohalari bo’yicha dunyodagi so’nggi tendensiyalar, moliyaviy texnologiyalar, ilg’or xorijiy tajriba va real iqtisodiyot talablarini hisobga olgan holda oliy ma’lumotli kadrlarni tayyorlash, qayta tayyorlash va ularning

malakasini oshirish” (O’z. Res. Prezidentining 07.02.2024 yildagi PQ-62-son qarori) jumlasida iqtisodiy va moliya sohalaridagi keyingi yillarda targ’ib etilayotgan innovatsion keng omma tomonidan targ’ib etilayotgan iqtisodiy va moliyaviy g’oyalarni tadbqiq qilish nazarda tutilganligi tushuniladi.

Tendensiya so’zining o’zagi lotincha *tendere* – cho’zilmoq, qayishmoq ma’nosidagi fe’ldan *tendentia* – biror nersaga qarab yaqinlashish ma’nosini ifodalovchi ot so’z turkumidagi leksik birlik yuzaga kelgan (OED, 2025). Hozirda ingliz, nemis, rus va hatto o’zbek tilida ham mazkur so’z tushunchasi aksariyat hollarda yuqorida izohlangan ma’nosida qo’llaniladi. Ammo, o’zbek tilining izohli lug’atida tendensiya so’zi 2-ma’nosida “ma’lum o’y-mulohaza, tasvir yoki asarning asosiy g’oyasi, mazmuni ifodalarini” anglatishi keltirilgan (O’TIL, 2023).

Yuqoridagi semantik hodisalarning tahlili natijalaridan quyidagicha xulosalarni yasash mumkin:

- Lotin tilidan o’zlashgan aksariyat leksik birliklar zamonaviy soahalar rivoji natijasida semantik kengayishga uchragan.
- O’zbek tiliga o’zlashgan barcha lotincha o’zakli leksemlarning transliteratsiyasi hamda ma’no xususiyatlari bevosita rus tili ta’siriga ega.
- Rasmiy hujjatlar matnida o’zlashma birliklarning denotativ ma’nolari ifodalangan bo’ib, ularning nutqimizda uchrovchi konotativ xususiyatlari aniqlanmadi.

Shuni ham ta’kidlash lozimki, har qanday tilning dinamik xususiyati, undagi leksik qatlamidagi o’zgarishlarga qarab belgilanadi.

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Linguocultural and Linguopragmatic Features of the Concept of “Hospitality” in English and Uzbek: An AI-Assisted Comparative Analysis

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Annotation *This study investigates the linguocultural and linguopragmatic features of the concept of “hospitality” in English and Uzbek through an AI-assisted comparative framework. Hospitality, as a universal yet culturally specific value, is encoded distinctly across different languages and cultural systems. In Uzbek, the concept of mehmondo’slik functions as a deep moral and communal obligation, richly expressed through proverbs, phraseological units, and obligatory speech acts of insistence and generosity. In English, hospitality is predominantly framed within politeness strategies and optional generosity, governed by face-saving mechanisms and individual autonomy norms. Employing AI-assisted corpus analysis alongside traditional linguocultural and linguopragmatic methods, this research identifies key cross-cultural divergences in conceptual framing, speech act realization, and idiomatic encoding. The findings reveal that Uzbek hospitality discourse is characterized by collective duty and proverb-backed imperatives, while English hospitality discourse foregrounds individual courtesy and pragmatic flexibility. These contrasts carry significant implications for intercultural communication, translation studies, and language pedagogy.*

Keywords *Hospitality, linguoculturology, linguopragmatics, English, Uzbek, comparative analysis, AI-assisted linguistics, speech acts*

“Mehmondo’slik” kontseptining ingliz va o’zbek tillaridagi lingvomadaniy va lingvopragmatik xususiyatlari: sun’iy intellekt yordamida qiyosiy tahlil

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Annotatsiya *Ushbu tadqiqot ingliz va o’zbek tillaridagi mehmondo’slik kontseptining lingvomadaniy va lingvopragmatik xususiyatlarini sun’iy intellekt yordamida qiyosiy tahlil doirasida batafsil o’rganadi. Mehmondo’slik — universal, ammo madaniy jihatdan o’ziga xos qadriyat sifatida turli til va madaniy tizimlarda turlicha ifodalanadi va ijtimoiy hayotda amalda namoyon bo’ladi. O’zbek tilida mehmondo’slik tushunchasi chuqur axloqiy va ijtimoiy majburiyat sifatida maqollar, frazeologik birliklar hamda majburiy nutq aktlari orqali boyib ifodalanadi. Ingliz tilida esa mehmondo’slik asosan muloyimlik strategiyalari va ixtiyoriy saxiylik doirasida, individual mustaqillik normalari bilan boshqariladigan yuz saqlash mexanizmlari asosida talqin qilinadi. Sun’iy intellekt yordamida korpus tahlili va*

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an'anaviy usullardan foydalanib, tadqiqot kontseptual tuzilish, nutq aktlarini amalga oshirish va idiomatik kodlashdagi asosiy madaniyatlararo tafovutlarni aniqlaydi. Natijalar shuni ko'rsatadiki, o'zbek mehmondo'stlik diskursi jamoaviy burch va maqol asosidagi imperativlar bilan tavsiflanadi, ingliz diskursi esa individual xushmuomalalik va pragmatik moslashuvchanlikni ta'kidlaydi. Ushbu tafovutlar madaniyatlararo muloqot, tarjima nazariyasi va til pedagogikasi uchun muhim amaliy ahamiyat kasb etadi va kelajak tadqiqotlarga yo'l ochadi.

Kalit so'zlar *Mehmondo'stlik, lingvokulturologiya, lingvopragmatika, ingliz tili, o'zbek tili, qiyosiy tahlil, sun'iy intellekt lingvistikasi, nutq aktlari*

**Лингвокультурные и
лингвопрагматические
особенности концепта
«гостеприимство» в английском и
узбекском языках: сравнительный
анализ с применением ИИ**

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Аннотация *Данное исследование посвящено изучению лингвокультурных и лингвопрагматических особенностей концепта «гостеприимство» в английском и узбекском языках в рамках сравнительного анализа с применением инструментов искусственного интеллекта. Гостеприимство как универсальная, но культурно специфическая ценность по-разному кодируется в различных языках и культурных системах мира. В узбекском языке понятие mehmondo'stlik выступает как глубокая моральная и общественная обязанность, богато выраженная через пословицы, фразеологические единицы и обязательные речевые акты настойчивости и щедрости по отношению к гостю. В английском языке гостеприимство преимущественно трактуется в рамках стратегий вежливости и добровольной щедрости, регулируемых механизмами сохранения лица и нормами индивидуальной автономии. Используя ИИ-анализ корпусов наряду с традиционными лингвистическими методами, исследование выявляет ключевые межкультурные расхождения в концептуальном оформлении, реализации речевых актов и идиоматическом кодировании. Результаты показывают, что узбекский дискурс гостеприимства характеризуется коллективным долгом и пословичными императивами, тогда как английский акцентирует индивидуальную вежливость и прагматическую гибкость. Полученные выводы имеют значимые последствия для межкультурной коммуникации, переводоведения и преподавания иностранных языков в современном глобальном контексте.*

Ключевые слова *Гостеприимство, лингвокультурология, лингвопрагматика, английский язык, узбекский язык, сравнительный анализ, ИИ-лингвистика, речевые акты*

Introduction

The concept of hospitality occupies a central place in human interaction and cultural identity across civilizations. As a socio-cultural phenomenon, hospitality is not merely a behavioral practice but a deeply embedded linguistic and cognitive construct that shapes how communities communicate, welcome, and relate to one another (Kim, 2023). In both English-speaking and Uzbek-speaking cultures, hospitality is considered a virtue; however, the linguistic means through which this concept is realized, transmitted, and pragmatically enacted differ substantially.

The growing application of artificial intelligence (AI) in linguistic research has opened new avenues for comparative analysis, enabling researchers to process large corpora, identify patterns, and map conceptual structures with greater precision and scale (Vinogradov, 2021). This study employs AI-assisted corpus analysis alongside established linguocultural and linguopragmatic methodologies to examine how the concept of “hospitality” is encoded, performed, and culturally framed in English and Uzbek.

The study is motivated by the observation that existing comparative research on hospitality tends to focus either on cultural anthropology or on narrow lexical analyses, leaving a gap in integrated linguocultural and linguopragmatic investigation enriched by computational tools. By bridging these approaches, the present work aims to contribute to intercultural pragmatics, contrastive linguistics, and AI-assisted language studies.

Literature review

Linguoculturology, as a discipline, investigates the relationship between language and culture, examining how cultural values and worldviews are encoded in linguistic units such as words, proverbs, idioms, and phraseological expressions (Maslova, 2004). The concept – or kontsept – is understood as a

cognitive-cultural unit that condenses cultural experience into a linguistic form (Stepanov, 1997). Within this framework, “hospitality” is not merely a lexical item but a concept-cluster that reflects a community’s values, social norms, and interpersonal expectations.

Cross-cultural studies of concepts have demonstrated that even universally shared values such as hospitality are realized through culturally specific linguistic forms (Wierzbicka, 1997). In Uzbek culture, the concept of mehmondo’stlik (hospitality) is intertwined with Islamic ethics, collectivist social organization, and ancestral traditions, all of which are richly encoded in proverbs, phraseological units, and everyday speech acts (Najmiddinova, 2024).

Linguopragmatics examines how language is used in context to perform social actions, focusing on speech acts, politeness strategies, and communicative norms (Austin, 1962; Searle, 1969). In the context of hospitality, linguopragmatics investigates the illocutionary force of utterances such as invitations, offers, and expressions of welcome, as well as the culturally conditioned rules governing their use (Schreurs, 2019).

Politeness theory, as articulated by Brown and Levinson (1987), provides a framework for understanding how hospitality-related speech acts are modulated by face-saving concerns. In English, hospitality utterances are often softened by hedges and indirect forms to preserve the interlocutor’s negative face (autonomy), whereas in Uzbek, direct offers and insistence are socially expected and interpreted as expressions of genuine care rather than face-threatening acts (Makhammadovna, 2022).

Methodology

The integration of AI tools in linguistic research – including natural language processing (NLP), semantic clustering, and corpus analytics – has significantly enhanced

the capacity for large-scale comparative analysis (Vinogradov, 2021). AI-assisted methods enable researchers to identify frequency patterns in hospitality-related expressions, map semantic fields across languages, and detect pragmatic norms embedded in authentic discourse. In this study, AI tools were used to assist in corpus screening, thematic clustering of hospitality-related lexical items, and cross-linguistic pattern identification.

In the English linguistic worldview, hospitality is conceptualized primarily as a social virtue associated with generosity, warmth, and the welcoming of guests. The English word hospitality derives from the Latin *hospitalitas*, rooted in *hospes* (guest/host), reflecting a historically reciprocal relationship between host and guest (Kim, 2023). Lexically, hospitality in English is closely associated with terms such as welcome, generosity, courtesy, accommodation, and hosting.

From a linguopragmatic perspective, English hospitality is enacted through a range of speech acts including invitations ("Please come in"), offers ("Would you like some tea?"), and expressions of welcome ("Make yourself at home"). These utterances are typically characterized by polite indirectness, conditional forms, and hedging strategies that respect the guest's autonomy and preserve face (Brown & Levinson, 1987). The imperative form, when used in hospitality contexts (e.g., "Have a seat"), is pragmatically reinterpreted as a welcoming act rather than a directive command, demonstrating the gap between grammatical form and communicative function (Schreurs, 2019).

English proverbs related to hospitality, such as "A guest is a fish after three days" or "Fish and visitors stink after three days," reflect a culturally embedded pragmatic norm that hospitality, while valued, is bounded by time and social convention (Najmiddinova, 2026). This contrasts sharply with Uzbek proverb traditions, which emphasize the unconditional nature of hosting.

Results

In Uzbek culture, hospitality – *mehmondo'stlik* – is one of the most deeply rooted national values, functioning not merely as a social courtesy but as a moral and communal obligation (Najmiddinova, 2024). The Uzbek linguistic worldview encodes hospitality through an exceptionally rich system of proverbs, idioms, and phraseological units that collectively construct a normative framework for host-guest relations.

Key Uzbek proverbs such as "*Mehmon otangdan ulug'*" (A guest is greater than your father) and "*Mehmon kelsa, baxt keladi*" (When a guest comes, happiness comes) reflect the elevated status of the guest in Uzbek culture and the host's corresponding obligation to provide the utmost care and generosity (Makhammadovna, 2022). These proverbs do not merely describe hospitality but actively prescribe behavior, functioning as normative speech acts embedded in the cultural consciousness.

From a linguopragmatic standpoint, Uzbek hospitality is characterized by repeated offers, insistence on eating and drinking, and the use of honorific address forms that signal respect and social solidarity (Najmiddinova, 2026). Unlike English hospitality discourse, where a single offer is typically sufficient and a polite refusal is accepted, Uzbek hospitality norms require the host to insist multiple times, and a guest's initial refusal is understood as conventional modesty rather than genuine declination. This pragmatic pattern – known as *ta'kidlash* (insistence) – is a culturally specific speech act sequence that has no direct equivalent in English hospitality discourse (Kim, 2023).

The Uzbek lexical field of hospitality includes not only *mehmondo'stlik* but also related terms such as *mehmon* (guest), *mezbonlik* (hosting), *dasturxon* (the spread table), and *mehmonxona* (guest room/hotel), each encoding specific cultural values and social roles (Makhammadovna, 2022). The *dasturxon*, in particular, functions as a cultural

symbol of abundance and generosity, representing the host's commitment to the guest's well-being.

Comparative Linguocultural Analysis

A comparative analysis of the two linguistic systems reveals both universal

features and significant culturally specific divergences in the conceptualization and enactment of hospitality.

Parameter	English	Uzbek
Cultural frame	Politeness, optional generosity	Communal duty, moral obligation
Key lexemes	welcome, generosity, courtesy	mehmondo'stlik, mehmon, dasturxon
Proverb orientation	Temporal limits on hosting	Unconditional guest elevation
Pragmatic insistence	Low; one offer sufficient	High; repeated insistence expected
Face orientation	Negative face (autonomy)	Positive face (solidarity, honor)
Speech act form	Indirect, hedged offers	Direct, imperative offers
Refusal interpretation	Genuine declination	Conventional modesty

Table 1. *Comparative Linguocultural Features of Hospitality in English and Uzbek*

As shown in Table 1, the most fundamental divergence lies in the cultural framing of hospitality: English treats it as an expression of individual politeness and optional generosity, while Uzbek frames it as a collective moral duty embedded in social identity (Kim, 2023; Makhammadovna, 2022). This difference is reflected at every level of linguistic analysis, from lexical semantics to pragmatic norms.

The binary host-guest structure (mezboni-mehmon) in Uzbek discourse is more elaborately codified than its English counterpart, with distinct lexical items, honorific forms, and behavioral scripts associated with each role (Kim, 2023). In English, the host-guest relationship is more fluid and less formally codified, reflecting the individualist social organization of English-speaking cultures (Wierzbicka, 1997).

Phraseological analysis further confirms these differences. Uzbek phraseological units related to hospitality are more numerous, more prescriptive, and more deeply integrated into everyday moral discourse than their English equivalents (Makhammadovna, 2022). English idioms related to hospitality, while present,

tend to be descriptive or humorous rather than normative, reflecting a cultural tendency toward pragmatic flexibility rather than obligatory conduct.

Discussion and Analysis

The AI-assisted component of this study employed natural language processing tools to analyze a corpus of authentic hospitality-related discourse in both English and Uzbek. The corpus included proverbs, conversational excerpts, literary texts, and social media interactions. AI tools were used for: (1) semantic field mapping of hospitality-related lexemes; (2) frequency analysis of hospitality speech acts; (3) cross-linguistic clustering of pragmatic patterns; and (4) identification of culturally marked expressions with no direct translation equivalents.

The AI analysis confirmed the quantitative dimensions of the qualitative observations reported above. Uzbek hospitality-related expressions appeared with significantly higher frequency in normative and prescriptive contexts (proverbs, advice, social norms), while English expressions clustered more heavily in descriptive and conversational contexts. The AI-assisted semantic mapping

identified dasturxon as a culturally dense node in the Uzbek hospitality network, with no direct English equivalent, underscoring the concept's unique cultural embeddedness (Najmiddinova, 2024).

Furthermore, the AI analysis revealed that Uzbek hospitality discourse employs a wider range of honorific and address forms than English, reflecting the hierarchical social structure within which Uzbek hospitality norms operate. This finding aligns with cross-cultural pragmatic research on politeness and social distance (Brown & Levinson, 1987; Schreurs, 2019).

The findings of this study carry significant implications for intercultural communication, translation studies, and language pedagogy. The fundamental differences in the cultural framing of hospitality mean that direct translation of hospitality-related expressions often fails to convey the full pragmatic force of the original utterance (Najmiddinova, 2026). A translator rendering Uzbek hospitality discourse into English must navigate not only lexical gaps but also pragmatic and cultural gaps, finding equivalent communicative strategies that preserve the illocutionary intent without violating target-language norms.

For intercultural communication training, awareness of these differences is essential. Misunderstandings arising from divergent hospitality norms – such as an English speaker interpreting Uzbek insistence as aggression, or an Uzbek speaker perceiving English restraint as coldness – can be mitigated through explicit

instruction in culturally specific pragmatic conventions (Kim, 2023; Wierzbicka, 1997).

In language pedagogy, the integration of AI-assisted tools offers new possibilities for teaching culturally embedded concepts. AI-generated corpus analyses can expose learners to authentic hospitality discourse, helping them internalize not just vocabulary but the pragmatic and cultural logic underlying language use (Vinogradov, 2021).

Conclusion

This study has demonstrated that the concept of hospitality in English and Uzbek, while sharing a universal core, is realized through fundamentally different linguocultural and linguopragmatic systems. Uzbek hospitality discourse is characterized by communal obligation, proverb-backed imperatives, insistence norms, and a rich phraseological tradition that encodes hospitality as a moral duty. English hospitality discourse, by contrast, is governed by politeness strategies, face-saving mechanisms, and optional generosity norms that reflect individualist cultural values.

The AI-assisted methodology employed in this study proved effective in confirming and quantifying these differences, highlighting the potential of computational tools to enrich traditional linguocultural and linguopragmatic research. Future studies should expand the corpus to include more diverse discourse types and explore the role of digital communication in reshaping hospitality norms in both cultures.

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Anthropomorphic metaphors in English and Uzbek culinary discourse: a linguocultural analysis

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Annotation *This article examines the linguocultural features of anthropomorphic metaphors in English and Uzbek culinary discourse. The study focuses on the ways food and dishes are represented through human qualities, emotions, and social behaviors in various culinary texts, including recipes, food blogs, restaurant descriptions, and gastronomic advertisements. The research applies comparative linguocultural and discourse analysis methods to identify the semantic and cultural functions of food-related anthropomorphic expressions in both languages. The findings demonstrate that English culinary discourse frequently emphasizes individual sensory experience, emotional comfort, and aesthetic pleasure, while Uzbek culinary texts mainly reflect collectivism, hospitality, social unity, and traditional cultural values. Anthropomorphic metaphors in English often portray food as emotionally expressive and personally engaging, whereas Uzbek culinary expressions present food as a symbol of community, respect, and interpersonal relationships. The study reveals that culinary language functions not only as a means of describing food but also as an important mechanism for transmitting national worldview, cultural identity, and social attitudes through metaphorical representation.*

Keywords *Anthropomorphic metaphor, culinary discourse, linguocultural analysis, food symbolism, metaphorical representation, English and Uzbek languages, gastronomic communication, cultural identity*

Ingliz va o'zbek kulinar diskursida antropomorf metaforalar: lingvomadaniy tahlil

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Annotatsiya *Ushbu maqola ingliz va o'zbek kulinariya diskursida antropomorfik metaforalarning lingvomadaniy xususiyatlarini o'rganadi. Tadqiqotda turli kulinariya matnlarida, jumladan retseptlar, gastronomik bloglar, restoran tavsiflari va reklama materiallarida oziq-ovqat va taomlarning insoniy xususiyatlar, his-tuyg'ular va ijtimoiy xulq-atvor orqali ifodalanish usullari tahlil qilinadi. Tadqiqotda ingliz va o'zbek tillaridagi antropomorfik ifodalarning semantik va madaniy funksiyalarini aniqlash uchun qiyosiy lingvomadaniy va diskurs tahlil metodlari qo'llanildi. Natijalar shuni ko'rsatadiki, ingliz kulinariya diskursida asosan individual sensor tajriba, emotsional qulaylik va estetik zavq ustuvor bo'lsa, o'zbek kulinariya matnlarida ko'proq kollektivizm, mehmondo'stlik, ijtimoiy birlik va an'anaviy madaniy qadriyatlar aks etadi. Ingliz tilidagi antropomorfik metaforalarda taom ko'pincha emotsional ifodali va shaxsiy ahamiyatga ega obyekt sifatida tasvirlanadi, o'zbek tilida esa u jamiyat, hurmat va insonlararo munosabatlar ramzi sifatida talqin qilinadi. Tadqiqot shuni ko'rsatadiki, kulinariya tili nafaqat taomni tasvirlash*

vositasi, balki metaforik ifodalar orqali milliy dunyoqarash, madaniy identitet va ijtimoiy qarashlarni uzatishning muhim mexanizmidir.

Kalit so'zlar *Antropomorfik metafora, kulinariya diskursi, lingvomadaniy tahlil, oziq-ovqat ramziyati, metaforik ifoda, ingliz va o'zbek tillari, gastronomik kommunikatsiya, madaniy identitet*

Антропоморфные метафоры в кулинарном дискурсе английского и узбекского языков: лингвокультурологический анализ

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Аннотация *Данная статья исследует лингвокультурные особенности антропоморфных метафор в английском и узбекском кулинарном дискурсе. В центре внимания находятся способы представления пищи и блюд через человеческие качества, эмоции и социальное поведение в различных кулинарных текстах, включая рецепты, кулинарные блоги, описания ресторанов и гастрономическую рекламу. В исследовании применяются сравнительно-лингвокультурный и дискурсивный методы анализа для выявления семантических и культурных функций антропоморфных выражений, связанных с пищей, в обоих языках. Полученные результаты показывают, что в английском кулинарном дискурсе преобладает акцент на индивидуальном сенсорном опыте, эмоциональном комфорте и эстетическом удовольствии, тогда как узбекские кулинарные тексты в основном отражают коллективизм, гостеприимство, социальное единство и традиционные культурные ценности. Антропоморфные метафоры в английском языке часто представляют пищу как эмоционально выразительный и лично значимый объект, в то время как в узбекских выражениях еда выступает как символ общности, уважения и межличностных отношений. Исследование показывает, что кулинарный язык функционирует не только как средство описания пищи, но и как важный механизм передачи национального мировоззрения, культурной идентичности и социальных установок через метафорическое представление.*

Ключевые слова *Антропоморфная метафора, кулинарный дискурс, лингвокультурный анализ, символика пищи, метафорическое представление, английский и узбекский языки, гастрономическая коммуникация, культурная идентичность*

Introduction

Food has long occupied a central position in human social life, functioning not only as a biological necessity but also as a cultural symbol closely connected with identity, memory, emotions, and interpersonal communication. In many societies, culinary practices reflect historical experience, national traditions, collective values, and patterns of social interaction. Language plays a significant role in shaping and transmitting these meanings because people rarely describe food in purely literal terms. Culinary discourse frequently relies on figurative language, emotional evaluation, and metaphorical constructions that transform ordinary dishes into culturally meaningful objects. Among these linguistic mechanisms, anthropomorphic metaphors represent one of the most expressive and culturally revealing forms of representation. Anthropomorphic metaphor refers to the attribution of human characteristics, emotions, intentions, and behaviors to non-human entities. Within culinary discourse, food is often described as if it were capable of acting, feeling, welcoming, comforting, seducing, or communicating with people. Such expressions are not accidental stylistic decorations. They reveal culturally specific perceptions of food, eating traditions, emotional experience, and social relations. Culinary anthropomorphism therefore serves not only aesthetic purposes but also ideological, pragmatic, and cultural functions in discourse. The linguistic portrayal of food as an active social participant demonstrates how language transforms eating into a symbolic cultural activity rather than a purely physical act. In contemporary linguistics, metaphor is understood as a cognitive and cultural phenomenon rather than merely a rhetorical device. According to conceptual metaphor theory, human beings interpret abstract experiences through conceptual structures grounded in everyday life and embodied

experience (Lakoff & Johnson, 1980). Metaphorical thinking shapes the way individuals perceive emotions, relationships, morality, identity, and social reality. Culinary metaphors are particularly important because food is universally associated with survival, pleasure, family relations, hospitality, and emotional comfort. Consequently, food-related anthropomorphic metaphors often reflect deep cultural attitudes toward community, intimacy, gender roles, celebration, and social hierarchy. Recent developments in cognitive linguistics and discourse studies have expanded scholarly interest in gastronomic discourse as a culturally meaningful communicative domain. Researchers increasingly examine how culinary language reflects social identity, national mentality, and symbolic value systems. Food discourse includes recipes, restaurant menus, advertising, television programs, social media publications, culinary blogs, and everyday communication related to eating practices. These texts frequently employ emotionally charged and personified descriptions designed to influence perception, stimulate appetite, establish cultural belonging, and create emotional attachment to particular dishes or traditions. Anthropomorphic metaphors become especially productive in this context because they humanize food and create stronger psychological engagement between the audience and culinary objects. English culinary discourse demonstrates a strong tendency toward emotional personalization and sensory individualism. In many English-language food descriptions, dishes are represented as emotionally expressive entities capable of "embracing," "comforting," "welcoming," or "surprising" consumers. Expressions such as "the sauce hugs the pasta" or "a warm soup comforts the soul" illustrate how culinary texts frequently frame food as an emotionally interactive experience. Such representations reflect broader cultural tendencies associated with individual pleasure,

personal taste, emotional self-care, and sensory satisfaction. Food in English culinary discourse is often connected with intimacy, mood, indulgence, and individual emotional fulfillment. The anthropomorphic portrayal of dishes strengthens the emotional and persuasive impact of culinary communication, especially in advertising and digital gastronomic media.

Uzbek culinary discourse, however, reflects somewhat different linguocultural priorities. Traditional Uzbek food culture is deeply associated with collectivism, hospitality, family unity, and social respect. National dishes such as palov, somsa, non, and shurva possess symbolic meanings extending far beyond nutrition. In Uzbek communicative traditions, food often functions as a representation of generosity, social harmony, and communal identity. Anthropomorphic metaphors in Uzbek culinary texts therefore tend to emphasize social relationships and collective values rather than individual sensory pleasure alone. Expressions implying that food "welcomes guests," "unites people," or "raises spirits" reveal the cultural role of meals as instruments of social bonding and emotional solidarity. Culinary discourse in Uzbek culture frequently constructs food as a participant in interpersonal relationships and ceremonial life. Despite the growing scholarly interest in food discourse and metaphor studies, comparative research devoted specifically to anthropomorphic metaphors in English and Uzbek culinary texts remains relatively limited. Existing studies primarily focus on conceptual metaphor theory, national cuisine symbolism, or general discourse analysis without paying sufficient attention to the linguocultural functions of personified food imagery in cross-cultural comparison. Many investigations analyze metaphorical structures within Western discourse traditions, while Central Asian culinary linguoculture receives considerably less academic attention. As a result, important cultural distinctions in the metaphorical conceptualization of food remain

underexplored. The present study seeks to address this gap by examining the linguocultural aspects of anthropomorphic metaphors in English and Uzbek culinary discourse. The research focuses on identifying how food-related anthropomorphic expressions function within different cultural contexts and what these representations reveal about national value systems, emotional models, and communicative priorities. The analysis draws on examples collected from culinary blogs, restaurant descriptions, recipes, gastronomic advertisements, and online food-related media in both languages. By comparing metaphorical patterns across English and Uzbek discourse, the study aims to reveal how linguistic imagery reflects culturally specific understandings of food, hospitality, pleasure, and social interaction. The theoretical significance of the study lies in its contribution to cognitive linguistics, discourse analysis, and linguocultural research. The investigation expands current understanding of metaphor as a culturally conditioned cognitive mechanism operating within gastronomic communication. Furthermore, the study demonstrates that anthropomorphic metaphors perform not only descriptive functions but also persuasive, emotional, and ideological roles in culinary discourse. Food personification creates symbolic narratives through which societies communicate attitudes toward identity, tradition, and interpersonal relations. The practical importance of the research is connected with intercultural communication, translation studies, language teaching, and media discourse analysis. Since culinary language increasingly appears in international marketing, tourism promotion, social media communication, and global gastronomy industries, understanding culturally specific metaphorical structures becomes highly relevant. Translators and language learners often encounter difficulties when interpreting food-related metaphors because such expressions carry implicit cultural meanings that cannot always be translated literally.

Comparative analysis of English and Uzbek culinary anthropomorphism may therefore contribute to more accurate intercultural interpretation and culturally sensitive communication practices. The study applies methods of comparative analysis, conceptual metaphor analysis, discourse analysis, semantic interpretation, and linguocultural examination. These approaches allow the research to investigate both linguistic structures and broader cultural meanings embedded within culinary texts. Special attention is devoted to the emotional, pragmatic, and symbolic functions of anthropomorphic metaphors in different communicative contexts. The analysis also considers how culinary personification influences audience perception and constructs cultural narratives surrounding food consumption. Ultimately, the article argues that anthropomorphic metaphors in culinary discourse reflect more than stylistic creativity. They function as indicators of cultural worldview, social values, and collective emotional experience. English culinary discourse tends to conceptualize food through the framework of personal emotion and sensory individuality, whereas Uzbek culinary discourse more frequently associates food with hospitality, collective identity, and interpersonal unity. These metaphorical patterns reveal important differences in cultural models of communication and social interaction. Through the linguistic humanization of food, both cultures transform culinary practices into meaningful symbolic systems capable of expressing emotional, moral, and social realities.

Methodology

This study adopts a qualitative, comparative research design aimed at investigating anthropomorphic metaphors in English and Uzbek culinary discourse from a linguocultural perspective (Nurmonov, 2010). The choice of a qualitative approach is grounded in the nature of the research object, since metaphorical meaning, cultural symbolism, and discourse-level interpretation

cannot be adequately captured through quantitative measurement alone. Instead, they require interpretative analysis of language in context, supported by theoretical frameworks from cognitive linguistics and discourse studies. The theoretical foundation of the research is primarily based on Conceptual Metaphor Theory, which views metaphor not as a purely stylistic device but as a cognitive mechanism through which abstract concepts are understood in terms of more concrete, embodied experiences (Lakoff & Johnson, 1980). In addition, insights from cognitive linguistics and cultural linguistics were employed to examine how metaphorical structures reflect culturally specific models of thinking and communication (Kövecses, 2010; Sharifian, 2017). Discourse analysis principles were also integrated in order to interpret how metaphorical expressions function within real communicative settings rather than isolated linguistic units (van Dijk, 2008). The empirical data for the study consists of English and Uzbek culinary texts collected from digital and written sources. These include online recipes, food blogs, restaurant descriptions, culinary advertisements, gastronomic reviews, and culturally oriented food articles. English-language data were selected from widely used culinary platforms and digital food media, while Uzbek-language data were gathered from national culinary websites, traditional recipe collections, restaurant promotional texts, and online publications related to Uzbek cuisine and food culture. The selection was limited to contemporary sources in order to reflect current discourse practices in both linguistic environments. A purposive sampling technique was applied in selecting linguistic material. Only those textual fragments that contained clear anthropomorphic metaphorical structures were included in the analysis. Anthropomorphic expressions were identified as linguistic units in which food, dishes, or culinary processes are attributed human qualities, emotions, intentions, or social behaviors. Examples include constructions

where food is described as “welcoming,” “comforting,” “embracing,” “inviting,” or “bringing people together.” Literal descriptions of taste, preparation methods, or physical characteristics without metaphorical humanization were excluded from the dataset. This selective approach ensured analytical focus on relevant linguistic phenomena.

The analytical procedure consisted of several stages. First, metaphorical expressions were identified and extracted from the collected corpus. Second, each expression was classified according to the type of anthropomorphic attribution, such as emotional personification, behavioral personification, or social role attribution. Third, the contextual function of each metaphor was examined within its original discourse environment to determine whether it served descriptive, persuasive, emotional, or cultural purposes. Fourth, the identified metaphors were interpreted through a linguocultural lens in order to reveal the cultural values and conceptual models underlying their usage (Mahmudov, 2012). Comparative analysis was then conducted between English and Uzbek data sets. This stage focused on identifying similarities and differences in the conceptualization of food through human characteristics. In English culinary discourse, particular attention was given to metaphors emphasizing individual sensory experience, emotional comfort, and personal engagement with food. In contrast, Uzbek culinary discourse was analyzed in relation to collective values such as hospitality, social unity, respect for guests, and communal dining traditions. The comparison allowed for the identification of culturally grounded patterns in metaphor usage and discourse organization. Semantic analysis was applied to explore the implicit meanings and associative networks embedded in anthropomorphic expressions. This involved examining both the denotative meaning of lexical units and their connotative and cultural implications. For instance, when food is described as “comforting,” the analysis

considers not only the emotional meaning of comfort but also the cultural association of food with psychological support, care, and emotional stability. Similarly, Uzbek expressions that present food as a social unifier were interpreted in relation to traditional cultural practices of communal eating and hospitality. To ensure analytical reliability, all selected examples were examined within their full textual context rather than in isolation. Contextual interpretation helped avoid misrepresentation of meaning and allowed for a more accurate understanding of communicative intent. Recurrent metaphorical patterns were grouped and compared across different sources in order to identify dominant tendencies within each linguistic culture. This step also helped distinguish individual stylistic choices from culturally stable metaphorical models.

The study acknowledges certain limitations. The dataset is primarily based on contemporary digital and written culinary discourse, which may not fully represent historical or regional variations in metaphor usage. In addition, the qualitative interpretative nature of the research implies a degree of subjectivity in semantic and cultural analysis. However, the use of established theoretical frameworks and systematic comparative procedures helps to minimize interpretative bias and enhance the validity of the findings. Overall, the methodological framework combines cognitive, semantic, discourse-based, and linguocultural approaches to provide a comprehensive analysis of anthropomorphic metaphors in culinary discourse. This integrated methodology enables the study to move beyond surface-level linguistic description and uncover deeper cultural meanings embedded in English and Uzbek food-related communication.

Results

The analysis of English and Uzbek culinary discourse revealed a systematic presence of anthropomorphic metaphors that function as key mechanisms for expressing

cultural meanings, emotional attitudes, and communicative intentions related to food. The findings demonstrate that food in both linguistic cultures is frequently conceptualized as an active participant in human experience rather than a passive object of consumption. However, the nature of this personification varies significantly depending on culturally specific value systems and communicative traditions.

In English culinary discourse, anthropomorphic metaphors predominantly emphasize individual sensory experience and emotional engagement. Food items are often described as possessing human-like emotional or behavioral qualities that directly interact with the consumer. For example, dishes are represented as capable of "comforting," "embracing," "welcoming," or "surprising" individuals. Such expressions construct food as an emotionally responsive entity that contributes to personal well-being and psychological satisfaction. The analysis shows that this type of metaphor is particularly frequent in food blogs, restaurant descriptions, and advertising texts, where the persuasive function of language is highly prominent. The results indicate that English culinary discourse tends to frame food experience as individualized and emotionally internalized. Anthropomorphic metaphors in this context are closely linked to concepts such as self-care, emotional relief, indulgence, and sensory pleasure. Food is often portrayed as a companion-like presence that responds to human emotional states. For instance, "comfort food" descriptions frequently imply that dishes actively participate in emotional regulation by reducing stress or enhancing mood. This pattern reflects a broader cultural orientation toward personal experience and psychological well-being in food consumption practices. In contrast, Uzbek culinary discourse demonstrates a different pattern of anthropomorphic representation. Here, food is more frequently conceptualized in relation to social interaction, collective identity, and

cultural tradition. Anthropomorphic metaphors in Uzbek texts often attribute social roles to food, such as "welcoming guests," "uniting people," or "strengthening relationships." Rather than focusing on individual emotional states, these expressions emphasize the role of food in maintaining social cohesion and reinforcing communal values. The findings show that Uzbek culinary discourse strongly reflects cultural norms of hospitality and collectivism (Rahimov, 2018). Traditional dishes are frequently represented as active participants in social rituals, particularly in contexts involving guest reception and family gatherings. For example, meals such as plov are not merely described as dishes but as symbolic agents that bring people together and create social harmony. This type of metaphorical representation highlights the importance of food as a medium of interpersonal connection and cultural continuity. Comparative analysis reveals both convergences and divergences between the two linguistic cultures. A common feature is the widespread use of personification to enhance emotional and communicative impact. In both English and Uzbek discourse, food is linguistically animated to create stronger engagement and symbolic meaning. However, the underlying conceptual orientations differ significantly. English metaphors prioritize emotional intimacy and individual sensory satisfaction, while Uzbek metaphors emphasize social unity, respect for tradition, and collective experience. Another important finding concerns the pragmatic function of anthropomorphic metaphors. In English culinary discourse, such metaphors primarily serve persuasive and marketing purposes, aiming to influence consumer perception and enhance product attractiveness. In Uzbek discourse, anthropomorphic metaphors more frequently perform cultural and identity-forming functions, reinforcing traditional values and social norms associated with hospitality and communal life. This difference indicates that metaphor usage is closely aligned with the

communicative goals of each cultural environment. The semantic analysis further shows that anthropomorphic metaphors are not randomly distributed but follow recognizable conceptual patterns. In English texts, food is commonly associated with emotional states such as comfort, pleasure, excitement, and relaxation. In Uzbek texts, food is more commonly associated with social actions such as welcoming, uniting, respecting, and honoring. These patterns suggest that metaphorical structuring of culinary discourse is deeply embedded in culturally specific cognitive models (To'xsanov, 2019). Overall, the results confirm that anthropomorphic metaphors in culinary discourse function as culturally conditioned linguistic tools that shape how food is perceived, evaluated, and experienced. The findings demonstrate that English and Uzbek culinary texts construct different but systematic metaphorical worlds in which food plays distinct roles within human life: as an emotional companion in English discourse and as a social connector in Uzbek discourse.

Conclusion

The present study investigated anthropomorphic metaphors in English and Uzbek culinary discourse from a linguocultural perspective, aiming to reveal how food is conceptualized through human attributes and how such representations reflect underlying cultural values. The findings demonstrate that anthropomorphic metaphor is not a superficial stylistic feature of culinary language but a cognitively and culturally motivated mechanism that structures meaning, shapes perception, and strengthens communicative impact in food-related texts. The comparative analysis shows that both English and Uzbek culinary discourses extensively rely on personification of food, yet the semantic orientation and cultural implications of these metaphors differ significantly. In English culinary discourse, anthropomorphic metaphors primarily construct food as an emotionally responsive entity associated with

individual experience, sensory pleasure, and psychological comfort. Food is frequently represented as something that "comforts," "embraces," or "delights," which reflects a cultural tendency toward personalization of experience and emphasis on individual emotional states in consumption practices. In contrast, Uzbek culinary discourse conceptualizes food within a broader social and cultural framework. Anthropomorphic metaphors in Uzbek texts more often emphasize collective values such as hospitality, respect for guests, social cohesion, and communal identity. Food is portrayed as an active participant in social interaction, capable of "welcoming," "uniting," or "strengthening relationships." This reflects the strong cultural significance of shared meals and traditional hospitality practices in Uzbek society, where food functions as a symbol of unity and interpersonal harmony. The study confirms that these metaphorical differences are not arbitrary but are deeply rooted in culturally specific cognitive models and social structures. English culinary metaphors tend to foreground individual emotional experience and personal satisfaction, whereas Uzbek metaphors foreground collective experience and social bonding. Thus, culinary discourse serves as a linguistic space where cultural values are encoded, transmitted, and reinforced through metaphorical language. From a theoretical perspective, the research supports the claims of cognitive linguistics that metaphor is a fundamental mechanism of thought rather than merely a linguistic ornament (Lakoff & Johnson, 1980). It also confirms that metaphorical structures are culturally embedded and vary across linguistic communities, as emphasized in cultural linguistics (Sharifian, 2017) and metaphor theory (Kövecses, 2010). The findings further demonstrate that discourse analysis provides a useful framework for interpreting how metaphor functions in real communicative contexts beyond isolated sentence-level structures (van Dijk, 2008). Practically, the study

contributes to intercultural communication and translation studies by highlighting potential difficulties in interpreting culinary metaphors across languages. Since anthropomorphic expressions often carry implicit cultural meanings, literal translation may lead to loss of intended emotional or cultural nuance. Understanding the cultural logic behind food personification can therefore improve translation accuracy and enhance cross-cultural communication in gastronomy, tourism, and media discourse. Despite its contributions, the study has certain limitations. The analysis is based on a limited corpus of contemporary digital culinary texts and does not fully account for historical evolution or regional variation within English and Uzbek culinary traditions. Additionally, the qualitative nature of the research implies interpretative subjectivity, although this was minimized through

systematic analytical procedures and theoretical grounding. Future research may expand the corpus to include spoken culinary discourse, audiovisual media, and historical gastronomic texts. It may also incorporate quantitative corpus-based methods to complement qualitative findings and provide more statistically grounded insights into metaphor frequency and distribution. In conclusion, anthropomorphic metaphors in culinary discourse serve as a powerful linguistic and cultural tool through which societies construct meaningful representations of food. The comparative analysis of English and Uzbek data reveals that while both languages employ personification to enhance culinary communication, they do so in culturally distinct ways that reflect deeper differences in worldview, social organization, and emotional orientation.

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Linguocultural significance of phraseological units representing the concepts of time and space in English and Uzbek languages

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Annotation *This article investigates the comparative linguocultural characteristics of phraseological units (PUs) representing the fundamental categories of "Time" and "Space" in the English and Uzbek languages. By examining the metaphorical and metonymic foundations of these idioms, the research demonstrates how historical, geographical, and social factors shape the linguistic world-view of each culture. The study identifies common cognitive models, as well as language-specific nuances, that reflect the unique cultural codes of English and Uzbek speakers. Time and space are the primary coordinates of human existence; in linguistics, these concepts are not merely physical dimensions but are perceived through the prism of culture. Phraseological units are rich in cultural memory, serving as unique vessels that preserve a nation's history and values. Although English and Uzbek belong to different language families such as Germanic and Turkic, respectively both make extensive use of idioms to express the complex aspects of chronology and topography. This research aims to analyze how these two cultures linguistically internalize and harmonize abstract concepts such as time and space.*

Keywords *Phraseology, linguoculturology, concept, "time", "space", English, Uzbek, comparative linguistics*

Ingliz va o'zbek tillarida zamon va makon tushunchasini bildiruvchi frazeologizmlarning lingvomadaniy ahamiyati

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Annotatsiya *Ushbu maqolada ingliz va o'zbek tillaridagi "Vaqt" va "Makon" fundamental kategoriyalarini ifodalovchi frazeologik birliklarning (FB) qiyosiy lingo-madaniy xususiyatlari tadqiq etiladi. Mazkur iboralarning metaforik va metonimik asoslarini o'rganish orqali, tadqiqot tarixiy, geografik va ijtimoiy omillar har bir madaniyatning lisoniy olam manzarasini qanday shakllantirishini ko'rsatib beradi. Tadqiqot davomida ingliz va o'zbek tili sohiblarining o'ziga xos madaniy kodini aks ettiruvchi umumiy kognitiv modellar hamda tilga xos bo'lgan nozik jihatlar aniqlangan. Vaqt va makon insoniyat mavjudligining asosiy koordinatalaridir. Tilshunoslikda ushbu tushunchalar shunchaki fizik o'lchamlar bo'lib qolmay, balki madaniyat prizmasi orqali idrok etiladi. Frazeologik birliklar madaniy xotiraga boy bo'lib, xalq tarixi va qadriyatlarini o'zida saqlaydigan o'ziga xos idish vazifasini bajaradi. Ingliz va o'zbek tillari turli til oilalariga mos ravishda german va turkiy tillar mansub bo'lsada, ularning har ikkalasi xronologiya va topogra-fiyaning murakkab jihatlarini ifodalashda iboralardan keng foydalanadi. Mazkur tadqiqot ushbu ikki madaniyat*

vaqt va makon kabi mavhum tushunchalarni lisoniy jihatdan qanday o'zlashtirishini, uyg'unlashtirishini tahlil qilishni maqsad qilgan.

Kalit so'zlar *Frazeologiya, lingvokulturologiya, konsept, vaqt, makon, ingliz tili, o'zbek tili, qiyosiy tilshunoslik*

Лингвокультурное значение фразеологических единиц, представляющих понятия времени и пространства в английском и узбекском языках

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Аннотация *В данной статье исследуются сравнительные лингвокультурологические особенности фразеологических единиц (ФЕ), выражающих фундаментальные категории "Время" и "Пространство" в английском и узбекском языках. Через изучение метафорических и метонимических основ данных выражений исследование демонстрирует, как исторические, географические и социальные факторы формируют языковую картину мира каждой культуры. В ходе исследования были выявлены общие когнитивные модели, а также специфические языковые нюансы, отражающие уникальный культурный код носителей английского и узбекского языков. Время и пространство являются основными координатами человеческого существования. В лингвистике эти понятия рассматриваются не просто как физические измерения, а воспринимаются через призму культуры. Фразеологические единицы богаты культурной памятью и служат своеобразным «сосудом», хранящим историю и ценности народа. Несмотря на то, что английский и узбекский языки принадлежат к разным языковым семьям (германской и тюркской соответственно), оба они широко используют идиомы для выражения сложных аспектов хронологии и топографии. Данное исследование направлено на анализ того, как эти две культуры лингвистически осваивают и гармонизируют такие абстрактные понятия, как время и пространство.*

Ключевые слова *Фразеология, лингвокультурология, понятие, «время», «пространство», английский язык, узбекский язык, сравнительная лингвистика*

Kirish

Ingliz va o'zbek tillarida zamon va makon tushunchalarini ifodalovchi frazeologizmlar, bu ikki xalqning dunyoqarashi, tarixi, madaniyati va mentalitetini aks ettiruvchi eng boy lisoniy qatlamlardan biridir. Ularning lingvomadaniy ahamiyatini yoritish uchun kirish qismida

quyidagi asosiy yo'nalishlardan foydalanish tavsiya etiladi:

Mavzuning dolzarbligi va lingvokulturologik asoslari

Til va madaniyat uyg'unligi:
Frazeologizmlar shunchaki so'z birikmasi emas, balki xalqning asriy tajribasi, urf-odatlar va

milliy xarakterini o'zida mujassam etgan "madaniy kodlar" hisoblanadi (Ashurova&Galieva, 2016).

Zamon va makon – inson tafakkurining asosiy kategoriyalari: Har bir til zamon (o'tmish, hozirgi, kelajak) va makon (yaqin, uzoq, yuqori, quyi)ni o'ziga xos tarzda idrok etadi (Amosova, 1963) va buni iboralar orqali ifodalaydi.

Qiyosiy tadqiqot zarurati: Ingliz (yevropa/individualistik) va o'zbek (sharqona/kollektivistik) madaniyatlarining turlicha ekanligi, ularning frazeologik fondida ham o'xshash (universal) va farqli (milliy-o'ziga xos) xususiyatlarni yuzaga keltiradi.

Zamon frazeologizmlarining lingvomadaniy xususiyatlari

Ingliz tilida: "Vaqt" ko'pincha chiziqli (Kunin, 1996), o'lchanadigan va qimmatli resurs (pul) sifatida talqin qilinadi: *time is money, beat the clock, in the nick of time*.

O'zbek tilida: "Vaqt" tabiat ritmlari, hayotiy voqealar va insoniy munosabatlar bilan bog'lanadi: vaqtni boy bermoq, vaqting ketdi – naqding ketdi, vaqt o'z ishini qildi.

Makon frazeologizmlarining lingvomadaniy xususiyatlari

Metaforik makon: Ingliz tilida makon ko'pincha faoliyat va masofani anglatadi: *under the weather (noqulay sharoit), come a long way*.

Joy va tabiat: O'zbek tilida makon komponentlari ko'proq an'anaviy turmush tarzi

va tabiat bilan bog'liq: *boshingdan oshiq, olti qadam yer*.

Lingvomadaniy ahamiyatining asosiy jihatlari

Milliy mentalitet ko'zgusi: Frazeologizmlar xalqning to'g'ri so'zlik, sabr-toqat, mehmonnavozlik yoki individualizm kabi xislatlarini ochib beradi (Humboldt, 1988).

Etnomadaniy ma'lumotlar tashuvchisi: Bu iboralar xalqning geografik joylashuvi, tarixiy voqealari va kundalik turmush tarzini saqlaydi.

Tarjima va tushunish muammosi: Ushbu frazeologizmlarning lingvokulturologik ahamiyati ularni to'g'ri tarjima qilishda va tarjimonning madaniyatlararo muloqotni ta'minlashida namoyon bo'ladi.

Metodlar

Tadqiqotda qiyosiy-tipologik metod va lingvokulturologik tahlil usullaridan foydalanilgan. Ma'lumotlar har ikki tilning nufuzli frazeologik lug'atlaridan to'plangan. Tadqiqot quyidagilarga qaratilgan:

- Vaqt va makon komponentlariga ega bo'lgan frazeologik birliklarni (FB) aniqlash.
- Ularni "qisqa davomiylik", "uzoq masofa" kabi semantik maydonlariga ko'ra tasniflash.
- Iboralar zahirida yotgan madaniy miflar yoki tarixiy voqealarni tahlil qilish.

Tushuncha	Inglizcha frazeologik birlik	Madaniy mantiq	O'zbekcha frazeologik birligi	Madaniy mantiq
Shoshilinchlik	In the nick of time	Aniqlik/Vaqt nuqtasi	Ko'z ochib yumguncha	Jismoniy harakat
Masofa	The middle of nowhere	Bo'shliq/tsivilizatsiya ningyo'qligi	Tuya go'shtini yegan	Uzoq vaqt kutish
Kelajak	Around the corner	Chiziqli/makoniya yaqinlik	Nasib qilsa	Taqdirga bog'liqlik (Xudo xohlasa)
O'tmish	Water under the bridge	Qaytarib bo'lmaslik/Oqim	O'tgan ishga salovot	Kechirim/Diniy tinchlik

1-jadval.

Natijalar

Ingliz va o'zbek tillarida "vaqt" va "makon" tushunchasini ifodalovchi frazeologizmlarning lingvomadaniy ahamiyati qiyosiy tilshunoslikda xalq mentaliteti, tarixi va madaniy qadriyatlarini ochib beruvchi muhim omil sifatida o'rganiladi. Frazeologizmlar shunchaki so'z birikmasi emas, balki xalqning dunyoqarashi, yashash tarzi va tabiatga bo'lgan munosabatini o'zida mujassam etgan obrazli birliklardir (Lakoff&Johnson, 1980).

Tahlil har ikkala tushuncha uchun alohida kognitiv modellarni ko'rsatadi:

- "Vaqt" tushunchasi ingliz tilidako'pincha iste'mol vositasi yoki harakatlanuvchi ob'ekt sifatida talqin qilinadi. Protestant ish axloqi ingliz tilidagi barqaror birikmalarda o'z aksini topgan. Masalan: *"Time is money"* (Vaqt – puldir) yoki *"To kill time"* (Vaqtning o'ldirmoq) *Around the clock* (Tunu-kun) – doimiy mehnatkashlik. Bu tilda vaqtning chiziqli rivojlanishi ustunlik qiladi. O'zbek tilida esa "vaqt" ko'pincha tabiiy sikllar va taqdir bilan bog'lanadi. *"G'animat damlar"* (qadrlash lozim bo'lgan o'tkinchi lahzalar), *Vaqt oliy hakam* – vaqt hamma narsani joy-joyiga qo'yadi. *Ko'z ochib yumguncha* (Juda tez) – vaqtning juda tez o'tishi kabi iboralar Sharq an'analari ildiz otgan falsafiy, ba'zan esa fatalistik (taqdirga tan beruvchi) qarashlarni aks ettiradi.
- Ingliz tilida "makon" tushunchasi ko'pincha dengizchilik tarixi yoki shaxsiy

chegaralar bilan bog'liq. Masalan, *"Between the devil and the deep blue sea"* ikki olov orasida/chorasiz holat ma'nosini anglatadi, *"To keep someone at arm's length"* frazasi esa masofa saqlash ma'nosini anglatadi. Bu kabi iboralar dengiz bilan bog'liq tarixiy aloqalarni hamda shaxsiy hududning madaniy qadriyat ekanligini ko'rsatib beradi. O'zbek tilida esa makon tushunchasi mehmondo'stlik, oilaviy o'choq va fazo bilan chambarchas bog'liqdir. Bunday iboralar xalqimizning ko'chmanchi merosi va keng geografik dunyoqarashini aks ettiradi. Masalan: *"Arshia'lo"* – yuksak joy, osmon, falak ma'nosi bildiradi (Mamatov, 1991). *Yog'ilmas hech chalpak sababsiz arshi a'lodan* (Voqif), *"Kurrayi arz"* – yer shari. *Globusni bobolar Kurrayi arz, debdilar. Yashagan sayyorangni bilmoqlik farz, debdilar.* (A. Oripov). Shuningdek, O'zbek tilida yer, uy, bog'-rog' va jamoaviy munosabatlar aks etadi (Rahmatullayev, 1992). *To'rt muchali sog'* (Makon va tana birligi) – jismoniy va fazoviy yaxlitlik. *Yetti o'lchab bir kes* (Makon va harakat) – ehtiyotkorlik va rejalashtirish. *Ostonasidan o'tmoq* (Uy makoni) – oilaviy qadriyatlar kabi ma'nolarni aks ettiradi.

Tadqiqotlar shuni ko'rsatadiki, ikki tilda ham o'xshash (universal) va farqli (milliy) jihatlar mavjud:

Xususiyat	Ingliz tili	O'zbek tili
Vaqtga qarash	Pragmatik, tezkor, "Time is money"	Falsafiy, qadrlil, "Vaqt oliy hakam"
Makon tasviri	Individual, "Close to home"	Jamoaviy, "Ostonasidan o'tmoq"
Obrazlilik	Texnologik, dengiz, tijorat	Tabiat, qishloq xo'jaligi, urf-odat

2-jadval.

Ingliz tilidagi frazeologizmlar ko'proq individuallik va vaqtning tejamkorlikka yo'naltirilgan bo'lsa, o'zbek tilidagi birliklar oilaviy, jamoaviy va tabiat bilan uyg'unlikka

asoslangan. Bu farqlar ikki xalqning o'ziga xos madaniy merosi va mentaliteti natijasidir.

Muhokama

Ingliz va o'zbek tillarida zamon va makon tushunchasini ifodalovchi frazeologizmlarning lingvomadaniy tahlili xalq mentaliteti, tarixiy tajriba va dunyoqarashning tilda qanday aks etishini ko'rsatuvchi muhim yo'nalishdir. Ushbu frazeologizmlar shunchaki vaqt yoki joyni anglatmay, balki o'sha xalqqa xos bo'lgan qadriyatlar, turmush tarzi va emotsional munosabatni ifodalaydi (Телия, 1996).

Lingvomadaniy ahamiyat ushbu tushunchalar o'rtasidagi nomutanosiblikda namoyon bo'ladi. Ingliz tilida makon ko'pincha miqdorga ajratiladi va bo'linadi, masalan, "square one" (dastlabki nuqta/kvadrat); o'zbek tilida esa makon ko'pincha ijtimoiy munosabatlar orqali tavsiflanadi, masalan, "To'r" – xonadagi hurmatli joy.

"Vaqt" tushunchasiga kelganda, ingliz tili kelajakka yo'naltirilgan istiqbolni namoyon etadi; o'zbek frazeologiyasi esa, islom falsafasi va dehqonchilik turmush tarzi ta'sirida, ko'proq vaqtning aylanma yoki boqiy tabiatiga urg'u beradi (Телия, 1999). Jismoniy makon tushunchasidan ruhiy holatga o'tish har ikki til uchun ham xos xususiyatdir, masalan: ingliz tilidagi "To be in a tight spot" va o'zbek tilidagi "Boshi berk ko'chaga kirib qolmoq" iboralari bunga misol bo'la oladi.

Lingvomadaniy farqlar shundaki, Inglizlar "vaqtni tejash"ga (save time) e'tibor qaratsa, o'zbek madaniyatida vaqtning "o'tishi" (vaqt o'tdi, yillar o'tdi) ko'proq falsafiy va emotsional his qilinadi.

Maqoladagi lingvomadaniy ahamiyat muhokama qilinganda, quyidagilarga guvoh bo'lish mumkin:

- *Dunyoqarash* va *mentalitet*: Frazeologizmlar o'zbek xalqining sabr-

toqat, mehmondo'stlik va tabiat bilan uyg'unlikda yashashini, inglizlarning esa individuallik, vaqtga rioya qilish va samaradorlikka intilishini ko'rsatadi (Yusupov, 2007).

- *Metafora va ramzlar*: Masalan, *donkey's years* (ingliz tilida: juda uzoq vaqt) va yil o'n ikki oy (o'zbek tilida: doimiy) iboralari vaqtni turli ramzlar orqali ifodalaydi.
- *Tarjima muammolari*: Zamon va makon iboralarini to'g'ridan-to'g'ri (bukval) tarjima qilib bo'lmaydi. Masalan, "kill time" ni so'zma-so'z tarjima qilish o'zbek tilida g'alati eshitiladi, o'rniga "vaqtni bekor o'tkazish" tushunchasi qo'llaniladi.

Xulosa

Ingliz va o'zbek tillarida "zamon" va "makon" frazeologizmlarini o'rganish, tarjima jarayonida nafaqat so'zma-so'z ma'noni, balki milliy madaniy konnotatsiyani (madaniy qatlamni) hisobga olish shartligini ko'rsatadi. Bu esa xalqlararo muloqotni to'g'ri anglash va til o'rganuvchilarning lingvokulturologik kompetensiyasini oshirishda muhim ahamiyat kasb etadi. Ingliz va o'zbek frazeologiyasini qiyosiy o'rganish shuni tasdiqlaydiki, inson miyasi vaqt va makonni o'xshash kognitiv mexanizmlar orqali idrok etsa-da, bu tushunchalarning ifodalanishi milliy o'ziga xoslik bilan chambarchas bog'liqdir. Ingliz tili frazeologik birliklarida ko'proq pragmatizm va chiziqli harakat ustunlik qilsa, o'zbek tili frazeologik birliklarida metaforik boylik, ijtimoiy iyerarxiya va falsafiy mushohada yetakchi o'rin tutadi. Mazkur farqlarni anglash madaniyatlararo muloqot va tarjima nazariyasi uchun o'ta muhim ahamiyatga ega.

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Determining Factors of Linguo-cultural Properties of Polysemantic Humor

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Annotation *This article is devoted to the analysis of national and cultural factors as systemic determinants that define the specifics of the formation and interpretation of polysemantic humor. It explores the idea that polysemantic linguistic units in a comic context become carriers of unique cultural codes, reflecting historical experience, value orientations, and the collective worldview of a specific community. English humor is based on lexical redundancy dating back to the Norman Conquest and the values of capitalism, utilizing the analytical structure of the language to create syntactic ambiguity. In turn, Russian humor is determined by the concept of fate, the tradition of "Aesopian language," and the experience of economic shortages, relying on rich morphology to express existential and reflexive meanings.*

Keywords *Existentiality, concept of fate, reflexivity, language play, pun, cultural code, national and cultural determinants*

Polisemantik yumorning lingvokulturologik xususiyatlarini belgilovchi omillar

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Annotatsiya *Ushbu maqola ko'p ma'noli (polisemantik) yumorning shakllanishi va talqin qilinish xususiyatlarini belgilovchi tizimlashtiruvchi determinantlar sifatida milliy-madaniy omillarni tahlil qilishga bag'ishlangan. Komik kontekstdagi ko'p ma'noli til birliklari muayyan jamiyatning tarixiy tajribasi, qadriyatlari va jamoaviy dunyoqarashini aks ettiruvchi o'ziga xos madaniy kodlar tashuvchisiga aylanishi haqidagi g'oya ilgari suriladi. Ingliz yumorı Normand istilosi davridan qolgan leksik ortiqchalik va kapitalizm qadriyatlariga asoslanib, sintaktik noaniqlikni (dvuplanovosti) yaratishda tilning analitik tuzilishidan faol foydalanadi. O'z navbatida, Rossiya yumorı taqdir konsepsiyasi, «Ezop tili» an'anasi va tanqislik (defitsit) tajribasi bilan belgilanadi hamda ekzistensial va refleksiv ma'nolarni ifodalashda tilning boy morfologik imkoniyatlariga tayanadi.*

Kalit so'zlar *Ekzistensiallik, taqdir konsepsiyasi, refleksivlik, til o'yini, kalambur, madaniy kod, milliy-madaniy determinantlar*

Детерминирующие факторы лингвокультурологических свойств полисемантического юмора

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- Аннотация** *Данная статья посвящена анализу национально-культурных факторов как системообразующих детерминант, определяющих специфику формирования и интерпретации полисемантического юмора, идеи о том, что многозначные языковые единицы в комическом контексте становятся носителями уникальных культурных кодов, отражающих исторический опыт, ценностные ориентиры и коллективное мировидение конкретного сообщества. Английский юмор базируется на лексической избыточности со времен нормандского завоевания и ценностях капитализма, используя аналитический строй языка для создания синтаксической двусмысленности. В свою очередь Российский юмор детерминирован концептами судьбы, традицией «эзопова языка» и опытом дефицита, опираясь на богатую морфологию для выражения экзистенциальных и рефлексивных смыслов.*
- Ключевые слова** *Экзистенциальность, концепт судьбы, рефлексивность, языковая игра, каламбур, культурный код, национально-культурные детерминанты*

Национально-культурные факторы являются системообразующими детерминантами, которые в решающей мере определяют специфику формирования, функционирования и интерпретации метафорической полисемии в юморе. Как отмечает В.И. Карасик, национальная специфика юмора проявляется в системе ценностей, отраженных в культуре смеха, в тематике комического, в особенностях его языкового воплощения. Если универсальные когнитивные механизмы обеспечивают общую возможность комического переосмысления многозначности, то культурные особенности придают этим механизмам уникальную форму и интонацию, превращая их в отражение исторического опыта, ценностных ориентиров и коллективного мировидения конкретного сообщества.

По мнению А. Вежбицкой, каждый язык воплощает в себе особый способ концептуализации мира, и значения, закрепленные в языке, образуют связную сеть интерпретаций, которая определяет ментальную вселенную носителей данного языка. Важно подчеркнуть, что

лингвокультурологические свойства метафорической полисемии представляют собой не только продукт взаимодействия языковых структур и когнитивных процессов, но и результат глубокой интеграции культурных кодов в систему языковой игры. Иными словами, многозначные единицы, становясь носителями комического, обретают культурно маркированное звучание, которое невозможно понять без учета национальных традиций и символических рамок.

Для объяснения того, почему одни типы метафорической полисемии становятся продуктивными источниками комического в конкретной культуре, а в другой остаются нейтральными, необходимо обратиться к генезису главных культурных концептов, генерирующих полисемантический юмор.

Концепт классовой принадлежности в английской лингвокультуре восходит к норманнскому завоеванию 1066 года, закрепившему двуязычную социальную стратификацию: франкоязычная аристократия и англосаксоноязычное крестьянство породили лексические

дублиеты разных регистров (beef/cow, pork/pig). Как пишет Д. Кристал, именно эта историческая ситуация создала лексическую избыточность, ставшую ресурсом для каламбуров и полисемантической игры. Данный генезис объясняет, почему полисемия социально-маркированной лексики продуктивно функционирует в британском юморе. Полисемия выражения *off the menu* (не из меню, эксклюзивное / буквально: снятое с меню) обыгрывает разрыв между аристократическими претензиями и буквальной логикой обслуживания.

В русской лингвокультуре концепт судьбы, продуцирующий фаталистический юмор, формировался на пересечении языческих представлений о доле, православной идеи промысла Божия и секулярного фатализма XIX–XX веков, что отразилось и в анекдотах, комизм которых создается с помощью переактуализацией формулы *не судьба*, которая одновременно считывается и как фаталистическое суждение, и как постфактумное объяснение неудачи.

Таким образом, генезис культурных концептов представляет собой процесс, в ходе которого исторические события, религиозные доктрины и социальные структуры формируют семантические матрицы, определяющие продуктивность метафорической полисемии в юмористическом дискурсе.

Подобные формы полисемии легитимируют критику, превращая политическую риторику в пространство интеллектуальной игры. В Америке же, где демократические институты строились на идеях свободы и социальной мобильности, юмор формируется в иной традиции.

Показательным является также американский юмор времен Великой депрессии: *We're still waiting for prosperity to trickle down, but all we're getting is dripped on* (Will Rogers Show, 1932). Полисемия глагола *trickle down* (просачиваться

вниз/экономическая политика) и *dripped on* (капает на нас/нас обманывают) отражает критическое переосмысление официальной экономической доктрины через телесную метафорику.

Русская история, напротив, оставила след в виде эзопова языка. Согласно исследованию А.С. Архиповой и М.А. Мельниченко, «в условиях политических ограничений юмор становился формой скрытого сопротивления, где многозначность служила защитным механизмом. Автократия, крепостничество и советская система воспитали привычку прятать смысл за многозначностью: выражение о том, что *Теперь мы скучаем по тому времени, когда было плохо* (В. Черномырдин, «Черномырдинки», 1998), показывает культурный код, где даже негативное состояние прошлого воспринимается как лучшее в сравнении с настоящим.

Характерным для русской традиции является анекдот сталинского времени: *Сталин выступает с речью. Зал аплодирует. Сталин делает знак рукой – аплодисменты стихают. «Товарищи, я не закончил». Зал снова аплодирует. Сталин снова делает знак рукой: «Товарищи, я еще не начинал»* (Архипова А.С., Мельниченко М.А. Анекдоты о Сталине, 2010). Полисемия глаголов *закончил/начинал* в контексте политического выступления создает абсурдную ситуацию, где форма важнее содержания. Здесь полисемия становится не только художественным приемом, но и способом выживания, стратегией сохранения смысла при опасности прямого высказывания.

Особую роль играет религиозное наследие. Как подчеркивает В.Н. Телия, культурная коннотация слова формируется на основе осознания носителями данного языка «окультуренности» обозначаемого словом. Фраза *Бог терпел и нам велел, но у Него терпение лопнуло раньше* (современный православный фольклор)

показывает, как многозначность глагола *терпеть* (проявлять долготерпение/физически страдать) превращает религиозную добродетель в объект иронии. Дополнительным примером служит выражение *Смирение – великая добродетель, если бы не гордость от него* (афоризм иеромонаха Симеона Томачинского). Полисемия концепта смирения (христианская добродетель/самоунижение) создает парадоксальную ситуацию, где добродетель порождает грех.

В американской и британской культурах, где капитализм структурирует все сферы жизни, полисемия часто строится вокруг понятий денег, успеха и труда. Выражение *Time is money, but I'm broke on both* (Reader's Digest, 1980) показывает, как одно слово *broke* способно объединить идею материального краха (обанкротившийся) и физической поломки (сломанный), создавая парадоксальный комический эффект. В Британии классовые различия усиливают полисемию: игра слов *He has a working-class background, but now he's hardly working at all* (Punch Magazine, 1985) не просто смешна, она отражает социальное напряжение и историческую инерцию классовой стратификации. Еще одним примером служит выражение *Money talks, but all mine ever says is 'goodbye'* (The Sunday Times, 1990). Полисемия глагола *talks* (говорит/имеет влияние) и персонификация денег создают иронический комментарий к материальному положению среднего класса.

В России же опыт дефицита и плановой экономики породил совершенно иные формы многозначности: *При коммунизме все будет бесплатно. А что будет с деньгами? – Деньги останутся у тех, у кого они есть* (Архипова А.С. «Советский анекдот», 2013). Полисемия слова *бесплатно* (без оплаты/без ценности) создает парадоксальную логику социалистической экономики. В анекдоте

Восьмидесятые. Молодая парочка гуляет по парку. Ни мороженого, ни воды, ни цветов в продаже нет. Висит объявление: «Не сорить, не плевать. Штраф – 10 рублей». Парень – девушке: – Плюй, я угощаю (shutok.ru) *угощать* предполагает добровольную оплату блага (еды, развлечений) для другого лица. В условиях тотального дефицита («ни мороженого, ни цветов»), где легитимные способы проявления щедрости заблокированы, объектом «угощения» становится административное нарушение как единственная доступная услуга. В примере *Обычные химические реакции в российской экономике: деньги выделяются и растворяются* (nekdo.ru) игра слов базируется на межпредметной полисемии глаголов *выделяться* и *растворяться*. В экономическом дискурсе выделение средств – это строго регламентированный бюрократический акт. Однако использование этих глаголов в одном контексте мгновенно активизирует их химические значения (образование осадка, исчезновение вещества в среде). Метафора «экономика как химия» позволяет без прямого называния, эвфемистично описать процесс нецелевого расходования бюджета. Комический эффект полисемии заключается в точности совпадения физического закона и социальной реальности.

Структура языка играет самостоятельную роль в формировании комизма. Английский язык благодаря аналитическому строю позволяет строить каламбуры на основе синтаксической неоднозначности, например: *The peasants are revolting* (Chiario D. «The Language of Jokes: Analysing Verbal Play») как конструкция «подлежащее + связка *are* + форма на *-ing*» допускает два равноправных синтаксических разбора. В первом прочтении *revolting* функционирует как причастие в составе аналитической формы *Present Continuous* («крестьяне бунтуют»); во втором – как предикативное прилагательное

со значением «отвратительный» («крестьяне отвратительны»).

Во фразе *Police help dog bite victim* (Headlines, 1995) двусмысленность синтаксической структуры допускает интерпретацию как «полиция помогает жертве укуса собаки» и «полиция помогает собаке укусить жертву». В русском языке подобные эффекты достигаются за счет богатой морфологии. Игра слов *Безработный – это человек, который работает без работы* (Лев Новоженев, «Афоризмы», 2010) возможна именно благодаря префиксальной структуре слова, допускающей множественность смыслов. Полисемия префикса *без-* создает парадоксальную логику трудовой деятельности.

В русской культуре заметно переосмысление повседневных маркеров достатка: *Толстый кошелек сейчас как раз не у тех, у кого много денег, а у кого мало. Потому что он набит не деньгами, а скидочными картами...* (anekdot.ru, 2025). Комизм строится на двуплановости словосочетания *толстый кошелек*, которое сначала отсылает к представлению о богатстве, а затем переосмысливается буквально – как физически распухший от бесполезных дисконтных карт предмет.

В англоязычном сетевом юморе продуктивны и шутки, основанные на двусмысленности устойчивых словосочетаний: *What do you call a romance between two psych ward patients? A committed relationship* (Reddit, r/Jokes, 2024). Здесь прилагательное *committed* одновременно актуализирует значение «серьезный, устойчивый» и психиатрическое значение «помещенный в учреждение», вследствие чего стандартная формула романтической оценки получает неожиданно институциональное прочтение.

Современные медийные технологии создали совершенно новые условия для функционирования юмора. Шутка *I'm not addicted to social media, I'm just very committed*

to my online relationships (Reddit, 2015) строится на полисемии слова *committed*, которое одновременно обозначает «преданный делу» и «помещенный в клинику». В русской интернет-среде аналогичные процессы проявляются в иронии: *Интернет – это место, где все эксперты, но никто ничего не знает* (Интернет-форум, 2010), где слово *эксперты* одновременно указывает на специалистов и самозванцев.

В российском лингвокультурном пространстве ирония над образованием смещается с институциональных аспектов на онтологический статус знания. В анекдоте *Чем образованней человек, тем умнее его тараканы* (nekdo.ru) комический эффект вызывается за счет полисемической актуализации метафоры «тараканы в голове». Если в базовом понимании образованность – это упорядоченность знаний, то в данном анекдоте она экстраполируется на иррациональную сферу личности. Анекдот *В темном переулке гопники напали на Анатолия Вассермана и неожиданно для себя получили среднее техническое образование* (nekdo.ru) строится на деривационной полисемии процесса «получения образования». Глагол *получить* реализует два сценария: институциональный (усвоение знаний) и физико-травматический (получение ударов/повреждений). Вопрос *А что если все эти кандидаты наук перестанут защищаться и начнут атаковать?!* (anekdotovstreet.com) комизм порождается за счет буквализации термина: если ученый годами «защищается», то логическим продолжением его деятельности в рамках бинарной оппозиции должна стать «атака».

В совокупности все эти факторы образуют своеобразную систему, в которой исторические обстоятельства формируют долгосрочные модели интерпретации, социально-экономические условия задают конкретные контексты, религиозные

традиции обеспечивают глубинные основания, языковые структуры предоставляют технические ресурсы, стереотипы закрепляют устойчивые схемы восприятия, медийные технологии открывают новые каналы распространения, а образовательные практики обеспечивают

трансляцию культурных моделей. В результате формируются уникальные национально-культурные профили юмора: английский дискурс тяготеет к институциональности и индивидуализму, а русский – к экзистенциальности, коллективизму и рефлексивности.

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Linguopragmatic functions of the icon, index, and symbol system in euphemistic discourse

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Annotation *This article examines the linguopragmatic functions of icon, index, and symbol in euphemistic discourse based on Charles Sanders Peirce's semiotic theory. The study explores how euphemistic expressions perform semantic mitigation, concealment of reality, and ideological transformation within totalitarian discourse. An interdisciplinary approach combining semiotics, pragmatics, discourse analysis, and critical linguistic theory is employed. George Orwell's novel "1984" serves as the primary source for analysis because of its representation of manipulative political language and ideological communication. Euphemistic units such as "Big Brother," "Ministry of Love," "Ministry of Peace," "Joycamp," "vaporized," and "unperson" are analyzed through the categories of icon, index, and symbol. The findings reveal that euphemisms function not only as stylistic devices but also as ideological tools shaping public consciousness and controlling perception. The study demonstrates that the interaction of semiotic signs creates a linguopragmatic mechanism reinforcing ideological domination and cognitive control in political discourse and contemporary authoritarian communication practices within modern state propaganda systems.*

Keywords *Icon, index, symbol, euphemism, linguopragmatics, semiotics, ideological discourse, totalitarian language, 1984*

Ikona, indeks va ramz tizimining evfemistik diskursdagi lingvopragmatik funksiyalari

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Annotatsiya *Ushbu maqola Charlz Sanders Pirsning semiotik nazariyasi asosida evfemistik diskursda ikon, indeks va simvolning lingvopragmatik funksiyalarini tahlil qiladi. Tadqiqot totalitar diskursda evfemistik birliklarning semantik yumshatish, voqelikni yashirish va mafkuraviy qayta kodlash vazifalarini yoritadi. Ishda semiotika, pragmatika, diskurs tahlili hamda tanqidiy lingvistika yondashuvlari uyg'unlashtirilgan. Jorj Oruellning "1984" romani manipulyativ siyosiy til va mafkuraviy kommunikatsiyaning asosiy namunasi sifatida tanlangan. "Big Brother", "Ministry of Love", "Ministry of Peace", "Joycamp", "vaporized" va "unperson" birliklari ikon, indeks va simvol nuqtai nazaridan tahlil qilinadi. Natijalar evfemizmlar nafaqat uslubiy vosita, balki ijtimoiy ongni shakllantiruvchi hamda idrokni boshqaruvchi mafkuraviy mexanizm ekanini ko'rsatadi. Tadqiqot semiotik belgilar o'zaro uyg'unlashib, siyosiy diskursda mafkuraviy hukmronlikni kuchaytirishini asoslaydi. Maqola lingvopragmatika, semiotika va diskurs tahliliga oid zamonaviy tadqiqotlarni boyitib, evfemistik til totalitar tizimlarda*

manipulyatsiya, kognitiv nazorat hamda siyosiy ta'sirning strategik vositasi sifatida qo'llanishini ilmiy jihatdan izohlaydi. Shuningdek, maqolada evfemistik birliklarning kommunikativ ta'siri, ideologik manipulyatsiyadagi o'rni hamda jamiyat ongini boshqarishdagi pragmatik imkoniyatlari batafsil yoritiladi va ularning siyosiy diskursdagi funksional ahamiyati ham.

Kalit so'zlar *Ikona, indeks, ramz, evfemizm, lingvopragmatika, semiotika, ideologik diskurs, totalitar til, "1984"*

Лингвопрагматические функции системы иконы, индекса и символа в эвфемистическом дискурсе

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Аннотация *В статье рассматриваются лингвопрагматические функции иконы, индекса и символа в эвфемистическом дискурсе на основе семиотической теории Чарльза Сандерса Пирса. Исследование раскрывает, каким образом эвфемистические выражения обеспечивают семантическое смягчение, сокрытие реальности и идеологическое перекодирование в условиях тоталитарного дискурса. В работе применяется междисциплинарный подход, объединяющий семиотику, прагматику, дискурс-анализ и критическую лингвистику. Основным материалом исследования выступает роман «1984», демонстрирующий манипулятивный политический язык и идеологическую коммуникацию. Лексические единицы «Big Brother», «Ministry of Love», «Ministry of Peace», «Joycamp», «vaporized» и «unperson» анализируются с позиций иконы, индекса и символа. Полученные результаты показывают, что эвфемизмы функционируют не только как стилистические замены, но и как идеологические инструменты формирования общественного сознания и контроля восприятия. Исследование доказывает, что взаимодействие семиотических знаков формирует целостную лингвопрагматическую модель, усиливающую идеологическое доминирование в политическом дискурсе. Полученные выводы вносят вклад в современные исследования лингвопрагматики, семиотики и дискурс-анализа, раскрывая эвфемистический язык как стратегический механизм манипуляции, когнитивного контроля и политического воздействия в условиях современных авторитарных систем, массовой коммуникации, идеологической пропаганды и скрытого социального влияния сегодня.*

Ключевые слова *Икона, индекс, символ, эвфемизм, лингвопрагматика, семиотика, идеологический дискурс, тоталитарный язык, «1984»*

Introduction

Modern linguistics increasingly interprets euphemism not only as a stylistic or lexical phenomenon but also as a pragmatic and ideological instrument embedded in discourse practices. Contemporary studies in pragmatics and discourse analysis demonstrate that euphemistic expressions perform various communicative functions, including mitigation, concealment, manipulation, and ideological framing (Allan & Burridge, 1991). In political and totalitarian discourse especially, euphemisms become mechanisms through which power structures reconstruct social reality and regulate collective consciousness.

Within semiotic theory, Charles Sanders Peirce's triadic classification of signs – icon, index, and symbol – provides an important methodological framework for understanding how meaning is constructed in discourse (Peirce, 1931-1958). Peirce argues that signs establish meaning through resemblance, existential relation, or convention. "This classification becomes particularly productive in analyzing euphemistic discourse because euphemisms frequently operate through indirectness, metaphorical substitution, and semantic transformation (Chandler, 2017)."

George Orwell's "1984" remains one of the most significant literary representations of ideological language manipulation. Orwell demonstrates how political authority reshapes reality through linguistic control, especially through Newspeak and institutional euphemisms. Expressions such as "Ministry of Love" or "Big Brother" exemplify how language may disguise oppression under positive semantic forms.

The present article examines the linguopragmatic functions of icon, index, and symbol in euphemistic discourse using Orwell's "1984" as analytical material. The study seeks to determine how these semiotic categories contribute to ideological manipulation and

pragmatic control in totalitarian communication.

Literature review

The theoretical foundation of euphemism studies was significantly developed by Allan and Burridge (Allan & Burridge, 1991), who describe euphemism as a linguistic shield used to mitigate socially unpleasant realities. Later, Allan and Burridge expanded this perspective by emphasizing the relationship between taboo, censorship, and social power.

From a pragmatic perspective, Levinson (Levinson, 1983) and Yule (Yule, 1996) argue that meaning in discourse is strongly dependent on contextual interpretation and communicative intention. "Euphemisms therefore function not only semantically but also pragmatically by shaping hearers' perception of reality (Morris, 1938)."

Semiotic approaches to language originate mainly from Peirce's theory of signs. "Peirce conceptualizes (Peirce, 1931-1958), iconic signs as meaning-producing structures grounded in perceptual similarity between sign and referent." Eco (Eco, 1976) further explains that symbolic systems become especially powerful in ideological communication because their meanings are socially institutionalized.

Critical discourse theorists such as Fairclough (Fairclough, 2015) and van Dijk (van Dijk, 1998) emphasize that language is deeply connected to structures of power and ideology. Political discourse frequently manipulates lexical choices in order to legitimize domination and suppress resistance. Fowler (Fowler, 1991) similarly notes that institutional language often disguises violence through neutral or positive terminology.

Although numerous studies have examined euphemism and ideology separately, fewer investigations have integrated Peirce's semiotic triad into linguopragmatic analysis of euphemistic discourse. This study addresses that gap by examining how icon, index, and

symbol collectively function in Orwell's totalitarian linguistic model.

Methodology

The study employs qualitative discourse analysis combined with semiotic and linguopragmatic approaches. The primary material consists of selected euphemistic expressions from George Orwell's "1984". The analysis focuses on lexical units that demonstrate ideological manipulation through indirect semantic representation.

- The methodological framework is based on:
- Peirce's semiotic classification of signs;
- Pragmatic theories of meaning and implication;
- Critical discourse analysis of ideological language.

The selected euphemisms were categorized according to their dominant semiotic function:

- Iconic euphemisms;
- Indexical euphemisms;
- Symbolic euphemisms.

Each lexical unit was analyzed according to:

- semantic structure;
- contextual meaning;
- pragmatic effect;
- ideological function.

Comparative interpretation was applied to determine how these categories interact within totalitarian discourse.

Results

The analysis demonstrates that Orwell's euphemistic expressions function through a complex interaction of icon, index, and symbol.

Iconic Functions in Euphemistic Discourse. The expression "Big Brother" operates primarily through iconic association. The lexical unit "brother" evokes positive associations such as protection, intimacy, and care. However, within the novel's context, the phrase symbolizes surveillance and authoritarian domination.

The iconic mechanism performs several pragmatically important functions:

- mitigation of fear;

- emotional normalization of control;
- reduction of psychological resistance.

Thus, the totalitarian state appears as a protective familial structure rather than a repressive institution.

Indexical Functions and Concealment. The euphemism "vaporized" demonstrates indexical functioning. The term does not directly mention execution or murder but indirectly points to disappearance and erasure from existence.

Its pragmatic functions include:

- concealment of violence;
- indirect transmission of fear;
- creation of ambiguity.

Indexical euphemisms are especially effective in authoritarian discourse because they simultaneously hide and imply political terror.

Symbolic Functions and Ideological Recoding. Expressions such as "Ministry of Love," "Ministry of Peace" and "Joycamp" function predominantly as symbolic euphemisms. Their meanings are established through ideological convention rather than resemblance or existential relation. For example: "Ministry of Love" refers to torture and punishment; "Ministry of Peace" manages warfare; "Joycamp" designates forced labor camps. These expressions reconstruct reality through semantic inversion. Positive lexical forms conceal oppressive institutional functions.

Discussion

The findings indicate that euphemistic discourse in "1984" cannot be explained through purely lexical analysis. Instead, euphemisms operate as semiotic-pragmatic mechanisms deeply connected with ideology and power.

Iconic euphemisms create emotional familiarity that legitimizes domination. Indexical euphemisms produce ambiguity and indirect fear, preventing explicit confrontation with violence. "Symbolic euphemisms completely reconstruct social reality through ideological convention (Saussure, 1916)."

Importantly, these categories do not function independently. Orwell's discourse demonstrates their integrative interaction. For instance, "Big Brother is watching you" simultaneously contains:

- Iconic familiarity ("Brother");
- Indexical surveillance ("watching");
- Symbolic authority ("Big Brother" as state ideology).

This interaction creates a highly manipulative linguistic structure capable of influencing cognition and collective perception.

The study confirms Fairclough's assertion (Fairclough, 2015) that language is inseparable from power relations. It also supports van Dijk's argument (van Dijk, 1998) that ideology is reproduced through discourse structures rather than direct coercion alone.

Conclusion

The present study demonstrates that Charles Sanders Peirce's semiotic triad of icon, index, and symbol offers a highly productive theoretical framework for the linguopragmatic analysis of euphemistic discourse in ideological and political contexts. The analysis of George Orwell's "1984" reveals that euphemisms in totalitarian discourse are not accidental stylistic substitutions, but deliberate communicative strategies designed to manipulate perception, regulate interpretation, and maintain ideological dominance. Through euphemistic language, political power structures are able to reshape social reality and influence collective consciousness in subtle yet highly effective ways.

The findings indicate that iconic euphemisms primarily function through emotional association and semantic mitigation. By employing familiar and psychologically comforting images, such as "Big Brother," totalitarian discourse disguises surveillance and repression under the appearance of protection, unity, and care. This mechanism reduces psychological resistance and normalizes authoritarian control within public consciousness. Indexical euphemisms, on the

other hand, operate through indirect reference and pragmatic ambiguity. Expressions such as "vaporized" conceal political violence while simultaneously implying fear, disappearance, and punishment. Such forms of indirectness create uncertainty and silence, which are essential components of ideological control. Symbolic euphemisms demonstrate the strongest manipulative potential because they reconstruct reality through socially accepted semantic conventions. Institutional expressions such as "Ministry of Love" or "Ministry of Peace" completely invert the relationship between sign and reality, transforming oppression into apparent legitimacy through linguistic recoding.

An important conclusion of this research is that icon, index, and symbol rarely function independently in political discourse. Instead, they interact dynamically and form an integrated semiotic-pragmatic mechanism. Orwell's discourse illustrates how emotional imagery, indirect implication, and ideological symbolism combine to produce persuasive and manipulative communicative effects. This interaction enables totalitarian language not only to hide reality but also to replace it with an ideologically constructed version of truth (Sebeok, 2001). Consequently, language becomes an instrument of cognitive domination capable of shaping how individuals perceive power, morality, and social order.

The study also confirms the close relationship between language, ideology, and social power emphasized in critical discourse analysis. Euphemistic discourse functions as a mechanism of legitimization through which political systems normalize violence, censorship, and surveillance. In this sense, Orwell's "1984" remains highly relevant for contemporary linguistic and sociopolitical studies because many modern political and media discourses continue to employ euphemistic strategies to manipulate public opinion. Terms associated with military intervention, political censorship, economic crisis, or digital surveillance frequently

demonstrate similar semiotic and pragmatic mechanisms in modern communication.

Furthermore, the research highlights the significance of interdisciplinary approaches in contemporary linguistics. The integration of semiotics, pragmatics, discourse analysis, and ideological criticism allows for a deeper understanding of how meaning is strategically constructed in communication. Such an approach broadens the methodological possibilities of linguopragmatic studies and contributes to the development of critical language awareness.

Finally, the study suggests several directions for future research. Similar analyses may be conducted on modern political

speeches, media narratives, advertising discourse, and digital propaganda systems. Comparative studies involving different languages and cultural contexts may also reveal how euphemistic mechanisms vary across sociolinguistic environments. In addition, future research may explore the role of euphemisms in artificial intelligence communication, social media manipulation, and algorithmically controlled information systems. Therefore, the linguopragmatic investigation of euphemistic discourse remains an important and перспективный field for understanding the relationship between language, ideology, and power in contemporary society.

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Conceptual Models of Ecological Metaphors in English Discourse

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Annotation *This article examines English ecological discourse metaphors from a linguocognitive perspective. The study is based on the assumption that metaphor is not merely a stylistic device, but a cognitive mechanism through which ecological reality is conceptualized and interpreted. The article identifies the dominant conceptual models that structure English ecological discourse and analyzes their metaphorical networks, frames, and slots. Special attention is paid to such models as NATURE IS A LIVING ORGANISM, THE PLANET IS A BODY, CLIMATE CHANGE IS WAR, THE EARTH IS HOME, and NATURE IS A SYSTEM. The research demonstrates that these metaphorical models play an important role in the cognitive organization of environmental knowledge and in the linguistic representation of ecological problems. The findings show that English ecological discourse relies on stable metaphorical patterns that make complex environmental phenomena more understandable, emotionally significant, and socially relevant. The results of the study may be used in cognitive linguistics, ecolinguistics, discourse analysis, and further comparative research on ecological metaphors.*

Keywords *Ecological discourse, ecological metaphor, linguocognitive analysis, conceptual model, metaphorical network, frame, slot, source domain, target domain, English language, cognitive linguistics, ecolinguistics*

Ingliz diskursidagi ekologik metaforalarning konseptual modellari

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Annotatsiya *Mazkur maqolada ingliz tilidagi ekologik diskurs metaforalari lingvokognitiv nuqtayi nazardan tahlil qilinadi. Tadqiqot metaforaning nafaqat uslubiy vosita, balki ekologik borliqni konseptuallashtirish va talqin qilishga xizmat qiluvchi kognitiv mexanizm ekanligi haqidagi qarashga asoslanadi. Maqolada ingliz ekologik diskursini strukturallashtiruvchi dominant konseptual modellar aniqlanadi hamda ularning metaforik tarmoqlari, freymlari va slotlari tahlil qilinadi. Xususan, NATURE IS A LIVING ORGANISM, THE PLANET IS A BODY, CLIMATE CHANGE IS WAR, THE EARTH IS HOME va NATURE IS A SYSTEM kabi modellar alohida ko'rib chiqiladi. Tadqiqot natijalari ushbu metaforik modellar ekologik bilimlarning kognitiv tashkil topishida va ekologik muammolarning til vositasida ifodalanishida muhim o'rin tutishini ko'rsatadi. Shuningdek, ingliz ekologik diskursi murakkab ekologik hodisalarni yanada tushunarli, emotsional jihatdan ta'sirchan va ijtimoiy ahamiyatli*

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qiluvchi barqaror metaforik qoliplarga tayanishi aniqlanadi. Tadqiqot natijalaridan kognitiv tilshunoslik, ekolingvistika, diskurs tahlili hamda ekologik metaforalarni qiyosiy o'rganishga doir keyingi izlanishlarda foydalanish mumkin.

Kalit so'zlar *Ekologik diskurs, ekologik metafora, lingvokognitiv tahlil, konseptual model, metaforik tarmoq, freym, slot, manba soha, nishon soha, ingliz tili, kognitiv tilshunoslik, ekolingvistika*

Концептуальные модели экологических метафор в английском дискурсе

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Аннотация *В данной статье метафоры английского экологического дискурса рассматриваются с лингвокогнитивной точки зрения. Исследование основывается на положении о том, что метафора представляет собой не только стилистическое средство, но и когнитивный механизм, посредством которого концептуализируется и интерпретируется экологическая реальность. В статье выявляются доминантные концептуальные модели, структурирующие английский экологический дискурс, а также анализируются их метафорические сети, фреймы и слоты. Особое внимание уделяется таким моделям, как NATURE IS A LIVING ORGANISM, THE PLANET IS A BODY, CLIMATE CHANGE IS WAR, THE EARTH IS HOME и NATURE IS A SYSTEM. Результаты исследования показывают, что данные метафорические модели играют важную роль в когнитивной организации экологических знаний и в языковой репрезентации экологических проблем. Установлено, что английский экологический дискурс опирается на устойчивые метафорические модели, которые делают сложные экологические явления более понятными, эмоционально значимыми и социально актуальными. Результаты исследования могут быть использованы в когнитивной лингвистике, эколлингвистике, дискурс-анализе, а также в дальнейших сопоставительных исследованиях экологических метафор.*

Ключевые слова *Экологический дискурс, экологическая метафора, лингвокогнитивный анализ, концептуальная модель, метафорическая сеть, фрейм, слот, исходная сфера, целевая сфера, английский язык, когнитивная лингвистика, эколлингвистика*

Introduction

In recent decades, ecological discourse has become one of the most dynamic areas of modern communication. Environmental

degradation, climate change, biodiversity loss, water scarcity, pollution, and ecological restoration are now discussed not only in scientific publications, but also in media

discourse, political speeches, public campaigns, educational materials, and everyday communication. As a result, ecological discourse has attracted increasing attention from linguists, especially those working in cognitive linguistics, discourse analysis, and ecolinguistics. One of the central reasons for this attention is the fact that ecological reality is very often represented through metaphor.

Literature review

In English discourse, the environment is described as ill, wounded, threatened, dying, recovering, resilient, or under attack. Such expressions are not random stylistic ornaments; they reveal the ways in which ecological reality is cognitively organized and interpreted. The study of ecological metaphors, therefore, is not only a matter of lexical semantics, but also a matter of conceptual modeling and linguocognitive analysis. This orientation is fully consistent with the cognitive view of metaphor proposed by Lakoff and Johnson, who argue that metaphor is "pervasive in everyday life, not just in language but in thought and action" (Lakoff, Johnson, 1980).

The linguocognitive study of English ecological discourse metaphors is especially productive because ecological discourse combines scientific terminology, evaluative language, public persuasion, and cultural worldviews. Environmental problems are often abstract, large-scale, and difficult to perceive directly. Therefore, speakers tend to conceptualize them by relying on more concrete and experientially familiar domains such as the body, disease, war, home, engineering, and natural movement. This makes ecological discourse a rich field for identifying dominant conceptual models, frame structures, and metaphorical networks. Such analysis allows the researcher to answer a number of important questions: How is nature conceptualized in English ecological discourse? Which metaphorical models dominate public and media representations of ecological issues? How do metaphorical networks expand around key ecological concepts? And how do

these networks reflect the cognitive and cultural structuring of ecological knowledge? These questions lie at the core of the present article.

The linguocognitive approach to metaphor is based on the idea that metaphor is not merely a linguistic figure, but a conceptual mechanism that structures human knowledge. Lakoff and Johnson state that "the essence of metaphor is understanding and experiencing one kind of thing in terms of another" (Lakoff, Johnson, 1980). This principle is particularly important for ecological discourse, where ecological target domains such as nature, climate, ecosystem, pollution, or sustainability are often interpreted through non-ecological source domains such as organism, war, journey, house, or machine. In this process, metaphor does not simply rename environmental reality; it reorganizes it cognitively. A river may become a vein, a forest may become a lung, the Earth may become a home, and climate change may become a war. Thus, ecological discourse is built not only on ecological facts but also on metaphorical conceptualizations that make those facts meaningful.

A key theoretical tool in linguocognitive analysis is the distinction between source domain and target domain. Zoltán Kövecses emphasizes that conceptual metaphors are structured around these two domains, where a more concrete domain helps organize the understanding of a more abstract one. He writes that conceptual metaphors consist of "a source domain and a target domain" (Kövecses, 2002). In ecological discourse, the target domain is usually the environment or an ecological process, while the source domain may be drawn from bodily experience, conflict, family, movement, or technological systems. For example, in the expression "the planet is sick", the source domain is illness and the target domain is the Earth. In "fight climate change", the source domain is war or conflict, and the target domain is climate change. This source-target mapping is central to

linguocognitive analysis because it shows how abstract ecological issues are understood through familiar conceptual frameworks.

Another key notion in linguocognitive analysis is the conceptual model. A conceptual model may be defined as a stable and recurrent cognitive pattern that generates multiple metaphorical expressions. In this sense, individual metaphorical units are surface realizations of broader cognitive structures. For instance, expressions such as "the Earth is sick", "nature is recovering", "ecosystems are dying", and "the ocean is choking" can all be interpreted as manifestations of the conceptual model NATURE IS A LIVING ORGANISM. Similarly, "our common home", "protect our home", and "there is no planet B" belong to the model THE EARTH IS HOME. Linguocognitive analysis seeks to reconstruct such dominant models and to explain how they shape discourse. This approach makes it possible to move beyond the isolated description of metaphorical expressions and toward the analysis of systematic cognitive patterns.

The concepts of frame and slot are also essential in the linguocognitive study of metaphor. Within a metaphorical model, a frame represents a typical cognitive situation, while slots are the semantic positions within that situation. For example, within the model ENVIRONMENTAL PROBLEM IS DISEASE, one may identify the frame illness, which includes such slots as cause, symptom, diagnosis, treatment, and recovery. In the model CLIMATE CHANGE IS WAR, one may identify the frame conflict, which includes such slots as enemy, threat, defense, strategy, and victory. Although the frame-and-slot approach is especially elaborated in Russian metaphor studies, it is fully compatible with conceptual metaphor theory and is extremely useful in ecological discourse research because it allows one to reveal the internal semantic organization of metaphorical models. Research discussing Chudinov's approach confirms that metaphorical models can be systematically represented through frame-slot structures and

that such models form a significant part of the linguistic worldview (Chudinov, 2003).

Another important contribution comes from ecolinguistics. Arran Stibbe's theory is especially relevant because it connects metaphor with ecological worldview and discourse ethics. Stibbe argues that ecolinguistics examines the "stories we live by," that is, the discursive patterns that shape how people think, speak, and act in relation to the living world (Stibbe, 2005). In ecological discourse, metaphors are among the most powerful of such stories. A metaphor such as "nature is a victim" encourages one way of thinking, while "nature is a system" or "Mother Nature" encourages another. The linguocognitive study of ecological metaphors, therefore, is not just about semantics; it is about uncovering the cognitive narratives through which environmental reality is culturally framed.

Ecological discourse is particularly rich in metaphors because environmental phenomena are often invisible, gradual, statistically described, or experientially distant. Climate change, biodiversity loss, soil degradation, atmospheric imbalance, and hydrological disruption are scientifically real but cognitively difficult for the general public to grasp directly. Metaphor solves this problem by transforming abstract ecological processes into familiar experiential structures. This is why ecological discourse in English often relies on embodied and socially familiar domains. A corpus-based ecological discourse study has shown that conceptual models such as conflict, journey, and living organism are especially productive in environmental discourse because they help communicate ideological and cognitive patterns more clearly.

From the linguocognitive point of view, ecological discourse can therefore be seen as a site where environmental knowledge is filtered through conceptual models. These models do not emerge accidentally. They are motivated by the interaction between linguistic convention, embodied experience, discourse tradition, and

cultural worldview. Some models are nearly universal because they arise from shared bodily experience. Others are historically and culturally more specific. In English ecological discourse, the most dominant models tend to cluster around four major zones: organism/body, war/struggle, home/family, and system/engineering. Each of these zones supports a large metaphorical network, and each network contains several frames and slots.

Dominant Conceptual Models in English Ecological Discourse

1. NATURE IS A LIVING ORGANISM

One of the most productive and conceptually powerful metaphorical models in English ecological discourse is NATURE IS A LIVING ORGANISM. This model is realized in expressions such as "the planet is sick", "the Earth is dying", "nature is recovering", "the ocean is choking", and "ecosystems are under stress". The source domain here is the living body or organism, while the target domain is nature, the Earth, or the ecological system. The reason this model is so cognitively strong is that bodily experience is immediate and universally intelligible. Speakers know what illness, pain, stress, and recovery mean because these experiences are grounded in their own bodies. When such terms are projected onto the environment, ecological degradation becomes more concrete and emotionally accessible.

This model can be further analyzed through the frame illness, which includes several important slots: cause of illness, symptom, degree of damage, treatment, and recovery. For instance, pollution or emissions may function as the cause, rising temperatures as the symptom, environmental collapse as the critical condition, ecological policy as the treatment, and restoration as recovery. This frame structure demonstrates that metaphorical modeling is not superficial; it carries an internally organized logic. Once the environment is conceptualized as a living organism, the whole semantic field of health becomes available for ecological discourse.

This increases coherence and allows discourse producers to build larger metaphorical networks around the same core model.

2. THE PLANET IS A BODY

Closely related to the previous model is THE PLANET IS A BODY. This model appears in expressions such as "the lungs of the Earth", "the veins of the planet", or "the skin of the Earth". Unlike the broader model of living organism, this one is more anatomically specific. It conceptualizes parts of the Earth or of ecosystems as body parts, thereby suggesting structural interdependence and vulnerability. Forests become lungs because they are associated with respiration and oxygen; rivers become veins because they circulate water through the land; topsoil may be conceptualized as skin because it protects the Earth's surface. This model is especially frequent in English environmental journalism and activist discourse because it combines scientific intelligibility with strong emotional resonance.

Cognitively, the model THE PLANET IS A BODY encourages the view that ecological damage is not external or distant, but bodily and intimate. If forests are the lungs of the Earth, then deforestation becomes equivalent to suffocation. If rivers are veins, then pollution becomes contamination of the planet's circulatory system. In this way, the model transforms abstract ecological processes into relational bodily events. It is precisely this kind of conceptual compression that makes metaphor so effective in ecological discourse.

3. CLIMATE CHANGE IS WAR

Another major model in English ecological discourse is CLIMATE CHANGE IS WAR or, more broadly, ENVIRONMENTAL PROBLEM IS STRUGGLE/CONFLICT. It is realized in expressions such as "fight climate change", "battle emissions", "combat pollution", and "war on carbon". A recent study of war metaphors in climate discourse notes that the war metaphor is one of the most popular patterns for discussing climate change,

framing environmental problems as enemies that must be fought against.

From a linguocognitive perspective, this model is based on the source domain of organized human conflict. The key frame here is warfare, with slots such as enemy, threat, defense, strategy, mobilization, and victory. Once climate change is conceptualized as an enemy, environmental action is interpreted as defense or combat. This model is particularly attractive in political and media discourse because it creates urgency and a sense of collective mission. However, it also simplifies ecological complexity by presenting climate change in binary terms: us versus the threat. This can be effective for mobilization, but it may obscure the systemic and gradual nature of ecological processes. Thus, the linguocognitive analysis of this model must account for both its persuasive power and its conceptual limitations.

4. THE EARTH IS HOME

The model THE EARTH IS HOME is another dominant pattern in English ecological discourse. It is reflected in phrases such as "our common home", "protect our only home", and "there is no planet B". The source domain is the human experience of home, while the target domain is the Earth or the environment. The home frame includes slots such as dwelling, protection, belonging, care, damage, and loss. This model is highly effective because home is one of the strongest domains of emotional attachment and moral responsibility. When the Earth is conceptualized as home, ecological destruction is no longer a distant technical issue; it becomes a form of damage to one's own living space.

Cognitively, this metaphor activates intimacy and co-responsibility. It places the speaker and the environment in the same conceptual space. This is one reason why it is frequently used in educational and activist discourse. Compared to the war model, the home model is less aggressive and more ethical. It frames environmental care as domestic responsibility rather than combat.

The coexistence of these two models in English ecological discourse shows that discourse producers choose between different cognitive frames depending on communicative goals.

5. NATURE IS A SYSTEM / ECOSYSTEM MANAGEMENT IS ENGINEERING

A further dominant pattern is based on the conceptualization of nature as a system or as something that can be designed, balanced, or managed. Expressions such as "ecosystem balance", "feedback loops", "system collapse", "resilience", and even "ecosystem engineers" show that English ecological discourse often borrows from the domains of engineering and systems theory. In a media report on reintroduced beavers, for instance, the animals are described as "ecosystem engineers," which metaphorically attributes to them a human professional role because they reshape habitats and hydrological structures. This is a clear example of metaphorical transfer from engineering/profession to animal ecological function.

This model is cognitively important because it reflects a specific environmental worldview: nature is seen as an interconnected mechanism whose components interact functionally. The frame structure here includes construction, maintenance, repair, balance, and structural interdependence. Unlike illness or home metaphors, this model sounds more technical and less emotional, but it remains deeply metaphorical because ecosystems are not literally machines or engineered systems. The prevalence of this model in scientific-popular discourse suggests that cognitive accessibility can be achieved not only through embodiment, but also through technocratic analogy.

Metaphorical Networks in English Ecological Discourse

The notion of metaphorical network is crucial because dominant conceptual models rarely appear in discourse as isolated units. Instead, they expand into clusters of related expressions. For example, the model NATURE IS A LIVING ORGANISM may generate a

network including "sick planet", "wounded Earth", "stressed ecosystems", "dying coral reefs", "healing forests", and "recovering wetlands". Each of these expressions belongs to the same broader cognitive field, even though the immediate lexical realizations differ. The model therefore acts as a generative center from which multiple metaphorical units emerge. This network-like quality confirms that ecological metaphors in English discourse are systematic and productive, not accidental.

Similarly, the model CLIMATE CHANGE IS WAR can generate a network including "fight climate change", "battle emissions", "combat pollution", "frontline communities", and "mobilize against environmental destruction". The home model creates another network: "our common home", "protect our home", "future generations' home", "a planet worth living on". In each case, one dominant conceptual model organizes a range of semantically related discourse units. This is why linguocognitive analysis must move from the level of isolated metaphorical expressions to the level of metaphorical systems.

The linguocognitive approach is especially valuable because it allows the researcher to explain not only what ecological metaphors mean, but why they recur and how they shape ecological consciousness. By identifying dominant conceptual models, frames, slots, and networks, the researcher can reconstruct the cognitive architecture of ecological discourse. Such reconstruction is important for several reasons.

First, it helps explain why certain metaphors are so persuasive. Illness, war, home, and body are powerful because they are grounded in core human experience. Second, it reveals how ecological discourse is ideologically framed. Different models imply different values: war suggests urgency and

combat; home suggests care and responsibility; engineering suggests management and control; organism suggests vulnerability and healing. Third, it makes cross-textual comparison possible, since the same model may recur across journalism, activism, policy, and educational discourse. Finally, it prepares the ground for contrastive research, since different languages may share the same general models but realize them through different lexical and cultural patterns.

Conclusion

The linguocognitive analysis of English ecological discourse metaphors demonstrates that ecological metaphor is a highly structured and conceptually productive phenomenon. English ecological discourse does not rely on random figurative language; rather, it is organized around a set of dominant conceptual models such as NATURE IS A LIVING ORGANISM, THE PLANET IS A BODY, CLIMATE CHANGE IS WAR, THE EARTH IS HOME, and NATURE IS A SYSTEM. These models generate extended metaphorical networks and are internally structured through frames and slots. Their function is to make ecological reality cognitively accessible, emotionally meaningful, and discursively persuasive.

Thus, the linguocognitive study of ecological metaphors reveals the deep connection between language, thought, and environmental worldview. It shows that ecological discourse is not only about describing the environment, but also about conceptualizing it. Through metaphor, English discourse gives form to environmental concern, organizes ecological knowledge, and shapes the ways in which speakers imagine the future of the planet. This is why linguocognitive analysis is indispensable for the study of ecological discourse and for broader research on environmental communication.

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Plants as a Letter of the “Alphabet of Human Thought”

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Annotation *The article examines the concept of the plant as one of the universal units of the “alphabet of human thought.” Based on religious texts, myths and cultural traditions of different peoples, the study shows that the plant world has long been connected with food, knowledge, punishment, healing and spiritual symbolism. Special attention is paid to the image of the tree in Abrahamic religions, Khanty myths, Greek tradition, Tengrism, Chinese mythology and folk beliefs. The plant is interpreted not only as a part of nature, but also as a cultural sign reflecting the connection between human beings, earth, sky, life, death and moral choice. The article emphasizes the need for a harmonious attitude toward nature and the preservation of ecological balance. The research demonstrates that the concept of the plant occupies an important place in the linguistic worldview and may be regarded as a universal semantic unit of human culture.*

Keywords *Alphabet of human thought, plant, myth, anthropomorphism, concept, tree, culture, nature*

“Inson tafakkuri alifbosi”ning bir harfi sifatida o’simliklar

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Annotatsiya *Maqolada o’simlik konsepti “inson tafakkuri alifbosi”ning universal birliklaridan biri sifatida tadqiq etiladi. Diniy matnlar, miflar va turli xalqlarning madaniy an’analari asosida tadqiqot o’simlik olamining qadimdan oziq-ovqat, bilim, jazo, shifo va ma’naviy ramziylik bilan bog’liq bo’lganini ko’rsatadi. Ibrohimiy dinlarda daraxt obrazi, xantilar miflari, yunon an’analari, Tengrism, China mifologiyasi hamda xalq e’tiqodlaridagi o’simlik timsollariga alohida e’tibor qaratiladi. O’simlik nafaqat tabiatning bir qismi, balki inson, yer, osmon, hayot, o’lim va axloqiy tanlov o’rtasidagi bog’liqlikni aks ettiruvchi madaniy belgi sifatida talqin qilinadi. Maqolada tabiatga nisbatan uyg’un munosabatda bo’lish va ekologik muvozanatni saqlash zarurligi ta’kidlanadi. Tadqiqot natijalari shuni ko’rsatadiki, o’simlik konsepti tilning olam manzarasida muhim o’rin egallaydi va insoniyat madaniyatining universal semantik birligi sifatida qaralishi mumkin.*

Kalit so’zlar *Inson tafakkuri alifbosi, o’simlik, mif, antropomorfizm, konsept, daraxt, madaniyat, tabiat*

Растения как буква «алфавита человеческой мысли»

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- Аннотация** *В статье рассматривается концепт «растение» как одна из универсальных единиц «алфавита человеческой мысли». На материале религиозных текстов, мифов и культурных представлений разных народов показывается, что растительный мир с древнейших времен был связан с питанием, познанием, наказанием, исцелением и духовной символикой. Особое внимание уделяется образу дерева в авраамических религиях, мифах хантов, греческой традиции, тенгрианстве, китайской мифологии и народных поверьях. Растение осмысливается не только как часть природы, но и как культурный знак, отражающий связь человека с землей, небом, жизнью, смертью и нравственным выбором. Подчеркивается необходимость гармоничного отношения к природе и сохранения экологического равновесия. Исследование доказывает, что концепт «растение» занимает важное место в языковой картине мира и может рассматриваться как универсальная семантическая единица человеческой культуры и языка.*
- Ключевые слова** *Алфавит человеческой мысли, растение, миф, антропоморфизм, концепт, дерево, культура, природа*

Каждый народ имеет свою культуру и традиции, которые в силу природных условий и исторического развития имеют свои отличительные черты. Если даже рассматривать народы, согласно генеалогической классификации, говорящие на родственных языках, то разница в традициях, языковой картине мира, а значит и в активном словаре языка будет достаточно существенна. К примеру, Азербайджан и азербайджанцы, являясь частью многонационального Кавказа, стараются соответствовать всем критериям истинного кавказца, при этом азербайджанцы, являясь этническими тюрками имеют много общего с тем, что является элементом исконной традиции и культуры тюрков. Азербайджанцы, конфессионально являясь мусульманами, имеют национальные праздники, уходящие корнями в зороастризм, чего мы не наблюдаем у этнических тюрков мусульман, живущих в Средней Азии, самой Турции или же в других народах, исповедующих Ислам. Безусловно, зороастризм, предшествующий монотеизму, был порождением

географических условий региона, его рельефных особенностей и природных богатств, и соответствующего образа жизни населения. Рассматривая язык и культуру, как взаимовлияющие друг на друга феномены, мы должны отметить два направления, которые могут облегчить изучение языков. Первое – это набор смысловых универсалий (концепты), который есть во всех языках и представлен в лексическом ярусе языка в национальных переводных и толковых словарях, второе, это – культуроспецифические элементы этих универсалий (концептосфера), их коннотационная окраска, интерпретационная идентификация, что зависит от географических условий, исторического прошлого и граничащих народов. Языковые универсалии, которые являются общими элементами восприятия мира всех народов, так называемый «алфавит человеческих мыслей» – объективно востребован самим фактом человеческого жития, отраженный в материальной и духовной культуре каждого народа. «Алфавит человеческих мыслей», (Гамбарова, 2021) выделенный нами,

сопутствует человечеству с первых дней его возникновения и развития до сегодняшних дней, и видимо, будет сопутствовать, как особому виду Homo Sapiens, из семейства гоминоидов в отряде приматов класса млекопитающих. Приведенный нами ряд, изначально состоял из 17 единиц, но впоследствии, поведенные исследования позволили добавить в семантический каркас языков концепты «число», «цвет», «праздник», таким образом их число дошло до 20. Однако, необходимо отметить, что есть принципиальная разница и между приведенными концептами. Мы должны отметить концепты «нерукотворные», объективно существующие вне человеческого желания и создания (день, ночь, луна, солнце, жизнь, смерть, вода, небо (Творец), земля, огонь, животное, число, цвет, растение) и концепты, которые являются неотделимы от человеческого бытия и регулируют нравственные нормы общества, с первых дней существования до сегодняшнего дня (бессмертие, добро, зло, грех, наказание, праздник). «Жизнь наших предков в древнейшие эпохи была тесно связана с самой природой, вместе с ней они развивались, жили неотделимые друг от друга, зависящие друг от друга» – справедливо отмечает Ч. Айтматов (2012; 113). В процессе антропогенеза человек изучал опытным путем окружающий мир, реализуя при этом когнитивную функцию языка, первично приспособляясь к окружающему миру. Наряду с эмотивным и экспрессивным восприятием окружающего мира, что значит реализацию эмотивной и экспрессивной функции языка, включалась номинативная функция и формировался лексический состав языка, затем на следующем этапе выполняется аккумулятивная функция языка, что подразумевает сохранение и передачу подтвержденных тысячелетним опытом поколений результатов познания мира. На следующем этапе, как показывает история развития человечества, в мышлении

человека превалирует прагматизм, что приводит к стадии прямого воздействия человека на окружающий мир, т.е. идет задача подчинения всех природных ресурсов потребностям человечества и их эксплуатация. Современный человек имеет огромную базу данных, он мыслит глобально, но действует в большинстве случаев в соответствии с ситуацией – он руководствуется идеей превалирования своих нужд над, практически, всем окружающим миром. «В своем устремлении и экономии средств, следствием чего явилось максимальное использование все новых ресурсов, со своей тягой к вечно новым изобретениям жизнь открыла для себя ранее не существовавшую возможность к экспансии» (Бросс, 1995; 19) – констатирует автор книги о растениях позицию человека на протяжении веков, и которого он характеризует как «универсального грабителя, оказавшегося единственно способным, в конечном счете, разрушить все живое на породившей его планете, на своей планете-кормилице».

Современный человек вооружен, в первую очередь, сверхпрагматизмом, который им руководит, но который не всегда помогает сохранить естественный природный баланс между человеческим обществом и природой. Окружающий мир рассматривается сквозь призму выгоды и результата, не принимаются во внимание этические, духовные, биологические аспекты действия. «Человек – существо всесильное. Природа ныне беззащитна перед ним. А если мы будем лишь акцентировать внимание на его преобразующей деятельности, то не кажется ли вам, что природа и человек в данном случае будут находиться в неравных условиях» (Айтматов, 2012; 110) отмечает Ч. Айтматов, гениальность которого заключается в том, что он чутко реагирует на социум, окружающий мир и его проблемы. Ч. Айтматов видит возникновение и решение проблем человечества не

отвлеченно, а комплексно, как задачу сохранения гармонии между всеми живыми организмами планеты, окружающей средой, которая может быть способной к самовосстановлению. Умение сделать правильный выбор, найти нужное ситуативное решение и осмысленно передать его последующим поколениям определило наукой в процессе эволюции человека, как разумного существа, и неслучайно, легенды, мифы и другие народные сказания передавали из уст в уста ту первичную истину, тот базовый стержень жизнедеятельности человека, без которого нет жизни на Земле – умение жить в гармонии с окружающим миром. Мифы и легенды всех народов, а затем, наследующие им сказки, притчи повествуют о возникновении природных катаклизмов, о каре Небес, наказании человека со стороны высших сил, которые мы с позиции человека 21 века можем объяснить дисбалансом, возникшим между человеком и окружающей средой. Человек является частью мироздания и окружающий мир, а именно, мир растений, сопутствует ему во все времена. Как справедливо отмечает Ч. Айтматов: «Главная ошибка человечества, думается лежит в полном игнорировании чувств и ощущений, свойственных другим представителям живой природы» (Айтматов, 2012; 108). Однако, понимание и правильное восприятие, а также практическое использование благ окружающего мира является генетической особенностью человека. На разных этапах своего развития человечество попеременно склонялось в сторону эмпирических знаний и рационализма. Сейчас в 21 веке два взгляда на сущность основополагающих условий для благополучного развития жителей и обитателей планеты Земля приняло единую концепцию – необходимо основываясь на опыте тысячелетий принять единую концепцию сохранения разумного баланса между техногенным развитием и экосистемой планеты, а это означает

принятие идеи экоединства всего сущего на планете. Это возможно, если принять еще одну ключевую идею Ч. Айтматова: «Самое главное – воспитывать в людях сочувственное, доброе отношение ко всему живому, желание помочь ему и изменить ситуацию к лучшему» (Айтматов, 2012; 108).

Приведя универсальный «алфавит человеческих мыслей», мы пытаемся в языковой плоскости доказать, что для благополучия всех без исключения народов и рас необходимо выделить его единицы, без которых существование человека как вида, невозможно, т.к. язык тот аспект человеческой жизни, который объединяет разные народы в единое человечество. Для этого достаточно совершить небольшой экскурс в историю человечества, расписанную в мифах, легендах, сказках и религиозных концептах.

В Священном писании говорится, что на третий день процесса мироздания Господь создал растения: «Да произведет Земля растительность: растения с их семенами и различные виды деревьев на земле, которые приносят плод с семенем внутри. И стало так. Земля произвела растительность: разные виды растений, приносящих семя, и все виды деревьев, приносящих плод с семенем внутри (Священное Писание, 2005; 4). Писание повествует о том, что первый человек и животный мир получили растительный мир как божий дар: «Я даю вам все растения с семенами по всей земле и все деревья, дающие плод с семенем внутри, они будут в пропитание. И всем зверям земным, и всем птицам небесным, и всем ползающим существам – всему, в чем дышит жизнь – Я даю в пищу всю зелень. И стало так.» Согласно божьему замыслу, первые люди и животный мир были вегетарианцами и растительный мир был их единственным пропитанием (Священное Писание, 2005; 5) То же утверждают исследователи растительного мира: «С гораздо большей вероятностью мы должны допустить, что

пища первобытных людей была, в основном, растительной, хотя бы по той простой причине, что животная добыча мобильна, возможность встретиться с ней зависит от случая, не говоря уже о ее поимке, в то время, как растение всегда на месте и в полном распоряжении того, кто знает, как им пользоваться. Мясная пища могла, следовательно, иметь место в исключительных случаях и человек, побуждаемый повседневными потребностями, несомненно, очень быстро отобрал дикие фрукты и ягоды, побеги и почки, приятные для вкуса, съедобные корешки и клубни» (Бросс, 1995; 83).

Согласно монотеистическим авраамическим религиям, священными книгами которых являются Священное писание и Коран, именно растение, дерево познания добра и зла, заложило основу познавательной деятельности человека. Оно росло в раю, и было запретным. Однако плоды этого дерева, съеденные Адамом и Евой, создали дисбаланс в божественном идилистическом бытии, сместив восприятие, созданного Богом по своему подобию, совершенного человека и он стал видеть не только положительное, но и отрицательное. Он стал судить, а суд ему по происхождению и божественному замыслу был не положен. Так как, на наш взгляд, суд человеческий не может быть объективным, он всегда подвержен субъективизму.

«...Всевышний, Вечный, посадил сад на востоке, в Эдеме, и поселил там человека, которого Он сотворил. Всевышний, Вечный, вырастил из земли все виды деревьев – приятных на вид и пригодных для пищи. Посреди же сада росли дерево жизни и дерево познания добра и зла.

Всевышний Вечный повелел человеку: «Можешь есть плоды с любого дерева в саду, но не ешь с дерева познания добра и зла, потому что в день, когда ты съешь плод с этого дерева ты умрешь» (Священное Писание, 2005; 5). Ослушавшись божественного указа, съев плоды

запретного дерева, Адам и Ева примерили первую одежду и это были листья инжирового дерева. Таким образом, растение, а именно дерево, сыграло огромную роль в жизни первых людей, сотворенных по образу и подобию Господа: деревья и их плоды были предложены Господом, как пища, дерево и его плоды были причиной изгнания первых людей из рая, листья дерева послужили первой одеждой первых людей. «Дерево» – это мир в себе, мир в миниатюре, но вполне законченный» (Бросс, 1995; 39). Тем самым, наше предложение концепта «растение» как букву «алфавита человеческих мыслей» истинно в свете авраамических религий – с растения началось плотское восприятие мира, из-за плодов растения Эдем потерял своих божественных обитателей. «В растении устанавливается двойной ток: восходящий, направляющий извлеченные из земли воду, минеральные соли и сырой растительный сок, и нисходящий, несущий к корням результаты хлорофильного усвоения, обработанный сок.» (Бросс, 1995; 24). Растение можно сравнить с человеком, который взят из земли и в землю же вернется, но растение по сравнению с человеком более гармонично, оно, согласно божественному замыслу, зиждется на своих корнях, в прямом смысле этого слова. А человек, потерявший Эдем, ментально помня о своих корнях, скитается по миру, так как был наказан за грех братоубийства Каин: «Когда ты будешь трудиться на земле, она не станет больше плодоносить для тебя. Ты будешь на земле бесприютным скитальцем» (Священное Писание, 2005; 7).

Священный Коран, как говорилось выше, также уделяет большое место растительному миру. Жизнь первых людей пошла в саду Эдема, и согрешили они там же и самое большое наказание для них было изгнание из этого сада. В Коране, к примеру 16 Сура Аль Нахль в 65,66,67 аятах упоминаются растения, которые мы видим в нашей жизни – пальмы, оливы, смоковница,

виноград (Qurani-Kərim, б. д; 274), говорится о прорастании трав и зерен, но в суре 44 аяты 43-46 есть дерево, которое растет из ада – дерево заккум, которое будет пищей грешников (Qurani-Kərim, б. д; 498). Это значит, растение может приносить пользу, но может быть и средством наказания.

Задача раскрыть концепт «растение» только тогда будет полной, если будут рассмотрены мифы и прочие эпические произведения в культурах разных народов земли. Мифологи единодушны в своем утверждении, что мифы являются ключом ко многим тайнам природы, они отражение поступательного и ступенчатого развития человеческого сознания в процессе эволюционной деятельности. Они отражают те природные катаклизмы, которые произошли на этой планете, результатом которых стали изменения ландшафта, климата, флоры и фауны. Человек древнего, создавший мифы, видел себя как неотъемлемая часть окружающего мира, он подстраивал свою жизнь под окружающие его условия. Исследователи называют этот период человечества антропоморфизмом. Люди прошлого ставили знак равенства между собой и живой природой, они воспринимали себя как ее частичку. Именно этим и объясняют лингвисты наличие в языке метонимий. Живым было все, что окружало человека – растения, животные, камни, вода, Небеса и его звезды, и все остальное, что можно было принять органами осязания. Ч. Айтматов отмечает: «Жизнь наших предков в древнейшие эпохи была тесно связана с самой природой, вместе с ней они развивались, жили неотделимо друг от друга, зависящие друг от друга» (Айтматов, 2012; 113).

Рассматривая мифы ханты, живущих далеко за пределами европейского мышления, с удивлением можно обнаружить параллели с авраамическим представлениями о первых людях. В мифе о сотворении земли говорится, «Скоро будут деревья и трава на земле, потом народятся

везде люди» (Мифы, предания, сказки хантов и манси, 1990; 61) Торун, создатель всего сущего создает сначала морошку и бруснику – красную ягоду и предлагает первой паре людей, сделанных из земли ею питаться и предупреждает о злом духе Куле, который будет пытаться соблазнить их. «- Что? Торум повелел вам есть морошку и красную ягоду? И он дал им горсть черемухи и сказал: – Вы едите морошку и красную ягоду – от нее сытости нет, а вот если съесть эту горсть черемухи, то от нее навсегда будешь сыт. Они не думали есть, но Куль уговорил их. Они съели и почувствовали, что сыты. Куль скрылся. Они продолжали есть черемуху. Когда Торум пришел на землю и стал спрашивать, что они едят, они показали.

- Зачем вы послушались Куля: он соблазнил вас! Торум пошевелил их рукой, они упали в разные стороны замертво. Торум дунул на них, они опять ожили.» (Мифы, предания, сказки хантов и манси, 1990; 42).

Дальнейший сюжет разворачивается так, что Торум разрешает им есть и малину и дополнительно зайца. Таким образом, они уже не вегетарианцы и уже не бессмертны. Торум знакомит их с такими деревьями как сосна, лиственница и береза. Но Куль в противовес Торуму знакомит их с другим деревом – кедром и предлагает в этот раз им кедровые шишки для еды, которые более сытные. «Когда они съели эту шишку, то увидели, что они нагие, и стали друг друга стыдиться, потом соблазнились друг другом и согрешили. После этого они спрятались в траву» (Мифы, предания, сказки хантов и манси, 1990; 62). Безусловно, этот факт очень идентичен падению Адама и Евы. Последующий приход Торума ознаменовался тем, что он создает «олений, овечек, зайцев, коров и лошадей». Первые люди, согласно приказанию Торума, остаются на Земле и будут одеваться в кожу животных. Гнев Торума был велик и он оставляет людей на их собственное усмотрение. Но проходит время люди

погрязают в междоусобице, что приводит к их смерти. Торум протягивает свою руку помощи людям в очередной раз: он подарил им огонь, котел для варки еды, он убил скотину – он расписал им как они смогут жить. И последнее его действие по отношению к своим созданиям: «Позвал Торум к себе Куля и говорит: – Ты без моего позволения некого не тронь, не соблазней, пока не скажу. Когда скажу, укажу на старого или молодого, того и возьмешь. Половину народа ты возьмешь, а половина останется мне.» (Мифы, предания, сказки хантов и манси, 1990; 63) Несложно заметить, что Торум из мифа ханты имеет общие элементы с греческим мифом о Прометее. Прометей, сын богини справедливости Фемиды, был Титаном. Прометей принес людям огонь, который придал силы человеку, безоружному перед силами природы, научил строить жилища, считать, писать, мореплавательному делу и многому другому, что облегчило жизнь человека. Согласно легенде, на месте в которое лилась кровь титана, произрастало растение «безвременник». Его по-другому называют «колхикум», «европейский шафран», англичане называют «голая дама». Это растение было признано панацеей от многих болезней до сегодняшнего дня.

Было бы неполным, говоря о мифах и «алфавите человеческих мыслей» не упомянуть о греческих героях, их жизни и окружающей среде. Достаточно, проанализировать авторские мифы Овидия «Метаморфозы» (Овидий, 2022). Овидий красной нитью проводит мысль о непрерывности природного цикла и времени, о превращении, возможно гипертрофированно как всегда в мифах, человека в растение, камень, животное в результате сильнейшего переживания. Мы наблюдаем как юноша превращается в цветок и дерево, девушки в птиц, от горя персонажи превращаются в камень. Во многих языках есть выражение «окаменеть от горя» и «окаменение» в культурах разных

народов символизирует наказание, гибель, вечную скорбь.

Человек, являясь духовным существом – микрокосмосом, сопереживал окружающему ему миру – макрокосмосу. Он жил в унисон макрокосмосу и обогащал свой микрокосмос. «Растения составляют основу нашего рациона, начиная с хлеба насущного. Но мы редко вспоминаем о том, что получаем от них нечто еще более важное – воздух, которым дышим. Без растений на земле не было кислорода, и не мог возникнуть род человеческий» (Бросс, 1995; 6). Если следовать логике авраамических религий, то первые люди на земле Каин и Авель занимались соответственно охотой и земледелием.

«Лишь четверть выступающей из воды суши оказывается непригодной для растительной жизни. В принципе растения могут жить и развиваться лишь при температуре от 0° до 50° С, впрочем, существуют и исключения: некоторые виды в арктической части Сибири не погибают даже при –70°С» (Бросс, 1995; 41).

Итак, как гласит наука, растения появились ранее человека и стали той эндемической средой, в которой он начал осознавать мир. Растения врачуют, даруют тень, кислород, «лечат» землю от заболачивания и угроз оползней, они даруют ароматы и являются эстетически важными для социума. Метафорический ряд всех языков содержит сравнения молодых девушек с цветами, долгой жизни, тех или иных качеств с деревьями. В мифологическом словаре говорится о культе дерева: «Люди верили, что поклонение духу дерева способствует повышению плодородия. В тенгрианстве – веровании древних тюрков и монголов, а также в мифах североамериканских индейцев существует образ Мирового дерева, стоящего в центре мира и соединяющего Землю и Небо.» (Mifoloji lüğət, 2022; 16).

С деревьями связано много поверий во многих культурах и у многих народов. Где-то они совпадают, а где-то разнятся в силу особенностей географического положения. В энциклопедии суеверий говорится об этом: «Так же, как и в Англии, в России повсеместно было распространено благоговейное отношение к деревьям, а вера в их способность исцелять различные заболевания сохраняется в русских деревнях и в наши дни (Энциклопедия суеверий, 1995; 111). В китайской мифологии считается, что есть священные деревья, «по которым можно забраться прямо к небесному дворцу» (Юань Кэ, 1987; 44). К примеру «лишь одно дерево цзяньму доходило до самого неба. Хотя деревья саньсан и сюньму, что росли за Северным морем, и дерево фусан, которое росло за Восточным морем, и дерево жому в Западной пустыне, и другие были высотой в несколько десятков или тысяч чжан и даже тысяч ли» ... (Юань Кэ, 1987; 44) Дерево цзяньму росло на юго-западе на равнине Дугуан, где, считалось, находится центр неба и земли.»

«С древнейших времен деревья считаются связанными со здоровьем и жизнью людей... В более поздние времена бытовала теория о том, что здоровье каждого человека можно связать с определенным деревом» (Энциклопедия суеверий, 1995; 111). Особым почитанием растительного мира и особенно деревьев отличались друиды, жрецы древних кельтских народов. Они имели свой

гороскоп, который насчитывает в нынешнее время более двух тысяч лет. Лес был для них местом для магических мистерий, а деревья, по их мнению, имели душу и характер. Дата и рождения каждого человека может соответствовать какому-либо дереву, от «своего» дерева человек мог получить исцеление. Европейская культура, аристократические фамилии уделяют большое внимание «родовому дереву» и чтят предков.

Думается прав Ч. Айтматов: «Говорят, развитая цивилизация – враг природы. Это ошибочное мнение. Главный виновник здесь сам человек, который не способен мудро и рационально пользоваться благами созданной им цивилизации» (Айтматов, 2012; 109). Сегодня в 21 веке мы принимаем послание предков – мифов и легенд, не как фантазии и страх недомыслия, а как послание потомкам о важности жизненно важных универсальных семантических «смыслов»: «Понятие естественного равновесия, взаимозависимости видов, в самом деле предполагает некоторый порядок, находящийся вне человека, порядок самодостаточный, который человек должен уважать под страхом серьезных неприятностей, угрожающих самому существованию рода человеческого, и который согласуется с порядком, предназначенным для всех остальных существ, будь то животные, или, как мы видели, растения» (Бросс, 1995; 92).

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Exploring gender differences in language style: a style of male and female characters' speech in English novels

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Annotation *This article explores how gender affects language style by examining the speech of male and female characters in classic English novels. It focuses on significant language features including vocabulary, sentence structure, politeness strategy, hedging, and how to show emotions. These features are analyzed to understand how gender influences communication patterns in literature. Such analysis helps reveal underlying social expectations reflected in character dialogues across texts. As well as, the results show that female characters use more emotional and relational language, as well as more complicated sentence structures and ways that soften up their speech to keep their relationships strong. In contrast, male characters tend to use direct, succinct, and assertive modes of expression. These patterns are in line with what sociolinguistic researchers have said about how men and women talk to each other. Examples from chosen literary works demonstrate how dialogue mirrors broader societal norms. Moreover, the study emphasizes the significance of literature in depicting gendered communication and the necessity of linguistic analysis in understanding characters representation and cultural contexts.*

Keywords *Gender, language style, novels, sociolinguistics, speech patterns, emotional expression*

Til uslubidagi gender farqlarini o'rganish: ingliz romanlaridagi erkak va ayol qahramonlarning nutq uslubi

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Annotatsiya *Ushbu maqola klassik ingliz romanlaridagi erkak va ayol obrazlarining nutqini tahlil qilib, jinsning til uslubiga qanday ta'sir qilishini o'rganadi. Unda lug'at, gap tuzilishi, muloyimlik strategiyalari, ehtiyotkorlik ifodalari va hissiyotni ifodalash kabi muhim til xususiyatlariga e'tibor qaratiladi. Natijalar shuni ko'rsatadiki, ayol obrazlar munosabatlarni mustahkam saqlash maqsadida ko'proq hissiy va munosabatga asoslangan til, shuningdek, murakkabroq gap tuzilishlari va nutqni yumshatuvchi usullardan foydalanadilar. Shu bilan birga, erkak qahramonlar to'g'ridan-to'g'ri, qisqa va qat'iy ifoda usullarini ko'proq afzal ko'radi. Bu naqshlar ijtimoiy lingvistika tadqiqotchilarining erkaklar va ayollar bir-biri bilan qanday gaplashishi haqidagi fikrlari bilan mos keladi. Tanlangan adabiy asarlardan olingan misollar dialoglarning kengroq ijtimoiy normalarni aks ettirishini ko'rsatadi. Tadqiqot genderli muloqotni tasvirlashda adabiyotning ahamiyati va qahramon tasviri hamda madaniy kontekstni tushunishda lingvistik tahlil zarurligini ta'kidlaydi. Bundan tashqari, bunday tahlillar adabiy matnlar orqali jamiyatdagi gender stereotiplari qanday shakllanishini va mustahkamlanishini yaxshiroq tushunishga*

yordam beradi. Bu esa zamonaviy tilshunoslik va adabiyotshunoslik tadqiqotlari uchun muhim ahamiyatga ega bo'lib, kelajakdagi izlanishlar uchun yangi yo'nalishlar ochadi.

Kalit so'zlar *Gender, til uslubi, romanlar, sotsiolingvistika, nutq naqshlari, hissiy ifodalar*

Изучение гендерных различий в стиле речи: стиль речи мужских и женских персонажей в английских романах

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Аннотация *В данной статье рассматриваются влияние гендерных факторов на стиль речи на примере высказываний мужских и женских персонажей в классических английских романах. Основное внимание уделяется значимым языковым особенностям, включая лексику, синтаксис, стратегии вежливости, выражения неопределенности и способы выражения эмоций. Результаты показывают, что женские персонажи используют более эмоциональный и ориентированный на отношения язык, а также более сложные синтаксические конструкции и приемы, смягчающие их речь, чтобы укрепить отношения. В отличие от них, мужские персонажи чаще используют прямые, лаконичные и напористые формы выражения. Эти закономерности соответствуют выводам социолингвистических исследователей о том, как мужчины и женщины общаются друг с другом. Примеры из выбранных литературных произведений демонстрируют, как диалоги отражают более широкие общественные нормы. Исследование подчеркивает важность литературы в изображении гендерной коммуникации и необходимость лингвистического анализа для понимания представления персонажей и культурного контекста. Кроме того, анализ подобных текстов позволяет глубже понять, каким образом литературные произведения формируют представления читателей о гендерных ролях и социальных ожиданиях в обществе. Это особенно важно в контексте современных гуманитарных исследований.*

Ключевые слова *Гендер, языковой стиль, романы, социолингвистика, речевые паттерны, эмоциональное выражение*

Language defines a society, particularly in literature where dialogue shows character traits and social roles. Studying men and women characters' speech in English novels shows that there are consistent language patterns that show what readers expect from each gender. Classic works such as Jane Austen's *Pride and*

Prejudice (1813), F. Scott Fitzgerald's *The Great Gatsby* (1925), and Charlotte Brontë's *Jane Eyre* (1847) reflect the embodiment of contemporary gender norms in dialogue, portraying women as relational and deferential and men as authoritative and direct. This exploration is significant as it connects literary

criticism and sociolinguistics, demonstrating how novels reinforce or subtly challenge gendered communication. We learn about how speech shapes identity, status, and power dynamics by looking at language instead of plot. Such studies also resonate today, informing discussions on language evolution amid changing gender roles. Ultimately, understanding these differences deepens appreciation of literature's sociolinguistic depth.

Sociolinguistic research has significantly influenced our comprehension of gender and language. In literary texts, language is not only a tool for communication but also a means of shaping character identity. The way characters speak often reflects broader social expectations, including those related to gender. Authors tend to use subtle linguistic differences to present personalities, relationships, and power dynamics within the narrative. These linguistic patterns are rarely accidental, as writers unconsciously draw on real-life communication norms when constructing dialogue. In her groundbreaking book *Language and Woman's Place* (1975), Robin Lakoff said that women use "empty" adjectives for example, "cute" and "lovely", hedges such as "I think" and "sort of", and tag questions (for example, "isn't it?" to be polite and show that they are unsure of themselves. Men, on the other hand, speak firmly to assert their power. This framework impacted subsequent studies by emphasizing dominance in male discourse. In *You Just Don't Understand* (1990), Deborah Tannen built on this idea by separating "rapport talk" that women use to build connections through questions, backchanneling, and empathy from "report talk" that men use to put an emphasis on independence through lecture and interruptions. In *Women, Men and Politeness* (1995), Janet Holmes measured politeness through showing that women say "sorry" a lot more often, give compliments, and use positive politeness strategies to keep things peaceful, whereas men

prioritize negative politeness by respecting space.

Jennifer Coates' *Women Talk* (1996) characterized female conversations as cooperative, defined by turn overlaps, brief affirmations such as "yeah," and topic-sharing, in stark contrast to the competitive and topic-controlling styles of men. Penelope Eckert's *Linguistic Variation as Social Practice* (2000) shifted the emphasis to agency, arguing that individuals identify their gender through stylistic choices within communities rather than through innate traits. Deborah Cameron and others who wrote *The Myth of Mars and Venus* (2007) warn against biological determinism. They state that differences are caused by socialization and power imbalances, not by hardwired differences. These theories offer a strong framework for analyzing literary dialogue, revealing stylized observations of societal patterns. They point out that language that is gendered is not set in stone; it changes based on the situation, culture, and the person using it.

In novels, men and women use totally different vocabulary in conversations. Female characters frequently employ evaluative and emotionally expressive vocabulary, while male characters tend to benefit referential and status-oriented language. Elizabeth Bennet's dialogue in *Pride and Prejudice* is full of relational words, like "My dearest sister... your friendship has been most warmly solicitous" (Austen, 1813; Ch. 24). Such expressions make you feel love and think about yourself and also emphasize emotional closeness and reinforce interpersonal relationships between characters. Mr. Darcy, on the other hand, uses exact, status-laden language: "In vain have I struggled." "It will not do" (Ch. 34), putting logic ahead of emotion. This fits with Lakoff's emotional vocabulary for women. Another significant aspect is the relationship between language and power. The choice of words, tone, and structure may indicate a character's social position or level of confidence. In this way, linguistic analysis allow a deeper

understanding of how authors built meaning beyond the surface level of the text, and helps reader recognize hidden hierarchies and tension between interactions. The Great Gatsby makes this even more obvious; Daisy's speech is full of emotion: "I'm p-p-paralysed with happiness..." What are we going to plan? (Fitzgerald, 1925; Ch. 5) with exaggerations and silliness. Tom Buchanan responds with strong, concrete expressions: "Her voice is full of money... Civilization's going to pieces" (Ch. 7), focusing on external realities like class and decay. Such patterns underscore Tannen's report vs. rapport divide. In *Jane Eyre*, Jane employs introspective words: "I care for myself. The more solitary, the more friendless, the more unsustained I am, the more I will respect myself" (Brontë, 1847; Ch. 27). Rochester's is declarative: "You — my life, my — only life, you sweet little roamer!" yet factual in proposals. Female speeches emphasize relational and emotional aspects, while male speech emphasizes action and authority, highlighting how authors use dialogue to reinforce traditional gender roles.

Sentence structure further highlights gender: females make longer, subordinate-clause-heavy sentences for indirectness, and males shorten declaratives for directness. Charlotte Lucas advises indirectly in *Pride and Prejudice*: "If a woman doubts as to whether she should accept a man... she will make him a very ungrateful husband" (Ch. 22), layering conditionals. Mr. Bennet snaps: "For what do we live, but to make sport for our neighbors?" (Ch. 57), terse and ironic. Daisy's convoluted musings in *The Great Gatsby*: "I love to see you smile... It makes me feel like a fool" (Ch. 1) contrasts with Nick's crisp narration, mirroring male economy. Jane Eyre reflects elaborately: "Do you think, because I am poor, obscure, plain... I am soulless and heartless?" (Ch. 23), while Rochester commands, "Answer me, Jane!" Holmes links this to women's harmony-seeking elaboration. Politeness strategies and hedging devices serve to soften female assertions, while male characters generally argue directly. In

Pride and Prejudice, Elizabeth Bennet says, "You ought certainly to forgive them as a Christian, but never to admit them in your sight" (Austen, 1813; Ch. 57). She also uses question tags like, "He is not a sensible man, is he?" (Austen, 1813; Ch. 57). Daisy says, "Well, I tried... sort of" (Fitzgerald, 1925; Ch. 1), and Tom says, "I've got to beat this man!" (Fitzgerald, 1925; Ch. 7). Jane Eyre asks politely, "Sir, you are not well?" "Jane, be still!" (Brontë, 1847; Ch. 23) says Rochester. These patterns show the way social norms treat men and women differently: women use mitigated forms to keep harmony, and men assert control and authority.

Another aspect that distinguishes male and female speech is how they express their feelings. In dialogue, female characters usually work together and express their feelings, while male characters often compete or take charge. The Bennet sisters talk things over and agree that "We will not quarrel for the greater share of blame" (Austen, 1813; Ch. 46). Mr. Collins, on the other hand, talks to them all at once. Daisy's vulnerability deliberated in "Sophisticated God, make me a beautiful little fool" (Fitzgerald, 1925; Ch. 1) makes people feel sorry for her. Tom's speech shows anger and power. In Jane Eyre, Jane tells the story in a special personal way: "Reader, I married him" (Brontë, 1847; Ch. 38). Rochester, on the other hand, speaks in a possessive and commanding way: "Answer me, Jane!" (Brontë, 1847; Ch. 23). Female dialogue often reinforces interpersonal bonds, whereas male dialogue highlights authority and goal-oriented communication.

The language employed in conversations between male and female characters is the primary focus of this study, which is based on a qualitative analysis of literary texts. Novels by Jane Austen, F. Scott Fitzgerald, and Charlotte Brontë are among the chosen works because of their confusing character relationships and accurate depictions of the social mores of their eras. Vocabulary, sentence construction, manners, and emotional expression are the main topics of the analysis. The study looks at

particular passages from these books in order to find recurrent linguistic patterns and relate them to accepted sociolinguistic theories. This approach made it possible to understand how gender is established through language in literature on a deeper level. Although Lakoff, Tannen, and Holmes' theories provide a solid foundation for understanding gendered language, they have also received plenty of criticism. Some scholars argue that by presenting the differences between male and female speech as constant and universal, these methods frequently oversimplify them. In actuality, socioeconomic status, context, education, and individual personality all have an impact on language use in addition to gender. For instance, not all male characters speak in a domineering manner, and not all female characters employ indirect or kind language. This implies that rather than being absolute, gendered communication patterns should be seen as variable. Consequently, even though old ideas are still useful, they should be used cautiously, supported with contextual analysis. The idea of gendered language is becoming less rigid and more complicated in current society. Traditional distinctions between male and female speech are slowly disappearing due to the growth of social media and international interaction. Regardless of gender, a lot of people today employ a variety of communication styles, and gender-neutral language is becoming more widely recognized. For example, aggressiveness is no longer restricted to male speakers, while politeness and emotional expression are no longer seen as solely feminine qualities. This change can also be seen in modern literature, where characters frequently have more varied and unique speech patterns. Because of this, sociolinguistic analysis must also alter to account for these shifts and take into account

effects that go beyond conventional gender roles.

In conclusion, sociolinguistic analysis of literary dialogue in novels by Jane Austen, F. Scott Fitzgerald, and Charlotte Brontë, this research demonstrates that patterns of gender-embedded language are fundamentally inscribed into narrative structures themselves. Through exploring the vocabulary, syntax and politeness strategies used in dialogue, this study shows that authors historically employed it to reflect and uphold the social orders of their time. The analysis revealed that in the social world women use "rapport talk," meaning using relational vocabulary, hedging and more complex sentences that allow to maintain social harmony. Conversely, men consistently used "report talk," which allowed them to be brief, status-laden language, and authoritative declaratives. Furthermore, the relationship between choice of language and power dynamics is made clearer by applying ideas by Lakoff, Tannen, and Holmes to these texts. Literature serves as a storehouse for modern gender norms, as evidenced by the dominance displayed in the speech of characters like Mr. Rochester and Tom Buchanan, in contrast to the subdued and sentimental language of Jane Eyre and Daisy Buchanan. But as contemporary linguistic perspectives indicate, these patterns are socially generated performances instead of biological necessity. In the end, the sociolinguistic study of the novel does more than define character; it offers a crucial lens for comprehending the historical trajectory of gendered communication and the ongoing deconstruction of identity through language. Traditional theories, while offering a strong framework for identifying gendered divergence, must be balanced against the evolving fluidity of identity seen in contemporary discourse.

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Healing, grief, and the philosophy of thought in the works of Frances Burnett

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Annotation *This article examines the psychological and philosophical dimensions of Frances Hodgson Burnett's major works, arguing that her fiction constitutes a coherent therapeutic vision that extends well beyond the conventions of Victorian and Edwardian children's literature. Drawing on *The Secret Garden* (1911) and *A Little Princess* (1905), the analysis identifies five interconnected thematic strands: the garden as a metaphor for psychic restoration and active self-recovery; the influence of the New Thought movement on Burnett's treatment of belief, volition, and physical health; the complex and unsentimental portrayal of grief in the figure of Archibald Craven; the Stoic philosophy of interior sovereignty enacted by Sara Crewe; and the proto-ecopsychological conviction that sustained contact with the natural world carries measurable restorative properties. The article contends that Burnett arrived, through narrative instinct and personal experience of loss, at insights that anticipate modern developments in cognitive behavioral therapy, relational systems theory, and nature-based medicine. Rather than positioning her works as naive celebrations of positive thinking, the analysis attends to their philosophical complexity, including their honest reckoning with the limits of will, the costs of imagination, and the irrational dimensions of human recovery.*

Keywords *New Thought movement, Ecopsychology, Psychological resilience, Victorian children's literature, Stoicism, Grief and recovery, Nature-based healing*

Frensis Bernett asarlarida shifo topish, qayg'u va tafakkur falsafasi

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Annotatsiya *Annotatsiya*
*Ushbu maqola Frances Hodgson Burnett ning asosiy asarlaridagi psixologik va falsafiy jihatlarini tahlil qilib, uning badiiy ijodi Viktoriya va Edvard davri bolalar adabiyoti doirasidan ancha kengroq bo'lgan yaxlit terapevtik qarashni ifodalashini asoslaydi. Tahlil *The Secret Garden* (1911) va *A Little Princess* (1905) asarlariga tayangan holda beshta o'zaro bog'liq mavzuni aniqlaydi: bog' – ruhiy tiklanish va faol o'zini tiklash metaforasi sifatida; "New Thought" harakatining ishonch, iroda va jismoniy salomatlik talqiniga ta'siri; Archibald Craven obrazida qayg'uning murakkab va sentimental bo'lmagan tasviri; Sara Crewe timsolida namoyon bo'ladigan ichki suverenitetning stoik falsafasi; hamda tabiat bilan uzluksiz aloqaning o'lchab bo'ladigan tiklovchi xususiyatlarga ega ekanini ilgari suruvchi proto-ekopsixologik qarash. Maqolada ta'kidlanishicha, Bernett o'zining hikoya qilish instinkti va shaxsiy yo'qotish tajribasi orqali kognitiv-xulq-atvor terapiyasi, munosabatlar tizimi nazariyasi hamda tabiatga asoslangan tibbiyotning zamonaviy yo'nalishlarini oldindan sezgan. Uning asarlarini oddiy "ijobiy fikrlash" targ'iboti*

sifatida emas, balki irodaning chegaralari, tasavvurning xarajatlari va inson tiklanishining irratsional jihatlarini ham halol yoritgan falsafiy murakkab asarlar sifatida talqin qilish zarur.

Kalit so'zlar *"New Thought" harakati, ekopsixologiya, psixologik barqarorlik, Viktoriya davri bolalar adabiyoti, stoitsizm, qayg'u va tiklanish, tabiatga asoslangan davolash*

Исцеление, горе и философия мышления в произведениях Френсис Бёрнет

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Аннотация *Данная статья исследует психологические и философские аспекты ключевых произведений Frances Hodgson Burnett, утверждая, что её художественное творчество представляет собой целостное терапевтическое видение, значительно выходящее за рамки викторианской и эдвардианской детской литературы. Опираясь на романы The Secret Garden (1911) и A Little Princess (1905), в исследовании выделяются пять взаимосвязанных тематических направлений: сад как метафора психического восстановления и активного самовосстановления; влияние движения «Новая мысль» на трактовку веры, воли и физического здоровья; сложное и лишённое сентиментальности изображение горя в образе Арчибальда Крейвена; стоическая философия внутреннего суверенитета, воплощённая Сарой Кру; а также прото-экопсихологическое убеждение в том, что устойчивый контакт с природой обладает измеримыми восстановительными свойствами. В статье утверждается, что Бернетт, опираясь на повествовательную интуицию и личный опыт утраты, пришла к выводам, предвосхищающим современные разработки в области когнитивно-поведенческой терапии, теории реляционных систем и медицины, основанной на природных факторах. Вместо того чтобы рассматривать её произведения как наивное прославление позитивного мышления, исследование подчеркивает их философскую сложность, включая честное осмысление ограничений воли, издержек воображения и иррациональных аспектов человеческого восстановления.*

Ключевые слова *Движение «Новая мысль», экопсихология, психологическая устойчивость, викторианская детская литература, стоицизм, горе и восстановление, природно-ориентированное исцеление*

Introduction

Frances Hodgson Burnett did not merely write stories for children. She wrote philosophical arguments in the form of

narrative – quiet, urgent, and deeply personal – about the power of the human mind to transform suffering into life (Gerzina, 2004). At the heart of her most enduring works lies a

conviction that thought is not passive, that the inner world shapes the outer one, and that healing is not something that happens to us, but something we choose.

To read *The Secret Garden*, *A Little Princess*, or *The Lost Prince* as simple tales of resilient orphans is to miss their deeper architecture entirely. Burnett was working within – and beyond – the philosophical currents of her era, weaving together influences from the New Thought movement, Transcendentalism, and her own harrowing encounters with grief into a coherent and radical vision (Stiles, 2020): that the mind, properly cultivated, is the most fertile garden of all.

When Mary Lennox first discovers the locked garden at Misselthwaite Manor in *The Secret Garden* (1911), she encounters something that mirrors her own interior state precisely. The garden is not dead – it is dormant, suffocated, denied light and attention. So is Mary herself: a sharp-tongued, unloved child who has never been taught to feel, let alone to flourish.

Burnett constructs the garden as an explicit psychological metaphor. As Mary clears away dead wood and loosens the soil, she is simultaneously undertaking the painful work of self-excitation (Stiles, 2013). The buried bulbs waiting beneath the frozen earth are her own suppressed capacities – for joy, for connection, for wonder. The question the novel quietly poses is not horticultural but existential: can something this neglected still grow?

At first it seemed that green things would never cease pushing their way through the earth. What is radical here is Burnett's insistence that renewal is earned through effort, not granted by fate. Mary does not stumble into wellness; she digs for it, daily, in all weather. This is a proto-therapeutic insight: that recovery from psychological damage is not passive recuperation but active, disciplined engagement with the living world. Long before modern cognitive behavioral therapy

articulated the relationship between behavior and mood, Burnett's narrative showed it in soil and roots.

Burnett was deeply interested in the New Thought movement – a late nineteenth-century philosophical and spiritual current that held the mind capable of directly influencing physical and material reality. Thinkers like Ralph Waldo Emerson, Phineas Quimby, and Mary Baker Eddy had all, in varying registers, argued that thought was not merely reactive but generative: that belief, attention, and intention could reshape circumstances (Eddy, 1875/2000).

This philosophy finds its most explicit expression in the figure of Colin Craven. Colin has been told he is dying. He has been made to believe in his own fragility with such systematic thoroughness that it has become indistinguishable from fact. He cannot walk because he has learned not to try. His invalidism is, in crucial respects, a construction of thought – both his own and those around him.

Burnett frames Colin's recovery not as medical intervention but as a re-education of belief. When Colin begins to chant "I am going to live forever and ever and ever!" in the garden, he is not simply being optimistic – he is enacting a New Thought principle: that the deliberate, repeated direction of attention toward vitality can become vitality (Stiles, 2020). Burnett treats thought as having genuine causal power over the body and the world.

Whether one accepts the metaphysics or not, Burnett's psychological insight holds remarkable modern currency. What she describes maps closely onto what contemporary psychology calls the self-fulfilling prophecy – or, in its clinical dimension, the nocebo effect, whereby negative expectations actively produce negative outcomes. Colin's illness is partly iatrogenic: caused by the people charged with caring for him. Burnett understood this long before it had a name.

It would be easy to read Burnett's work as naively optimistic – a world in which positive thinking conquers all. But the portrait of Archibald Craven complicates this considerably. He is a man undone by grief, twisted by it into something barely human, absent from his own life. He does not reform through effort or will. He reforms because Mary and Colin, in healing themselves, send out a current of vitality that reaches him across distance.

This is the most philosophically mysterious element of the novel: the suggestion that psychological transformation is not entirely individual, that it radiates outward, that the healing of one mind can participate in the healing of another. Burnett here edges toward what we might today call systems thinking – the idea that the psyche does not exist in isolation but in relationship, and that changing one node of a relational system can shift the entire web.

One of the new things people began to find out in the last century was that thoughts – just mere thoughts – are as powerful as electric batteries.

And yet Archibald's transformation, when it comes, arrives not through logic or resolution but through dream – through the voice of his dead wife calling him back to the living. Burnett does not pretend that grief is solved by willpower. She acknowledges that some wounds require something beyond deliberate effort: grace, coincidence, the mysterious reach of love across time. Her philosophical position is not simple positivism; it contains within it a genuine reckoning with the irrational dimensions of human recovery.

Sara Crewe and the Sovereignty of Imagination

In *A Little Princess* (1905), Burnett moves the philosophical terrain from nature to imagination. Sara Crewe, reduced from pampered wealth to domestic servitude, survives her degradation not by denying it (Stiles, 2020) – she is unflinching in her perception of cruelty – but by constructing,

around the raw fact of suffering, an alternative interior kingdom. She pretends she is a princess: not because she is deluded, but because she understands instinctively that dignity is a posture of the self, not a grant from circumstance.

This is a sophisticated and even Stoic insight. The Stoic philosophers – Marcus Aurelius, Epictetus, Seneca – held that the only true domain of human freedom is the mind: that while circumstances lie beyond our control, our response to them does not. Sara Crewe enacts this philosophy with remarkable discipline for a child. She cannot control Miss Minchin's cruelty. She can control whether she allows it to define her.

What elevates Burnett beyond mere moralism is her honesty about the cost of this stance. Sara is cold, and hungry, and lonely. The imagination that sustains her is also a kind of loneliness – she cannot fully share it, cannot make others see what she sees. The sovereignty of the interior world is real, but it exacts a price: a certain exile from ordinary human belonging. Burnett does not flinch from this. The princess survives, but she survives in a particular kind of solitude.

Running through all of Burnett's major works is a conviction that the natural world has specific restorative properties – not merely decorative or symbolic, but functionally therapeutic. The moor in *The Secret Garden* is not background; it is medicine. Dickon embodies this directly: he is a figure of radical attunement to the living world, and his presence is literally curative. He brings Colin, who has never breathed cold air, out into the wind, and Colin does not die. He grows.

Contemporary research in ecopsychology and environmental medicine has begun to document precisely what Burnett intuited: that exposure to natural environments measurably reduces cortisol levels, improves mood, strengthens immune function, and accelerates recovery from illness. Burnett's certainty that getting Mary and Colin outside – into unmediated contact with soil, weather,

animals, and growth – was the right prescription was, it turns out, empirically well-founded. She arrived at clinical conclusions by way of narrative instinct.

LEGACY & CONTEMPORARY RELEVANCE

Burnett's therapeutic vision anticipates by over a century such contemporary practices as horticultural therapy, nature-based cognitive behavioral therapy, and the Japanese practice of *shinrin-yoku* (forest bathing). Her fictional gardens are, in the strictest sense, healing environments – and her descriptions of their effect on damaged children constitute an early and remarkably accurate phenomenology of what we now call nature-assisted recovery.

Frances Hodgson Burnett wrote at the intersection of Victorian sentiment and modern psychology, at a moment when the mind was beginning to be understood as something more than a passive recipient of experience. Her contribution was to translate the emerging philosophical and psychological insights of her era into a form that could be felt rather than merely argued: stories whose truths lodge in the body, not just the intellect.

What remains extraordinary, more than a century later, is how much of her vision has been confirmed rather than superseded. The relationship between thought and health, between environment and healing, between imagination and resilience – all of these are now active areas of clinical and scientific inquiry. Burnett reached her conclusions through story, through instinct, and through suffering. She knew something real about how minds work.

The secret, it turns out, was never about the garden. It was always about the person standing in it, deciding whether to believe that something buried might still grow.

The secret, it turns out, was never about the garden. It was always about the person standing in it, deciding whether to believe that something buried might still be alive.

To understand the full radicalism of Burnett's vision, one must situate her work against the dominant medical treatment of her

era: the rest cure. Invented by Philadelphia neurologist Silas Weir Mitchell in the 1870s, the rest cure prescribed bed rest, social isolation, and force-feeding for patients suffering from nervous disorders – primarily upper-middle-class women diagnosed with hysteria or neurasthenia. The cure was predicated on the assumption that female nervous systems were inherently fragile, that exertion of any kind – physical, intellectual, social – depleted vital energies that could only be restored through complete passivity (Ulrich, 1984; Kaplan & Kaplan, 1989; Li, 2010).

Burnett herself underwent at least three modified rest cures during her lifetime, seeking relief from recurring bouts of insomnia and depression. These treatments offered her no lasting relief. What they did offer was material for critique – material she would transmute into fiction.

The Secret Garden can be read as a systematic inversion of the rest cure's every principle. Where Mitchell prescribed isolation, Burnett insists on connection – to other children, to servants, to animals, to the moor itself. Where the rest cure demanded stillness, Burnett's children dig, run, skip rope, and shout. Where Mitchell's patients were confined to darkened rooms, Mary and Colin are dragged into sunlight and wind. And where the rest cure positioned the physician as absolute authority over the patient's body, Burnett shows children healing themselves and each other, without medical intervention, often in direct defiance of doctors' orders.

Colin's family physician embodies this critique explicitly. He reminds Colin that "he must not forget that he was ill; he must not forget that he was very easily tired." But Colin shrewdly realizes that his cure consists in doing the opposite: believing, with deliberate repetition, that he is well. The doctor's well-meaning ministrations are revealed as iatrogenic – his caution itself produces the weakness it claims to treat.

By showing a young girl curing hysterical males, Burnett inverted the gender politics of

the rest cure and contradicted its key principles (Stiles, 2013).

This inversion carried particular feminist weight. The rest cure had been used to discipline women who stepped outside prescribed domestic roles – Charlotte Perkins Gilman famously documented its horrors in “The Yellow Wallpaper” (1892). Burnett’s response was quieter but no less subversive: she placed healing power in the hands of a sharp-tongued girl whom no one had ever loved, and showed her resurrecting not only herself but an invalid boy and his grief-stricken father (Gilman, 1892). The gendered hierarchy of Victorian medicine – male doctor, female patient – is entirely reversed.

Burnett’s philosophical commitments have been subject to considerable scholarly debate. During her lifetime and after, some readers assumed she was a Christian Scientist – an assumption encouraged by the novel’s emphasis on mental healing and its skepticism toward conventional medicine. Her son Vivian and his family did eventually become Christian Scientists, and Burnett herself read Mary Baker Eddy’s *Science and Health with Key to the Scriptures* (1875), attended Christian Science services, and received treatment from practitioners affiliated with the movement.

Yet Burnett never formally joined any Christian Science church or organization. When her novel *The Dawn of a To-morrow* (1906) was adapted for the stage and some viewers labeled her a Christian Scientist, she responded tartly: “Thank goodness, I am not a scientist of any kind.”

The more precise influence appears to be New Thought – the broader, more eclectic movement that emerged alongside Christian Science but diverged from it in significant ways. Where Christian Science maintained strict theological commitments (denying the ultimate reality of matter and evil), New Thought was philosophically promiscuous, drawing on Transcendentalism, Swedenborgianism, Eastern philosophy, and emerging psychological theories. Its central

claim was simpler and more secular: that thought has causal power over circumstance, that the mind can directly influence health and material conditions.

This is precisely what Colin articulates in his “scientific” monologues:

“The great scientific discoveries I am going to make will be about Magic. Magic is a great thing and scarcely any one knows anything about it except a few people in old books.... I am sure there is Magic in everything, only we have not sense enough to get hold of it and make it do things for us – like electricity and horses and steam.”

Colin’s “Magic” is not supernatural in any traditional sense. It is mentalist – a force of directed attention and belief that operates according to laws not yet understood. This maps closely onto New Thought principles, which framed mental healing as a kind of technology, a discoverable science of mind awaiting systematic investigation.

Burnett’s fictional treatment of these ideas is notably non-dogmatic. She does not argue for a metaphysical system; she dramatizes a set of practices – positive affirmation, deliberate attention to vitality, immersion in nature – and shows their effects on bodies and relationships. Whether the reader accepts the underlying metaphysics is almost beside the point. The practices themselves are presented as empirically efficacious, regardless of theoretical justification.

Contemporary popular psychology is saturated with references to the “inner child” – that original, creative, authentic self supposedly buried beneath adult defenses and social conditioning. This concept, now ubiquitous in self-help literature and therapeutic practice, has traceable roots in the same late-nineteenth-century movements that shaped Burnett’s thinking.

Emma Curtis Hopkins, the leading New Thought teacher of the 1880s and 1890s, described an idealized “Man Child” within each adult who could lead her to spiritual serenity

and worldly success. This figure – innocent, intuitive, uncorrupted by negative thought – was explicitly gendered as masculine but resided within women, serving as a source of wisdom and a vehicle for ambition.

Little Lord Fauntleroy (1886), Burnett's first blockbuster success, can be read as a fictionalization of this concept. Cedric Errol, the novel's child hero, serves as a kind of external manifestation of his mother's inner child – achieving for her the wealth, status, and social influence that Victorian conventions would have forbidden her to pursue directly. The symbiotic relationship between mother and son allowed female readers to imaginatively participate in ambition and self-advancement without appearing selfish or unfeminine. The child became a socially acceptable proxy for adult desire.

This dynamic persists across Burnett's work. Mary Lennox, Sara Crewe, and Colin Craven all function as figures of the inner child made external – repositories of authenticity, creativity, and healing power that adults have lost access to. The adults in these novels are damaged, frozen, grief-stricken; the children carry the life force that will eventually thaw and restore them. Archibald Craven does not heal himself – he is healed by the vitality his son and niece generate in the garden. The current flows from child to adult, from inner to outer, from the buried to the blooming.

That this narrative structure continues to resonate – in therapy, in self-help, in the persistent popularity of Burnett's novels themselves – suggests it addresses something genuine in human psychology. The inner child concept may be philosophically imprecise, but it captures a felt truth: that access to play, wonder, and unselfconscious presence is often foreclosed by adult life, and that recovery sometimes requires returning to capacities we possessed before we learned to suppress them.

One of the most philosophically sophisticated elements of *The Secret Garden* is its implicit systems thinking. Burnett does not present healing as an individual achievement –

a matter of private willpower – but as a relational and even ecological phenomenon. Mary's recovery enables Colin's; Colin's enables his father's; the garden's restoration participates in and symbolizes all three. The boundaries between self and environment, between one psyche and another, are treated as permeable.

This has significant implications for how we understand the novel's apparent "magic." When Archibald Craven dreams of his dead wife calling him home, when he feels an inexplicable pull toward the garden at precisely the moment Colin is learning to walk, Burnett is suggesting that psychological transformation radiates outward through relational networks. The healing of one node shifts the entire system.

Contemporary family systems theory, developed by Murray Bowen and others in the mid-twentieth century, would later articulate similar principles: that symptoms in one family member often express dysfunction in the family system as a whole, and that changing one relationship can catalyze changes throughout the network. Burnett arrived at this insight narratively, showing rather than theorizing the ways that isolation perpetuates illness and connection enables recovery.

The garden itself functions as a systems diagram. It is not merely a backdrop for individual healing but an active participant in it – a third term that mediates between characters, providing common ground (literally) for relationships that could not otherwise form. Mary and Colin meet as hostile strangers; they become collaborators through shared labor in the garden. The work they do together creates the bond that heals them both.

Burnett's conviction that natural environments possess specific healing properties has received striking empirical support in recent decades. The field of ecopsychology – which examines the relationship between human psychological wellbeing and the natural world – has

documented measurable benefits of nature exposure across multiple domains.

A landmark 1984 study by Roger Ulrich found that hospital patients recovering from surgery healed faster and required less pain medication when their windows overlooked trees rather than brick walls. Subsequent research has confirmed that exposure to natural environments reduces cortisol levels, lowers blood pressure, improves mood, enhances immune function, and accelerates recovery from mental fatigue. The Japanese practice of *shinrin-yoku* (forest bathing) – walking slowly and attentively through forest environments – has been shown to produce significant physiological changes in as little as fifteen minutes.

Burnett intuited all of this. Her descriptions of Mary's first encounters with the moor – the cold wind, the unfamiliar smell of earth and heather, the physical shock of open space after enclosed rooms – read as phenomenologically precise accounts of what contemporary researchers call "soft fascination": the effortless, restorative attention that natural environments elicit, in contrast to the directed, depleting attention required by urban and built environments (Stephen Kaplan, 1989).

The garden in *The Secret Garden* functions as what environmental psychologists now call a "restorative environment" – a space characterized by being away (psychologically distant from stressors), extent (having sufficient scope and coherence to engage the mind), fascination (capturing attention without effort), and compatibility (matching the individual's inclinations and purposes). Burnett created, in narrative form, an almost perfect specimen of the healing landscape that subsequent research would validate.

Horticultural therapy – the use of gardening and plant-based activities as clinical intervention – now operates in hospitals, prisons, rehabilitation centers, and mental health facilities worldwide. Its practitioners cite, among other sources, *The Secret Garden* as an

early and influential articulation of their core insight: that tending living things can help heal damaged minds.

It would be a mistake to read Burnett as a naive optimist – as someone who believed that positive thinking could conquer all suffering, that willpower was sufficient to every challenge. Her own life contradicted this. The death of her son Lionel from tuberculosis in 1890, when he was only sixteen, devastated her in ways that no amount of mental discipline could remedy. She sought solace in spiritualism, in mind cure, in compulsive work, but the wound never fully healed.

This grief shadows her fiction. Archibald Craven is a portrait of what happens when loss exceeds the mind's capacity to metabolize it – when no amount of positive thinking can restore what has been taken. His recovery, when it comes, arrives not through willpower but through something that can only be called grace: a dream, a voice, a mysterious pull he does not understand. Burnett acknowledges that some healing lies beyond deliberate effort, that the irrational dimensions of recovery – coincidence, love, the inexplicable persistence of connection across death – cannot be reduced to technique.

Similarly, Sara Crewe's survival in *A Little Princess* exacts real costs. Her imagination sustains her, but it also isolates her. The interior kingdom she constructs is a refuge, but it is also a kind of exile – she cannot make others see what she sees, cannot fully share the reality she has created. The sovereignty of the mind is real, but it does not abolish loneliness.

Burnett's philosophical position is thus more complex than simple New Thought affirmation. She believes in the power of thought, but she also believes in the power of circumstance, of relationship, of forces that exceed individual control. Her novels enact a dialogue between agency and vulnerability, between what we can choose and what chooses us. The garden grows because Mary tends it – but also because spring comes whether she wills it or not.

Frances Hodgson Burnett wrote at a moment when the modern understanding of mind was just beginning to crystallize – when psychology was separating from philosophy, when the relationship between thought and body was being reimagined, when women were beginning to claim authority over their own mental and physical health. She participated in these transformations not as a theorist but as an artist, translating emerging insights into stories that could be felt before they were understood.

What remains extraordinary, more than a century later, is how much of her vision has been confirmed rather than superseded. The relationship between thought and health, between environment and healing, between imagination and resilience – all of these are now active areas of clinical and scientific inquiry. Researchers document what Burnett dramatized: that belief shapes physiology, that nature restores attention, that children carry capacities adults have forgotten, that isolation produces illness and connection enables recovery.

Her method was narrative rather than argumentative. She did not cite studies or

construct syllogisms. She created characters whose transformations readers could inhabit from the inside, whose recoveries felt true in the body before they could be assessed by the intellect. This is a different kind of knowledge than science produces – but it is not therefore less real. Stories teach through identification, through felt experience, through the slow accumulation of imaginative participation. Burnett understood this. She understood that the truths that matter most are often the ones we have to live our way into, not think our way toward.

Conclusion

The secret, it turns out, was never really about the garden. It was about the person standing in it, deciding whether to believe that something buried might still be alive. Burnett spent her life making that decision, over and over, in the face of loss and depression and the stubborn resistance of circumstance. She did not always succeed. But she left behind stories that continue to help others make the same decision – to clear away the dead wood, to loosen the soil, to wait for what wants to grow.

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The study of neologisms in contemporary English

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Annotation

This article discusses how the English language is changing rapidly, specifically between 2020 and 2026, with a primary focus on the emergence of neologisms. As digital communication and socio-political shifts undergo a global transformation, the processes of word formation are also evolving, and traditional rules for creating new words have become increasingly flexible. Additionally, the study examines the most productive morphological processes through which new words are created, such as blending, compounding, and semantic shift. The research explores why and how these terms appear and what factors motivate people to integrate them into their daily lives. The analysis is predicated on qualitative data derived from digital media, contemporary dictionaries, and professional communication. In this context, the study emphasizes that neologisms are not merely temporary linguistic trends but are essential components of modern communication that reflect our changing world. By examining these lexical shifts, we can better understand the current direction of the English language and its future development.

Keywords

Neologisms, lexicography, word formation, digital change modern English, morphological analysis, digital discourse, social media

Zamonaviy ingliz tilida neologizmlarning o'rganilishi

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Annotatsiya

Ushbu maqolada ingliz tilining bugungi kunda, ayniqsa 2020-2026 yillar oralig'ida neologizmlarga e'tibor qaratgan holda qanchalik tez o'zgarib borayotgani muhokama qilinadi. Raqamli aloqa va ijtimoiy-siyosiy siljishlar transformatsiyaga uchralgan ekan, so'z yasash jarayoni ham rivojlanmoqda, chunki yangi so'zlarni yaratish qoidalarini unchalik muhim bo'lmay qoldi. Bundan tashqari, tadqiqot yangi so'zlar yaratiladigan eng samarali morfologik jarayonlarni, masalan, so'zlarni aralashtirish orqali yasash, ikki so'zni birlashtirish, ularni qorishtirish yoki odamlar eski so'zlarga qanday qilib yangi ma'no berishini ko'rib chiqadi. Tadqiqot,

shuningdek, ularning nima uchun va qanday paydo bo'lishini hamda odamlarni ulardan kundalik hayotda foydalanishga nima majbur qilishini o'rganadi. Tadqiqot raqamli media, zamonaviy lug'atlar va professional muloqotdan olingan ma'lumotlarning sifat tahliliga asoslangan. Shu nuqtai nazardan, tadqiqot neologizmlar nafaqat vaqtinchalik lisoniy tendentsiyalar, balki o'zgarib borayotgan dunyomizni aks ettiruvchi zamonaviy muloqotning muhim tarkibiy qismlari ekanligini ta'kidlaydi. Ushbu leksik o'zgarishlarni o'rganish orqali biz ingliz tilining hozirgi yo'nalishini va uning kelajakdagi rivojlanishini yaxshiroq tushunishimiz mumkin. Bu jarayonlar tilning naqadar hayotiylikini va ijtimoiy hayot bilan chambarchas bog'liqligini yana bir bor isbotlab beradi.

Kalit so'zlar *Neologizmlar, leksikografiya, so'z yasalishi, zamonaviy ingliz tilining raqamli o'zgarishi, morfologik tahlil, raqamli diskurs, ijtimoiy media*

Исследование неологизмов в современном английском языке

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Аннотация

В данной статье рассматривается то, как английский язык быстро меняется сегодня, особенно в период с 2020 по 2026 год, с упором на неологизмы. Поскольку цифровая коммуникация и социально-политические сдвиги претерпевают трансформацию, процессы словообразования также развиваются, потому что правила создания новых слов стали менее строгими. Кроме того, в исследовании рассматриваются наиболее продуктивные морфологические процессы, с помощью которых создаются новые слова, такие как словообразование путем смешения, соединение двух слов вместе, их смешивание или то, как люди придают старым словам новые значения. Исследование также изучает, почему и как они появляются и что заставляет людей использовать их в повседневной жизни. Исследование основано на качественном анализе данных, полученных из цифровых медиа, современных словарей и профессиональной коммуникации. В этом контексте работа подчеркивает, что неологизмы являются не просто временными лингвистическими тенденциями, а важными компонентами современного общения, отражающими наш меняющийся мир. Изучая эти лексические сдвиги, мы можем лучше понять текущее направление развития английского языка и его будущее расширение в условиях глобальной цифровизации общества.

Ключевые слова *Неологизмы, лексикография, словообразование, цифровые изменения современного английского языка, морфологический анализ, цифровой дискурс, социальные сети*

Introduction

The English language is currently experiencing significant changes, mostly because of the digital communication, global social changes, and the increasing role of artificial intelligence in daily life. Between 2020 and 2026, the appearance of new words has become faster and more noticeable, reflecting the immediate needs of modern society. As noted by Shamuradova and Sadridinova (2026) the digital media plays a important role in this process, the development of new vocabulary support through borrowing, blending and semantic change.

One of the main factors influencing this process is the digital platforms development. Kurniadi and Erwin (2024) identify platforms such as TikTok as key drivers of the rapid spread of new words. These platforms allow words to become popular instantly. In addition, Lanteigne (2023) explains that modern communication is no longer only text-based but also includes visual and symbolic elements, such as emojis and internet-specific language.

Global events have also impacted language evolution. For example, the COVID-19 pandemic introduced new terms and meanings, often referred to as "Coronaspeak" (Thorne, 2020). At the same time, the rise of artificial intelligence has introduced new technical vocabulary into everyday communication. Roose (2021) and Al-Rousan (2025) discuss that many AI-related terms have moved outside of specialist use and now they are part of general language.

Changes are also visible in business and social contexts. Popovich (2020) highlights how socio-political developments have led to new expressions related to equality and technology.

At the same time, business communication has adapted to new realities, creating terms such as *greedflation* and *hushed hybrid* according to recent studies.

The continuous appearance of new words makes this topic timely, since many studies examined neologisms also This article aims to analyze the most common word formation processes and understand how these changes influence modern English.

Materials and Analysis

The Social Media Role in Lexical Diffusion. The traditional "top-down" model of language change, where academic institutions or dictionaries dictate new vocabulary, has been largely supplanted by a bottom-up digital process. Kurniadi and Erwin (2024) identify short-form video platforms, particularly TikTok, as key drivers of new word formation. Their research suggests that a multimodal nature of these platforms such as combining audio, text overlays, and visual cues allows for the rapid significant spread of abbreviations and playful neologisms.

This digital shift is not limited to mere slang, it shows a fundamental change in how the English lexicon operates. Lanteigne (2023) argues that the modern digital dictionary is multimodal, where emojis and specialized "netspeak" function as legitimate lexical units that convey complex emotional and social nuances. Furthermore, Zirker (2024) notes that 21st-century word formation patterns, particularly clipping and blending are being optimized for digital brevity, reflecting a global move toward linguistic economy in online discourse.

Socio-Political Catalysts and Business Terminology. Neologisms also serve as a «cultural barometer» reacting instantly to

global crises and shifts in social values. The onset of the COVID-19 pandemic provided a unique case study in crisis-driven linguistics. Thorne (2020) documented the emergence of "Coronaspeak" noting that global emergencies necessitate a shared vocabulary to describe new social behaviors and psychological states. This process of semantic extension allowed existing words to take on entirely new, urgent meanings within a matter of weeks.

Similarly, the socio-political movements of the early 2020s have left a permanent mark on the English language. Popovich (2020) analyzes how contemporary texts reflecting gender equality and social justice have introduced a suite of neologisms that challenge traditional linguistic norms. This "socially conscious" lexicon has moved from activist circles into mainstream professional communication. As documented in a ResearchGate Publication (2025), this has led to a new "business lexicon" tailored for the post-pandemic era. Terms such as *greedflation* and *hushed hybrid* demonstrate how the language employs compounding and blending to categorize complex economic phenomena and new labor market realities.

Artificial Intelligence and the Future of Word-Formation. The most recent and profound driver of lexical innovation is the mainstream integration of Artificial Intelligence. Roose (2021) explores how the "Age of Automation" has forced a redefinition of human-centric vocabulary, introducing technical descriptors that have quickly entered general use. This technological push is further analyzed by Al-Rousan (2025), who highlights how AI tools such as large language models are creating new verbs and redefining old ones for instance, the technical re-purposing of the verb *to hallucinate* to describe AI errors.

The acceptance of these new terms is usually confirmed by major dictionaries. For example, the Oxford English Dictionary's 2026 quarterly updates, it becomes clear that

neologisms are no longer a small or technological topic. They are now an important part of modern English, reflecting how society and technology continue to influence each other as noted by Shamuradova and Sadridinova (2026).

This study is based on a qualitative analysis of new words that appeared between 2020 and 2026. To make the data reliable and diverse, several sources were used.

Frist, dictionary data was taken from recent updates of the Oxford English Dictionary (2026) and the "Words to Watch" section of Merriam-Webster. These helped identify words that are already accepted or likely to become part of standard English.

Second, digital platforms such as TikTok and Twitter were analyzed to observe language changes in real time. These platforms are important because they show how new words are created and spread in everyday communication.

Finally, professional and academic sources were reviewed, especially in business and technology. These provided examples of new terms related to artificial intelligence and the modern work environment.

After collecting the data, each word was analyzed based on its formation process. The main categories included blending, compounding, semantic shift, and abbreviations. This approach helped to identify patterns and evaluate how stable these new words are in modern English.

The primary data for this research was gathered from three distinct categories of linguistic environments:

- *Lexicographical Records:* Recent quarterly updates from the Oxford English Dictionary (2026) and the "Words to Watch" section of Merriam-Webster were used to identify terms that have been accepted or are likely to become part of standard English.
- *Digital and Social Media:* Real-time linguistic innovation was examined through trending hashtags and high-

frequency «netspeak» on platforms such as TikTok and X (formerly Twitter). This helped identify playful neologisms and abbreviations, as described by Kurniadi and Erwin (2024).

- **Professional and Academic Discourse:** Business and tech-related neologisms were collected from professional journals and economic reports (2023–2025), with a particular focus on terms emerging from artificial intelligence and modern work environments (ResearchGate, 2025; Al-Rousan, 2025).

Once the corpus of neologisms was established, each term was subjected to a morphological analysis to determine its method of formation. The study specifically categorized words based on the following established linguistic processes:

- **Blending:** The fusion of two or more morphemes (e.g., *staycation*, *greedflation*).
- **Compounding:** The combination of two independent words (e.g., *remote-work*, *deepfake*).

- **Semantic Shift:** Existing words acquiring new meanings in a digital or socio-political context (e.g., *hallucinate*, *cloud*).
- **Acronyms and Initialisms:** Shortened forms common in digital “linguistic economy”.

By cross-referencing these findings either the theoretical of Popovich (2020) and Shamuradova and Sadridinova (2026), this study evaluates the stability of these words that is their likelihood of remaining in the English lexicon. The data collected for this study reveals a significant shift in the English lexicon between 2020 and 2026. The analysis focuses on three dominant morphological processes such as Blending, Compounding, and Semantic Shift, as these are the most productive mechanisms identified in contemporary digital and professional oral communication.

Morphological Analysis of Selected Neologisms. The following table categorizes a selection of high-frequency neologisms identified during the research period, providing their origin and the specific word-formation process utilized:

Neologism	Origin/Components	Process	Domain
<i>Greedflation</i>	Greed+Inflation	Blending	Economics / Business
<i>Deepfake</i>	Deep learning+Fake	Blending	Technology / AI
<i>Hushed Hybrid</i>	Hushed+Hybrid(work)	Compounding	Professional / Workplace
<i>Doomscrolling</i>	Doom+Scrolling	Compounding	Social Media / Psychology
<i>Hallucinate</i>	Existing verb (to see visions)	Semantic Shift	Artificial Intelligence
<i>Staycation</i>	Stay+Vacation	Blending	Lifestyle / Socio-political
<i>Fintech</i>	Financial+Technology	Blending	Business / Finance
<i>Ghosting</i>	Existing noun (Ghost) to verb	Semantic Shift	Digital Communication

Table 1.

The Productivity of Blending and Compounding. Blending has become one of the most common ways to create new words. For example, the term *greedflation* combines “greed” and “inflation” to describe a complex economic situation in a simple way. This reflects the idea of linguistic economy, where speakers prefer shorter and more expressive forms.

Compounding is also widely used, especially for describing new social behaviors. Words like *doomscrolling* and *hushed hybrid* clearly shows how two familiar concepts can be combined to create a new meaning. According to Zirker (2024), such words are more likely to remain in the language because they describe real and relevant situations.

Semantic Shift and Technological Contextualization. Another important process is semantic shift, where existing words gain new meanings. For example, the word *hallucinate* is now used in the context of artificial intelligence to describe incorrect outputs. Similarly, *ghosting* has shifted from its original meaning to describe behavior in digital communication.

This shows that language does not always need completely new words to develop. Instead, existing vocabulary can be adapted to reflect new realities.

Discussion

The analysis shows that many modern neologisms are becoming stable faster than before. Due to social media, words can spread globally within a short time. As a result, words like *deepfake* and *staycation* are no longer considered temporary.

The inclusion of such terms in the Oxford English Dictionary (2026) confirms that frequency of use in digital communication is now an important factor in recognizing new words.

Moreover, the speed which new words are created is changing how people see language rules. Traditional rules are becoming less strict, as users now focus more on creativity, clarity and effective communication rather than perfect correctness. This shows that control over language is slowly shifting from

formal institutions to everyday users, especially those who are active online. As a result, the line between informal and formal language is becoming less clear, allowing new words to move easily into professional and academic use.

Conclusion

The period between 2020 and 2026 has shown that the English language is growing faster than before. This study shows that digital communication, global events, and technological progress are the main factors causing importance in the creation of new words.

The analysis of blending, compounding, and semantic shift shows that these processes are actively used to adapt language to modern needs. Social media platforms, especially TikTok, play a key role in spreading new vocabulary quickly and widely.

An important finding of this study is that many neologisms are no longer temporary. Instead, they are becoming part of standard English due to frequent usage. The role of artificial intelligence is also vital, as it appears new meanings and terms into everyday discourse.

All in all, language continues to adapt to social and technological changes. Neologisms serve as an important indicator of these changes and reflect how people communicate in a modern, fast-changing world.

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The concept of freedom and wild life in the works of Jack London and Normurod Norqobilov

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Annotation *This article explores the concept of freedom and wild life in the literary works of Jack London and Normurod Norqobilov. The study analyzes how both writers portray the relationship between humans, animals, and nature through artistic and philosophical perspectives. Jack London's works mainly reflect the struggle for survival, the instinct of freedom, and the harsh realities of the natural world. His characters often demonstrate courage, independence, and adaptation to wilderness conditions. In contrast, Normurod Norqobilov depicts freedom and wild life through national values, emotional experiences, and the harmony between humans and nature. The article compares similarities and differences in the authors' approaches, emphasizing the symbolic meaning of animals and wilderness in their narratives. The research also discusses how cultural background, social environment, and literary traditions influence the representation of freedom in English and Uzbek literature. Through comparative analysis, the article highlights universal human values connected with liberty, survival, and respect for nature.*

Keywords *Freedom, wild life, nature, comparative literature, symbolism, survival, wilderness, human and animal relationship, Jack London, Normurod Norqobilov*

Jek London va Normurod Norqobilov asarlarida erkinlik hamda yovvoyi tabiat konsepsiyasi

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Annotatsiya *Mazkur maqolada Jack London hamda Normurod Norqobilov asarlarida erkinlik va yovvoyi tabiat konsepsiyasi tadqiq qilinadi. Tadqiqotda yozuvchilarning inson, hayvon va tabiat o'rtasidagi munosabatlarni badiiy hamda falsafiy jihatdan qanday tasvirlagani tahlil etiladi. Jack London asarlarida yashab qolish uchun kurash, erkinlik instinkti va tabiatning shafqatsiz qonunlari asosiy o'rin egallaydi. Uning qahramonlari jasorat, mustaqillik va yovvoyi muhitga moslashuv kabi xususiyatlarni namoyon etadi. Normurod Norqobilov ijodida esa erkinlik va yovvoyi hayot milliy qadriyatlar, ruhiy kechinmalar hamda inson va tabiat uyg'unligi orqali ifodalanadi. Maqolada ikki adibning o'xshash va farqli jihatlari qiyosiy tahlil qilinib, hayvonlar hamda tabiat obrazlarining ramziy ma'nosi ochib beriladi. Shuningdek, ingliz va o'zbek adabiyotida erkinlik tushunchasining ifodalanishiga madaniy muhit va adabiy an'analarning ta'siri yoritiladi. Tadqiqot natijasida erkinlik, yashab qolish va tabiatga hurmat kabi umuminsoniy qadriyatlar muhim ahamiyat kasb etishi ko'rsatiladi.*

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Kalit so'zlar *Erkinlik, yovvoyi tabiat, tabiat, qiyosiy adabiyot, ramziylik, yashab qolish, yovvoyilik, inson va hayvon munosabati, Jack London, Normurod Norqobilov*

Концепция свободы и дикой природы в произведениях Джека Лондона и Нормурода Норкобилова

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Аннотация *В данной статье рассматривается концепция свободы и дикой природы в произведениях Jack London и Normurod Norqobilov. Исследование анализирует художественное и философское изображение взаимоотношений человека, животных и природы в творчестве обоих писателей. Произведения Джека Лондона отражают борьбу за выживание, стремление к свободе и суровые законы природы. Его герои демонстрируют смелость, независимость и способность адаптироваться к условиям дикой среды. В произведениях Нормурода Норкобилова свобода и дикая природа раскрываются через национальные ценности, духовные переживания и гармонию человека с природой. В статье проводится сравнительный анализ сходств и различий в подходах писателей, а также раскрывается символическое значение образов животных и природы. Особое внимание уделяется влиянию культурной среды, социальных условий и литературных традиций на изображение свободы в английской и узбекской литературе. В результате исследования подчеркивается значение общечеловеческих ценностей, связанных со свободой, выживанием и уважением к природе.*

Ключевые слова *Свобода, дикая природа, природа, сравнительное литературоведение, символизм, выживание, дикая среда, отношения человека и животных, Джек Лондон, Нормурод Норкобилов*

Introduction

Literature across cultures has long wrestled with the tension between civilization and the wild, between the freedom of untamed nature and the ordering power of society. Few themes recur with such force and universality as the longing for freedom expressed through the imagery of wild landscapes and untamed creatures. In the American literary tradition, Jack London (1876-1916) stands as one of the most powerful voices of naturalism and the philosophy of the wild. In the Uzbek literary tradition, Normurod Norqobilov (born 1952) has distinguished himself as a poet and prose

writer whose works resonate deeply with themes of nature, freedom, and the spirit of the land. Although separated by time, geography, and cultural heritage, London and Norqobilov share a profound preoccupation with freedom as it manifests in wild nature, and with the moral and existential questions this freedom poses to human beings. This paper conducts a comparative literary analysis of these two authors, tracing the contours of freedom and wild life in their respective works.

Literature review

The central argument is that both London and Norqobilov use wildlife and natural

landscapes as symbolic systems through which to critique social constraints, explore authentic selfhood, and affirm the primal dignity of living creatures. While London's vision is inflected by Social Darwinism, the Klondike Gold Rush experience, and American frontier mythology, Norqobilov's is shaped by Central Asian nomadic traditions, Soviet-era cultural politics, and the lyrical legacy of classical Uzbek poetry. Together, their works reveal how the concept of freedom in nature operates as both a literary universal and a culturally specific construction. The paper proceeds as follows. First, it provides a theoretical framework for understanding freedom and wild life in literature. Second, it analyzes London's key works with attention to the figure of the wild animal and the concept of natural freedom. Third, it examines Norqobilov's poetic and prose representations of wild nature and freedom in the Uzbek context. Fourth, it undertakes a direct comparative analysis of both authors' philosophical and aesthetic approaches. The paper concludes with reflections on the significance of this comparison for world literature and for understanding the human relationship with the natural world. The concept of freedom in literature is inseparable from the concept of nature. As Rousseau argued, civilization imposes constraints upon the natural liberty of human beings, a thesis that has profoundly influenced Western literary thought (Rousseau, 1762/1993).

Methodology

Literary naturalism, the movement most directly associated with London, applies Darwinian evolutionary theory to human and animal life, portraying existence as a struggle shaped by heredity, environment, and chance. Within this framework, freedom is not an abstract political ideal but a biological and existential reality, the freedom of the wolf to run, the salmon to swim upstream, the individual to assert vital instinct against the deadening weight of social conformity (Pizer, 1995). Scholars have identified in London's work a romantic-naturalist dialectic in which

the wild is simultaneously a space of dangerous freedom and authentic being (Labor, 1994). This dialectic is also present, though differently configured, in the Central Asian literary tradition. In classical Uzbek poetry, nature-the steppe, the mountains, the desert-is a space of spiritual and philosophical contemplation, a mirror for the human soul (Akiner, 1983). Norqobilov inherits this tradition while inflecting it with the modern concerns of identity, ecological awareness, and resistance to cultural homogenization. Comparing these two traditions illuminates both the universal and the particular dimensions of the literature of freedom and wild life. Jack London's engagement with wild nature is most dramatically expressed in his two great animal novels, *The Call of the Wild* (1903) and *White Fang* (1906). In *The Call of the Wild*, the domesticated dog Buck is thrust into the wilderness of the Klondike, where he gradually strips away the veneer of civilization to reclaim his ancestral wolf nature. London presents this transformation not as regression but as spiritual homecoming, a return to an original and authentic mode of being (London, 1903). The call of the wild is literally a call to freedom, and Buck's answering of that call represents London's most unambiguous affirmation of natural liberty over social constraint. What makes London's treatment of freedom so philosophically rich is its ambivalence. *White Fang* presents the inverse journey: a wild wolf-dog is gradually domesticated, learning to trust human love and social bonds. London does not present civilization as simply oppressive; rather, he explores the dialectical relationship between freedom and belonging, between the wild and the domestic (London, 1906). This dialectic reflects London's own contradictory ideological commitments, his simultaneous attraction to Socialist collectivism and individualist frontier mythology (Auerbach, 1996).

Results

In his short stories, particularly those set in the Yukon and collected in volumes such as *The Son of the Wolf* (1900) and *Lost Face*

(1910), London consistently returns to the motif of wild nature as a space of truth-telling. The Alaskan wilderness strips away social pretense and reveals the essential character of human beings, for better or worse. Nature in these stories is indifferent but honest, a space where authentic human qualities, courage, endurance, loyalty, or cowardice, cruelty, and selfishness, are disclosed without the mediating distortions of civilization (Reesman, 2009). Freedom here is not comfort but clarity. London's naturalism is also inseparable from his interest in atavism, the recurrence of ancestral traits. In Buck's transformation, the wild is not merely an external landscape but an interior depth, a genetic memory that civilized life suppresses but cannot eradicate. This biological dimension of freedom is characteristic of naturalist thought, and it gives London's vision of the wild its peculiar intensity: nature calls from within as much as from without (Pizer, 1995). The wild animal becomes, in this framework, an emblem of what human beings have repressed in the name of civilization, a symbol of the freedom that modernity denies. Normurod Norqobilov occupies a central place in contemporary Uzbek literature, celebrated for a body of work that fuses lyrical intensity with philosophical depth. His poetry and prose are saturated with images drawn from the natural world of Central Asia—the vast steppe, the Aral Sea, eagles and horses, the wind across open plains.

Discussion and Analysis

For Norqobilov, wild nature is not a backdrop but a protagonist, a living presence that embodies values of freedom, dignity, and spiritual authenticity that modern life threatens to extinguish (Norqobilov, 1985). The eagle is one of the most recurrent and significant symbols in Norqobilov's work. In Uzbek and broader Turkic cultural tradition, the eagle represents sovereignty, spiritual vision, and freedom; it is a creature that inhabits the highest reaches of the sky, beyond the reach of earthly constraint. Norqobilov's eagles are not merely decorative symbols; they are philosophical figures, embodiments of a mode

of being that the poet holds up as an ideal against the compromises and confinements of modern existence (Karimov, 2005). The freedom of the eagle in flight becomes a reproach to the caged condition of modern humanity. Norqobilov's engagement with the Aral Sea—once one of the world's great bodies of water, now catastrophically diminished by Soviet-era irrigation projects—adds an ecological and political dimension to his treatment of wild nature. The shrinking of the Aral Sea represents for him not only an environmental catastrophe but a spiritual one, the destruction of a natural world that sustained both ecological and cultural life (Norqobilov, 1998). His laments for the Aral Sea are simultaneously elegies for lost freedom, for a time when the natural world was intact and human beings lived in harmony with its rhythms. In this sense, Norqobilov's wild nature is always already threatened, already partly lost, which gives his celebrations of freedom an urgency and melancholy absent from London's more triumphalist moments. The horse is another central figure in Norqobilov's symbolic lexicon. In Central Asian nomadic tradition, the horse is the supreme emblem of freedom and mobility; a culture's relationship to the horse encodes its relationship to the land and to liberty itself (Akiner, 1983). Norqobilov's poetic horses run free across the steppe, but they also carry the weight of historical memory, of a nomadic way of life displaced by modernity and Soviet collectivization. The wild horse becomes, in his work, a figure for cultural as well as natural freedom, linking the ecological and the political in a manner characteristic of postcolonial literature (Norqobilov, 2003). Setting the works of London and Norqobilov in dialogue reveals both striking convergences and illuminating divergences. The most fundamental convergence is their shared conviction that wild nature constitutes a space of authentic freedom that civilization systematically destroys or diminishes. For both authors, the wild animal—whether wolf, eagle, or horse—is not merely a creature of interest but a

moral and philosophical exemplar, a being whose freedom indicts the unfreedom of modern social life. Both authors also use wild nature as a site of identity formation. In London's work, the encounter with the wild is what reveals and constitutes authentic selfhood; Buck does not discover who he truly is until he answers the call of the wild (London, 1903). Similarly, in Norqobilov's work, the relationship between the human being and the natural world of the steppe is constitutive of Uzbek cultural identity; to be estranged from the eagle, the horse, and the open steppe is to be estranged from oneself (Norqobilov, 1985). In both cases, wildness is not other to humanity but expressive of humanity's deepest nature. There are, however, significant divergences in how each author conceives and represents freedom. London's vision is fundamentally individualist. The freedom of Buck, of the wolves of the Yukon, of London's heroic human protagonists, is the freedom of the singular self-asserting its vital powers against all obstacles. This individualism reflects the ideological climate of American frontier culture and naturalism, with its Darwinian emphasis on individual struggle and survival (Auerbach, 1996). Norqobilov's vision, by contrast, is more communal and ecological. Freedom in his work is not the triumph of the solitary individual but the maintenance of a living community of beings, human, animal, and elemental, in their proper relationships. The destruction of the Aral Sea is lamented not as a loss to individual animals or individuals but as the rupture of a whole web of life and meaning (Norqobilov, 1998). The temporal orientation of the two authors also differs significantly. London's vision is largely dynamic and forward-looking; freedom is something to be seized, a frontier to be crossed, a call to be answered. Even his elegiac moments—as when Buck mourns the death of his beloved master John Thornton—are quickly superseded by renewed forward movement (London, 1903). Norqobilov's vision is more elegiac and retrospective; it mourns a lost world of natural abundance and cultural

integrity. This difference in temporal orientation reflects the different historical situations of the two authors: London writing at the height of American expansionist confidence, Norqobilov writing in the aftermath of Soviet ecological and cultural devastation (Karimov, 2005).

A further divergence concerns the relationship between wild nature and human society. London tends to maintain a relatively sharp opposition between the two; civilization and the wild are opposing forces, and freedom requires choosing or being chosen by the wild. Norqobilov, drawing on the nomadic tradition in which human culture was inseparable from the natural environment, tends toward a more integrated vision in which human freedom is achieved not by escaping society but by restoring the proper relationship between human culture and the natural world (Akiner, 1983). This difference has important implications for each author's ecological politics: London's vision risks romanticizing a wilderness that excludes human communities, while Norqobilov's insists on the inseparability of ecological and cultural health. The divergences in philosophy between London and Norqobilov are mirrored in their aesthetic approaches. London's prose is characteristically muscular and direct, employing vivid sensory detail and dramatic action to convey the physical reality of wild existence. His descriptions of the Yukon landscape and of animal experience are remarkable for their precision and their empathetic projection into non-human consciousness. Critics have noted that London's animalism, his willingness to inhabit the perspective of a dog or wolf, was a significant innovation in American fiction, anticipating later developments in ecological and animal literature (Reesman, 2009). Norqobilov's aesthetic is shaped by the lyrical traditions of classical Uzbek poetry, which privileges musical language, rich imagery, and philosophical depth over narrative action. His representations of wild nature are frequently meditative rather than dramatic, inviting the

reader into a contemplative relationship with the landscape rather than a dynamic engagement with it. This contemplative quality reflects the influence of Sufi mystical poetry, in which the natural world is a book of divine signs to be read with attentive reverence (Labor, 1994).

Conclusion

The result is a vision of wild nature that is simultaneously physical and metaphysical, ecological and spiritual. Both authors, however, share a commitment to specificity of place. London's freedom is always the freedom of a particular landscape-the Yukon, the Klondike, the Pacific-not an abstract natural realm. Similarly, Norqobilov's wild nature is always the specific natural world of Uzbekistan and Central Asia-the steppe, the Aral Sea, the Tian Shan mountains. This grounding in particular places gives both authors' visions of freedom a geographical and political concreteness that distinguishes them from more generic celebrations of nature (Pizer, 1995). Place, for both writers, is not merely setting but the condition of possibility for a specific kind of freedom. The works of Jack London and Normurod Norqobilov, despite the vast differences in their cultural contexts, converge in their fundamental conviction that wild nature constitutes a space of authentic freedom, and that the encounter with this freedom is indispensable to genuine human existence. Both authors use wildlife- the wolf, the eagle,

the horse-as philosophical figures that embody modes of being unavailable within the constraints of modern civilized life. Both employ the specific landscapes of their respective homelands as the ground of a freedom that is simultaneously ecological, cultural, and existential. Their divergences are equally instructive. London's individualist, dynamic, and oppositional vision of freedom reflects the ideological climate of American naturalism and frontier culture. Norqobilov's communal, elegiac, and integrative vision reflects the Central Asian nomadic tradition and the traumatic experience of Soviet ecological and cultural destruction. These divergences remind us that freedom, even as a natural value, is always also a cultural construction, shaped by the specific histories and worldviews of the societies in which it is articulated. Taken together, the works of London and Norqobilov constitute a powerful argument for the enduring significance of wild nature as a literary theme and a philosophical resource. In an era of accelerating ecological crisis, their visions of freedom in and through the natural world speak with renewed urgency. The call of the wild that London heard in the Klondike and the lament for the Aral Sea that Norqobilov voiced on the steppe are, at their deepest level, the same call: to recognize in wild nature not a resource to be exploited but a living world of which human beings are part, and on whose freedom our own ultimately depends.

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The Role of Auxiliary Verbs in Expressing Aspect in English Compared to Russian

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Annotation

This study looks at how English and Russian handle aspects of time in their languages, and honestly, the differences are quite fascinating. It dives into the different ways each language expresses the timing of actions – whether something is ongoing, completed, or just beginning. Both languages deal with similar ideas, but they do it in very different ways, which can be tricky for learners. English tends to be more analytic, using auxiliary verbs like “be” and “have” to carefully build meaning around aspects. You can almost see the language constructing the picture piece by piece. On the other hand, Russian is more synthetic, weaving aspectual differences directly into the verbs through prefixes and suffixes – it feels more immediate, more compact. By comparing these two approaches, the research sheds light on how their unique structures lead to natural variations across languages. The results help clarify how these different grammatical systems manage the complexities of actions and their timing, and hopefully make life a bit easier for anyone trying to master either tongue.

Keywords

Aspectology, comparative linguistics, analytic system, synthetic system, auxiliary verbs, morphological markers, typological divide, perfective and imperfective.

Ingliz va rus tillarida yordamchi fe'llarning ko'rinishni ifodalashdagi roli

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Annotatsiya

Ushbu tadqiqot ingliz va rus tillaridagi aspektual tizimlarni taqqoslaydi - ikki tizimni, ular umumiy maqsadga qaramay, mutlaqo turli grammatik tillarda gapiradi. Tadqiqot harakatlarning ichki vaqtinchalik tarkibini kodlashda ishlatiladigan turli strategiyalarga e'tibor qaratadi: harakat yakunlanganmi yoki davom etmoqdam, bir martalik voqea yoki takrorlanuvchimi. Har ikkala til ham o'xshash semantik voqeliklarni ifodalasa-da, ularning tarkibiy tatbiqi katta tipologik farqni ko'rsatadi, bu hatto tajribali tarjimonlarni ham qiyinchilikka soladi. Ingliz tili tizimi asosan

analitik bo'lib, aspektual ma'noni qismlab yig'adi, "be" va "have" kabi yordamchi fe'llardan foydalanadi. Rus tili esa sintetikroq – bu yerda aspektual farqlar prefiksatsiya va suffiksatsiya orqali bevosita fe'lning o'ziga joylashtiriladi, yanada yaxlit va ixcham gap hosil qiladi. Ushbu tadqiqot ingliz tilining analitik modulliligini rus tilining sintetik integratsiyasi bilan qiyoslaydi va turli tarkibiy modellar tillararo farqlanishga qanday ta'sir qilishini ko'rsatadi, har bir tilning grammatik xususiyatlarini chuqurroq tushunish yo'lini ochadi.

Kalit so'zlar *Aspektologiya, qiyosiy tilshunoslik, analitik tizim, sintetik tizim, yordamchi fe'llar, morfologik ko'rsatkichlar, tipologik farq, tugallangan va tugallanmagan aspekt*

Роль вспомогательных глаголов в выражении вида в английском языке в сравнении с русским языком

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Аннотация *Данное исследование представляет собой сравнительный анализ аспектуальных систем английского и русского языков – двух систем, которые, несмотря на общую цель, говорят на совершенно разных грамматических языках. Здесь акцент сделан на различных стратегиях, которые применяются для передачи внутренней временной структуры действия: завершено оно или продолжается, разовое ли это событие или повторяющееся. Хотя оба языка касаются похожих семантических реалий, их структурные реализации демонстрируют значительный типологический разрыв, который часто ставит в тупик даже опытных переводчиков. Английская система в основном аналитическая: она собирает аспектуальное значение по частям, используя вспомогательные глаголы вроде "be" и "have". Русская же система более синтетическая – здесь аспектуальные различия вплетены непосредственно в сам глагол через префиксы и суффиксы, создавая более цельное и компактное высказывание. Исследование оценивает, как аналитическая модульность английского сопоставляется с синтетической интеграцией русского, и показывает, как разные структурные модели влияют на вариативность между языками, открывая путь к более глубокому пониманию грамматической специфики каждого из них.*

Ключевые слова *Аспектология, сравнительная лингвистика, аналитическая система, синтетическая система, вспомогательные глаголы, морфологические маркеры, типологический разрыв, совершенный и несовершенный вид*

Introduction

The classifications of tense and aspect are crucial in structuring the representation of events within language. Despite being closely related, they serve distinct roles: tense usually denotes the time frame of an event, whereas aspect reveals the internal progression of that event—regardless of whether it is seen as finished, ongoing, or habitual.

Languages vary significantly in the expression of these meanings, with the difference between English and Russian being particularly revealing. English often conveys grammatical meanings using distinct words and structures (an analytic method), whereas Russian integrates many of these meanings directly into the verb (a synthetic method). A key characteristic of the English verbal system is its dependence on auxiliary verbs to create aspectual forms. These auxiliaries lack lexical meaning but function as grammatical supports, enabling speakers to convey nuanced differences in time and process. In Russian, however, aspect is not formed using auxiliary verbs, but is inherent in the lexical form of the verb itself. This article examines these mechanisms to explain how two languages can express similar meanings through fundamentally different grammatical structures.

Literature review

The distinction between tense and aspect has been essential for linguistic research, largely influenced by Comrie (1976), who defined aspect as the internal temporal structure of a situation – a deceptively simple idea that opens up remarkably complex questions about how languages view time. In English grammar, scholars like Huddleston and Pullum (2002) argue that the language utilizes a 'periphrastic' structure, wherein auxiliary verbs combine with main verbs to express various grammatical meanings. It is almost as if English speakers assemble their temporal meanings piece by piece, adding layers as

needed. Quirk et al. (1985) also emphasize that the progressive and perfect tenses are the primary ways to express aspect in English, creating a system that feels modular and flexible. Conversely, the Russian viewpoint, illustrated by Bondarko (1991), views aspect not as an "addition" but as a fundamental property of the verb – something woven into its very DNA. Timberlake (2004) notes that Russian verbs are inherently marked for aspect, typically forming "aspectual pairs" that distinguish between completed (perfective) and ongoing (imperfective) actions. Dahl's (1985) cross-linguistic framework supports this, categorizing these differences as arising from the significant typological distinction between analytic and synthetic languages – a divide that shapes how entire cultures conceptualize the flow of events.

Methodology

This study uses a comparative, qualitative method, emphasizing the structural and functional aspects of English and Russian.

The examination relies on three main foundations, each offering a unique window into how these two languages think about time and action. First, the analysis of fundamental verb structures in both languages – the very building blocks that speakers use without a second thought. Second, the determination of the particular grammatical processes utilized to convey aspect: The English way of stacking auxiliary verbs like building blocks, versus the Russian approach of folding meaning directly into the verb itself through morphology. Third, the analysis of comparable semantic interpretations between the two systems, asking whether they truly see the world differently or simply take different paths to the same destination.

Through vivid illustrative examples drawn from everyday speech and literature, the research emphasizes how these mechanisms operate in practical application, not just in theory. It seeks to uncover the fundamental

structural logic of every language – the hidden architecture that shapes how speakers perceive, experience, and ultimately express the flow of time around them.

Analysis

Auxiliary Verbs as Markers of Aspect in English

The two main auxiliaries, “be” and “have”, each offer a distinct understanding of an occurrence, and together they form the backbone of English aspectual expression. The progressive aspect is created using the auxiliary “be” along with the present participle – that familiar “-ing” form we use every day without even thinking. This construction depicts an action occurring at a particular moment, something unfolding right before our eyes. In the phrase “She is reading,” the auxiliary verb “is” shows that the action is happening right now, capturing a living, breathing moment in time.

The perfect aspect, on the other hand, employs the auxiliary “have” along with the past participle. This framework usually links a previous occurrence to a subsequent moment in time, creating a bridge between then and now. In “She has completed her tasks,” the emphasis gracefully transitions from the procedure itself to the outcome – the finished result that still matters in the present.

Importantly, English permits these meanings to merge quite naturally, as seen in “She has been reading,” where an elegant accumulation of auxiliaries allows the language to convey intricate temporal connections with remarkable accuracy. In each of these instances, the auxiliaries quietly relinquish their standalone lexical significance to function solely as grammatical indicators, almost fading into the background so the aspectual meaning can shine through.

Aspect without Auxiliaries in Russian

In contrast, Russian conveys aspect without using auxiliary verbs, embedding the meaning directly within the verb through morphological differences – a beautifully compact solution that feels almost

architectural. Russian verbs typically come in pairs; the imperfective refers to actions that are ongoing or habitual, painting a picture of something unfolding in time, whereas the perfective depicts the action as a finished entity, a completed whole. For example, “писать” (to write) signifies the activity itself – the very process of putting pen to paper – while “написать” (to have written) denotes its conclusion, the satisfying moment when the last word is set down.

These differences are accomplished by means of prefixes, suffixes, or subtle alterations to the root. Thus, aspect becomes an inherent characteristic of the verb form, woven into its very fabric. In Russian, the auxiliary “быть” (to be) is utilized to create the future imperfective tense, but here it mainly serves a temporal function rather than an aspectual one. The aspectual meaning remains strongly embedded in the lexical verb itself, emphasizing the language’s deeply synthetic characteristics – a stark and elegant contrast to English’s more scattered, piece-by-piece approach.

Discussion

An examination of the two systems shows a distinct typological separation, and once you start looking closer, the differences only become more striking. English establishes a framework in which grammatical significance is spread among various components, facilitating a modular and extremely adaptable syntax. It is almost as if the language hands you building blocks and lets you assemble the meaning yourself. In contrast, Russian conveys this meaning through one more concise word, leading to a system that is structurally “denser” – everything is packed tightly inside the verb, waiting to be unpacked by the reader. These variations indicate wider trends: English depends on syntax to convey meaning, whereas Russian emphasizes morphology. This presents major obstacles for learners and translators alike. A Russian speaker needs to patiently understand the “helper” verb system in English, while an

English speaker must slowly gain an intuition for the internal transformations of Russian verbs. In translation, achieving direct equivalence is frequently unfeasible, necessitating a “functional” approach that conveys the intended aspectual nuance instead of merely copying the literal terms. Ultimately, both systems are elegant in their own way – they simply speak different grammatical languages.

Practical implications

These structural differences carry significant weight beyond theoretical linguistics, directly affecting how we teach, learn, and translate between English and Russian. For language instructors, understanding why students make certain errors is often more valuable than simply correcting them. A Russian learner of English frequently drops auxiliary verbs, producing sentences like “She reading” instead of “She is reading” – not out of carelessness, but because their linguistic intuition tells them that aspect should live inside the verb itself. Recognizing this interference allows teachers to address the root cause rather than the symptom, designing exercises that explicitly highlight the modular, additive nature of English aspect.

Conversely, English speakers learning Russian often struggle to grasp that a single prefix can entirely reshape a verb’s temporal identity. They may treat “писать” and “написать” as minor variations rather than fundamentally different words, leading to subtle but persistent errors in expressing completion. Here, visual tools – such as pairing verbs with timelines or completion markers – prove especially effective.

For translators, the absence of direct equivalence demands creative solutions. The English perfect tense rarely maps neatly onto Russian morphology. “I have lived here for five years” does not call for the perfective “прожил” at all; instead, the imperfective “живу” with the adverbial “пять лет” captures the ongoing relevance that English encodes through have.

Similarly, the progressive “She is reading” might require not a verb form but a contextual particle like “как раз” to convey immediacy in Russian. A translator who clings to word-for-word equivalence will inevitably flatten these nuances.

Ultimately, awareness of these typological habits – English’s reliance on syntactic assembly versus Russian’s morphological integration – equips both educators and translators with the analytical flexibility these languages demand.

Conclusion

The analysis provided here demonstrates the crucial role that auxiliary verbs play in the structure of the English language. By relying significantly on auxiliaries such as “be” and “have”, English establishes a notably adaptable structure, enabling speakers to alter their viewpoint on an event through nuanced, incremental modifications. This dependence on external indicators is a defining characteristic of the English aspectual system, adding a dimension of subtlety that is both practical and unique.

Russian, on the other hand, adheres to a completely distinct linguistic reasoning. Instead of assembling meaning through separate words, it integrates aspect directly into the verb’s morphological structure. In Russian, aspect is not an “extra” feature – it is an essential, integral part of a word’s identity.

The addition of a practical perspective reveals that these differences are not merely theoretical curiosities. They create real challenges for learners, teachers, and translators who must navigate between two fundamentally different ways of conceptualizing time and action. As this study has shown, awareness of the analytic-synthetic divide equips language professionals with the flexibility to move beyond literal equivalence toward functional accuracy.

By positioning these two systems side by side, we observe a clear demonstration of the profound gap between analytic and synthetic frameworks. This research acts as a

foundation for further inquiries into how
bilingual individuals manage these two realms

during the natural flow of everyday
communication.

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The role of suffixation to build neologisms in modern English

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Annotation	<i>This research indicates various ways of making neologisms and implementing them in the usage of language in proper places. One of the basic ways of building neologisms considered suffixation. Through different suffixes, new meaning can be confirmed into language usage. There are two sections to the paper. Taking into account earlier research on the issue, we attempted to define the term "neologism" in the first section of the paper. As a result, a neologism is a relatively new word that has not yet been incorporated into the mainstream language, but it may be on its way to becoming so. This research indicates various suffixation to make new senses in the linguistics. One of the most active and effective methods for producing neologisms in contemporary English is suffixation, especially in social media, technical professions, and informal communication. English speakers can systematically create new nouns, verbs, and adjectives that represent changing cultural, technological, and social realities by appending bound morphemes to the end of preexisting words (bases).</i>
Keywords	<i>Suffixation, period-identical, advancement, uniecodological, meaning-buildment, mainstream language, noun constitutive base</i>

Zamonaviy ingliz tilida neologizmlar yasashda suffiksatsiyaning o'рни

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Annotatsiya	<i>Bu tadqiqot neologizmlarni yasash va ularni tilning o'rinli joylarida qo'llashda tatbiq etishning turli usullarini ko'rsatadi. Neologizmlarni yaratishning asosiy usullaridan biri suffiksatsiya hisoblanadi. Turli qo'shimchalar orqali til qo'llanilishida yangi ma'no tasdiqlanishi mumkin. Qog'ozda ikkita bo'lim mavjud. Ushbu masala bo'yicha oldingi tadqiqotlarni hisobga olgan holda, biz maqolaning birinchi qismida "neologizm" atamasini aniqlashga harakat qildik. Natijada, neologizm nisbatan yangi so'z bo'lib, u hali asosiy tilga kiritilmagan, ammo u shunday bo'lish yo'lida bo'lishi mumkin. Bu tadqiqot tilshunoslikda yangi ma'nolar hosil qilish uchun turli qo'shimchalarni ko'rsatadi. Zamonaviy ingliz tilida neologizmlarni yaratishning eng faol va samarali usullaridan biri bu qo'shimchalar, ayniqsa ijtimoiy tarmoqlar, texnik kasblar va norasmiy muloqotda. Ingliz tilida so'zlashuvchilar oldindan mavjud so'zlarning (asoslarning) oxiriga bog'langan morfemalarni qo'shish orqali o'zgaruvchan madaniy, texnologik va ijtimoiy voqelikni ifodalovchi yangi otlar, fe'llar va sifatlar yaratishi mumkin.</i>
Kalit so'zlar	<i>Qo'shimcha, davr-bir xil, yaxshilanish, yagonakodologik, ma'no qurilishi, asosiy til, ot yasovchi asos</i>

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Роль суффикции в формировании неологизмов в современном английском языке

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Аннотация Данное исследование рассматривает различные способы образования неологизмов и их применения в языке в соответствующих контекстах. Одним из основных способов построения неологизмов является суффиксация. Различные суффиксы позволяют придать языку новое значение. Статья состоит из двух разделов. Учитывая предыдущие исследования по данной проблеме, в первом разделе мы попытались дать определение термину «неологизм». В результате, неологизм – это относительно новое слово, еще не вошедшее в основной язык, но, возможно, находящееся на пути к этому. Данное исследование указывает на различные способы суффиксации для придания языку новых значений. Одним из наиболее активных и эффективных методов образования неологизмов в современном английском языке является суффиксация, особенно в социальных сетях, технических профессиях и неформальном общении. Носители английского языка могут систематически создавать новые существительные, глаголы и прилагательные, отражающие меняющиеся культурные, технологические и социальные реалии, путем добавления связанных морфем к концу уже существующих слов (баз).

Ключевые слова Суффиксация, идентичный периоду, прогресс, уникалодологический, формирование значения, основной язык, конститутивная основа существительного

Introduction

Linguists have recently become interested in the study of neologisms, or new terms that have been coined in a language. Since neologisms often arise in speakers' vocabularies fairly abruptly, it is clear that they arouse curiosity. Because of this, academics have attempted to categorize them into several groups and explain how they are produced, however their methods do not always align. Researchers have looked at the origins of neologisms, speakers' preferences among competing forms, and their development, even though most people are aware of what they mean by the words we use on a daily basis. Understanding neologisms in English is the primary goal of the paper. It also discusses

how they have emerged in various fields as a result of various particular circumstances and factors, including the advancement of science and technology, news and advertising, and the Internet. The origins of neologisms in the English language and their development in contemporary times are covered in the article.

Neologisms are frequently directly linked to a particular individual, time-period, or occasion. The exact age at which a word must stop being a neologism is a matter of debate. Neologisms are frequently formed by adding new prefixes or suffixes to existing words (Algeo, 1991).

In modern English, scientists are discovering related suffix types like:

-ism, -er, -tion, suffixes of domestic origin are: -shunos, -chilik, -ašk, -ac, -a, -ak, -stvo, -ost, and of foreign origin: -izacija, -acija, -cija, -ada, -ijada, -izam, -ista (a), -nje are being used.

These days, neologisms can be found in any field, including science, fiction, literature, and popular culture. They should not be avoided because they enhance a language's lexicon. They gained popularity as a result of the digital era's technological advancements, particularly through mass media and the internet. Since they expand a language's lexicon, they shouldn't be avoided.

Language nomination, in theory, is based on either morphemes and their combinations or, in the majority of languages, words and their combinations. These could be single-word or multi-word depending on the language lexemes, but occasionally as stable sentences (like proverbs).

The relationships between derivation, compounding, collocation, and polysemy – standard linguistic terms for processes and their outcomes of different kinds of language nomination – have never received much consideration. Although the first three have already been discussed and require independent analysis due to their formal nature, polysemy, their clear semantic equivalent, is shared by all.

Morphological neologisms are created according to the patterns existing in the language system, and from the morphemes present in the system. Therefore, there are still the following varieties: Affixal parts, usually, are formed within the framework of word-formation norms, their morphological structure and the nature of motivation of meaning does not cause problems with adaptation in the dictionaries of native English speakers. The diversity of tumors are divided into prefixal and suffixal (Medvid, Malovana, Vashyst, 2022).

Prefixal neoplasms are less numerous, although the number of prefixes and semi-prefixes exceeds the number of suffixes and semi-suffixes. In total, since 1963, 127 prefixes and semi-prefixes took part in the formation of

new prefix units, among which the units of Latin origin predominate (prefixes of Greek origin are few). Among the most productive prefixes it should be noted: "anti-" means "against", "co-" analog consoles "from" "de-" is used to mean waste, elimination, reverse the process. "non-" indicate denial, make the word opposite in meaning "post-" "after" "pre-" indicates the value "before" "before" "sub-" adds value "by" "in-" indicate denial, make the word opposite in meaning.

The Highest degree of innovation have, of course, the units created with the new affixes and poliafiko, such as: "-on, -ase, -sol, -nik, -manship, eco-, mini-, maxi-, ur-, mega-, cine-, -oholic, gate-, -watcher, dial-a-, flexi-, after -, etc". Suffixal units are inferior to prefixal ones in quantitative terms, but they are more common in everyday communication and are more marked with "slang". So, one of the most common slang suffixes is the suffix -y/-ie, registered in the dictionary of Barnhart (Barnhart, 1985) as a suffix, developed a new pejorative (ironic) meaning, forming nouns on the model "N + -y? N". The words formed with its help are limited in use by the framework of informal communication, mainly among young people. "Groupie" is a fan of a pop band or a star, accompanying them everywhere, "Roadie" is a member of a group of musicians responsible for the transportation and installation of equipment; "Bestie" means closest membership of your surrounding, "Weapon is a sentimental film"; "Preppie" is a student of a private privileged school (used with irony by the middle class); "Tekky (techno-freak)" is a man obsessed with technical innovations. Suffixes for the formation of neologisms:

- "-able" indicate the possibility and meaning of "feasible"
- "-holic" indicates the meaning of "obsession"
- "-ian" in the new meaning of "infatuation with something"
- "-ism" indicates abstract concepts, actions, processes, their results, as well as

directions and trends in art, science, politics, religion, etc.

- "- ist" is used to Express belonging to a certain profession, field of work, direction of science, politics, art.
- "-ization" in the meaning of "distribution"
- "-land" to "field of action of something"
- "-ology" designation for science.

Word construction, which includes processes like conversion, compression, brevity, affixation and de-affixation, stemming, separation of meanings, and other different kinds of lexical mixing, is a constant source of neologisms.

Generally speaking, affixal units produce lexical innovations that are completely consistent with English word formation traditions. Therefore, native speakers are only aware of the emergence of derivative neologisms when they become aware of the new meaning of the word. Affixal units are marginally inferior to complex words and account for 24% of all neologisms. Over the past 20 years, 103 suffixes have been employed to create new words: -ability, -able, -ac, -acy, -ance, -ant, -ative, -ed, -ee, -er/or, -ery, -ing, -ion, -ional, -ish, -ism, -ist, etc. Latin units predominate among the prefixes: a(n)-, aero-, agri-, anti-, audio-, Euro-, extra-, flexi-, poli-, post-, etc. (Clayton, 2016). For instance, telebanking is a financial institution that enables you to conduct bank transactions via a computer; antiviral is an antivirus program in a computer; teleshopping is making purchases via a computer or phone; superscalar is a computer microprocessor that can execute multiple instructions at once; megadual is something very good. The meaning of affixes is expanding and changing more frequently. Nouns derived from adjectives ending in -ic, such as acrylic, astigmatic, geriatric, and prepsychotic, are especially fruitful. It's fascinating that this morpheme has now taken on other forms and meanings, such as "clotheaholic," which refers to someone who enjoys clothing, and "work-aholic," which refers to someone who enjoys working.

Compared to all other word production techniques in the English language, conversion is noticeably less effective. Here, the fundamental paradigm is still Noun-Verb, from which a number of new words are derived, such as butterfly, which means to wander aimlessly through the city, and leaflet, which means to distribute leaflets. The professional characteristic indicates that there is a restricted center mass of converted neologisms in use. The professional differentiation realms of neologisms – sports, medicine, computer technology, education, and politics – are identified as a consequence of the investigation. For instance: to summit – to take part in a meeting at the highest level (restricted to the sphere of politics); to access – to treat with needles; to extract data from a computer's storage device (limited to the field of microelectronics) (Ostafiichuk, 2020).

Since neologisms are connected to nearly every aspect of contemporary English-speaking society, they are categorized not only by place of origin but also by areas of usage (Zatsny, 2002-2009). Thanks to scientific advancements, we are able to identify lexical units that refer to different kinds of computers or their parts (multi-user: a laptop that can accommodate many users, neurocomputer: an electronic version of the human brain, to troubleshoot: to erase a portion of the data stored in the computer's memory).

Linguistics has seen the emergence of numerous terminological neologisms, such as Google Translate, a translation program, and Interlingual, an artificial language for machine translation.

Numerous new technical instruments emerged in the fields of cinematography, television, and video technology. Numerous neologisms emerged as a result, such as "inflight movies," which are films screened on airplanes, "featurette," which are brief documentaries, and "kidvid," which are children's television shows.

The vocabulary of contemporary English is unquestionably a historical mirror that

reflects both the advancement of science and technology as well as the social lives of all people. The desire to provide names to new things, phenomena, and new areas of the economy, science, industry, culture, politics, and other facets of human endeavor is what gives rise to new words. (Головко, 2009)

For instance, nouns acquire standard ends in the plural: kelims, honchos, nefuseniks, boutiques; verbs are part of the system of regular English verbs and receive a dental suffix in the past tense: associat-ed, exaggerat-ed, accumulate -ed. Only a few borrowed words, such as schema, lacuna, phenomenon, etc., have kept their plural inflection in modern English.

French stems are also freely developed into abstract nouns ending in -ness, -ship, and -dom, adjectives with the suffix -ly, and adjectives ending in -less.

The stems of borrowed terms like unaided and forecast can have the English prefixes un-, fore-, over-, and be-attached to them. Neologisms reinforce the dynamics of language evolution by expanding the language's vocabulary. Neologisms simply enhance and advance the in-depth study of these lexical units and the causes of their development; they do not clog the language.

Nowadays, neologisms satisfy speakers' communication demands. Because it takes years to track the active and actual use of words and phrases, not all neologisms are listed in dictionaries. The emergence of new words signifies the speakers' growth, perception of the world and a shift in needs, connections, desires, and ways to fulfill one's own desires. Some of the nominations are new in both form and content within the new vocabulary. The analysis of new nominative units using the creation method revealed that morphological neologisms – units formed in accordance with preexisting patterns in the language system –

as well as non-standard language units resulting from the blending of lexical elements that combine the novelty of the form with the novelty of the content have dominated language in recent decades.

We may determine that the English language not only rules the modern globe but also expands its vocabulary at the expense of many other languages by examining the idiosyncrasies of neologism borrowings over the past few decades worldwide expansion. However, the French language has historically been the source of most borrowings. Lexical units that are new or borrowed into the English language can be categorized based on three factors: the source of the borrowing, the level of assimilation, and structural characteristics. There are four types of borrowings: phonetic, translation-loans, semantic, and hybrid, which are partially and fully assimilated. The social domains of culture, politics, science, technology, daily life, etc. are the primary hubs of neologism-borrowing.

Conclusion

As a result, shifts in an individual's active experience cause new and expanded pieces of the world picture to emerge, which should then be fixed on the "language" map of the world.

The language will continue to get fresh nominations as new spheres, branches, and relationships emerge. It implies that new words will keep emerging in the language, eventually passing through all lexicalization and socialization stages and gaining societal acceptance. Neologisms are most frequently found in sectors where innovations may be directly identified, such as contemporary new technologies or noteworthy events occurring in society. Nonetheless, a number of neology research topics call for more thorough examination, fresh methods, and an explanation of the linguistic and extralinguistic factors that affect word formation processes.

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Difficulties faced by foreigners when learning paired and complex words in the Uzbek language

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- Annotation** *The article analyzes the grammatical and semantic features of paired and compound words in the Uzbek language, as well as the problems that arise when studying them by foreign students. It also discusses effective methods and practical recommendations for teaching paired and compound words. Currently, the study/teaching of the Uzbek language is becoming one of the urgent problems. The main problem in this is the language and its correct use, compliance with the specific culture of communication of the Uzbek language, the correct use of language skills by foreigners, teaching them the norms of oral and written speech. Today, in the era of globalization, interest in the Uzbek language is growing. Students from different countries learn Uzbek not only as a means of communication, but also as an important factor in learning the culture of Central Asia. However, some grammatical units of the Uzbek language are considered difficult for foreigners. In particular, differences in the structure, meaning, and use of paired and compound words make them difficult to learn. Paired and compound words make up a rich lexical layer of the Uzbek language. They are important to enhance the expressiveness of speech, enhance meaning and clarity. Therefore, proper teaching of these units is an important task in developing the linguistic competence of foreigners.*
- Keywords** *Paired word, compound word, lexicology, Uzbek language, foreign students, language teaching methods, semantics*

O'zbek tilidagi juft va qo'shma so'zlarni o'rganishda xorijliklarda uchraydigan qiyinchiliklar

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- Annotatsiya** *Mazkur maqolada o'zbek tilidagi juft va qo'shma so'zlarning grammatik hamda semantik xususiyatlari, ularni xorijlik talabalar tomonidan o'rganish jarayonida yuzaga keladigan muammolar tahlil qilinadi. Shuningdek, juft va qo'shma so'zlarni o'qitishda samarali metodlar hamda amaliy tavsiyalar yoritiladi. Hozirgi kunda o'zbek tilini o'rganish/o'rgatish dolzarb masalalardan biriga aylanib bormoqda. Bu boradagi asosiy muammo – til va undan to'g'ri foydalanish, o'zbek tilining o'ziga xos muloqot madaniyatiga rioya qilish, xorijliklarda til ko'nikmalaridan to'g'ri foydalanish, ularga og'zaki va yozma nutq me'yorlarini o'rgatishga asosiy e'tibor qaratiladi. Bugungi globallashtirish davrida o'zbek tiliga bo'lgan qiziqish tobora ortib bormoqda. Turli davlatlardan kelgan talabalar o'zbek tilini nafaqat muloqot vositasi, balki Markaziy Osiyo madaniyatini o'rganishning muhim omili sifatida ham o'zlashtirmoqda. Ammo o'zbek tilining ayrim grammatik birliklari xorijliklar uchun murakkab hisoblanadi. Ayniqsa, juft va qo'shma so'zlarning tuzilishi, ma'nosi hamda*

qo'llanishidagi farqlar ularni o'rganishda qiyinchilik tug'diradi. Juft va qo'shma so'zlar o'zbek tilining boy leksik qatlamini tashkil etadi. Ular nutqning ta'sirchanligini oshirish, ma'noni kuchaytirish va aniqlik kiritishda muhim ahamiyatga ega. Shu sababli mazkur birliklarni to'g'ri o'rgatish xorijliklarning til kompetensiyasini rivojlantirishda muhim vazifa sanaladi.

Kalit so'zlar Juft so'z, qo'shma so'z, leksikologiya, o'zbek tili, xorijiy talabalar, til o'qitish metodikasi, semantika

Трудности, с которыми сталкиваются иностранцы при изучении парных и сложных слов в узбекском языке

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Аннотация В статье анализируются грамматические и семантические особенности парных и сложных слов в узбекском языке, а также проблемы, возникающие при их изучении иностранными студентами. В нем также рассматриваются эффективные методы и практические рекомендации по обучению парным и составным словам. В настоящее время изучение/преподавание узбекского языка становится одной из актуальных проблем. Основная проблема в этом – язык и его правильное использование, соблюдение специфической культуры общения узбекского языка, правильное использование языковых навыков иностранцами, обучение их нормам устной и письменной речи. Сегодня, в эпоху глобализации, интерес к узбекскому языку растет. Студенты из разных стран осваивают узбекский язык не только как средство общения, но и как важный фактор изучения культуры Центральной Азии. Однако некоторые грамматические единицы узбекского языка считаются сложными для иностранцев. В частности, различия в структуре, значении и использовании парных и сложных слов затрудняют их изучение. Парные и составные слова составляют богатый лексический пласт узбекского языка. Они важны для повышения выразительности речи, усиления смысла и ясности. Поэтому правильное обучение этим единицам является важной задачей в развитии языковой компетенции иностранцев.

Ключевые слова Парное слово, сложное слово, лексикология, узбекский язык, иностранные студенты, методика преподавания языка, семантика

Kirish

Juft va qo'shma so'zlar o'zbek tilining boy leksik qatlami hisoblanadi. Ular nutqning ta'sirchanligini oshirish, ma'noni kuchaytirish va aniqlik kiritishda muhim ahamiyat kasb

etadi. Shu sababli mazkur birliklarni to'g'ri o'rgatish xorijliklarning til kompetensiyasini rivojlantirishda muhim vazifa sanaladi.

Xususan, o'zbek tilidagi juft va qo'shma so'zlarning xorijliklar tomonidan o'rganilishi,

ayniqsa, chet elliklar uchun sezilarli darajada qiyinchilik tug'dirmoqda, chunki bunday so'zlar ko'pincha nafaqat to'g'ridan-to'g'ri ma'noni, balki nutqning hissiy-bo'yoqdorligini, shu bilan birga, so'zlashuv va madaniy tuslarini ham ifodalaydi.

Juft so'zlar, aslida, ikki komponentning teng bog'lanishi orqali hosil bo'ladi. Juft so'zlar ma'nosi bir-biriga yaqin yoki qarama-qarshi bo'lgan ikkita komponentning qo'shilishidan hosil bo'ladi. (Mirtojiyev, 2010). Ular ko'pincha chiziqcha orqali yoziladi va ma'no jihatdan umumlashtirish, takrorlash yoki kuchaytirish vazifasini bajaradi.

Masalan:

- *ota-ona* – родители,
- *kecha-kunduz* – день и ночь,
- *katta-kichik* – большой-маленький,
- *bordi-keldi* – взаимные визиты,
- *yaxshi-yomon* – хороший-плохой, "всякий, разный".

Juft so'zlar quyidagi xususiyatlarga ega:

1. Ikki mustaqil komponentdan tashkil topadi;
2. Komponentlar ma'no jihatdan bog'liq bo'ladi;
3. Nutqda umumlashtirish yoki ta'kid ma'nosini ifodalaydi.

Bu kabi so'zlarni anglashda xorijliklar uchun qiyinchiliklar bir necha sabablarga ko'ra yuzaga keladi:

1. Ma'noning noaniqligi

Butun konstruksiyaning ma'nosi har doim ham uning tarkibiy qismlari ma'nosidan kelib chiqavermaydi. Masalan, **bordi-keldi** juft so'zi to'g'ridan-to'g'ri "bordi va keldi" (прийти и уйти) degan ma'noni anglatmaydi, balki o'zaro tashriflar tizimini bildiradi.

2. Komponentlarning qat'iy belgilangan tartibi

Qismlarni erkin almashtirib bo'lmaydi. Neytral me'yorda **ota-ona** deyiladi, lekin *ona-ota* emas.

3. Uslubiy bo'yoqdorlik

Ko'pgina juft so'zlar so'zlashuv nutqiga xos bo'lib, kontekstdan kelib chiqib ma'no anglatadi, ya'ni ularning ma'nosi kontekstga

bog'liq. Masalan: *Yaxshi-yomon kunlarimda yonimda bo'ldi*.

4. Fonetik xususiyatlari

Ba'zi juftliklar qat'iy mantiqqa emas, balki ritm va tovush uyg'unligi uchun yaratiladi:

- *kiyim-kechak* – одежда,
- *idish-tovoq* – посуда.

Qo'shma so'zlar ikki yoki undan ortiq asosning qo'shilishi orqali yangi ma'no hosil qiluvchi birliklardir. (Mahmudov, 2018). O'zbek tilida qo'shma so'zlar quyidagicha hosil bo'ladi:

- *temiryo'l* – железная дорога,
- *oshqovoq* – тыква,
- *qo'lqop* – перчатки,
- *gultojxo'roz* – название цветка петушиный гребешок,
- *oshxona* – кухня,
- *mehnatsevar* – трудолюбивый,
- *qo'lyozma* – рукопись.

Qo'shma so'zlarning asosiy belgisi shundaki, ular bir butun lug'aviy ma'noni ifodalaydi va ko'pincha bitta urg'u bilan talaffuz qilinadi.

Xorijliklar duch keladigan asosiy qiyinchiliklar

1. Juft va qo'shma so'zlarni farqlashdagi muammo

Xorijlik talabalar ko'pincha juft va qo'shma so'zlarni bir-biridan ajratishda qiyinaladilar. Chunki har ikkala birlik ham ikki komponentdan tashkil topadi.

Masalan:

- *ota-ona* – juft so'z,
- *temiryo'l* – qo'shma so'z.

Talabalar ayrim hollarda yozilishiga qarab xulosa chiqaradilar, ammo semantik va grammatik belgilarni e'tiborga olmaydilar.

2. Semantik ma'noni tushunishdagi qiyinchilik

Qo'shma so'zlarning ma'nosi ko'pincha tarkibidagi qismlar ma'nosidan farq qiladi. Bu esa xorijliklarda noto'g'ri tarjima qilish holatlarini yuzaga keltiradi.

Masalan:

- *belbog'* – "bel uchun bog'" emas, balki kiyim elementi;

- oqsoqol – so'zma-so'z tarjimada "oq soqolli", ammo aslida "hurmatli keksa inson" ma'nosini bildiradi.

3. Talaffuz va urg'u masalasi

Qo'shma so'zlar odatda bir urg'u bilan talaffuz qilinadi, juft so'zlarda esa komponentlarning ohangi saqlanib qoladi. Xorijliklar bu fonetik farqni anglashda qiynaladilar.

Masalan:

- kecha-kunduz,
- temiryo'l.

Noto'g'ri talaffuz muloqotda tushunmovchilikka sabab bo'lishi mumkin.

4. Yozuvdagi qoidalarni o'zlashtirish

O'zbek tilida ayrim so'zlar qo'shib, ayrimlari esa chiziqcha bilan yoziladi. Bu holat xorijliklarda imloviy xatoliklarni ko'paytiradi.

Masalan:

- tez-tez,
- sotib olmoq,
- qo'lqop.

Talabalar ko'pincha "qo'l qop" yoki "ota ona" tarzida noto'g'ri yozadilar.

5. Ona tilining ta'siri

Xorijliklar o'z ona tilidagi grammatik tizim asosida fikrlashga moyil bo'ladilar. Agar ularning tilida juft yoki qo'shma so'zlar boshqa usulda shakllansa, o'zbek tilidagi tizimni qabul qilish qiyinlashadi. Shu o'rinda ta'kidlash joizki, ta'lim metodi uning taktikasini emas, balki o'qitish strategiyasini belgilaydi. (Азимов, Щукин, 2009).

Masalan, ingliz tilida ko'plab compound words alohida yozilishi mumkin:

- school bag,
- post office.

Bu esa o'zbek tilidagi "maktabsumka" kabi shakllarni noto'g'ri qabul qilishga olib keladi.

6. Qo'shib yozish yoki ajratib yozish

Chet elliklar uchun so'zlarning qo'shib, chiziqcha yoki ajratib yozilishi ularning ushbu so'zlarni tubdan anglab yetishlarida o'ziga xos qiyinchilikni yuzaga keltiradi.

7. Qo'shilganda ma'noning o'ziga xosligi

Qo'shma so'zning ma'nosi uning qismlari ma'nolarining yig'indisidan farq qilishi mumkin: **oshxona** so'zma-so'z "комната еды" degan ma'noni bildiradi, lekin rus tilida "кухня" yoki "столовая" ma'nosini anglatadi.

8. So'z yasovchi modellarning ko'pligi

O'zbek tilida affikslar va asos qo'shilishi faol qo'llaniladi, bu esa, o'z navbatida, morfologiyani yaxshi tushunishni talab etadi. (Nurmonov, 2012).

O'zbek tilini o'rganayotgan yevropa tillarida so'zlashuvchilar uchun qiyinchilik quyidagi sabablarga ko'ra kuchayadi:

- o'zbek tili turkiy tillar oilasiga mansub;
- so'z tuzilishi hind-yevropa tillaridan farq qiladi;
- ifodalarning mazmuni va barqarorligi katta ahamiyat kasb etadi;
- ko'plab konstruksiyalarni so'zma-so'z tarjima qilib bo'lmaydi.

O'rganishning samarali usullari

Chet elliklarga quyidagilar yordam beradi:

- so'zlarni alohida emas, balki kontekstda o'rganish;
- barqaror juftliklarni tayyor birlik sifatida yodlash;
- dialoglar va badiiy matnlarni o'qish;
- ona tilidagi o'xshash tuzilmalar bilan chog'ishtirish;
- til sohiblari bilan so'zlashuv amaliyotini olib borish.

Juft va qo'shma so'zlarning shaxsiy lug'atini misollardan foydalangan holda yuritish ayniqsa foydalidir.

Juft va qo'shma so'zlarni o'qitish metodlari

Kontekst asosida o'qitish

So'zlarni alohida emas, gap va matn tarkibida o'rgatish samarali hisoblanadi. Bu usul talabaga ma'noni tabiiy ravishda anglash imkonini beradi.

Misol:

- Ota-onalar farzand tarbiyasiga mas'ul.
- Temiryo'l iqtisodiyot rivojida muhim ahamiyatga ega.

Vizual metodlardan foydalanish

Rasm, jadval va diagrammalar orqali qo'shma so'zlarning tarkibini tushuntirish yaxshi natija beradi.

Qo'shma so'z	Tarkibi	Ma'nosi
qo'lqop	qo'l + qop	qo'l kiyimi
belbog'	bel + bog'	kiyim elementi

1-jadval.

Taqqoslash usuli

Xorijliklarning ona tili bilan o'zbek tilini qiyoslash orqali farqlarni ko'rsatish foydali hisoblanadi.

Interaktiv mashqlar

- juft va qo'shma so'zlarni ajratish;
- noto'g'ri yozilgan so'zlarni tuzatish;
- gap tuzish mashqlari;
- lug'aviy o'yinlar.

Ushbu metodlar talabalar faolligini oshiradi.

Shuningdek, talabalarning juft va qo'shma so'zlarni yaxshi o'zlashtirishlari uchun mavzuli guruhlar tuzish maqsadga muvofiqdir.

Masalan: **"Oila"** matnini yaratishda faol uchraydigan leksika:

- ota-ona,
- aka-uka,
- opa-singil.

Yoki maishiy hayot bilan bog'liq **"Uyda"** matni bilan bog'liq leksika:

- yidish-tovuq,
- kiyim-kechak,
- oziq-ovqat.

So'zlar matnlar Ichida berilgandamazmun va ma'no jihatidan bog'lanadi.

Tarjimani emas, balki funksiyani o'rganish ham yaxshi natija beradi.

Masalan:

- gap-so'z → "suhbatlar, mish-mishlar, g'iybatlar".

Ushbu holatda har bir qismni alohida tarjima qilish shart emas.

Xulosa

O'zbek tilidagi juft va qo'shma so'zlar tilning muhim leksik birliklari hisoblanadi. Ularni o'rganishda xorijliklar semantik, fonetik, grammatik va imloviy qiyinchiliklarga duch keladilar. Ayniqsa, juft va qo'shma so'zlarning farqini anglash, ularning ma'nosini to'g'ri tushunish hamda yozuv qoidalarini o'zlashtirish murakkab jarayon hisoblanadi.

Mazkur muammolarni bartaraf etish uchun zamonaviy pedagogik metodlardan, kontekstual yondashuvdan va interaktiv mashqlardan foydalanish muhimdir. Shu orqali xorijliklarning o'zbek tilini samarali o'zlashtirishi ta'minlanadi.

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Legal-linguistic analysis of insults in the Uzbek language

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Annotation

This scientific article provides a comprehensive analysis of coarse and non-literary vocabulary found in the Uzbek language, their origins, social and regional characteristics. The study examines local, dialect-specific and borrowed slang units based on examples. In particular, the lexical-semantic features of abusive words, their shades and five spheres of usage were analyzed at a new level. Furthermore, the interpretations of vulgarisms presented in the "Explanatory Dictionary of the Uzbek Language" were fully revealed. During the research, using comparative-analytical and expert methods, words that defame honor or are abusive were studied from a legal perspective. The article investigates coarse vocabulary from the viewpoints of linguistics, psycholinguistics and sociolinguistics. The semantic field of language units, connotative meanings and pragmatic functions are thoroughly illuminated. Additionally, the socio-psychological impact of non-literary words, the reasons and contexts of their usage in speech are examined as an independent object of analysis. The authors also examined the etymology of lexical units, dialectal variants and modern changes. The research results are of practical importance for the development of linguistic science and improvement of lexicographic explanatory dictionaries. This study allows for a deeper understanding of the rich lexical heritage of the Uzbek language.

Keywords

Linguistic examination, criminolinguistic, lexico-semantic, segment, vulgarisms, defamation of a person, forensic linguistic examination, lexicographic annotation, vulgar element

O'zbek tilida haqorat so'zlarning huquqiy-lingvistik tahlili

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Annotatsiya

Ushbu ilmiy maqolada o'zbek tilida uchraydigan qo'pol va noadabiy leksika, ularning kelib chiqishi, ijtimoiy va hududiy xususiyatlari keng tahlil qilinadi. Tadqiqotda mahalliy, shevaga xos va o'zlashgan slang birliklar misollar asosida o'rganiladi. Jumladan, haqoratomuz so'zlarning leksik-semantik xususiyatlari, ularning ottenka va qo'llanilishning besh ta sohasi yangi bosqichda tahlil qilindi. Shuningdek, "O'zbek tili izohli lug'ati" da keltirilgan vulgarizmlarning izohlari to'liq ochib berilgan. Tadqiqot davomida qiyosiy-tahliliy va ekspertiza metodlaridan foydalanilib, shaxsni obro'sizlantiruvchi yoki haqoratomuz so'zlar huquqiy jihatdan o'rganildi. Maqolada qo'pol leksikaning tilshunoslik, psixolingvistika va ijtimoiy tilshunoslik nuqtai nazaridan tadqiqi olib borildi. Til birliklarining semantik

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maydoni, konnotativ ma'nolari va pragmatik funksiyalari batafsil yoritilgan. Shuningdek, noadabiy so'zlarning ijtimoiy-psixologik ta'siri, ularning nutqda qo'llanilish sabablari va o'rinlari mustaqil tahlil ob'ekti sifatida ko'rib chiqildi. Mualliflar leksik birliklarning etimologiyasini, dialektal variantlarini va zamonaviy o'zgarishlarini ham ko'rib chiqishdi. Tadqiqot natijalari tilshunoslik fanining rivojlanishiga va leksikografik izohli lug'atlar takomillashtirishiga amaliy ahamiyat kasb etadi. Ushbu tadqiqot o'zbek tilining boy leksik boyligini yanada chuqurroq o'rganish imkonini beradi.

Kalit so'zlar *Lingvistik ekspertiza, kriminolingvistik, leksik-semantik, segment, vulgarizmlar, shaxsni obro'sizlantirish, sud-lingvistik ekspertizasi, leksikografik izoh, noadabiy unsur*

Правовой лингвистический анализ оскорблений в узбекском языке

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Аннотация *В данной научной статье проводится широкий анализ грубой и нелитературной лексики, встречающейся в узбекском языке, их происхождения, социальных и региональных особенностей. В исследовании изучаются местные, диалектные и заимствованные сленговые единицы на основе примеров. В частности, лексико-семантические характеристики оскорбительных слов, их оттенки и пять сфер употребления проанализированы на новом уровне. Кроме того, полностью раскрыты толкования вульгаризмов, приведённых в «Толковом словаре узбекского языка». В ходе исследования с использованием сравнительно-аналитических и экспертных методов изучены с юридической точки зрения слова, порочащие честь или оскорбительные. В статье исследование грубой лексики проводилось с точки зрения лингвистики, психолингвистики и социолингвистики. Подробно освещены семантическое поле языковых единиц, коннотативные значения и прагматические функции. Также рассмотрены социально-психологическое воздействие нелитературных слов, причины и контексты их употребления в речи как самостоятельный объект анализа. Авторы рассмотрели этимологию лексических единиц, диалектальные варианты и современные изменения. Результаты исследования имеют практическое значение для развития лингвистической науки и совершенствования лексикографических толковых словарей. Данное исследование позволяет глубже изучить богатство узбекского языка.*

Ключевые слова *Лингвистическая экспертиза, криминалистическая, лексико-семантическая, сегмент, вульгаризмы, клевета на личность, судебно-лингвистическая экспертиза, лексикографическая аннотация, вульгарный элемент*

Kirish

Jahon tilshunosligida fanlararo integratsiyaning faollashib borishi sababli ijtimoiy hayotdagi muammolarning tub ildizlarini aniqlash va ularning kompleks yechimlarini topishda samarali natijalarga erishilmoqda. Bu jarayonda leksik-lisoniy birliklar asosiy vosita sanalib, tilning inson hayotidagi o'rni ortib bormoqda. Xususan, tilning huquqshunoslik sohasi bilan aralashuvi, ziddiyatli va muammoli matnlarni lingvistik ekspertizadan o'tkazish masalalari tilshunoslik va huquqshunoslik sohalari o'rtasidagi aloqani ta'minlab, davlat va nodavlat markazlari faoliyatida amaliy ahamiyatga ega bo'tlmoqda.

Dunyo tilshunosligida lingvistik ekspertiza kriminalistik holatlarda matnni tahlil etish va dalillarni aniqlashda yetakchi omillardan biri hisoblanadi. Sohaga oid qator ilmiy tadqiqotlarda kriminalistik vaziyatlardagi muammoli holatlarga lingvistik ekspertiza orqali aniqlik kiritilgan. Buning natijasida ingliz ta'lim muassasalarida maxsus lingvist-ekspertlar tayyorlash bo'yicha tizimli ishlar tashkil etilgan, kriminolingvistik xulosalar berishga doir ilmiy-metodik adabiyotlar shakllangan (Chernyshova, 2019).

O'zbek tilshunosligida nazariy muammolarni o'rganish jarayonida tildan amaliy foydalanish bilan bog'liq tadqiqotlarni olib borish uchun keng imkoniyatlar yaratilmoqda. Amaliy tilshunoslik va kompyuter lingvistikasining taraqqiy etishi bilan tilshunoslik yutuqlari boshqa gumanitar fanlar tadqiqiga ham tatbiq qilinmoqda. Zero, davlatimiz rahbari ta'kidlaganlaridek, "Dunyoda ilm-fan sohasidagi yutuqlar aynan fundamental tadqiqotlar yo'nalishida qo'lga kiritilgani tasodifiy emas" (Mirziyoyev, 2017).

Respublikamizda huquqiy tizimni takomillashtirish, kriminalistika bilan bog'liq matnlarning mohiyatini yoritish, anonimlik holatlarini izchil asoslash, jinoiy ishlarni xolis baholashda lingvistik ekspertizaning ahamiyati katta. Shu ma'noda lingvistik ekspertiza

bo'yicha amalga oshirilayotgan tadqiqotlar ham o'zbek amaliy tilshunosligini yangi natijalar bilan boyitadi, tergov hamda sudlov jarayonlarining samaradorligini oshirishga xizmat qiladi. Shu bois o'zbek tilidagi "shaxsni obro'sizlantirish" mazmunli ifodalarning lingvistik tadqiqi bugungi kun tilshunosligida dolzarb masalalardan biri hisoblanadi. 2020-yil 20-oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi Farmonining qabul qilinishi tadqiqotning dolzarbligini isbotlaydi.

Adabiyotlar tahlili

Lingvistik ekspertizaning aynan qachon yuzaga kelganligini aniq dalil bilan asoslash qiyin, ammo ilm-fanga kirib keluvchi har qanday istilohning o'z tarixi, shakllanish bosqichi va taraqqiyot davri bo'ladi. Lingvistik ekspertiza ham aniq bir davrda vujudga kelgan va alohida soha sifatida XX asrning ikkinchi yarmidan keyin shakllangan. Nutqda qo'llanuvchi so'z va gaplarning turli atributlari, xususan, ularning mazmunida shaxsni obro'sizlantirish, haqoratlash, kamsitish, shaxsga nisbatan tuhmat ifodalayotganligini aniqlash, unga ilmiy asosda xulosa bera olish bugungi kunda dolzarb vazifa bo'lib qolmoqda. Dastlab lingvistika va yurisprudensiyaning bog'liqligi masalasi rus tilshunoslari Y.L. Ziyangirova va Y.A. Grishenkova tadqiqotlarida yoritilgan. Ekstremizm bilan bog'liq matnlar lingvistik ekspertizasi M.V. Ablin tadqiqotida o'z aksini topdi (Аблин, 2016).

Lingvistik ekspertizaning shakllanishi va amaliyotga tatbiqini A.N. Baranov, K.I. Brinev, I.V. Jarkov, Y.N. Bondarenko (Бондаренко, 2016) o'z ishlarida tavsifladi. Haqorat bilan bog'liq holatlarda lingvistik ekspertiza tasnifi N.D. Golev, Y.I. Galyashina (Галяшина, 2003) tomonidan amalga oshirildi.

Jahonda ijtimoiy tarmoq xabarlarini va anonim xatlarni lingvistik ekspertiza qilish tamoyillari M. Kultxard, Tim Grant, N. Smit tomonidan ishlab chiqilgan bo'lsa, kriminalistik

vaziyatlarda lingvistik ekspertizani tashkil etish masalalari A. Nini tadqiqotlarida yoritildi (Nini, 2017).

O'zbek tilshunosligida yuridik til va huquqiy masalalarga oid ilmiy nazariyalar A.Saidov, M. Mirhamidov, S. Hasanov, X. Hayitov tadqiqotlarida yaratildi. Sud nutqi va leksikasi masalasi Q. Mo'ydinov ishlarida asoslab berildi. Yuridik hujjatlarni lingvistik bilimlar asosida tahlil qilish xususida K.N. Qayumova tadqiqot ishlarini olib bordi. Shuningdek, aynan lingvistik ekspertiza borasida K. Musulmonova, shaxsiy yozishmalarda noadabiy unsurlarning hududiy xoslanishini lingvistik ekspertiza orqali aniqlash bo'yicha tadqiqot D.A. To'rayeva tomonidan bajarildi (Najmiddinova, 2025).

Ushbu tadqiqotlar til va huquqning bog'liqligidagi muayyan muammoli masalalarni yechishda o'ziga xos ahamiyat kasb etadi. Biroq o'zbek tilshunosligida aynan shaxsni obro'sizlantirish bilan bog'liq holatlar lingvistik ekspertizasi ilmiy tadqiqot sifatida maxsus tadqiq etilmagan. Bu esa tadqiqotning mavzusining dolzarbligini ko'rsatadi.

Metodologiya

Hozirgi o'zbek adabiy tili lug'at tarkibining asosiy qismini o'zbek xalqining barcha a'zolari uchun umumiy bo'lgan va qo'llanishda muayyan hudud yoki ma'lum faoliyat sohalari bilan chegaralanmagan leksika tashkil qiladi. Shu bilan birga, xalq tilida chegaralangan qatlam so'zlari ham keng ishlatiladi. Masalan, vulgarizmlar nutqda so'zlovchining mahorati bilan o'ziga xos estetik vazifani bajaradigan vositaga aylanadi. Shuningdek, shaxsning xarakteri, ichki dunyosi, madaniy-ma'rifiy saviyasi kabi bir qator jihatlarni ta'kidlashda vulgarizmlar alohida o'rin tutadi. Ular tilshunoslikda ma'no ottenkasi va qo'llanish doirasiga ko'ra 5 guruhga bo'linadi:

1. kishilarning xarakteri va mijozidagi ojizlikni ifodalovchi vulgarizmlar: *dum, tekinoxor, ayyor, buzuq, xomkalla, xumpar, qoshmach, noinsof, xotinfurush, mag'zava, yuzsiz, esipast, lanj, latta,*

ig'vogar, majmagil odam, mazasi yo'q, xotinboz kabi;

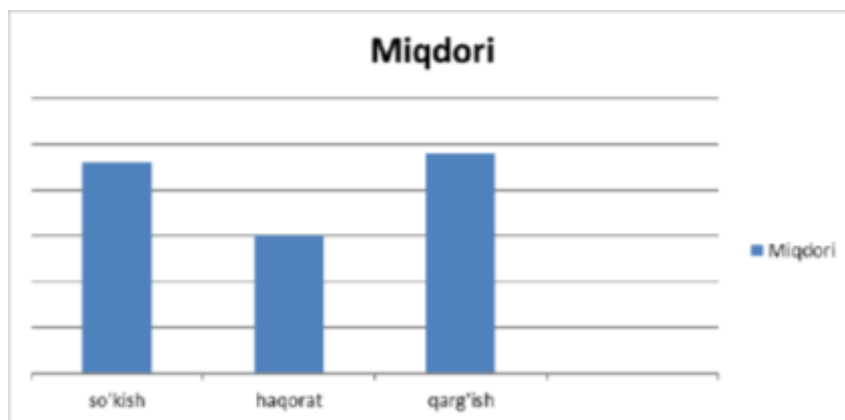
2. kishilarning tashqi ko'rinishidagi kamchilik va nuqsonlarni ifodalovchi vulgarizmlar: *mechkay, ko'ppak, maymoq, ilonbosh, simyog'och, qovoqbosh, ayronbosh, gumbaz, bordonday, qo'ng'iz, mo'ylov, kal, do'rdoq, qiyshiq, qo'tir, pataksoqol, paxmoq, surpaquloq, shikit, daroz, akildoq, paytava quloq, so'loqmon, quti uchdi, bir oyog'i yerda bo'lsa, bir oyog'i go'rda kabi;*
3. so'kish, koyish ma'nosini ifodalovchi vulgarizmlar: *bachchag'ar, yaramas, ablah, xumpar, nomard, badbaxt, nonko'r, qistaloq, ahmoq, sintaloq, xotin-taloq, galvars, kasofat, nahs, ko'ppak, la'nati, tentak, iblis, shallaqi, itvachcha, juvonmarg, isqirt, benomus, iflos, haromi, bedavo, go'rso'xta, vaysaqi; kabi;*
4. kishining kasalliklari bilan bog'liq vulgarizmlar: *pes, moxov, mayib, nogiron, psix, aqli zaif, kar, garang kabi;*
5. qarg'ish mazmunli vulgarizmlar. Ularni anglatgan ma'nolari jihatidan quyidagi guruhlarga bo'lish mumkin:
 - a. o'lim tilash ma'noli qarg'ishlar: *ajal olsin, diydoring o'chsin, oshingni yey, qirchiningdan qiyilgur, go'ringda to'ng'iz qo'pgur;*
 - b. yomon istak (tilak) ma'noli qarg'ishlar: *ko'zing o'yilib tushgur, tuzim ko'r qilgur/ non ursin; tul o't, sut ko'r qilgur;*
 - c. duoyi bad qilish ma'noli qarg'ishlar: *do'zaxda yonib o'l/ oqpadar bo'l kabi.*

Dialogik nutqda, so'zlovchi va suhbatdosh o'zaro fikr almashuv jarayonida ayrim so'zlar, so'z birikmalari hamda vulgarizmlardan foydalanadi. Tilning ijtimoiy-dialektal qatlamiga mansub so'zlar badiiy adabiyotda voqelikning 21 ishonarli chiqishi uchun personajlar nutqini induviduallashtirish vositasi sifatida muhim ahamiyatga ega bo'ladi, biroq ularni kundalik maishiy-ijtimoiy munosabatlarda aniq shaxsga qarata ishlatish huquqiy javobgarlikka sabab bo'ladi. Besh jildli

“O‘zbek tilining izohli lug‘ati”da “so‘k.” qisqartmali terminlarning umumiy soni 46 ta, ikki jildli “O‘zbek tilining izohli lug‘ati”da “haqr.” qisqartmali terminlarning umumiy soni 30 ta, 2023-yilda chop qilingan olti jildli “O‘zbek tilining izohli lug‘ati”da “qarg‘.” qisqartmali

terminlarning umumiy soni 48 tani tashkil qiladi (“O‘zbek tilining izohli lug‘ati”, 2023).

Sud-lingvistik ekspertizasi o‘tkazish uchun sabab bo‘ladigan so‘kish, qarg‘ish, haqorat ma‘noli so‘zlarning izohli lug‘at bo‘yicha tahlili quyidagicha:



1-rasm.

“O‘zbek tilining izohli lug‘ati” tilimizdagi haqorat, so‘kish, qarg‘ish ma‘noli so‘z va iboralar jamlangan yagona manbadir. Unda izohli lug‘at talabiga mos ravishda bunday tabiatli so‘zlar qamrab olinib, leksikografik izohlar berilgan. “O‘zbek tilining izohli lug‘ati”ning akademik manbaa ekanligini hisobga olib, kelgusida tuziladigan haqorat ma‘noli ifodalar lug‘atida izohli lug‘atdagi leksikografik izohlar, illyustrativ misollardan foydalanish maqsadga muvofiq. O‘z navbatida izlanishlar orqali turli hududlarda qo‘llanadigan yangi haqorat so‘zlarni topib, maxsus lug‘atga kiritilishi keyinchalik undan izohli lug‘atning yangi nashrlarida foydalanish imkonini beradi (Najmiddinova, 2025). Tuhmat hamda haqorat ma‘noli so‘zlarni qo‘llash, so‘kish so‘zlarini ishlatish hamma lingvomadaniyatlarda qoralanadi, ammo bu birliklarni mutlaq taqiqlangan deyish xato bo‘ladi. Masalan, jamoat ongi ulardan foydalanishni oqlashi mumkin bo‘lgan holatlar mavjud. Jumladan, ijodkorning badiiy matndagi personajni tavsiflashi uchun, so‘z o‘yini hazil-mutoyiba maqsadlarida va shunga o‘xshash boshqa holatlarda yuqoridagi singari nomaqbul so‘z va iboralar ishlatiladi.

Muhokama va Natijalar

Ma‘lumki, sud-lingvistik ekspertizasi jarayonida matnning semantik-stilistik xossalari tekshiriladi. Muayyan til korpusida mavjud ma‘lumotlar bazasi asosida matnning lingvistik xarakteri namoyon bo‘ladi. Nutqdagi har bir so‘z alohida-alohida izohlanmaydi, aksincha, bir umumiy semantik maydon yoki guruh doirasida tahlil qilinadi (Қаюмова, 2019).

Shu bilan bir qatorda, lingvist-ekspert sha‘n va qadr-qimmat hamda ishchanlik obro‘cini himoya qilish bo‘yicha da‘vo ochish uchun haqiqatga to‘g‘ri kelmaydigan va shaxsni obro‘sizlantiradigan tarzda ma‘lumot tarqatilishi zarur. Agar haqorat deb qaralayotgan ma‘lumotda bunday belgilar bo‘lmasa, fuqarolik huquqbuzarligi hisoblanmaydi va ushbu toifadagi ishlar bo‘yicha da‘vo qondirilmaydi. Shuningdek, fuqaro tomonidan amaldagi qonunchilik yoki axloqiy me‘yorlar, jamiyatda o‘rnatilgan xulq-atvor tamoyillari buzilganligi to‘g‘risida da‘vo qilinsa, bu holatda maxsus ekspertizadan o‘tkazish talab qilinadi. Masalan, bir shaxs biror kompaniya xodimlari yoki tashkilot rahbari haqida “*Ular huquqiy me‘yorlarni buzib, firibgarlik qilishmoqda*”, deb aytsa va bu da‘vo

jamiyatda qabul qilingan axloqiy me'yorlarga yoki qonunchilikka zid deb hisoblansa, shaxsning da'vosini aniqlash va tekshirish uchun sud-lingvistik ekspertizasi tayinlanadi.

Lingvistik ekspertiza bo'yicha adabiyotlarda obro'sizlantiruvchi nutq strategiyasining boshqa belgilari (bahsli yoki potensial bahsli bayonotlar mazmunidagi nomuvofiqlik) aniqlanishi uchun qo'shimcha o'rganish va bunda faqat lingvist emas, boshqa soha mutaxassislari ham jalb etilishi zarur bo'ladi. Bunda matn mavzusi, mavzudan chetga chiqish, nom va xulosalar, kirish va xulosalarning nomuvofiqligi, mantiqiy qarama-qarshiliklar, alogizmlarning mavjudligi bo'yicha matndagi ichki qarama-qarshiliklarni ochishga olib keladi. Tuhmat aktida bularni belgilash (shuningdek, bila turib yolg'on va asossiz ma'lumotlarni tarqatish bilan bog'liq boshqa ishlar) lingvistik ekspertizaning majburiy vazifalariga kiradi. Bular huquqni muhofaza qiluvchi organ xodimi tomonidan hisobga

olinishi mumkin bo'lgan maxsus ko'rsatkichlardir. Matnda salbiy ma'lumotlarning mavjudligi (aniq faktlar bo'lishi yoki qanday ifodalanishidan qat'i nazar), shubhasiz, obro'sizlantiruvchi nutq strategiyasining belgilaridan biri bo'ladi.

Xulosa

O'zbek tilida axloqiy-estetik jihatdan umumqabul qilingan so'z va iboralar bilan birga, salmoqli miqdorda haqorat, so'kish, kamsitish, obro'sizlantirish ma'noli so'z va iboralar mavjud. "O'zbek tilining izohli lug'ati"da tegishli til birliklari maxsus pometalalar bilan berilgan. O'z navbatida, maxsus pometa berilmagan va nutqiy haqorat xarakterli so'zlar ham borki, bu shunday so'zlar bilan bog'liq haqoratlash, obro'sizlashtirish aktlari sodir bo'lganda sud-lingvistik ekspertizasi xulosasini berishda murakkabliklar paydo qiladi. Shunday bo'lsa ham izohli lug'at o'zbek lingvist-ekspertlari asoslanadigan muhim ilmiy manba hisoblanadi.

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Literary text in the concept of culture

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- Annotation** *The article aims at researching the identification of the cultural components within a fictional text and analyzing the particular ways in which culture is represented in a text. Also, the article includes the analysis of: specifying the characteristic features of a fictional text; explaining how linguoculturemes are verbalized through the linguistic units at the lexical, phraseological, and parameological levels; providing the examples of mythologemes and religiously-marked linguistic units and demonstrate how authors utilize them in fictional texts; analyzing fictional texts in order to identify how concepts are utilized by the authors, to outline the characteristic features of literary concepts on the basis of the analysis. Additionally, the study explores the interrelation between language, culture, and artistic expression in fictional discourse. Moreover, special attention is paid to the role of nationally marked vocabulary, symbolic imagery, and culturally significant references that contribute to the formation of the author's worldview within the text.*
- Keywords** *Linguoculturemes, concept, context, text, cultural meaning, cultural concept, communicative and pragmatic factors, national symbols*

Madaniyat konseptida badiiy matn

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- Annotatsiya** *Mazkur maqola badiiy matndagi madaniy komponentlarni aniqlash hamda matnda madaniyatning ifodalanish usullarini tahlil qilishga qaratilgan. Shuningdek, maqolada badiiy matnning o'ziga xos xususiyatlarini aniqlash; lingvokulturemalarning leksik, frazeologik va paremiologik birliklar orqali verbalizatsiya qilinishini izohlash; mifologemalar va diniy belgilangan til birliklariga misollar keltirish hamda mualliflarning ularni badiiy matnlarda qo'llash usullarini ko'rsatish; mualliflar tomonidan konseptlarning qo'llanilishini aniqlash maqsadida badiiy matnlarni tahlil qilish va tahlil asosida adabiy konseptlarning xarakterli xususiyatlarini yoritish masalalari ko'rib chiqiladi. Bundan tashqari, tadqiqotda badiiy diskursda til, madaniyat va badiiy ifoda o'rtasidagi o'zaro bog'liqlik ham o'rganiladi. Shuningdek, matnda muallif dunyoqarashining shakllanishiga xizmat qiluvchi milliy-madaniy belgisi leksika, ramziy obrazlar va madaniy ahamiyatga ega birliklarning o'rni alohida tahlil qilinadi.*
- Kalit so'zlar** *Lingvokulturemalar, konsept, kontekst, matn, madaniy ma'no, madaniy konsept, kommunikativ va pragmatik omillar, milliy ramzlar*

Художественный текст в концепции культуры

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Аннотация Данная статья направлена на исследование выявления культурных компонентов в художественном тексте и анализ особенностей репрезентации культуры в тексте. В статье также рассматриваются: определение характерных особенностей художественного текста; объяснение способов вербализации лингвокультурем посредством лексических, фразеологических и паремиологических единиц; приведение примеров мифологем и религиозно маркированных языковых единиц, а также демонстрация того, как авторы используют их в художественных текстах; анализ художественных текстов с целью выявления способов использования концептов авторами и определения характерных особенностей литературных концептов на основе проведённого анализа. Кроме того, исследование рассматривает взаимосвязь языка, культуры и художественного выражения в художественном дискурсе. Особое внимание уделяется роли национально маркированной лексики, символических образов и культурно значимых единиц, способствующих формированию авторского мировоззрения в тексте.

Ключевые слова Лингвокультуремы, концепт, контекст, текст, культурное значение, культурный концепт, коммуникативные и прагматические факторы, национальные символы

Introduction

Fictional stories in the context of culture are defined by the following factors: 1. the idea that a fictional English text should be regarded as a unit of culture, and only within a fictional text literary concepts can be verbalized. Interdisciplinary approach to the fictions towards the research that also implies communicative, pragmatic and cognitive factors.

The survey of the language itself undergoes various changes and attracts the interest of the higher number of researchers. Linguistics as a scientific discipline develops more branches that eventually evolve into independent scientific disciplines themselves. The example of such processes is the development of Cognitive Linguistics,

Pragmatics, Cultural Linguistics, Computer Linguistics and Corpus Linguistics. Due to the paradigm shift that occurred in the end of the 20th century, the attention of the researchers in the field of language studies shifted towards the role of human in the development and production of language. Human cognition, human culture and human mind in general became the objects of interest for the Contemporary Linguistics.

The comparatively young disciplines are focused on the role of the human factor in the language, in contrast to the research methods of the preceding paradigm. Though the branches of Modern Linguistics study different aspects of language, the central position in their research always belongs to a human.

Methods of research: cross-cultural analysis and conceptual analysis.

In the story "Cup of tea" we can observe several features of cultural concept. It is clear that tea is culturally significant in England as a key aspect. Drinking tea is a daily, often habitual, practice, frequently referred to as a "brew" "cuppa". Also, in the story the names of the places are used to reflect social condition of English people as Regent street or Bond street.

While describing Rosemary's husband, she uses the following words: She had a duck of a boy. No, not Peter-Michael. And her husband absolutely adore her.

In the story the husband's name is not Peter nor Michael. Here the names are used to reveal her husband's respect and love to her wife and reveal her character in life.

Cross-cultural analysis, as one of the tasks of our research is to identify how universal and nationally-specific cultural values are represented in fictional text. Another research method utilized in our research is the conceptual analysis, as we are making an attempt at analyzing how cultural and literary concepts function within fictional texts. Linguoculturology, as a separate discipline, was forged by a number of researchers, such as Ashurova, Galieva, Maslova, Alefirenko, Telia, Ogneva, and many others. However, the problem of the fictional text in the context of culture still requires more thorough research, especially, in terms of literary concepts and expression of cultural values through stylistic devices in fictional texts.

- *The Method of Conceptual Analysis* is widely used in the analysis of literary works. The aim of this method is to interpret all the possible characteristic properties of the concept under analysis (its attributes, predicates, associations, figurative images, etc.).
- *The Method of Association Analysis* makes an attempt to find all of the possible associations of the analyzed concept in

order to point out the culturally-marked constituents of the named concept.

- *Cross-cultural analysis*, which is based on the contrast and comparison of nationally-specific and universal properties of language units and cultural concepts (Ashurova, Galieva, 2019; 32).

Additionally, another methods can be used in Linguoculturology and Modern Linguistics in general:

- *Diachronic method*, which is based on the comparative analysis of different linguocultural units over time;
- *Synchronic method*, comparing linguocultural units that exist simultaneously at the same period of time;
- *Structural-functional method*, suggesting the division of an object of culture into several parts and the study of connection between these constituent parts.

Research Questions

The object of our analysis is a fictional text. Consequently, the story "A cup of tea" was included as the materials for our research by Katherine Mansfield.

The subject of our research is the cultural aspect of an English fictional text. In other words, the different types of linguistic units through which the culture is expressed, that is to say, linguoculturemes at different language levels and literary and linguoculturological concepts.

This human factor is topical for Linguoculturology as well. This discipline studies the interconnection between language and culture, and, as D.U. Ashurova and M.R. Galieva point out, "Linguoculturology deals with the deep level of semantics of linguistic units, and brings into correlation linguistic meanings and the concepts of universal and national cultures" (Ashurova, Galieva, 2019; 16). Another specific feature of Linguoculturology as a science is mentioned by V.V. Vorobyev, who claims that Linguoculturology is a scientific discipline of a synthesizing type, bordering with other human sciences, such as

Culturology and Philology (Vorobyev, 2006; 32). Considering these observations, it is possible to state that Linguoculturology possesses an interdisciplinary nature and is closely connected with Ethnography, Cultural Anthropology, Philosophy of Culture, and Historical Culturology (Alefirenko, 2010; 26).

Cultural Linguistics is a linguistic discipline that interests most researchers. Being a discipline that is concerned with the representation of culture through the language, Linguoculturology focuses on the ways of reflecting culture represented in fictional texts. Linguoculturology, accordingly to its status of a scientific discipline, has its own subject matter, main issues, notions and tasks, and methods of analysis. As it has already been mentioned, Linguoculturology is concerned with the connection between language processes and culture, which leads to the deduction that its subject matter is to study how culture is presented in a language.

Discussion is defined by the idea that a fictional text itself can be perceived as a unit of culture. In the story the names of places as Bond street to be the centre of jewellery shops and Regent street for the centre of florist's give the signs of social, cultural and entertaining life of England.

The analysis of a fictional text from linguoculturological point of view is not an unfamiliar method of analysis in Cultural Linguistics, however, it is defined by the idea that a fictional text itself can be perceived as a unit of culture. On top of that, the novelty is also characterized by the following:

1. The types of linguoculturemes were identified and their interlevel classification has been done;
2. The role of toponyms defining culture;
3. The peculiarity of literary concept has been revealed;
4. The role the polyfunctional nature of the concept plays in the forming of conceptosphere has been substantiated.

The list of issues includes a variety of topics related to both language and culture

and it is necessary to point out the following ones: the problem of correlation, interconnection, mutual influence of language and culture, a cultural phenomenon in the language, as they are mentioned by R.G. Tirado (Tirado, 2018; 387).

According to the observations of various scientists, cultural values are the crucial constituents of culture, and they are reflected in our language in different ways. They can be described as universal concepts in which not only individuals, but also communities of people believe in. These concepts often represent something that is usually considered to be ethically good (correct) or wrong. Cultural values can be divided into several types, as mentioned by N.F. Alefirenko (2010):

- *vital*: life, health, living, environment;
- *social*: social status, profession, wealth, gender equality, tolerance;
- *political*: freedom, democracy, lawfulness, peace;
- *religious*: God, faith, sacred laws, salvation, blessing;
- *moral*: goodness, kindness, friendship, honour, decency;
- *aesthetic*: beauty, ideal, harmony, lifestyle.

Furthermore, each one of these values can be divided into:

- *universal* (shared by the majority of people, they usually belong to the sphere of art and morality);
- *national* (inherent to a specific nation and every representative of the nation, they determine the national specifics of culture);
- *group values* (the values a small group of people united by their age or place of living can relate to, they reflect the preferences of this very social group);
- *family values* (shared by the members of the family);
- *individual values*, representing the morals and beliefs based on the individual's perception.

The study of cultural values and their representation in language is one of the crucial tasks of Linguoculturology, as they may be reflected in a variety of ways, that is to say, through phraseological units, quotations and proverbs.

The notion of cultural concept and the concept itself is also of great importance for Linguoculturology. Modern Linguistics suggests two approaches to the problem of concept: the cognitive approach and the cultural one. The concept is generally identified as a unit or constituent part of the knowledge system, that represents knowledge structures and has cultural and linguistic value. From Linguoculturological point of view, cultural concept is defined as a unit of culture, as an image-bearing entity, which may be relevant for both an individual and a whole nation. Maslova describes a cultural concept as a name of an abstract notion, as the cultural meaning is closely connected with the linguistic meaning of a linguistic unit (Maslova, 2001; 48).

The problem of finding a relevant research method in Linguoculturology is also of high importance. It is known that Linguoculturology is a comparatively young scientific discipline, as the thorough research in this field launched in the second half of the previous century. Nevertheless, this academic discipline has already acquired a methodological basis which is still developing. Among the research methods used in Linguoculturology it is possible to point out the most relevant for our research:

- *Historical-genetic method*, concerned with the origin and development of a linguocultural unit;
- *Typological method*, focused on the identification of typologically relative linguocultural units in the historical-cultural process;
- *Comparative-historical method*, that deals with the comparison of specific linguocultural units and exploration of their distinctive features (Alefirenko, 2010; 29).

Cross-cultural analysis is one of the most relevant methods for our research alongside the methods of cognitive and conceptual analysis. The methodological aspect of Linguoculturology is still being developed.

The classification given by Olshansky includes several points that are not clear enough for us, especially, the ones concerning the correlation between literary and colloquial language, communicative behavior and imagery or figurative language.

Meanwhile D.U. Ashurova and M.R. Galieva suggest the following sources of linguoculturemes:

1. Phenomena and realias of everyday life;
2. Images and comparisons;
3. Myths;
4. Speech etiquette;
5. Traditions and customs;
6. Religion;
7. Literature;
8. Superstitions and legends;
9. Historical facts, events and personalities (Ashurova, Galieva, 2019; 92).

Results

The results can be practically applied in the analysis of various fictional texts from linguoculturological and stylistic points of view, as well as in conducting lectures and seminars on Cultural and Text Linguistics. 1. The types of linguoculturemes were identified and their interlevel classification has been done; 2. The role of mythologemes and religiously marked units has been identified; 3. The peculiarity of literary concept has been revealed; 4. The role the polyfunctional nature of the concept plays in the forming of conceptosphere has been substantiated.

The result of the analysis of culture context through the fictional texts can suggest that English fictional texts can be regarded as units of culture. Moreover, stylistic devices can carry cultural meaning and cultural concepts utilized in fictional texts generally function similarly to literary concepts. In further perspectives, this topic can be continued in the direction of conceptual

analysis of fictional texts from linguocultural viewpoint.

Conclusion

As a conclusion to the investigated it can be said that, Linguocultureme is a basic unit of Linguoculturology, therefore it has been and

still is an object of thorough investigation, but special attention is also given to a fictional text as a phenomenon of culture, as it will be reviewed in the following section of our dissertation.

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Ecocriticism: Formation, Development, and Core Concepts

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Annotation

This article provides a comprehensive analysis of the formation, historical development, and fundamental concepts of ecocriticism, an interdisciplinary field that combines literary studies and environmental awareness. Ecocriticism examines how literature represents nature, ecological issues, and human-nature relationships, exploring both symbolic and realistic depictions. The study highlights methodological approaches used in ecocritical research, including close textual analysis, historical-contextual interpretation, and comparative cross-cultural perspectives. Special attention is given to how ecological consciousness is reflected in literary texts, the use of natural landscapes as symbols of social and ethical concerns, and the ways authors engage with environmental challenges. By tracing the evolution of ecocriticism from its early focus on aesthetic appreciation of nature to contemporary analyses of global ecological crises, the article underscores its significance in understanding the intersection of literature, culture, and environmental thought. This research contributes to both literary scholarship and environmental humanities, offering insights into how literature can foster ecological awareness and ethical reflection.

Keywords

Ecocriticism, environmental literature, human-nature relationship, literary symbols, ecological consciousness, environmental ethics, literary analysis

Ekokritika: Shakllanishi, rivoji va asosiy konsepsiyalari

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Annotatsiya

Ushbu maqola ekokritikaning shakllanishi, tarixiy rivoji va asosiy konsepsiyalarini keng qamrovli tahlil qiladi. Ekokritika - bu adabiyotshunoslik va ekologik ongni birlashtiruvchi interdistsipliner soha bo'lib, adabiyotda tabiat, ekologik muammolar va inson-tabiat munosabatlari qanday tasvirlanganini o'rganadi. Tadqiqotda ekokritik tahlilda qo'llaniladigan metodologik yondashuvlar – matnga yaqin tahlil, tarixiy-madaniy kontekstni o'rganish va tillararo solishtirma tahlil – batafsil ko'rib chiqiladi. Maxsus e'tibor badiiy matnlarda ekologik ongni aks ettirish, tabiat manzaralarini ijtimoiy va axloqiy masalalarning ramzi sifatida ishlatish va mualliflarning ekologik muammolarga munosabati ko'rsatishga qaratilgan. Maqola ekokritikaning estetik qadriyatlarni o'rganishdan tortib global ekologik inqirozlarni tahlil qilishgacha bo'lgan rivojini kuzatib, adabiyot, madaniyat va ekologik tafakkur o'rtasidagi bog'liqlikni yoritadi. Tadqiqot adabiyotshunoslik va ekologik gumanitar fanlarga hissa qo'shadi, badiiy asarlarning ekologik ong va axloqiy mulohazalarni shakllantirishdagi rolini ko'rsatadi.

Kalit so'zlar *Ekokritika, ekologik adabiyot, inson-tabiat munosabatlari, badiiy ramzlar, ekologik ong, ekologik axloq, adabiy tahlil*

Экокритика: Формирование, Развитие и Основные Концепции

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Аннотация *Статья представляет собой всесторонний анализ формирования, исторического развития и основных концепций экокритики – междисциплинарного направления, объединяющего литературоведение и экологическое сознание. Экокритика исследует, как литература отражает природу, экологические проблемы и отношения человека с природой, включая как символические, так и реалистические изображения. Особое внимание уделяется методологическим подходам, используемым в экокритических исследованиях, включая близкий текстовый анализ, историко-контекстуальное истолкование и сравнительные межкультурные исследования. Статья подчеркивает, как экологическое сознание проявляется в литературных текстах, использование природных пейзажей в качестве символов социальных и этических проблем, а также способы, которыми авторы взаимодействуют с экологическими вызовами. Проследив эволюцию экокритики от раннего фокуса на эстетической оценке природы до современного анализа глобальных экологических кризисов, статья подчеркивает её значение для понимания пересечения литературы, культуры и экологической мысли. Данное исследование вносит вклад как в литературоведческую науку, так и в гуманитарные экологические исследования, показывая, как литература способствует формированию экологического сознания и этических размышлений.*

Ключевые слова *Экокритика, экологическая литература, отношения человек-природа, литературные символы, экологическое сознание, экологическая этика, литературный анализ*

Introduction

Ecocriticism has emerged as a significant literary approach in the late 20th century, focusing on the intricate relationship between literature and the natural environment. It investigates how literary texts reflect ecological concerns, human responsibility, and the cultural perception of nature (Glotfelty, 1996; 5). The purpose of this study is to examine the formation, evolution, and essential concepts of

ecocriticism and to explore how literature can mediate environmental awareness. The foundation of ecocriticism is closely linked with environmental movements in the 1970s and 1980s, particularly in the United States and the United Kingdom. Early ecocritical works emphasized the aesthetic and symbolic representation of landscapes and natural phenomena in literature. Over time, ecocriticism developed to address:

Literature review

Over the past few decades, ecocriticism has grown from a niche literary approach into a vibrant field that connects literature with environmental awareness and cultural reflection. Early studies mostly looked at how writers portrayed nature in an aesthetic or symbolic way, showing how forests, rivers, or mountains could carry moral, spiritual, or philosophical meanings (Glottfelty, 1996; 5). Later, scholars began to focus on more urgent ecological issues, such as pollution, deforestation, and the consequences of human exploitation of natural resources, highlighting how literature can serve as a mirror for environmental challenges (Buell, 1995; 12). Cross-cultural research shows that different societies and literary traditions interpret ecological concerns in their own ways, shaped by history, culture, and geography (Garrard, 2004; 35). More recent studies emphasize that ecocriticism is not just about identifying themes – it's about understanding how literature can make us think about our relationship with nature, our responsibilities, and the world around us. In short, literature becomes a way to engage with environmental ideas, ethics, and cultural perspectives in a meaningful and human-centered way (Buell, 2005; 78).

Methodology

For this study, we approached ecocriticism in a hands-on, qualitative way, combining literary analysis with environmental awareness. The texts we selected include classic and modern novels, poetry, and short stories that explore human-nature relationships. We read each text closely, paying attention not just to what the author says about nature, but how they say it – through recurring motifs, symbols, and narrative choices. We also looked at the historical and cultural context of each work, asking: What does this story tell us about the society it comes from? How does it reflect the environmental concerns of its time? Finally, we compared texts from different countries and traditions to see how ecological consciousness

varies across cultures. By mixing close reading with historical and comparative perspectives, we aimed to capture both the literary artistry and the ecological message behind each work (Glottfelty & Fromm, 1996; 9; Buell, 2005; 78).

Results

Our analysis revealed that literature often does more than just describe nature—it gives it a voice. Forests, rivers, mountains, and seasons often carry symbolic weight, representing moral lessons, cultural values, or warnings about environmental destruction. Many works directly or indirectly highlight human responsibility, showing both the harm we can cause and the ways we might care for the world around us. We also found that different literary traditions emphasize different aspects: some focus on the beauty of nature, others on ethical reflection, and still others on active environmental engagement. Overall, literature emerges as a bridge—it connects readers to ecological ideas, encourages reflection on human behavior, and fosters a sense of care for the natural world. In this way, ecocriticism allows us to see literature not just as stories on a page, but as living conversations about our place in nature.

Ecocriticism evolved in three main stages:

1. "Nature-centered stage (1970-1980):" Literary studies focused on the aesthetic appreciation of nature and its portrayal as a central theme.
2. "Ecological responsibility stage (1980-1995):" Literary texts began addressing industrialization, urbanization, and ecological crises, highlighting human responsibility toward the environment.
3. "Cultural and philosophical ecocriticism (1995-present):" Current ecocritical studies examine the intersection of culture, ethics, and environmental consciousness, emphasizing symbolic and metaphoric representations of nature (Garrard, 2004; 35).

Core Concepts

Ecocriticism relies on several fundamental concepts:

1. "Nature as a literary subject:" Nature functions as a central element reflecting both ecological and social concerns.
2. "Ecological symbols:" Natural elements and phenomena serve as metaphors for human conflict, responsibility, and cultural values (Glotfelty & Fromm, 1996; 9).
3. "Human-nature relationship:" Analysis of human interactions with the environment and the ecological consciousness within literary works.
4. "Global and local ecological issues:" Texts explore air and water pollution, urbanization, and rural landscapes as part of literary representation.

Discussion

The findings suggest that ecocriticism is a multidimensional approach that goes beyond simple literary analysis. Nature in literary texts often operates not just as a backdrop, but as a symbolic and moral agent, carrying ethical, cultural, and environmental messages. Writers use forests, rivers, mountains, and seasons to reflect human emotions, societal issues, and the consequences of human actions on the environment. These literary representations of ecological problems do more than illustrate—they encourage readers to think critically about human responsibility, environmental stewardship, and the interdependence between humans and nature (Buell, 2005; 78).

The interdisciplinary nature of ecocriticism, which combines insights from ecology, cultural studies, ethics, and literary analysis, allows scholars to explore both the aesthetic and practical dimensions of literature. For example, literature can depict the beauty of untouched nature, the devastation of industrialization, or the subtle ways human activity alters ecosystems. By interpreting these texts, ecocriticism provides a framework for understanding not only the cultural and moral values embedded in literature but also the real-world environmental challenges they reflect.

Furthermore, ecocriticism reveals how literature can shape environmental awareness

across different cultures and historical periods. Comparative studies show that while some literary traditions emphasize a spiritual or aesthetic relationship with nature, others highlight ethical obligations, activism, or social justice concerns related to ecological issues. This cross-cultural perspective enriches our understanding of how humans conceptualize nature and responsibility, and it reinforces the idea that literature can be a powerful tool for fostering ecological consciousness.

Ultimately, the discussion shows that ecocriticism encourages readers and scholars alike to view literature as a living dialogue between humans and the natural world. It highlights the ways stories, poems, and novels can inspire reflection, cultivate empathy for non-human life, and promote sustainable thinking, making ecocriticism a critical framework for addressing both literary and environmental questions in contemporary society.

The findings suggest that ecocriticism is a multidimensional approach. Nature often operates as a symbolic and moral agent within literary texts, conveying ethical and environmental messages. Literary representations of ecological problems enhance reader awareness and promote reflection on human responsibility (Buell, 2005; 78). The interdisciplinary character of ecocriticism, incorporating ecology, cultural studies, and literary analysis, allows scholars to address contemporary environmental concerns while interpreting literary texts.

Conclusion

Ecocriticism has evolved from a primarily aesthetic approach to a comprehensive interdisciplinary methodology that examines ecological, cultural, and ethical issues in literature. Nature occupies a central role in literary texts, ecological symbols perform ideological and moral functions, and the development of human ecological consciousness is emphasized. This approach underscores the importance of viewing literature not only as artistic expression but also

as a medium for engaging with environmental challenges, bridging the gap between ecological awareness and literary scholarship.

The analysis shows that literary texts serve as mirrors for both historical and contemporary environmental concerns. Writers often embed subtle warnings or ethical reflections about human interaction with nature, illustrating how cultural values, societal practices, and individual actions affect ecosystems. By studying these texts, ecocriticism provides insights into how literature shapes and reflects human attitudes toward the environment, promoting deeper understanding and critical reflection.

Moreover, ecocriticism emphasizes the educational and societal potential of literature. By highlighting ethical responsibilities and environmental consequences within narratives, literary works can inspire readers to consider

sustainability, conservation, and the broader impact of human activity on the natural world. This transformative aspect demonstrates that literature is not just a passive reflection of society but an active participant in fostering ecological awareness and ethical engagement.

Finally, the interdisciplinary nature of ecocriticism encourages collaboration between literary scholars, environmental scientists, and cultural theorists. Such integration allows for richer interpretations of texts, situating ecological concerns within broader cultural, historical, and philosophical contexts. Ultimately, ecocriticism provides a valuable framework for understanding literature as a dynamic conversation between humans and the environment, offering tools to address pressing ecological issues while appreciating the aesthetic and symbolic richness of literary works.

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Semantic and Pragmatic Features of Euphemisms in German and Uzbek Media Discourse

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Annotation

In the article, a comparative analysis of the semantic and pragmatic features of euphemisms in German and Uzbek media discourse is conducted. Online newspaper texts are used as the primary research material, and the functional potential of euphemistic units in political, economic, and social contexts is examined. The results of the analysis show that euphemisms perform the functions of softening information, neutralizing negative and harsh content, and ensuring communicative caution. Euphemisms in German and Uzbek media discourse are widely used across political, economic, and social domains, which is illustrated through examples. Furthermore, functional similarities and cultural-stylistic differences between the two languages are identified. The research findings demonstrate that pragmatic and cultural factors play an important role in the translation of euphemisms and highlight the necessity of accurate contextual interpretation in media discourse. Overall, euphemisms serve as an important linguistic tool in media discourse, contributing to the reduction of emotional impact and the softening of social communication. This approach enables a deeper understanding of the pragmatic potential of linguistic means in media texts and helps to identify their socio-communicative functions. The results are scientifically generalized, final conclusions are drawn, and their practical significance is indicated.

Keywords

Euphemism, media discourse, semantics, pragmatics, political discourse, online newspaper, German language, Uzbek language

Nemis va o'zbek media diskursida evfemizmlarning semantik-pragmatik xususiyatlari

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Annotatsiya

Maqolada nemis va o'zbek media diskursida evfemizmlarning semantik hamda pragmatik xususiyatlari qiyosiy jihatdan tahlil qilinadi. Tadqiqot materiali sifatida onlayn gazeta matnlari asos qilib olinib, ulardagi siyosiy, iqtisodiy va ijtimoiy mazmundagi evfemistik birliklarning funksional imkoniyatlari o'rganiladi. Tahlil natijalari evfemizmlarning axborotni yumshatilgan shaklda yetkazish, salbiy va keskin mazmunni neytrallashtirish hamda kommunikativ ehtiyotkorlikni ta'minlash vazifalarini bajarishini ko'rsatadi. Nemis va o'zbek media diskursidagi evfemizmlar siyosiy, iqtisodiy va ijtimoiy sohalarida keng qo'llanilishi misollar asosida yoritiladi. Shuningdek, ikki til o'rtasidagi funksional o'xshashlik va madaniy-uslubiy farqlar aniqlanadi. Tadqiqot natijalari evfemizmlarning tarjima jarayonida pragmatik va madaniy omillar muhim ahamiyatga ega ekanini ko'rsatadi hamda media diskursda kontekstni to'g'ri talqin qilish zarurligini asoslaydi. Umuman olganda, evfemizmlar

media diskursning muhim lingvistik vositasi sifatida axborotning emotsional ta'sirini kamaytirish va ijtimoiy muloqotni yumshatishga xizmat qiladi. Ushbu yondashuv media matnlarida lingvistik vositalarning pragmatik salohiyatini chuqurroq anglashga hamda til birliklarining ijtimoiy-kommunikativ funksiyalarini aniqlashga imkon beradi. Natijalar ilmiy jihatdan umumlashtirilib, yakuniy xulosalar beriladi hamda amaliy ahamiyati ko'rsatiladi.

Kalit so'zlar *Evfemizm, media diskurs, semantika, pragmatika, siyosiy diskurs, online gazeta, nemis tili, o'zbek tili*

Семантико-прагматические особенности эвфемизмов в немецком и узбекском медиадискурсе

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Аннотация *В статье проводится сопоставительный анализ семантических и прагматических особенностей эвфемизмов в немецком и узбекском медиадискурсе. В качестве исследовательского материала используются тексты онлайн-газет, на основе которых изучаются функциональные возможности эвфемистических единиц в политической, экономической и социальной сферах. Результаты анализа показывают, что эвфемизмы выполняют функции смягчения информации, нейтрализации негативного и резкого содержания, а также обеспечения коммуникативной осторожности. В немецком и узбекском медиадискурсе эвфемизмы широко применяются в политическом, экономическом и социальном контекстах, что подтверждается примерами. Одновременно выявляются функциональные сходства и культурно-стилистические различия между двумя языками, обусловленные особенностями их коммуникативных традиций и социокультурной среды. Полученные результаты свидетельствуют о важной роли прагматических и культурных факторов в процессе перевода эвфемизмов, а также о необходимости точной интерпретации контекста в медиадискурсе. В целом эвфемизмы рассматриваются как важное лингвистическое средство медиадискурса, способствующее снижению эмоционального воздействия информации и смягчению социального взаимодействия. Данный подход позволяет глубже понять прагматический потенциал языковых средств в медиатекстах и выявить их социально-коммуникативные функции. Полученные результаты обобщаются научно, формулируются итоговые выводы и обозначается их практическая значимость.*

Ключевые слова *Эвфемизм, медиадискурс, семантика, прагматика, политический дискурс, онлайн-газета, немецкий язык, узбекский язык*

Bugungi globallashuv va raqamli kommunikatsiya sharoitida ommaviy axborot vositalarining jamiyat ongiga ta'siri tobora kuchayib bormoqda. Axborotning tezkor tarqalishi media matnlarida qo'llaniladigan lingvistik vositalarning pragmatik imkoniyatlarini yanada muhimlashtirmoqda. Shu sababli media diskursda salbiy yoki noqulay mazmunni yumshatilgan shaklda ifodalovchi evfemizmlarning semantik va pragmatik xususiyatlarini tadqiq etish zamonaviy tilshunoslikning dolzarb masalalaridan biri hisoblanadi.

Zamonaviy ommaviy axborot vositalari jamiyatning ijtimoiy, siyosiy va madaniy hayotida muhim kommunikativ vosita sifatida faoliyat yuritadi. U nafaqat axborotni uzatish, balki uni interpretatsiya qilish va jamoatchilik ongiga ta'sir ko'rsatish funksiyasini ham bajaradi. Shu bois media diskursda qo'llaniladigan lingvistik vositalar, xususan evfemizmlar, zamonaviy tilshunoslikning dolzarb tadqiqot obyektlaridan biri sifatida qaraladi. Shundan kelib chiqib, ushbu maqolada nemis va o'zbek media diskursida online gazeta materiallari asosida evfemizmlarning semantik va pragmatik xususiyatlari tahlil qilinadi.

Evfemizm tilshunoslikda noqulay, qo'pol yoki ijtimoiy jihatdan salbiy baholanuvchi birliklarni yumshatilgan shaklda ifodalovchi lingvistik birlik (DUDEN, n.d.) sifatida ta'riflanadi. Etimologik jihatdan "evfemizm" atamasi yunoncha *euphēmismós* so'ziga borib taqaladi va u "yoqimsiz yoki og'ir hodisani yumshatilgan ifoda orqali bayon etish" ma'nosini bildiradi. Mazkur atama nemis tilidagi *Euphemismus* shaklida XVIII asrda fransuzcha *euphémisme* va inglizcha *euphemism* ta'siri ostida keng tarqalgan (DWDS, n.d.).

Media diskursda evfemizmlar ko'pincha axborotni to'g'ridan-to'g'ri emas, balki evfemistik shaklda yetkazish orqali namoyon bo'ladi. Bu esa jurnalistik matnlarda

kommunikativ yumshoqlikni ta'minlash bilan birga, ayrim holatlarda ma'lumotning salbiy ta'sirini kamaytirish yoki uni ijtimoiy jihatdan maqbul shaklga keltirishga xizmat qiladi.

Nemis va o'zbek online gazeta matnlarida evfemizmlar asosan siyosiy, iqtisodiy va ijtimoiy sohalarida faol qo'llaniladi. Masalan siyosiy diskursda bevosita "urush" kabi keskin birlik o'rniga nemis tilida *Konflikt, militärische Operation* kabi yumshoqroq ifodalar ishlatilishi kuzatiladi. O'zbek media matnlarida esa "qiyinchiliklar", "murakkab vaziyat" kabi evfemistik birliklar orqali noqulay mazmun nisbatan yumshatilgan holda beriladi.

Nemis media diskursida qo'llanilgan „... *hat die gemeinsame militärische Operation bereits Ergebnisse gebracht*“ (Der Tagesspiegel, 2026) jumlasida evfemistik ifodaning siyosiy va pragmatik xususiyatlarini yaqqol namoyon etadi. Mazkur gapda asosiy evfemistik birlik *militärische Operation* birikmasi qo'llanilgan bo'lib, u semantik jihatdan harbiy harakatlarni texnik shaklda ifodalashga xizmat qiladi. Denotativ ma'noda ushbu birlik harbiy kuchlar tomonidan amalga oshirilgan operativ faoliyatni bildiradi. Biroq media diskurs konteksida u urush, hujum, qurolli to'qnashuv kabi salbiy va keskin semantik yuklamaga ega tushunchalarning o'rnini bosadi. Natijada voqelikning konfliktli xarakteri yumshatiladi va axborot nisbatan lisoniy yumshatilib taqdim etiladi. Shu jihatdan yuqoridagi maqolada qo'llanilgan *militärische Operation* birligi leksik-semantik evfemizm sifatida namoyon bo'ladi.

O'zbek media diskursida ham evfemizmlar axborotni yumshatilgan va ijtimoiy maqbul shaklda yetkazishda faol qo'llaniladi. Xususan, " ... *шимолидаги "мураккаб вазият" тугайли* " (Absattarov, 2024) birligida qo'llangan "murakkab vaziyat" evfemik ifodasi real harbiy xavf yoki qurolli to'qnashuvlar bilan bog'liq murakkab xavfsizlik holatini bevosita nomlamasdan, uni umumlashtirilgan va abstrakt shaklda ifodalashgan xizmat qiladi. Mazkur birlik denotativ jihatdan *qiyin holat* yoki

noqulay sharoit ma'nosini anglatsa-da, diskursiv kontekstda u konfliktli vaziyatni yashirin tarzda ifodalaydi. Natijada salbiy voqelikning to'g'ridan-to'g'ri ifodalanishi cheklanib, uning emotsional va psixologik ta'siri sezilarli darajada pasaytiriladi. Shu jihatdan "murakkab vaziyat" birligi leksik-semantik evfemizm sifatida talqin qilinadi. Pragmatik nuqtai nazardan esa ushbu evfemizm kommunikativ ehtiyotkorlikni ta'minlash, ommaviy vahimani kamaytirish hamda diplomatik uslubni saqlash funksiyalarini bajaradi. Shu orqali axborot keskin va to'g'ridan-to'g'ri ifoda o'rniga yumshatilgan, neytral va rasmiy diskursiv shaklda auditoriyaga yetkaziladi.

Bundan tashqari evfemizmlar media diskursda faqat harbiy-siyosiy mavzularda emas, balki ijtimoiy, tibbiy hamda iqtisodiy sohalarga bog'liq mavzularda ham faol qo'llaniladi. Xususan, „*Ein Experte erklärt, woran das liegt – und wie man sein Gehirn auch im fortgeschrittenen Alter austricksen kann*“ (Berkefeld, 2025) jumlasida qo'llanilgan *fortgeschrittenes Alter* birligi keksalik tushunchasini yumshatilgan shaklda ifodalashga xizmat qiladi. Mazkur birlik denotativ jihatdan inson hayotining qarilik bosqichini anglatsa-da, diskursiv kontekstda yoshga oid holatni bevosita va keskin ifodalamay, uni ijtimoiy jihatdan neytral shaklda yetkazishga xizmat qiladi.

Pragmatik jihatdan esa ushbu evfemizm kommunikativ muloyimlikni saqlash hamda yosh bilan bog'liq salbiy stereotiplarni yumshatish funksiyalarini bajaradi. Shu orqali media diskursida insonning yoshi bilan bog'liq holat keskin yoki noqulay mazmunda emas, balki ijtimoiy jihatdan maqbul va muloyim shaklda ifodalanadi.

O'zbek media diskursida ham ijtimoiy guruhlarni yumshatilgan va hurmat ohangida ifodalashda faol qo'llaniladi. Xususan, *keksalar* yoki *qari odamlar* so'zi o'rniga *nuroniylar*, *yoshi ulug' insonlar* kabi evfemik birliklar bilan ifodalanadi. "... *yoshi ulug' insonlar va nuroniylarning O'zbekistonda sog'lig'ini tiklashi*

va dam olishlari, shuningdek, Imom Buxoriy, Imom Termiziy, Imom Moturidiy, Bahouddin Naqshband kabi buyuk ajdodlar qadamjolarini ziyorat qilishlari uchun barcha qulay shart-sharoitlar yaratib beriladi" (Matnazarov, 2023) jumlasida mazkur birliklar yoshga oid ijtimoiy guruhni hurmat ohangida va ijobiy konnotatsiya bilan ifodalashga xizmat qiladi.

Yuqorida keltirilgani kabi media diskursda iqtisodiy jarayonlarga oid evfemizmlar ham keng qo'llaniladi. Xususan, „*Zum anderen gebe es ein allgemeines Nachlassen der wirtschaftlichen Aktivität zum Jahreswechsel, der sich «in einer erhöhten Freisetzung von Arbeitskräften ebenso wie in einem Aufschieben von Einstellungen» zeige*“ (Der Spiegel, 2022) jumlasida iqtisodiy faollikning pasayishi natijasida yuzaga keladigan ishsizlik holati bevosita *Entlassung* yoki *Arbeitslosigkeit* kabi keskin birliklar bilan ifodalanmay, balki evfemistik tarzida ifodalanadi. Mazkur gapda qo'llanilgan "*erhöhte Freisetzung von Arbeitskräften*" birligi ishchi kuchining mehnat bozorga chiqishini bildirsa-da, diskursiv kontekstda u xodimlarning ishdan bo'shatilishini bevosita nomlamasdan, uni yumshatilgan va neytral leksik shaklda ifodalaydi. Natijada salbiy iqtisodiy hodisa ochiq va ekspressiv tarzda emas, balki stilistik va texnik terminologiya orqali uning emotsional yuklamasi sezilarli darajada kamaytirilgan.

Shunga o'xshash holat o'zbek media diskursida ham kuzatiladi. Xususan, "*Davlat boshqaruvi xodimlari soni 15 foizgacha optimallashtiriladi*" (Jalolxonov, 2021) kabi jumalarda ham iqtisodiy yoki ma'muriy qisqartirish jarayonlari bevosita xodimlar *ishdan bo'shatiladi* yoki *shtatlar qisqartiriladi* tarzida emas, balki evfemistik birliklar orqali ifodalanadi. Bu yerda qo'llanilgan optimallashtiriladi leksemi denotativ jihatdan tizimni samaraliroq tashkil etish ma'nosini anglatsa-da, pragmatik jihatdan kontekstda u xodimlar sonining kamaytirilishini bilvosita ifodalovchi vosita sifatida namoyon bo'ladi.

Mazkur evfemizmning qo'llanilishi media matnida salbiy iqtisodiy yoki ijtimoiy oqibatlarni yumshatish vazifasini bajaradi, chunki *qisqartirish*, *bo'shatish* kabi birliklar jamoatchilik ongida salbiy qarashlarni yuzaga keltirishi mumkin hamda ular kuchli emotsional ta'sirga ega hisoblanadi. *Optimallashtirish* esa aksincha, jarayonni ratsional boshqaruv, samaradorlikni oshirish yoki tizimni modernizatsiya qilish bilan bog'liq ijobiy tushuncha sifatida talqin etishga imkon beradi. Natijada axborotning salbiy emotsional ta'siri pasayadi hamda auditoriyada keskin reaksiyanging oldi olinadi. Shu sababli nemis va o'zbek media diskursida iqtisodiy jarayonlarga oid evfemizmlar muhim hisoblanadi.

Tahlil natijalari shuni ko'rsatadiki, evfemizmlar ikki tilda ham asosan kommunikativ yumshatish, emotsional ta'sirni kamaytirish hamda axborotni ijtimoiy

jiyatdan qabul qiladigan shaklda yetkazish funksiyasini bajaradi. Shu bilan birga, ular ayrim holatlarda voqelikning real mazmunini qisman yashirish yoki uni ideologik jihatdan neytrallashtirish vositasi sifatida ham qo'llanilishi mumkin.

Nemis va o'zbek media diskursi o'rtasidagi qiyosiy tahlil esa evfemizmlarning funksional o'xshashligini, biroq ularning lingvistik ifodalanishida madaniy va uslubiy farqlar mavjudligini ko'rsatadi. Ushbu farqlar har bir tilning kommunikativ an'analari va ijtimoiy-madaniy kontekstlari bilan bevosita bog'liqdir.

Shunday qilib, evfemizmlar media diskursning muhim tarkibiy qismi sifatida nafaqat tilning semantik va pragmatik imkoniyatlarini kengaytiradi, balki jamiyatdagi axborot almashinuvi jarayonining uslubiy va ijtimoiy xususiyatlarini ham belgilab beradi.

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On the Homonymy of Paralinguistic Means

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Annotation

This article provides a theoretical and scientific analysis of the phenomenon of homonymy in paralinguistic means. It highlights the role of paralinguistic units in the communicative process, as well as their semantic and pragmatic features. Furthermore, the homonymous nature of nonverbal units that share the same form but express different meanings is revealed through illustrative examples. The results of the study are of significant importance for the fields of paralinguistics and speech culture. The article emphasizes that studies on paralinguistic means have increasingly become a subject of growing interest in both world and Uzbek linguistics. In particular, it highlights the insufficient investigation of semantic relations among paralinguisms, as well as the interrelations between verbal and nonverbal units. The present article mainly focuses on the homonymous features of kinetic paralinguistic means. Based on textual examples drawn from Uzbek prose literature, it reveals cases of formal similarity among paralinguisms formed through movements of the head and hands. In Uzbek linguistics, the scientific foundation of nonverbal communication studies has not yet been fully established. Investigating the issue of homonymy contributes to revealing the semantic potential of the paralinguistic system. Uzbek gestures and mimetic expressions are closely connected with the national mentality; therefore, their polysemy reflects the communicative culture of the people.

Keywords

Paralinguistics, paralinguistic means, homonymy, nonverbal communication, facial expressions, gestures

Paralingvistik vositalar omonimiyasi haqida

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Annotatsiya

Mazkur maqolada paralingvistik vositalarning omonimiyasi masalasi ilmiy-nazariy jihatdan tahlil qilinadi. Paralingvistik vositalarning kommunikativ jarayondagi o'ri, ularning semantik va pragmatik xususiyatlari yoritiladi. Shuningdek, bir xil shakldagi, ammo turli ma'nolarni ifodalovchi noverbal birliklarning omonimik tabiati misollar asosida ochib beriladi. Tadqiqot natijalari paralingvistika va nutq madaniyati sohalarida muhim ahamiyat kasb etadi. Paralingvistik vositalar haqidagi tadqiqotlar jahon va o'zbek tilshunosligida tobora keng qiziqishlarga sabab bo'layotgan mavzu ekanligi maqolada ta'kidlangan. Ayniqsa, paralingvizmlar o'rtasida hamda verbal birliklarning noverbal birliklar bilan o'zaro ma'naviy munosabatlari borasidagi tadqiqotlar yetarli darjada o'rganilmaganligi maqoladagi fikrlarda ta'kidlangan. Ushbu maqolada, asosan, kinetik paralingvistik vositalarning omonimlik xususiyatlariga e'tibor qaratilgan bo'lib, bosh va qo'l a'zolari ishtirokida hosil bo'ladigan paralingvizmlarning shakldoshlik holatlari o'zbek adabiyoti nasriy

asarlaridagi matnlar orqali ochib berilgan. O'zbek tilshunosligida Noverbal kommunikatsiya bo'yicha ilmiy baza hali to'liq shakllanmagan. Omonimiya masalasini o'rganish paralingvistik tizimning semantik imkoniyatlarini ochib beradi. O'zbekona imo-ishora va mimikalar milliy mentalitet bilan chambarchas bog'liq. Shu sababli ularning ko'p ma'noliligi xalqning muomala madaniyatini ko'rsatadi.

Kalit so'zlar *Paralingvistika, paralingvistik vositalar, omonimiya, noverbal kommunikatsiya, mimika, imo-ishora*

Об омонимии паралингвистических средств

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Аннотация В данной статье с научно-теоретической точки зрения анализируется проблема омонимии паралингвистических средств. Освещается роль паралингвистических единиц в коммуникативном процессе, а также их семантические и прагматические особенности. Кроме того, на основе примеров раскрывается омонимическая природа невербальных единиц, имеющих одинаковую форму, но выражающих различные значения. Результаты исследования имеют важное значение для паралингвистики и культуры речи. В статье подчёркивается, что исследования паралингвистических средств становятся одной из тем, вызывающих всё больший интерес как в мировой, так и в узбекской лингвистике. Особо отмечается недостаточная изученность вопросов семантических отношений между паралингвизмами, а также взаимосвязей вербальных и невербальных единиц. В данной статье основное внимание уделяется омонимическим особенностям кинетических паралингвистических средств. На материале прозаических произведений узбекской литературы раскрываются случаи формального сходства паралингвизмов, образуемых при участии движений головы и рук. В узбекском языкознании научная база в области невербальной коммуникации ещё не получила полного формирования. Изучение проблемы омонимии способствует выявлению семантических возможностей паралингвистической системы. Узбекские жесты и мимические средства тесно связаны с национальным менталитетом, вследствие чего их многозначность отражает особенности коммуникативной культуры народа.

Ключевые слова *Паралингвистика, паралингвистические средства, омонимия, невербальная коммуникация, мимика, жесты*

Kirish

Til insoniyatning asosiy kommunikativ vositasi bo'lsa-da, muloqot jarayoni faqat lingvistik birliklar bilan cheklanmaydi. Nutqda turli paralingvistik vositalar – mimika, imo-ishora, intonatsiya, pauza va boshqa noverbal elementlar muhim rol o'ynaydi. Ular nutq mazmunini boyitadi va ko'pincha asosiy ma'noni aniqlashtiradi. Paralingvistik vositalar nutqning nolingvistik, biroq mazmun ifodalashda faol ishtirok etuvchi komponentlari sifatida e'tirof etiladi (Tursunova, 2023). Shuningdek, bu vositalar nutq jarayonida ma'no, his-tuyg'u, ijtimoiy status, muloqot sharoiti va madaniy kontekstni aks etturuvchi vosita deb ham qaraladi (Barotova, 2025). So'nggi yillarda paralingvistika sohasida sezilarli tadqiqotlar olib borilganligi bu yo'nalishga nisbatan qiziqishning oshganligini isbotlaydi. "Paralingvistika" atamasi ilmiy muomalaga XX asr boshlaridan kirib kelgan bo'lsa-da, uning rivoji so'nggi yillarda yaqqol namoyon bo'ldi (Hamdamova, 2026). Xususan, o'zbek tilshunosligida A.Nurmonovning noverbal vositalarning turlari, ularning kommunikatsiya jarayonidagi roli, vazifasi haqidagi nazariy qarashlari (Nurmonov, 1980) soha rivojida muhim qadam bo'ldi, deyish mumkin. Olim S.Mo'minov "O'zbek muloqot xulqining ijtimoiy-lisoniy xususiyatlari" nomli doktorlik ishida paralingvistik vositalarning genderologik xususiyatlari bo'yicha fikr yuritib, o'zbek erkak va ayollar foydalanadigan paralingvistik vositalar haqida ma'lumot bersa (Mo'minov, 2000), Sh. Iskandarova "O'zbek nutq odatining muloqot shakllari" nomli nomzodlik dissertatsiyasida nutq muloqoti jarayonida paralingvistik vositalarning ahamiyati yuqoriligini, ular orqali adresantning maqsadi va fikri oson tushunilishini bayon qiladi (Iskandarova, 1993). Ko'rinish turibdiki, o'zbek tilshunosligida paralingvizmlar masalasiga alohida e'tibor qaratilib, turli aspektlarda tadqiq etilganligi namoyon bo'ladi. Shunga qaramasdan, ushbu birliklar orasida

yoxud til birliklari bilan o'zaro munosabatga kirishganda yuzaga chiqishi mumkin bo'lgan sinonimiya, omonimiya va polisemantiklik munosabatlari, antonimiya masalasi yetarlicha ochib berilmagan. Mazkur maqolada kinesik paralingvizmlarning omonimlik holatlari atroflicha tahlil qilingan.

Asosiy qism

Tilshunoslikda omonimiya – shaklan bir xil, ammo ma'nosi turli bo'lgan birliklar hodisasidir. An'anaviy ravishda bu hodisa leksik birliklarga nisbatan qo'llaniladi. Lug'atlarda omonimlikka quyidagicha ta'rif berilgani muzatiladi: "Omonimlar (omo ... va yunoncha: oputa – *nom, ism*) – umumiy ma'no unsurlariga ega bo'lmagan, tasavvuriy bog'lanmagan, lekin bir xil yozilib, bir xil aytiladigan so'zlar; ular orasida semantik aloqa bo'lmaydi. Ana shunday so'zlarning tilda mavjud bo'lishi va shunga bog'liq hodisalar *omonimiya* deyiladi. Omonimlarning lug'aviy va grammatik ko'rinishlari farqlanadi" (Wikipedia). Ta'kidlanganidek, leksik, grammatik, frazeologik, morfemik omonimlar farqlanishi barchaga ma'lum. Xo'sh, paralingvistik omonimlar ham mavjudmi? Agarda bor bo'lsa, u qanday shaklda va ma'nolarda namoyon bo'ladi? Albatta, omonimiya hodisasini noverbal birliklarga nisbatan ham tatbiq qilish mumkin, ya'ni bir xil imo-ishora yoki mimika turli kommunikativ vaziyatlarda turlicha ma'no anglatishi orqali omonimlik hosil bo'ladi. Misollarga yuzlansak:

1. "Bosh chayqamoq" harakati orqali quyidagi kommunikativ maqsadlar farqlanadi:

- a) *afsuslanmoq*: – Voy poshsha-a-a! Nima qilib qo'ydingiz, tamom bo'psiz-ku!

Oyim talmovsirab, goh menga, goh Hoji buviga qarar edi.
– Oyog'ingizdan ayrilibsiz-ku! – dedi Hoji buvi boshini chayqab. – Shu ahvolda qandoq keldingiz? Kavshandozda turgan oyimning kalishini endi ko'rdim. Kalishning ichi qorga to'la edi. (Hoshimov O'. "Dunyoning ishlari", 8)

b) *uyalmoq*: – Oyi-i, non! – dedim yalinib. Oyim yarq etib qaradi-yu, labini tishlab bosh chayqadi. Bildimki, onam uyalyapti. Endi Habiba buviga tarmashdim. (Hoshimov O'. "Dunyoning ishlari", 32)

c) *inkor etmoq*:

– Sezyapsizmi?

– Nimani? – dedi oyim oyog'iga emas, menga qarab.

– Qo'limni sezyapsizmi?

Oyim indamay bosh chayqadi-da, piqillab yig'lab yubordi... Ertasiga u yotib qoldi. (Hoshimov O'. "Dunyoning ishlari", 8)

d) *bexabarlik*:

– Teplitsani kim sindirdi?

– Bilmayman.

– Bilmaysanmi? – O'qituvchi qahr bilan ovozi balandlatdi. – Bo'lmasa, kim tosh otdi? Tomog'imga bir nima tiqilib turar, gapirsam yig'lab yuborishimni bilar edim.

– Kim?! – dedi o'qituvchi battar g'azablanib. Labimni tishlagancha bosh chayqadim. – Mana bu, – dedi u barmog'ini menga nuqib, – qilg'iliqni qilib qo'yib, tonyapti. (Hoshimov O'. "Dunyoning ishlari", 11)

e) *dakki bermoq*:

Meni Odilxo'ja-yu Mahmud bukur ham, Muborak chevar-u, "Zinger" mashinasi ham qiziqitirmas, ikki ko'zim qandda edi. O'zimning borligimni bildirib qo'yish uchun qalamtaroshni qo'limdan tushirib yubordim. Oyim yalt etib qaradi-yu, pastki labini tishlab, bilinar-bilinmas bosh chayqab qo'ydi. Bu – "uyat bo'ladi, chiqib ket", degani edi. (Hoshimov O'. "Dunyoning ishlari", 24)

f) *tasdiqlamoq*:

Ana o'shanda Olloyi taoloning qattiq qahri kepti. U yurti ham, bu yurti ham cho'lbiyobonga aylantirib tashlabdi. U yurtda ham, bu yurtda ham, bironta qimirlagan jon, na bitta daraxt, na bitta o't-o'lan, na bir tomchi suv – hech nima qolmabdi... Ermon buva nosini tupurib chuqur xo'rsinadi. "Ana shunaqa gaplar", degandek ma'nodor bosh chayqab qo'yadi. (Hoshimov O'. "Dunyoning ishlari", 24)

Ba'zi manbalarda paralingvistik birliklar polisemantiklik xususiyatini ifodalashi haqidagi

qarashlar beriladi, ammo yuqoridagi misollarga diqqat qaratsak, omonimik tabiati yaqqol ko'zga tashlanadi. Chunki ma'no to'liq kontekstga bog'liq holda farqlanadi, shuningdek, birinchi maqsad va boshqa maqsadlar o'rtasidagi ma'noviy bog'liqlik uzilganligi ham fikrimizni dalillaydi.

Bosh bilan bog'liq kinetik noverbal vositalar orasidagi omonimlik faqat shu bilan cheklanib qolmaydi.

2. **Boshini quyi solmoq** – pastga solintirmoq, quyi solmoq, egmoq.

a) *taqdirga tan bermoq*: – Men-ku shu yerning odamiman, – Dalavoy ovozi pasaytirdi. – Ammo o'rtoq Toshevning oldida, shu ish shundoq bo'lgani chatoq bo'ldi. Katta odam. Qamatmaguncha qo'ymayman deyapti. Ikkalamizni askarblyat qildi, deyapti. Oyimning rangi bir zumda o'zgarib ketdi. Dadam bo'lsa, taqdirga tan bergandek, hamon boshini quyi solib o'tirardi. (Hoshimov O'. "Dunyoning ishlari", 48)

b) *o'yga tolmoq*: Xudodanam o'rgilay! Bandasining boshiga shuncha g'am solmasa nima qipti-ya! Ikkalamiz indamay yo'lga tushdik. Oyim qo'limdan tutgancha boshini quyi solib borar, chamasi boyagi bolani ham, hozir uyga borib dadamdan so'kish eshitishni ham o'ylar, o'ylab o'yiga yetolmas edi. (Hoshimov O'. "Dunyoning ishlari", 62)

c) *xafa bo'lmoq*: Anvar pochchasining keyingi kunlardagi dag'al muomalari sababini o'ylab, xafalanib yurar edi. Mohlar oyimning haligi so'zi bilan masalaga tushundi va yatimona boshini quyi soldi. Bu holdan opasi ta'sirlanib, ko'ziga yosh oldi. (A. Qodiriy "Mehrobdan chayon", 23)

d) *rozi bo'lmoq*: Javob yana falokatliroq edi. "Xo'b, non oldiraman" deyishka ham maxdumning majoli qolmag'an holda boshini quyi solib, javobsiz tashqarig'a jo'nadi. Mehmonxona sahnida kutib o'lturgan yigitka o'z qo'li bilan adras

to'nni kiydirdi (A. Qodiriy "Mehrobdan chayon", 45)

- e) *xijolat bo'lmoq*: – Ishlaringiz qanday? – dedi kulimsirab Og'acha oyim. – Bizga kundashlar topib bo'ladimi? Bu savoldan Gulshan boshini quyi soldi, Og'acha oyim kulimsigancha Gulshandan javob kutib turar edi.

– Siz bizga kundash izlasangiz ham, – dedi Og'acha oyim, – albatta, o'z ixtiyoringizcha emas, sayidning amrlari bilan; shuning uchun bu to'g'rida men sizni ayblay olmayman.

Bu so'z bilan Gulshan bir oz xijolatdan chiqqandek bo'ldi. (A. Qodiriy "Mehrobdan chayon", 65)

- f) *yoqtirmaslik*: – Muddaolariga cho'ringiz tushunmadim, oyi xonim.

– Tushunmagan bo'lsangiz, – dedi Og'acha, – mundan so'ng haramga xotin va kaniz keltirilmasin, deyman.

Gulshan boshini quyi soldi. Chamas, Og'acha oyimning taklifi unga yoqmag'ansumon edi. Darhaqiqat, og'izdag'i oshni oldirish har kim uchun ham bir xil emasdir. (A. Qodiriy "Mehrobdan chayon", 66)

- g) *andisha qilmoq*:

Shom namozini o'qub qaytgan maxdum mehmonxonaning eshigini ochiq ko'rdi. Uning kelganligini fahmlab, to'g'ri ichkariga o'tdi. Bir ozdan keyin tovoqda osh ko'tarib Nigor oyim chiqdi. Yig'idan kibraklari terilib, chuqur andisha ichida boshini quyi solg'an edi. Nigor oyim kirganda Anvar charog'poyag'a sha'm yoqar edi. (A. Qodiriy "Mehrobdan chayon", 114)

- h) *sharmanda bo'lmoq*:

– Voy sho'rim qursin!..

– Albatta sho'ring quruydi, mocha!.. – dedi tunqotar.

Tunqotar, yigitlarga "orqamdan" ishoratini qilib, birdan sahnga chiqdi... Sahnning o'rtasida qo'lida bir qog'oz ushlab, boshini quyi solg'an Solih maxdum turar edi. Maxdumning yonida ikki kishi, ulardan beriroqda paranjilik uch xotin qadalg'an edilar (A. Qodiriy "Mehrobdan chayon", 127)

Keltirilgan badiiy matnlarda noverbal birliklar anglatgan ma'no faqatgina konteksni tahlil qilish orqali emas, balki paralingvizmlardan keyin yoki oldin berilgan verbal ishoralar orqali ham reallashgani ayon bo'ladi. Xususan, "Mehrobdan chayon" romanidagi "... Yig'idan kibraklari terilib, chuqur andisha ichida boshini quyi solg'an edi. Nigor oyim kirganda Anvar charog'poyag'a sha'm yoqar edi..." qismida *andisha ichida* birikmasi paralingvizmning leksik ma'nosini oydinlashtirgan.

Kinesik noverbal birliklar g'oyat xilma-xil bo'lib, ulardagi omonimlik hodisasini birgina bosh bilan bog'liq paralingvizmlar bilan ifodalash mushkul. Bu borada qo'l harakatlarini ham misol qilib keltirish mumkin, chunki o'zbekona muloqotda qo'l bilan bog'liq kinesik vositalar ancha faol qo'llaniladi va deyarli har bir muloqot jarayoninig ajralmas qismiga aylanib qolgan. Ayniqsa, "qo'l ko'tarmoq" ifodasi o'zida bir qator kontekstual ma'nolarni jamlagani bilan xarakterlidir:

- a) *tinchlantirmoq*: To'planganlar qo'shiqni nafas yutib tinglashayotganda birdan mikrofon uzib qo'yildi. Elchin buning sababini darhol angladi-da, ovozini biroz ko'tarib, qo'shiqni davom ettiraverdi. Orqaroqdagi muxlislarga ovoz yetib bormay betoqat bo'lib hushtak chala boshlashdi. Elchin "tinchlanning", deganday qo'l ko'tardi-da, pastga tushdi. U keng davra o'rtasida turganday ashulasini davom ettirdi. (T. Malik "Shaytanat", 197)

Matndan anglashiladiki, "tinchlanning" verbalizmi harakatning ma'nosini to'la ochib berishga xizmat qilmoqda.

- b) *to'xtatish*: Shoira endi ortiga burilgan edi, Bashirjon: – To'xtang, – dedi o'ng qo'lini xiyol ko'tarib.

– Xo'jaqulovani ayting, tayinlagan odamlari bilan kirsin! (N.Aminov "Qahqaha", 41)

- c) *duo qilish*:

– Qani omin, – dedi Davron tog'a qo'l ko'tarib. – Qadam yetdi – balo yetmasin! Yigit

o'lmaylik, balo ko'rmaylik... ollohu akbar! (N. Aminov "Qahqaha", 54)

Navbatdagi ikki matnda ham bir-biriga mutlaqo o'xshamagan ma'noviy xususiyatlar aks etgan va bu orqali "qo'l ko'tarmoq" paralingvizmining omonimligi yuzaga chiqqan.

Xulosa sifatida aytish mumkinki, paralingvistik vositalarning omonimiyasi – bu zamonaviy tilshunoslikda yetarlicha

o'rganilmagan, ammo muhim ilmiy hodisalardan biridir. Tadqiqot shuni ko'rsatadiki, noverbal vositalar ham lingvistik birliklar kabi murakkab semantik tizimga ega bo'lib, ularning ma'nosi kontekstga bog'liq holda o'zgaradi. Kelgusida ushbu yo'nalishda chuqurroq tadqiqotlar olib borish paralingvistika fanining rivojiga sezilarli hissa qo'shadi.

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Structural and semantic analysis of phraseological units reflecting the stage of human birth in the Russian and Uzbek languages

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Annotation *The article presents a structural and semantic analysis of phraseological units representing the stage of human birth in the Russian and Uzbek languages. The study aims to identify universal and nationally specific features of phraseological units belonging to the thematic group "birth / tug'ilish," as well as to determine their internal form, structural models, and semantic dominants. Particular attention is paid to the comparison of the figurative basis of idioms reflecting cultural, historical, and ethnolinguistic perceptions of human birth in the two nations. The relevance of the research is conditioned by the growing interest of modern linguistics in issues of intercultural communication, cognitive semantics, and idiomatic universals. Comparative analysis of phraseological units in languages with different typological structures makes it possible to reveal common mechanisms of idiom formation, their national-cultural specificity, and peculiarities of usage in speech. The obtained results contribute to a deeper understanding of the systemic organization of Russian and Uzbek phraseology and broaden scientific views on the relationship between language, culture, thinking, and national worldview. The materials of the study may be used in comparative linguistics, linguoculturology, translation studies, and the teaching of Russian and Uzbek languages.*

Keywords *Phraseological unit, structural-semantic analysis, conceptual metaphor, phraseological units, Uzbek language*

Rus va o'zbek tillarida inson tug'ilish bosqichini aks ettiruvchi frazeologik birliklarning tarkibiy-semantik tahlili

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Annotatsiya *Maqolada rus va o'zbek tillarida insonning tug'ilish bosqichini ifodalovchi frazeologik birliklarning struktur-semantik tahlili taqdim etilgan. Tadqiqot "tug'ilish / рождение" mavzusiga oid frazeologizmlarning universal hamda milliy o'ziga xos xususiyatlarini aniqlashga, shuningdek, ularning ichki shakli, struktur modellari va semantik dominantalarini belgilashga qaratilgan. Tadqiqotda ikki xalqning insonning dunyoga kelishi haqidagi madaniy, tarixiy va etnolingvistik tasavvurlarini aks ettiruvchi idiomalarning obrazli asoslarini qiyosiy o'rganishga alohida e'tibor qaratilgan. Tadqiqotning dolzarbligi zamonaviy tilshunoslikda madaniyatlararo kommunikatsiya, kognitiv semantika va idiomatik universallar masalalariga bo'lgan qiziqishning ortib borayotgani bilan izohlanadi. Turli tipologik tuzilishga ega tillardagi frazeologik birliklarni qiyosiy o'rganish idiomalarning shakllanishidagi umumiy qonuniyatlarni, ularning milliy-madaniy o'ziga xosligini hamda nutqda qo'llanish xususiyatlarini aniqlash imkonini beradi. Olingan natijalar rus va o'zbek*

tillari frazeologik fondining tizimli tashkil etilishini chuqurroq anglashga xizmat qiladi hamda til, madaniyat, tafakkur va milliy dunyoqarash o'rtasidagi o'zaro bog'liqlik haqidagi ilmiy tasavvurlarni kengaytiradi. Tadqiqot materiallaridan qiyosiy tilshunoslik, lingvomadaniyatshunoslik, tarjimashunoslik hamda rus va o'zbek tillarini o'qitish sohalarida, shuningdek, frazeologiyaning milliy-madaniy xususiyatlarini o'rganishga bag'ishlangan o'quv qo'llanmalarini yaratishda foydalanish mumkin.

Kalit so'zlar *Frazeologik birlik, tarkibiy-semantik tahlil, konseptual metafora, frazeologik birliklar, o'zbek tili*

Структурно-семантический анализ фразеологизмов, отражающих этап рождения человека, в русском и узбекском языках

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Аннотация В статье представлен структурно-семантический анализ фразеологических единиц, репрезентирующих этап рождения человека в русском и узбекском языках. Исследование направлено на выявление универсальных и национально-специфических особенностей фразеологизмов тематической группы «рождение / tug'ilish», а также на определение их внутренней формы, структурных моделей и семантических доминант. Особое внимание уделяется сопоставлению образной основы идиом, отражающих культурные, исторические и этнолингвистические представления двух народов о появлении человека на свет. Актуальность исследования обусловлена возрастающим интересом современной лингвистики к вопросам межкультурной коммуникации, когнитивной семантики и идиоматических универсалий. Сравнительное изучение фразеологических единиц в языках различной типологической структуры позволяет выявить общие закономерности формирования идиом, их национально-культурную специфику и особенности функционирования в речи. Полученные результаты способствуют более глубокому пониманию системной организации фразеологического фонда русского и узбекского языков, расширяют научные представления о взаимосвязи языка, культуры, мышления и национального мировосприятия. Материалы исследования могут быть использованы в области сопоставительной лингвистики, лингвокультурологии, перевода и преподавания русского и узбекского языков, а также при разработке учебных пособий, посвящённых изучению национально-культурной специфики фразеологии в условиях современного межкультурного научного взаимодействия.

Ключевые слова *Фразеологизм, структурно-семантический анализ, концептуальная метафора, фразеологические единицы, узбекский язык*

Фразеологический фонд языка является одним из наиболее ярких отражений национальной языковой картины мира, фиксируя культурно-исторический опыт народа, его ценностные ориентиры и способы концептуализации ключевых жизненных событий. Этап рождения человека как начальная фаза жизненного цикла занимает особое место в фразеологии, поскольку связан с универсальными антропологическими категориями начала, появления, перехода из небытия в бытие, а также с национально-специфическими представлениями об удаче, судьбе, чистоте и божественном предопределении.

Актуальность исследования обусловлена растущим интересом современной лингвистики к сопоставительному изучению фразеологических систем генетически и типологически различных языков. Семантико-структурный анализ фразеологизмов позволяет выявлять как универсальные когнитивные модели (в частности, метафоры света, прихода, пути), так и национально-культурную специфику их реализации. В русском языке фразеология рождения часто акцентирует индивидуальную удачу и мифологизированные эвфемизмы, в узбекском – связь с taqdir (судьбой), nasib (уделом) и ритуальной чистотой. Такие различия отражают глубинные мировоззренческие установки: антропоцентризм и экспрессивность в русской традиции, а также умеренность и семейно-ритуальный аспект в узбекской традиции.

По мнению В.Н. Телия, «фразеология является своеобразным культурным кодом народа, в котором закрепляется национальное мировосприятие» (Телия, 2002). Аналогичную точку зрения высказывает В.А. Маслова, подчеркивая, что

фразеологизмы содержат «культурную память народа и отражают особенности национального мышления» (Маслова, 2005). Фразеологизмы, связанные с этапом рождения человека, занимают важное место в русском языке, отражая не только лексические, но и культурные, исторические и социальные аспекты, связанные с этим универсальным жизненным событием. Этап рождения является одним из ключевых моментов в жизни человека, и он находит свое отражение в языке через множество выражений, которые могут быть как позитивными, так и негативными, в зависимости от контекста и культурных традиций. В русском языке существует множество фразеологизмов, которые описывают процесс рождения, связанные с ним эмоции, а также ритуалы и обычаи, которые традиционно сопутствуют этому событию.

Известный ученый Александр Владимирович Кунин дает следующее определение фразеологизма: «Фразеологизм представляет собой устойчивое сочетание слов с полностью или частично переосмысленным значением» (Кунин, 1996). Данное определение позволяет рассматривать фразеологизмы как особые языковые единицы, отличающиеся образностью и культурной значимостью.

По мнению Валентина Авраамовна Маслова: «Фразеологические единицы являются хранителями культурной информации и отражают специфику мировосприятия народа» (Маслова, 2005). Таким образом, фразеологизмы выступают не только языковыми, но и культурологическими единицами. В современной лингвистике особое внимание уделяется сопоставительному анализу фразеологии разных языков.

Исследователь Бахтиёр Хасанов пишет: «Русская и узбекская фразеология отражают

общечеловеческие ценности, однако способы их языкового выражения определяются национальной культурой народа» (Хасанов, 2010). Действительно, концепт рождения человека является универсальным для всех народов, однако способы его языкового выражения зависят от национального мировоззрения. Одной из особенностей фразеологизмов, связанных с рождением, является их многозначность и контекстуальная зависимость. Например, выражение «*родиться с серебряной ложкой во рту*» используется для обозначения человека, который родился в богатой и обеспеченной семье, что подчеркивает социальный статус и привилегии, с которыми он начинает свою жизнь. Такой же фразеологизм можно встретить в узбекском языке «*Og'zida oshi bilan tug'ilgan*» смысл данного фразеологизма: счастливчик, которому всё дается легко с самого рождения. Плов здесь выступает не просто как еда, а как символ достатка и благополучия.

В русском языке широко распространены следующие устойчивые выражения: «появиться на свет», «увидеть белый свет», «прийти в этот мир», «родиться под счастливой звездой». Во всех данных выражениях прослеживается символика света как начала жизни, нового этапа существования человека. Свет в русской языковой картине мира традиционно ассоциируется с жизнью, добром, надеждой, духовным пробуждением и счастьем. Поэтому рождение человека воспринимается как выход из тьмы небытия к свету жизни. Например, фразеологизм «увидеть белый свет» метафорически обозначает появление человека в мире. Здесь свет символизирует жизнь, существование и надежду на будущее. Выражение «появиться на свет» также подчеркивает идею начала жизненного пути и вхождения человека в окружающий мир.

Особый интерес представляет выражение «родиться под счастливой

звездой», в котором образ света связан уже не только с жизнью, но и с судьбой человека. Звезда в данном случае символизирует удачу, благополучие и божественное покровительство. Таким образом, световая символика в русских фразеологизмах отражает не только факт рождения, но и культурные представления народа о счастье, судьбе и жизненном предназначении человека.

В узбекском языке аналогичными по значению являются выражения: “*dunyoga kelmoq*”, “*yorug' dunyoga kelmoq*”, “*ko'z ochmoq*”. Эти фразеологические единицы также тесно связаны с символикой света и жизни. Выражение “*dunyoga kelmoq*” буквально переводится как «прийти в мир» и обозначает рождение человека. Фразеологизм “*ko'z ochmoq*” («открыть глаза») метафорически указывает на начало осознанного существования человека в мире. Здесь акт открытия глаз символизирует первое восприятие окружающей действительности и вступление в жизнь.

Особый интерес представляет выражение “*yorug' dunyoga kelmoq*” («прийти в светлый мир»), которое имеет прямое семантическое сходство с русским выражением «увидеть белый свет». В обоих языках свет выступает универсальным символом жизни, добра и человеческого существования. Подобное сходство свидетельствует о близости мировосприятия двух народов, несмотря на различия в языковой системе и культурных традициях. Свет в данном контексте является не просто физическим явлением, а важным культурным и духовным символом, отражающим представления человека о мире и жизни.

Следует отметить, что символика света как начала жизни характерна для многих народов мира. Это объясняется тем, что свет с древнейших времен воспринимался человеком как источник тепла, безопасности и существования. Именно

поэтому во многих языках рождение человека описывается через образы света, солнца, звезд и открытия глаз. Анализ подобных фразеологических единиц позволяет глубже понять особенности национального мышления, культурные ценности и языковую картину мира русского и узбекского народов. Исследователи К.Ю. Расулова и Г.И. Саидова подчеркивают: «Фразеологическая картина мира отражает национальное восприятие человека и его жизненных этапов» (Расулова, Саидова, 2023). Следовательно, образ света в исследуемых фразеологизмах отражает универсальное понимание рождения как начала человеческой жизни.

Кроме того, фразеологизмы, касающиеся рождения, часто включают в себя элементы народной мудрости и традиционных верований. Например, в узбекской культуре существует множество пословиц и поговорок, которые акцентируют внимание на значении здоровья и благополучия новорожденного. Такие выражения могут содержать рекомендации по уходу за ребенком, советы для родителей, а также предостережения о возможных трудностях, с которыми они могут столкнуться. Это подчеркивает важность передачи знаний и опыта от поколения к поколению, что является неотъемлемой частью узбекской культуры.

Также стоит отметить, что фразеологизмы, связанные с рождением, могут варьироваться в зависимости от региона, диалекта и культурных особенностей. В разных частях Узбекистана могут встречаться уникальные выражения, которые отражают местные традиции и обычаи. Например, в некоторых регионах могут использоваться специфические термины, связанные с рождением, которые имеют свои корни в местной культуре и истории. Это разнообразие делает узбекский язык особенно богатым и многогранным, позволяя каждому региону сохранять свою идентичность.

Фразеологизмы, связанные с рождением человека, не только отражают традиционные представления народа о семье и продолжении рода, но и демонстрируют изменения, происходящие в обществе, культуре и мировоззрении людей. Язык, являясь живой и динамичной системой, чутко реагирует на социальные преобразования, изменения ценностей и развитие общественных отношений. В связи с этим современные реалии, такие как изменение роли женщины в обществе, развитие медицины и технологий, трансформация семейных отношений и воспитательных моделей, постепенно находят своё отражение и во фразеологическом фонде языка. Появление новых смысловых оттенков и изменение употребления некоторых устойчивых выражений свидетельствуют о непрерывном процессе обновления языковой картины мира.

Особенно ярко это проявляется в узбекском языке, где фразеологизмы, связанные с рождением ребёнка, тесно переплетаются с национальными традициями, семейными ценностями и духовной культурой народа. Многие устойчивые выражения передают чувства радости, счастья, благословения и надежды, возникающие с появлением нового члена семьи. Подобные фразеологизмы активно используются в поздравлениях, народных обрядах, семейных церемониях и ритуалах, сопровождающих рождение ребёнка. Они создают атмосферу торжественности и эмоционального единства, подчёркивая особую значимость рождения не только для родителей, но и для всего общества.

Вместе с тем в языке существуют и такие фразеологические единицы, которые отражают тревогу, страх, переживания и ответственность, связанные с процессом рождения и воспитания ребёнка. Это свидетельствует о многогранности народного восприятия данного этапа жизни. Подобные выражения раскрывают

эмоциональную глубину и психологическую насыщенность фразеологизмов, показывая, что рождение воспринимается не только как радостное событие, но и как серьёзный жизненный этап, требующий духовной, моральной и социальной ответственности.

Таким образом, фразеологизмы, связанные с рождением, выполняют важную культурную, эмоциональную и коммуникативную функцию. Они служат средством сохранения национальной памяти, отражают особенности мировосприятия народа и одновременно демонстрируют способность языка адаптироваться к изменениям современного общества. Изучение подобных фразеологических единиц позволяет глубже понять взаимосвязь языка, культуры, традиций и общественного развития, а также раскрывает роль фразеологии как важного источника этнокультурной информации. Фразеологизмы рождения не просто фиксируют языковые образы – они сохраняют глубинные мировоззренческие установки народов, их ценностные приоритеты и культурную память. В условиях глобализации и активного межкультурного взаимодействия сопоставительное изучение таких единиц приобретает особую значимость, способствуя взаимопониманию и обогащению языковых картин мира. Фразеологизмы, связанные с этапом рождения человека в узбекском языке, представляют собой сложный, многогранный и культурно значимый феномен, отражающий не только богатство лексико-семантической системы языка, но и духовные, социальные, эмоциональные и мировоззренческие особенности узбекского народа. Через подобные фразеологические единицы передаются представления народа о семье, продолжении рода, материнстве, благополучии и ценности человеческой жизни. Они формируются под влиянием

многовековых традиций, обрядов, народных верований и культурных установок, сохраняя в своей внутренней форме национально-культурную специфику языка.

Фразеологизмы, относящиеся к тематике рождения, выполняют не только номинативную, но и экспрессивную, оценочную, эмоциональную и культурно-трансляционную функции. Они помогают выразить отношение общества к рождению ребёнка как к важнейшему событию в жизни семьи и социума. Благодаря устойчивым выражениям в языке сохраняются элементы народной памяти, традиционные ценности и этнокультурный опыт, передаваемый из поколения в поколение. В этом смысле фразеологические единицы выступают важными носителями культурной информации и своеобразным отражением национального мировосприятия.

Сопоставительный анализ русских и узбекских фразеологизмов показал наличие как универсальных семантических моделей, связанных с пониманием рождения как начала жизни, так и специфических национальных особенностей, обусловленных различиями в культурных традициях, образном мышлении и языковой картине мира. Это подтверждает тесную взаимосвязь языка, культуры и мышления, а также демонстрирует роль фразеологии в формировании национальной идентичности.

На основании проведённого исследования можно сделать вывод о том, что фразеология должна рассматриваться не только как раздел языкознания, но и как самостоятельная научная дисциплина, обладающая собственным объектом, методами и направлениями исследования. Фразеологические единицы служат не только средством создания художественной выразительности текста и речи, но и важным инструментом отражения языковых возможностей, национального сознания и культурного наследия народа. Их изучение способствует более глубокому пониманию

внутренней структуры языка, особенностей
национального мышления и механизмов

межкультурной коммуникации в
современном мире.

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Modality and Discursive Strategies in United Nations Security Council Resolutions: A Sociolinguistic Analysis

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Annotation *This article examines modality and discursive strategies in United Nations Security Council (UNSC) resolutions from linguistic and sociolinguistic perspectives. The study aims to identify how language functions as a mechanism of authority, regulation, and institutional power in legal-diplomatic discourse. The research material consists of UNSC resolutions and International Court of Justice decisions published between 2015 and 2017. The analysis is based on critical discourse analysis and functional approaches to modality (Fowler, 1991; Halliday, 1994). The findings demonstrate that UNSC resolutions are characterized by syntactic complexity, nominalization, passivization, and dense legal terminology. As well as, particular attention is paid to the modal verb shall, which functions as a performative marker of legal obligation and institutional authority. Comparative analysis of English and Uzbek texts reveals semantic expansion and translation transformations in Uzbek renderings. Moreover, the study confirms that UN discourse reflects and constructs global power relations through institutional language.*

Keywords *UN Security Council, diplomatic discourse, modality, sociolinguistics, legal language, discourse analysis, performative verbs, nominalization, institutional power*

BMT Xavfsizlik Kengashi rezolyutsiyalarida modallik va diskursiv strategiyalar: sotsiolingvistik tahlil

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Annotatsiya *Ushbu maqola Birlashgan Millatlar Tashkiloti Xavfsizlik Kengashi rezolyutsiyalarida modallik va diskursiv strategiyalarning lingvistik hamda sotsiolingvistik xususiyatlarini tahlil qiladi. Tadqiqotning asosiy maqsadi huquqiy-diplomatik diskursda tilning hokimiyat, nazorat va institutsional ta'sir vositasi sifatida qanday ishlashini aniqlashdan iborat. Tadqiqot materiali sifatida 2015–2017-yillarda e'lon qilingan BMT Xavfsizlik Kengashi rezolyutsiyalari hamda Xalqaro Sud qarorlari tanlab olindi. Tahlilda tanqidiy diskurs tahlili yondashuvi va Fowlerning nazariy qarashlaridan foydalanildi (Fowler, 1991). Natijalar shuni ko'rsatadiki, rezolyutsiyalar murakkab sintaktik qurilmalar, nominalizatsiya, passiv konstruktsiyalar va yuqori terminologik zichlik bilan tavsiflanadi. Ayniqsa, "shall" modal fe'li majburiyat va huquqiy kuchni ifodalovchi asosiy performativ vosita sifatida namoyon bo'ladi (Halliday, 1994). Tadqiqot shuningdek ingliz va o'zbek matnlari o'rtasidagi semantik kengayish hamda tarjimaviy transformatsiyalarni ochib beradi. Natijalar xalqaro huquqiy diskursda tilning hokimiyat va ideologiyani shakllantirishdagi rolini tasdiqlaydi.*

Kalit so'zlar *BMT Xavfsizlik Kengashi, diplomatik diskurs, modallik, sotsiolingvistika, huquqiy til, diskurs tahlili, performativ fe'llar, nominalizatsiya, institutsional hokimiyat, ko'p tillilik diskursi*

Модальность и дискурсивные стратегии в резолюциях Совета Безопасности ООН: социолингвистический анализ

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Аннотация В данной статье рассматриваются модальность и дискурсивные стратегии в резолюциях Совета Безопасности ООН с лингвистической и социолингвистической точек зрения. Цель исследования заключается в выявлении того, каким образом язык функционирует как инструмент власти, регулирования и институционального воздействия в юридико-дипломатическом дискурсе. Материалом исследования послужили резолюции Совета Безопасности ООН и решения Международного суда ООН, опубликованные в 2015–2017 годах. Анализ основан на методах критического дискурс-анализа и функциональной теории модальности (Fowler, 1991; Halliday, 1994). Результаты показывают, что резолюции характеризуются сложными синтаксическими конструкциями, номинализацией, пассивными структурами и высокой терминологической плотностью. Особую роль играет модальный глагол *shall*, выражающий обязательность и юридическую силу решений. Исследование подтверждает, что дискурс ООН отражает и формирует глобальные властные отношения.

Ключевые слова Совет Безопасности ООН, дипломатический дискурс, модальность, социолингвистика, юридический язык, дискурс-анализ, номинализация, институциональная власть

Introduction

After the end of the Second World War, the international community increasingly sought mechanisms to ensure peace, security, and cooperation among states. In this context, the United Nations (UN) was established together with its six principal organs: the General Assembly, the Economic and Social Council, the Trusteeship Council, the Secretariat, the Security Council (UNSC), and the International Court of Justice (ICJ). These institutions were created to maintain

international stability and prevent violations of international law.

The legitimacy of the UN's authority in matters such as armed conflict, terrorism, disarmament, and human rights protection derives from the UN Charter, which functions as a constitutional framework for international governance. Within this system, the Security Council serves as the executive body responsible for maintaining international peace and security, while the International Court of Justice functions as the judicial organ that

resolves disputes between states according to international law. Given these responsibilities, the language used by the UN must be formal, precise, and authoritative. Legal-diplomatic discourse is therefore characterized by specialized terminology, complex syntactic structures, and highly standardized formulations. Such discourse not only communicates institutional decisions but also reflects and constructs power relations within the international system. (Chilton, 2004; van Leeuwen, 2008).

This study examines modality and discursive strategies in UNSC resolutions from a sociolinguistic perspective. Particular attention is paid to modal verbs, performative structures, nominalization, passivization, and translation shifts between English and Uzbek texts. Through discourse analysis, the study seeks to demonstrate how institutional language functions as an instrument of authority, regulation, and ideological representation.

Literature review

Legal and diplomatic discourse has attracted considerable scholarly attention in linguistics and discourse studies. Researchers have explored how institutional language reflects authority, ideology, and social hierarchy. (Milliken, 1999; Ilyin, 2012). Alla investigates legal discourse in terms of style, syntax, terminology, and translation strategies. Her research emphasizes the role of the modal verb shall in expressing legal obligation and argues that legal translation requires careful consideration of pragmatic and contextual meaning. Fakhouri focuses on the pragmatic dimensions of legal translation, demonstrating that semi-technical terminology often requires contextual adaptation rather than literal equivalence. His study concludes that legal translators must understand both linguistic and institutional contexts to preserve legal force.

Lisina compares English and Norwegian legal discourse and identifies syntactic complexity and stylistic inconsistency as

defining features of legal language. She suggests that translation strategies should balance legal precision with comprehensibility for non-specialist audiences.

Fowler's theory of critical discourse analysis provides an important framework for the present study. According to Fowler (1991), language reflects social relations and ideological structures through lexical choice, grammatical organization, and discourse strategies. Concepts such as nominalization and passivization conceal agency and contribute to institutional objectivity.

Halliday's functional theory of language also plays a central role in understanding modality within legal discourse. Halliday (1994) argues that modality expresses interpersonal meaning through obligation, certainty, and permission. In UNSC resolutions, modal verbs such as shall and may structure institutional authority and regulate member-state behavior. Searle's speech act theory further explains how institutional statements function performatively. Expressions such as decides, demands, and authorizes are not merely descriptive but enact legal and political decisions. (Searle, 1969). Together, these theoretical perspectives demonstrate that legal-diplomatic discourse is a highly structured communicative system that reflects institutional power and ideological control.

Methodology

The data for this study consist of English-language United Nations Security Council resolutions and International Court of Justice decisions published between 2015 and 2017. Fifteen UNSC resolutions and nine ICJ decisions related to armed conflicts and nuclear proliferation were selected from official UN documentation. The research employs a qualitative discourse-analytical framework based on sociolinguistic and critical discourse analysis approaches (Fowler, 1991). Comparative analysis was conducted between English source texts and their Uzbek renderings in order to identify

lexical, syntactic, semantic, and pragmatic transformations.

The analysis focused on several linguistic dimensions:

- modality and performative structures;
- nominalization and passivization;
- lexical density and terminology;
- discourse sequencing and clause organization;
- translation shifts between English and Uzbek texts.

Fowler's critical discourse analysis framework was used to examine how institutional authority is encoded through language. Halliday's functional theory of modality and Searle's speech act theory were also applied to interpret the performative and directive functions of modal constructions. This methodological approach allows for an integrated analysis of legal-diplomatic discourse as both a linguistic and sociopolitical phenomenon.

Results

The findings demonstrate that UNSC resolutions exhibit a high degree of syntactic complexity, dense terminology, and standardized formulaic organization. Long subordinate clauses and nominalized constructions contribute to the formal and impersonal tone of the discourse. One of the most significant findings concerns the use of modality. Modal verbs such as *shall*, *may*, *must*, and *can* structure institutional authority and encode different levels of obligation and possibility (Halliday, 1994). Among these forms, *shall* functions as the dominant performative marker of legal obligation.

For example: *"Member States shall prevent the supply of arms..."*

In this structure, the modal verb *shall* establishes a binding legal obligation and positions member states as responsible actors within international law. The analysis also reveals extensive use of performative verbs such as *decides*, *condemns*, *authorizes*, and *demands*. These verbs function as directive speech acts that not only describe

institutional decisions but also enact them (Searle, 1969).

Another important finding concerns nominalization and passivization. By transforming actions into abstract nouns and using passive constructions, the discourse minimizes direct agency and presents decisions as objective institutional realities. This contributes to neutrality while simultaneously obscuring responsibility (Fowler, 1991). Lexical repetition was also identified as a key strategy for maintaining legal precision. Instead of substituting terms with pronouns or synonyms, resolutions repeatedly use identical expressions to avoid ambiguity.

Comparative analysis between English and Uzbek texts demonstrates that English legal discourse frequently relies on semantic compression through nominalized terminology such as *implementation* or *non-proliferation*, whereas Uzbek translations tend to expand these meanings into more explicit descriptive constructions.

Discussion and Analysis

The findings confirm that UNSC discourse is not merely informative but deeply performative and ideological. Language functions as a mechanism through which institutional authority is constructed and maintained.

1. Modality and Institutional Authority

Deontic modality plays a central role in UNSC resolutions. Modal verbs establish hierarchies of obligation and regulate the behavior of member states. The modal verb *shall* is particularly important because it encodes binding legal force and transforms linguistic expressions into institutional directives.

Shall → obligation; *may* → permission ; *can* → capability.

In contrast, *may* introduces flexibility and permission, while *can* and *will* indicate capability and expected outcomes.

2. Nominalization and Passivization Nominalization and passive structures

contribute significantly to the depersonalization of legal-diplomatic discourse. Through these strategies, agency is minimized and actions are presented as abstract institutional processes rather than subjective decisions.

For example: "The Security Council condemns in the strongest terms the nuclear test conducted by the DPRK." Here, the passive construction shifts attention from the actor to the action itself, reinforcing institutional neutrality.

3. *Lexical Density and Formality UNSC resolutions* are characterized by highly specialized terminology and formulaic expressions. Borrowed Latin and French terms such as *prima facie* and *hereby* reinforce institutional tradition and authority. Complex prepositional constructions such as "with the assistance of" or "for the purpose of" further increase syntactic density and contribute to the formal style of the discourse.
4. *Translation and Semantic Expansion Comparative analysis* reveals important differences between English source texts and Uzbek translations. English discourse often condenses meaning into compact lexical units, whereas Uzbek renderings rely on expanded syntactic explanations. This process enhances accessibility and clarity in Uzbek but may reduce the conciseness and rigid formality characteristic of English legal discourse.
5. *Discourse and Power Relations.* From a sociolinguistic perspective, the linguistic structures used in UNSC resolutions reflect broader global power relations. Institutional authority is enacted through discourse strategies that regulate behavior, establish obligations, and legitimize political decisions. (van Leeuwen, 2008). This, language in UN discourse operates simultaneously

as a communicative medium and as a mechanism of governance.

Conclusion

This study has demonstrated that the language of United Nations Security Council resolutions represents a highly structured and strategically organized form of legal-diplomatic discourse. Through sociolinguistic and discourse-analytical approaches, the research confirms that linguistic choices within these texts function as instruments of institutional authority and international governance. The analysis reveals that UNSC resolutions are characterized by syntactic complexity, dense terminology, nominalization, passivization, and formulaic organization. These features contribute to the formal, impersonal, and authoritative nature of the discourse.

A central finding concerns the role of modality, particularly the modal verb *shall*, which functions as a performative mechanism for expressing legal obligation and institutional control. Other modal forms such as *may* and *can* establish varying degrees of permission and possibility, creating a hierarchical structure of authority. The study also demonstrates that performative verbs and discourse strategies actively construct political and legal realities rather than merely describing them. Through directive speech acts, the Security Council imposes obligations and regulates international behavior. Comparative analysis between English and Uzbek texts highlights important translation shifts. While English discourse relies on semantic compression and lexical density, Uzbek translations tend toward semantic expansion and explicitness. These differences illustrate how language and culture influence the interpretation of legal meaning.

In conclusion, UN Security Council discourse reflects and reproduces global power structures through highly institutionalized linguistic practices. Future research may further

explore multilingual dimensions of legal-
diplomatic discourse and the impact of

translation on the implementation of
international legal norms.

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A linguopragmatic interpretation of the phenomenon of politeness

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Annotation *This article examines the category of politeness beyond the traditional frameworks of ethics and moral norms, treating it as a complex linguopragmatic system that serves to maintain social equilibrium between the speaker and the listener during communication. In the era of globalization, the relevance of this research is determined by the need to study politeness strategies through a synthesis of linguistic, cultural, and cognitive contexts. The paper analyzes fundamental theories such as J. Austin and J. Searle's Speech Act Theory, P. Grice's Cooperative Principle, and the "face" concept established by E. Goffman, P. Brown, and S. Levinson. Specifically, the study explores the differences between Western and Eastern discourses, focusing on how linguistic features reflect needs for personal autonomy and collective reputation (positive and negative face). This research holds both theoretical and practical significance for specialists in linguistics, pragmatics, cognitive linguistics, and cultural studies, as well as for researchers involved in discourse analysis.*

Keywords *Politeness, discourse, communication, social face concept, speech*

Xushmuomalalik fenomenining lingvopragmatik talqini

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Annotatsiya *Mazkur maqolada xushmuomalalik kategoriyasi an'anaviy etika va odob-axloq normalari doirasidan chiqib, muloqot jarayonida so'zlovchi va tinglovchi o'rtasidagi ijtimoiy muvozanatni saqlashga xizmat qiluvchi murakkab lingvopragmatik tizim sifatida tadqiq etiladi. Tadqiqotning dolzarbligi bugungi globallashuv davrida xushmuomalalik strategiyalarini lisoniy, madaniy va kognitiv kontekstlar sintezida o'rganish zaruriyati bilan belgilanadi. Maqolada J. Ostin va J. Serlning nutqiy aktlar nazariyasi, P. Graysning muloqot maksimalari hamda E. Goffman, P. Brown va S. Levinson tomonidan asoslangan "yuz" (face) konsepsiyasi kabi fundamental nazariyalar tahlilga tortilgan. Shuningdek, shaxsning ijtimoiy-madaniy kompetensiyasi muloqot barqarorligini ta'minlovchi va nizolarning oldini oluvchi bosh mezon ekanligi asoslab berilgan. Xususan, G'arb va Sharq muloqot diskursidagi*

farqlar, ya'ni shaxsiy avtonomiya va jamoaviy obro' (pozitiv va negativ yuz) ehtiyojlarining tildagi in'ikosi tahlil qilingan. Ushbu ilmiy ish zamonaviy tilshunoslik, pragmatika, kognitiv lingvistika va madaniyatshunoslik sohasida izlanish olib borayotgan mutaxassislar, shuningdek, diskurs tahlili bilan shug'ullanuvchi tadqiqotchilar uchun nazariy va amaliy ahamiyatga ega. Maqola xulosalari muloqot samaradorligini oshirish va madaniyatlararo muloqotdagi lisoniy to'siqlarni bartaraf etishda xizmat qiladi.

Kalit so'zlar Xushmuomalalik, diskurs, muloqot, ijtimoiy yuz konsepsiyasi, nutq

Лингвопрагматическая интерпретация феномена вежливости

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Аннотация В данной статье категория вежливости исследуется вне рамок традиционной этики и норм морали как сложная лингвопрагматическая система, служащая для поддержания социального баланса между говорящим и слушающим в процессе коммуникации. Актуальность исследования в эпоху глобализации определяется необходимостью изучения стратегий вежливости в синтезе лингвистических, культурных и когнитивных контекстов. В работе анализируются такие фундаментальные теории, как теория речевых актов Дж. Остина и Дж. Серля, максимы общения П. Грайса, а также концепция «лица» (face), заложенная Э. Гоффманом, П. Брауном и С. Левинсоном. Также обосновано, что социокультурная компетенция личности является главным критерием обеспечения стабильности общения и предотвращения конфликтов. В частности, анализируются различия в западном и восточном дискурсах, а именно отражение в языке потребностей в личной автономии и коллективном авторитете (позитивное и негативное лицо). Данная научная работа имеет теоретическую и практическую значимость для специалистов в области лингвистики, прагматики, когнитивной лингвистики и культурологии, а также исследователей, занимающихся дискурс-анализом.

Ключевые слова Вежливость, дискурс, коммуникация, концепция социального лица, речь

Kirish

Zamonaviy lingvistik paradigmada doirasida tabiiy nutqiy vaziyatlarni o'rganishga

bo'lgan qiziqish ortib bormoqda. Til ijtimoiy-madaniy hodisa sifatida shaxslararo aloqalarni tartibga solish vazifasini bajaradi. Spontan

dialogik diskurs o'zining tayyorgarliksiz va tabiiy xarakteri bilan so'zlovchining pragmatik maqsadlarini, jumladan, xushmuomalilik strategiyalarini ochib berishda muhim manba hisoblanadi. Mazkur jarayonda qo'llaniladigan lisoniy birliklar shunchaki odob normasi emas, balki muayyan madaniy muhitda "yuzni saqlash"ga qaratilgan strategik harakatdir. Shunday ekan, ushbu strategiyalarning turli madaniyatlardagi o'ziga xosliklarini lisoniy jihatdan tasniflash tadqiqotning dolzarbligini belgilaydi.

Insoniyat madaniyatida til nafaqat fikr almashish quroli, balki shaxslararo munosabatlarni tartibga soluvchi etnomadaniy fenomen hisoblanadi. Lisoniy muloqot jarayonida axborot mazmuni bilan bir qatorda suhbatdoshning shaxsiy munosabati va hurmat darajasi ham moddiylashadi. Alisher Navoiy ta'rifiga ko'ra "Til – shuncha sharafi bilan nutqning qurolidir. Agar nutq noma'lum bolib chiqsa, tilning ofatidir". Buyuk mutafakkirning til sharafini bevosita nutqning sifatiga bog'lashi, lisoniy tizimning qadri uning muloqotdagi samaradorligida ekanligini tasdiqlaydi. Nutqning noaniqligi yoki mantiqiy uzilishlari tilning ijtimoiy ahamiyatini pasaytirib, uning kommunikativ potentsialiga putur yetkazadi. Shu nuqtayi nazardan, xushmuomalilik kategoriyasi tilning ijtimoiy mohiyatini tadqiq etishda markaziy obyekt sifatida namoyon bo'ladi.

Tadqiqotda xushmuomalilik hodisasi muloqot ishtirokchilari o'rtasidagi ziddiyatlarni bartaraf etuvchi lingvopragmatik tizim sifatida talqin etiladi. Uning zamirida ijtimoiy-madaniy qadriyatlar yotadi va u suhbatdoshlar o'rtasidagi masofani muvofiqlashtirishga xizmat qiladi. Tilda bir fikrni bir qancha shaklu shamoyillarda ifodalash imkoniyatlari mavjud, aynan qaysi shaklni tanlash, muayyan fikr va muloqot vaziyati uchun eng uyg'unini topa bilish nutq egasining tilga soxiblik darajasi, maxoratu malakasi, ma'rifatu ma'naviyatiga bog'liq (Maxmudov, 2007; 5). Binobarin, nutq shaklini ongli ravishda differensiyalash (farqlash) qobiliyati zamonaviy tilshunoslikda

shaxsning kommunikativ kompetensiyasining ajralmas qismi hisoblanadi. O'zbek xalqining ma'naviy merosida xushmuomalilik fenomenologiyasi qadimiy va barqaror ijtimoiy qadriyat sifatida e'tirof etiladi. Xalq og'zaki ijodidagi "Odobning boshi – til" kabi paremiyalar lisoniy muloqotning shaxs axloqiy qiyofasini belgilovchi determinant ekanligini tasdiqlaydi. Nutq odobi insonning umumiy axloqini belgilovchi asosiy mezon (Кудратов, 1993; 77) bo'lib xizmat qiladi. Tadqiqotda nutq madaniyati nafaqat lisoniy mahorat, balki shaxsning umumiy ma'naviy yetukligini ko'rsatuvchi indikator sifatida baholanadi. Xususan, Turon xalqlari etik-estetik qarashlarida nutqiy did va muloqot odobi inson kamolotining ajralmas qismi hisoblangan. Kaykovusning "Bilgilkim, xamma hunardan so'z hunari yaxshi" (Қобушнома, 1968; 210) misolidagi qarashlari esa nutq madaniyatini ijtimoiy munosabatlarni tartibga soluvchi va shaxsga ta'sir ko'rsatuvchi universal tarbiya modeli (pedagogik-kommunikativ konsepsiya) sifatida talqin etishga asos bo'ladi.

Adabiyotlar tahlili va Metodlar

Lingvistik falsafaning rivoji natijasida tilni harakat sifatida o'rganuvchi nutq aktlari nazariyasi shakllandi. L. Vitgenshteyn "Philosophical Investigations" (Витгенштейн, 1985; 79-128) asarida aks etgan transformatsiya – mantiqiy pozitivizmdan pragmatik funksionalizmga o'tish – ushbu nazariyaning nazariy poydevorini tashkil etadi. Agar olimning dastlabki qarashlarida til voqelikni tasvirlovchi rasm (picture theory) vazifasini bajargan bo'lsa, uning kechki davr tadqiqotlarida til ijtimoiy hayotning ajralmas qismi bo'lgan "o'yin" (dinamik jarayon) sifatida tavsiflanadi. Masalan, nutqiy etiket birliklari (uzr so'rash, iltifot va h.k.) endi shunchaki leksik birlik emas, balki so'zlovchi va tinglovchi o'rtasidagi ijtimoiy-madaniy muloqotni tartibga soluvchi amaliy aktlar sifatida tahlil qilinadi. Bu yondashuv so'z ma'nosining vaziyat va ohang kabi ekstralingvistik omillarga bog'liqligini isbotlab berdi.

Analitik falsafa va zamonaviy tilshunoslikning kesishuv nuqtasida J. L. Ostin tomonidan ishlab chiqilgan nutq aktlari nazariyasi lisoniy birliklarni o'rganishda inqilobiy burilish yasadi. Olim o'zining "How to Do Things with Words" (Austin, 1955; 184) asarida so'zlash jarayonini shunchaki deskriptiv (tasvirlovchi) axborot almashinuvi sifatida emas, balki muayyan ijtimoiy harakatni amalga oshiruvchi dinamik faoliyat sifatida talqin etadi. Ostin an'anaviy semantikaning "so'z nima anglatadi?" degan statik yondashuvini "so'z yordamida qanday amalga oshiriladi?" degan pragmatik savolga o'zgartirdi. Uning tomonidan ilgari surilgan performativlik konsepsiyasi tilning nafaqat voqelikni aks ettirish, balki yangi ijtimoiy-huquqiy reallikni yaratish quvvatiga (illokutsion kuchiga) ega ekanligini isbotlab berdi. Va'da berish, e'lon qilish yoki kechirim so'rash kabi nutqiy harakatlar shunchaki bayon emas, balki shaxslararo munosabatlarni transformatsiya qiluvchi lisoniy amallardir.

J. Ostin tomonidan fanga kiritilgan "performative" tushunchasi tilning shunchaki ma'lumot uzatish vositasi emas, balki muayyan harakatni amalga oshiruvchi kuch ekanligini anglatadi. Bu kontsepsiya doirasida so'zlar ijtimoiy, huquqiy va emotsional aloqalarni quruvchi vosita sifatida talqin etiladi. Ostin modelining markazida "so'z kuchi" g'oyasi yotadi, bunda har bir nutqiy akt quyidagi uch bosqichni o'z ichiga oladi:

1. **Lokutsion akt:** Til qoidalariga mos, ma'noli jumla tuzish.
2. **Illokutsion akt:** So'z ortidagi aniq niyat va maqsadni ifodalash.
3. **Perlokutsion akt:** Nutqning tinglovchi ruhiyatiga yoki xulq-atvoriga ko'rsatgan natijaviy ta'siri.

Ostin nazariyasiga ko'ra, nutqiy harakatning muvaffaqiyati ma'lum bir "omadli shartlar"ga (felicity conditions) – ya'ni so'zlovchining vakolati, vaziyatning mosligi va qabul qiluvchining reaksiyasiga bog'liq. Biroq, ushbu modelda madaniy va ijtimoiy kontekst o'zgaruvchilari yetarlicha inobatga olinmagan

deb hisoblash mumkin. Real muloqot jarayonida ijtimoiy muhit bir xil jumлага turlicha ma'no yuklaydi. Masalan, "Sizni ogohlantiraman" iborasini olsak:

- **Rasmiy doirada:** Bu buyruq yoki qat'iy talab (direktiv);
- **Norasmiy (do'stona) muloqotda:** Shunchaki g'amxo'rlik yoki xavotir belgisi;
- **Pedagogik muhitda:** Yo'nalish beruvchi maslahat sifatida namoyon bo'ladi.

Garchi Ostin modeli madaniy tafovutlar va pragmatik ierarxiyalarni to'liq qamrab olmagan bo'lsa-da, u tildagi "ijro kuchi"ni ilmiy asoslab berdi. Ushbu fundamental qarashlar keyinchalik J. Syerl hamda Braun va Levinson kabi olimlar tomonidan rivojlantirildi. Xususan, bu g'oyalar muloqotdagi xushmuomalilik strategiyalari va pragmatik mexanizmlarni chuqur tahlil qilish uchun nazariy poydevor bo'lib xizmat qildi. Ostin nazariyasi nutqni harakat sifatida ko'rishni boshlab bergan bo'lsa, zamonaviy pragmatika ushbu harakatlarning turli madaniy iqlimlarda turlicha "kuch"ga ega bo'lishini ijtimoiy kontekst orqali to'ldiradi.

Nutq madaniyati va xushmuomalilik kategoriyalarini tadqiq etishda J. Ostinning qarashlari fundamental ahamiyatga ega. Olimning konsepsiyasiga ko'ra, har bir illokutsion akt o'zida nafaqat axborotni, balki aniq ijtimoiy maqsad va etik me'yorlarni ham mujassam etadi. Binobarin, xushmuomalilik strategiyalari illokutsion niyatning madaniy filtrlar orqali yumshatilgan ko'rinishi sifatida talqin qilinadi. Masalan, "Siz ushbu vazifani bajara olasizmi?" konstruksiyasi sintaktik jihatdan so'roq gap bo'lsa-da, uning pragmatik (illokutsion) mazmuni muloyim iltimosni ifodalaydi. Bu esa Ostin modelining til orqali ijtimoiy masofa, birdamlik va o'zaro hurmat kabi interaktiv munosabatlarni tushuntirishdagi imkoniyatlarini ko'rsatadi.

J. Ostin tomonidan asos solingan model keyinchalik J. Syerl tadqiqotlarida yanada rivojlantirildi va qat'iy ilmiy tizimga keltirildi. Syerl nutq aktini shunchaki uch bosqichli jarayon sifatida emas, balki muayyan

qoidalarga bo'ysunuvchi kommunikativ hodisa sifatida tahlil etadi. U lokutsion mazmunni propozitsional tarkib bilan, illokutsion kuchni esa maxsus qoidalar majmuasi bilan bog'lagan holda, nutqiy harakatlarni quyidagi besh asosiy turga tasniflaydi:

- **Assertivlar:** Borliq haqidagi ma'lumotni, fakt va tasdiqni ifodalovchi aktlar (masalan, *"Bugun havo bulutli"*).
- **Direktivlar:** Tinglovchini muayyan harakatni bajarishga undashni maqsad qilgan nutqiy harakatlar (*"Eshikni yopib qo'ying"*).
- **Komissivlar:** So'zlovchining kelajakdagi harakatlari uchun o'z zimmasiga majburiyat olishini bildiruvchi ifodalar (*"Vazifani o'z vaqtida topshiraman"*).
- **Ekspressivlar:** So'zlovchining subyektiv emotsional holatini va munosabatini aks ettiruvchi shakllar (*"Sizning yordamingizdan juda mamnunman"*).
- **Deklarativlar:** Nutqiy ifoda orqali ijtimoiy voqelikni yoki statusni o'zgartirishga xizmat qiluvchi aktlar (*"Sizni rasman g'olib deb e'lon qilaman"*).

Syerlning ushbu klassifikatsiyasi Ostin modelini yanada formallashtirib, pragmatik tadqiqotlar uchun aniq lingvistik metodologik baza yaratdi. Mazkur tizimlashtirish nutqiy muloqotda lisoniy birliklarning vazifaviy imkoniyatlarini chuqurroq anglashga xizmat qiladi.

Natijalar va Muhokama

Nutq aktlari nazariyasining evolyutsiyasini kuzatar ekanmiz, J. Syerl – J. Ostin tomonidan taklif etilgan uch bosqichli modelni shunchaki takrorlamasdan, uni strukturaviy jihatdan chuqurlashtirganiga guvoh bo'lamiz. Syerl nutqni o'z-o'zidan sodir bo'ladigan "hodisa" (phenomenon) maqomidan qat'iy qoidalarga asoslangan "tizim" (system) darajasiga ko'tardi. J. Ostin yondashuvida esa bunday qat'iy taksonomik bo'linish kuzatilmaydi; u ko'proq tilning amalga aylanish tabiatini umumiy falsafiy-

lingvistik doirada tushuntirish bilan cheklanadi.

Tilning faoliyat sifatidagi talqinida ushbu ikki olim o'rtasidagi farq kundalik diskurs misolida yaqqol namoyon bo'ladi. Masalan, *"Endi seni hurmat qilaman"* deyilgan nutqiy vaziyatni tahlil qilaylik:

- **Ostin nuqtai nazaridan:** Ushbu ibora performativ xususiyatga ega. Bu shunchaki subyektiv fikr emas, balki hurmat bildirish harakatining bevosita o'zidir. Ya'ni, so'z aytilishi bilan ijtimoiy munosabatda o'zgarish sodir bo'ladi – so'z va amal bir butunlikni tashkil etadi.
- **Syerl talqinida:** Mazkur ifoda ekspressiv nutq akti sifatida tasniflanadi. U gapiruvchining emotsional holatini aks ettiradi, biroq uning samaradorligi muayyan pragmatik qoidalarga (samimiylik, sharoitning mantiqiyligi va tinglovchining adekvat qabuli) tayanadi. Agar tinglovchi o'zini haqiqatan ham e'zozlangan deb his qilsa, ko'zlangan perlokutsion natija amalga oshgan hisoblanadi.

Ushbu ikki yondashuv o'rtasidagi farqlarni tizimli ravishda quyidagicha umumlashtirish mumkin:

Mezon	J.L. Ostin Yondashuvi	J. Syerl Yondashuvi
Nutqqa munosabat	Nutq – bu bevosita ijtimoiy harakat (ijro).	Nutq – qoidalarga bo'ysunuvchi tizimli hodisa.
Asosiy yo'nalish	Performativlik va "so'z kuchi"ning falsafiy asosi.	Nutq aktlarining ilmiy tasnifi va formallashgan qoidalari.
Tahlil darajasi	Umumiy falsafiy va vaziyatli tahlil.	Strukturaviy, propozitsional va lingvistik tizimlashtirish.
Muvaffaqiyat mezon	"Omadli shartlar" (felicity conditions).	Konstitutiv va tartibga soluvchi qoidalar (constitutive rules).

1-jadval.

Shunday ekan, J. Ostin va J. Syerl bir xil nazariy yo'nalishning vakillari bo'lsalar-da, ular orasida metodologik va tahliliy darajada jiddiy tafovutlar mavjud. Ostin tilni amaliy "ijro" (performance) sifatida ko'rgan bo'lsa, Syerl uni qat'iy qoliplarga ega kommunikativ struktura sifatida izohlaydi. Bu farqlarni tushunish spontaneous nutqiy diskursdagi xushmuomalilik strategiyalarini tahlil qilishda muhim pragmatik ahamiyat kasb etadi.

Xulosa

Nutq aktlari nazariyasining lisoniy tadqiqotlardagi evolyutsiyasi tilning shunchaki axborot almashish vositasi emas, balki ijtimoiy voqelikni shakllantiruvchi faoliyat ekanligini tasdiqlaydi. Tadqiqot davomida J. Ostin va J. Syerl konsepsiyalari qiyosiy tahlil qilinib, ularning pragmatik tadqiqotlar metodologiyasidagi o'rnini belgilandi. Ostinning performativlik g'oyasi so'z va amalning bir butunligini asoslab, tilga "ijro kuchi"ni yuklagan bo'lsa, Syerl ushbu tizimsiz hodisalarni qat'iy qoidalar asosidagi besh turli taksonomiyaga keltirdi. Bu esa muloqot jarayonini tizimli tahlil qilish imkonini yaratdi. Ayniqsa, spontan diskursda xushmuomalilik strategiyalarini tahlil qilishda ushbu nazariyalarning ahamiyati

beqiyosdir. Braun va Levinson tomonidan ishlab chiqilgan xushmuomalilik modeli bevosita Ostin va Syerlning illokutsion niyat haqidagi qarashlariga tayanadi. Tadqiqotimiz shuni ko'rsatadiki, har bir muloyimlik shakli aslida yashirin illokutsion maqsadning madaniy qoliplar orqali yumshatilgan ko'rinishidir. Masalan, direktiv nutq aktlarining so'roq yoki ekspressiv shakllar orqali ifodalanishi muloqot ishtirokchilari o'rtasidagi "ijobiy" va "salbiy" yuz (face) talablarini muvozanatlashga xizmat qiladi.

Xulosa qilib aytganda, Ostinning falsafiy yondashuvi va Syerlning strukturaviy tizimi zamonaviy pragmatika uchun poydevor bo'lib xizmat qilmoqda. Syerl tomonidan taklif etilgan assertiv, direktiv, komissiv, ekspressiv va deklarativ aktlar klassifikatsiyasi spontan muloqotdagi lisoniy birliklarning vazifaviy ko'lamini aniqlashda asosiy metodologik baza hisoblanadi. Ushbu nazariyalar integratsiyasi muloqot ishtirokchilari o'rtasidagi ijtimoiy ierarxiya, birdamlik va masofa kabi pragmatik o'zgaruvchilarni chuqur tahlil etish, tilning madaniyatlararo muloqotdagi o'ziga xosliklarini ochib berishda muhim ilmiy ahamiyat kasb etadi.

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The Position of Spanish Among the World's Languages in Contemporary Computational Linguistics

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- Annotation** *This article examines the role of the Spanish language in modern computational linguistics and highlights its significance in the fields of Natural Language Processing (NLP), machine translation, corpus linguistics, automatic speech recognition, and artificial intelligence systems. The primary aim of the research is to identify the position of Spanish in the global digital environment and to evaluate its function within multilingual technological platforms. In the contemporary era of rapid technological development, Spanish has become one of the most influential languages used in digital communication and AI-based language processing systems. The study is based on research conducted by major technological institutions such as Google, OpenAI, Meta, Microsoft, and the Real Academia Española. Theoretical foundations of the article are supported by Wilhelm von Humboldt's linguistic philosophy regarding language as a reflection of national thought, as well as Noam Chomsky's theories of generative grammar. Particular attention is devoted to large linguistic corpora such as Corpus del Español and CORPES XXI, which serve as essential resources for machine learning and neural language models. The findings demonstrate that Spanish occupies a strategic position in computational linguistics due to its grammatical consistency, extensive digital corpus resources, and widespread global use. Furthermore, the article emphasizes that Spanish has become one of the key languages in machine translation technologies and multilingual large language models, contributing significantly to the advancement of global artificial intelligence systems and cross-cultural digital communication.*
- Keywords** *Computational linguistics, Spanish language, natural language processing, artificial intelligence, machine translation, corpus linguistics, language models*

Hozirgi kompyuter lingvistikasidagi ispan tilining dunyo tillari orasidagi o'рни

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- Annotatsiya** *Ushbu maqolada ispan tilining zamonaviy kompyuter lingvistikasidagi o'рни, uning tabiiy tilni qayta ishlash (Natural Language Processing – NLP), mashina tarjimasi, korpus lingvistikasi, avtomatik nutq tanish tizimlari hamda sun'iy intellekt asosidagi til modellari rivojida ahamiyati ilmiy jihatdan tahlil qilinadi. Tadqiqotning asosiy maqsadi ispan tilining global texnologik makondagi mavqeini aniqlash va uning ko'ptilli raqamli platformalarda tutgan o'rnini baholashdan iborat. Bugungi kunda ispan tili dunyodagi eng ko'p qo'llaniladigan tillardan biri sifatida xalqaro axborot almashinuvi va raqamli kommunikatsiya jarayonlarida muhim rol o'ynamoqda. Maqolada Google, OpenAI, Meta, Microsoft hamda Real Academia Española*

tomonidan olib borilgan tadqiqotlar asosida ispan tilining sun'iy intellekt tizimlariga integratsiyalashuvi yoritiladi. Shuningdek, tilshunos olim V. fon Gumboldtning "Til – xalq tafakkurining aksi" degan nazariyasi va N. Xomskiyning generativ grammatika haqidagi qarashlari tadqiqotning nazariy asosini mustahkamlaydi. Tadqiqot natijalari shuni ko'rsatadiki, ispan tili grammatik barqarorligi, keng korpus bazasi va ko'ptilli tizimlardagi yuqori samaradorligi sababli kompyuter lingvistikasining strategik tillaridan biriga aylangan. Shuningdek, maqolada ispan tilining mashina tarjimasi va neyron tarmoqlar asosidagi modellar uchun qulay lingvistik resurs ekanligi ham asoslab beriladi.

Kalit so'zlar *Kompyuter lingvistikasi, ispan tili, NLP, sun'iy intellekt, mashina tarjimasi, korpus lingvistikasi, til modellari*

Место испанского языка среди языков мира в современной компьютерной лингвистике

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Аннотация *В данной статье рассматривается место испанского языка в современной компьютерной лингвистике, а также его значение в области обработки естественного языка (NLP), машинного перевода, корпусной лингвистики, автоматического распознавания речи и систем искусственного интеллекта. Основная цель исследования заключается в определении роли испанского языка в глобальном цифровом пространстве и анализе его функций в многоязычных технологических системах. В условиях стремительного развития искусственного интеллекта испанский язык становится одним из наиболее востребованных языков для автоматической обработки данных и международной коммуникации. В статье анализируются исследования компаний Google, OpenAI, Meta, Microsoft и Королевской академии испанского языка (RAE), посвящённые цифровой обработке испанского языка. Теоретической основой исследования служат идеи Вильгельма фон Гумбольдта о языке как отражении национального мышления, а также концепции генеративной грамматики Ноама Хомского. Особое внимание уделяется корпусам Corpus del Español, CORPES XXI и другим цифровым базам данных, активно применяемым в лингвистических исследованиях и обучении нейронных моделей. Результаты исследования показывают, что благодаря грамматической устойчивости, широкой распространённости и богатой цифровой базе испанский язык занимает стратегическое место в современной компьютерной лингвистике. Кроме того, подчёркивается, что испанский язык играет важную роль в развитии технологий машинного перевода и глобальных языковых моделей нового поколения.*

Ключевые слова *Компьютерная лингвистика, испанский язык, обработка естественного языка, искусственный интеллект, машинный перевод, корпусная лингвистика, языковые модели*

Kirish

XXI asrda axborot texnologiyalarining jadal rivojlanishi tilshunoslik fanining yangi yo'nalishlarini shakllantirdi. Ana shunday istiqbolli yo'nalishlardan biri kompyuter lingvistikasi hisoblanadi. Mazkur fan til va texnologiya o'rtasidagi o'zaro bog'liqlikni o'rganib, inson nutqini kompyuter orqali avtomatik qayta ishlash, tahlil qilish va tarjima qilish masalalarini tadqiq etadi. Bugungi kunda sun'iy intellekt, mashina tarjimasi, ovozli interfeyslar hamda yirik til modellari rivojida tabiiy tillarning o'rnini tobora ortib bormoqda. Shu nuqtai nazardan qaraganda, ispan tili kompyuter lingvistikasida strategik global tillardan biri sifatida muhim ahamiyat kasb etmoqda.

Tilshunos Ferdinand de Sossyur tilni "ijtimoiy belgilar tizimi" sifatida ta'riflagan bo'lsa, zamonaviy kompyuter lingvistikasida ushbu tizim sun'iy intellekt orqali avtomatik ravishda qayta ishlanmoqda. Noam Xomskiy esa generativ grammatika nazariyasini ilgari surib, tilning universal grammatik strukturalarga ega ekanligini asoslab berdi. Bugungi NLP (Natural Language Processing) tizimlari aynan ushbu nazariy tamoyillarga tayanadi.

Ispan tili bugungi kunda dunyoda eng ko'p qo'llaniladigan tillardan biri hisoblanadi. Ethnologue ma'lumotlariga ko'ra, 500 milliondan ortiq inson ispan tilida ona tili sifatida so'zlashadi. Ushbu omil ispan tilining sun'iy intellekt va kompyuter lingvistikasi tizimlarida strategik til sifatida shakllanishiga xizmat qiladi. Google, OpenAI, Meta va Microsoft kabi yirik texnologik kompaniyalar o'z til modellariida ispan tilini asosiy ishlov beriladigan tillar qatoriga kiritgan.

Shuningdek, O'zbekiston Respublikasida xorijiy tillarni, xususan lingvistika va zamonaviy texnologiyalar bilan bog'liq yo'nalishlarni rivojlantirish bo'yicha keng ko'lamli islohotlar amalga oshirilmoqda. O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning 2021-yil 19-

maydagi PQ-5117-son qarori xorijiy tillarni o'rganish tizimini yangi bosqichga olib chiqishda muhim huquqiy asos bo'ldi. Mazkur qarorda sun'iy intellekt, raqamli texnologiyalar va innovatsion metodlar asosida xorijiy tillarni o'qitish zarurligi alohida ta'kidlangan.

Prezident Shavkat Mirziyoyev: "Bugungi zamonda xorijiy tilni bilish – bu faqat bilim emas, balki global taraqqiyotga yo'l ochuvchi muhim vositadir", deb ta'kidlagan. Ushbu fikr kompyuter lingvistikasi va ko'ptilli sun'iy intellekt tizimlarining rivojida xorijiy tillarning strategik ahamiyatini yaqqol ifodalaydi.

Ispan tilining global til sifatidagi o'rnini

Ispan tili bugungi globallashuv davrida xalqaro kommunikatsiyaning eng muhim vositalaridan biriga aylangan. Tilshunos olim Vilgelm fon Gumboldt "Til – xalq ruhining ko'zgusidir" deb ta'kidlagan. Haqiqatan ham, ispan tili o'zida nafaqat kommunikativ imkoniyatlarni, balki boy tarixiy va madaniy merosni ham mujassamlashtiradi. Ispan tilining xalqaro nufuzi uning geografik tarqalishi bilan chambarchas bog'liq. Bugungi kunda ispan tili Ispaniya, Meksika, Argentina, Kolumbiya, Chili, Peru va boshqa ko'plab davlatlarning rasmiy tili hisoblanadi. BMT, Yevropa Ittifoqi va boshqa xalqaro tashkilotlarda ham ispan tili rasmiy maqomga ega.

E. Sapir "Har bir til dunyoni o'ziga xos tarzda idrok etish vositasidir" degan fikrni ilgari surgan. Shu jihatdan ispan tili nafaqat lingvistik birlik, balki global axborot makonining muhim tarkibiy qismi sifatida namoyon bo'ladi. Internet va raqamli kommunikatsiya rivoji natijasida ispan tilidagi elektron resurslar, matn korpuslari va multimodal ma'lumotlar hajmi keskin oshdi.

Shuningdek, ispan tilining standartlashgan yozuv tizimi va grammatik barqarorligi ham uning texnologik tizimlarda samarali qo'llanilishiga imkon yaratadi. Real Academia Española (RAE) tomonidan ishlab chiqilgan normativ qoidalar tilni avtomatik

qayta ishlash jarayonida muhim metodologik asos bo'lib xizmat qiladi.

Ispan tili va tabiiy tilni qayta ishlash (NLP)

Tabiiy tilni qayta ishlash (Natural Language Processing – NLP) kompyuter lingvistikasining eng muhim yo'nalishlaridan biridir. NLP inson tilini kompyuter orqali tahlil qilish, tushunish va generatsiya qilish bilan shug'ullanadi. Bugungi kunda ispan tili NLP tizimlarida eng faol ishlatilayotgan tillardan biri hisoblanadi. Google Translate, DeepL, ChatGPT, Gemini va boshqa til modellari ispan tilini yuqori aniqlik bilan qayta ishlash imkoniyatiga ega. Bu esa tilning grammatik tizimi va morfologik barqarorligi bilan izohlanadi.

Noam Xomskiyning generativ grammatika nazariyasi zamonaviy NLP tizimlari uchun nazariy asos yaratdi. Uning fikricha, inson tilidagi sintaktik strukturalar universal xususiyatga ega. Shu sababli kompyuter algoritmlari grammatik modellar yordamida til birliklarini avtomatik tahlil qila oladi.

Kompyuter lingvistikasi sohasida ispan tili uchun turli yirik til korpuslari yaratilgan. Ularning eng mashhurlari – Corpus del Español, CREA (Corpus de Referencia del Español Actual) va CORPES XXI korpuslaridir. Ushbu bazalar ispan tili grammatikasi, leksikasi va sintaksisini avtomatik tahlil qilishda asosiy manba sifatida qo'llaniladi. Tilshunos Jon Sinkler korpusni "real tilning elektron modeli" deb ta'riflagan bo'lib, aynan shu jihat korpus lingvistikasining zamonaviy sun'iy intellekt tizimlari uchun naqadar muhim ekanligini ko'rsatadi. NLP sohasidagi ko'ptilli tadqiqotlarda ham ispan tili muhim o'rin tutadi. Europarl Corpus, OPUS Project va Tatoeba kabi ochiq bazalarda ispancha materiallar eng katta segmentlardan biri hisoblanadi. Nutqni avtomatik tanish (ASR – Automatic Speech Recognition) tizimlarida esa Ispaniya, Meksika, Argentina va Kolumbiya lahjalari bo'yicha alohida fonetik modellar ishlab chiqilgan. Mashina tarjimasida yo'nalishida ham ispan tili yetakchi o'rin tutadi. Google Translate, DeepL va Bing Translator tizimlarida ispan tili eng yuqori aniqlikka ega tillardan biri

sifatida qayd etiladi. Bu til morfologik jihatdan muntazam tuzilishga ega bo'lgani sababli neyron tarjima modellarida samarali ishlaydi. Roman Yakobson tarjimini "ma'no transformatsiyasi" sifatida talqin qilgan bo'lsa, bugungi neyron tarjima tizimlari aynan shu tamoyil asosida faoliyat yuritmoqda. Shu bilan birga, sun'iy intellekt asosidagi yangi til modellarida, jumladan GPT-5, LLaMA 3 va Gemini 1.5 tizimlarida ispan tili uchun maxsus tokenlash va morfologik tahlil modullari ishlab chiqilgan. Ispan tili NLP tadqiqotlarida kross-lingvistik, ya'ni ko'ptilli o'rganishlarda ham muhim o'rin egallaydi. Inglizcha-ispancha juftliklar mashina tarjimasida eng ko'p o'rganilgan ma'lumot to'plamlaridan biri hisoblanadi.

Sun'iy intellekt va avtomatik nutq tanish tizimlari rivojida ham ispan tili faol qo'llanilmoqda. Google Assistant, Amazon Alexa va Apple Siri tizimlarida ispancha ovozli interfeyslar eng barqaror va keng qo'llanilgan variantlardan biridir. Bundan tashqari, Ispaniya, Meksika, Argentina va Kolumbiya variantlari uchun alohida fonetik modellar ishlab chiqilgani tilning dialektal xilma-xilligini texnologik jihatdan ifodalash imkonini beradi.

Kompyuter lingvistikasida ispan tilining kuchli jihatlaridan biri uning standartlashgan yozuv tizimi va akademik normativ asosidir. Real Academia Española (RAE) hamda Asociación de Academias de la Lengua Española (ASALE) tomonidan ishlab chiqilgan til me'yorlari sun'iy intellekt tizimlarida tilni to'g'ri qayta ishlash uchun barqaror metodologik asos yaratadi. Shu bilan birga, ispan tilshunoslari Computational Linguistics Association of Spain (SEPLN) doirasida ko'plab xalqaro NLP loyihalarida faol ishtirok etib kelmoqda.

Ispan tili bugungi kunda sun'iy intellekt tizimlarining ko'ptilli rivojlanishida muhim omilga aylangan. U ingliz tili bilan bir qatorda global til modellari uchun "asosiy o'quv tili" maqomiga ega. Meta AI (2023) va OpenAI (2024) hisobotlarida ispan tili global sun'iy

intellekt ekotizimida eng ko'p ishlov berilgan beshta til qatoriga kirgani alohida ta'kidlanadi.

Bugungi kunda sentiment analysis, chatbot, ovozli yordamchilar va avtomatik tarjima tizimlarida ispan tili keng ishlatilmoqda. Google Assistant, Siri va Alexa tizimlarining ispancha interfeyslari eng rivojlangan variantlardan biri hisoblanadi.

Mashina tarjimasi va ispan tili

Mashina tarjimasi kompyuter lingvistikasining amaliy jihatdan eng muhim yo'nalishlaridan biridir. Ushbu tizimlar sun'iy intellekt yordamida matnlarni bir tildan ikkinchi tilga avtomatik tarjima qiladi. Ispan tili mashina tarjimasi tizimlarida eng yuqori aniqlikka ega tillardan biri sifatida e'tirof etiladi. Google Translate va DeepL tizimlarida inglizcha-ispancha tarjimalar eng mukammal juftliklardan biri hisoblanadi. Zamonaviy neyron tarjima tizimlari aynan ushbu tamoyil asosida ishlaydi. Neyron tarmoqlar matn ma'nosini kontekst asosida aniqlab, tarjima jarayonini tabiiylashtiradi.

Ispan tilining mashina tarjimasidagi ustunliklari quyidagilar bilan izohlanadi:

- Morfologik tizimning aniq va muntazamligi.
- Sintaktik strukturalarning standartligi.
- Katta parallel korpuslarning mavjudligi.
- Inglizcha-ispancha ma'lumot bazalarining kengligi.

Europarl Corpus, OPUS Project va Common Crawl kabi ochiq ma'lumotlar bazalarida ispan tili eng faol tillardan biri hisoblanadi. Ushbu korpuslar neyron tarjima modellarini o'qitishda asosiy manba sifatida ishlatiladi. Bugungi kunda GPT, LLaMA, Gemini kabi yirik til modellarida ispan tili uchun maxsus tokenlash va morfologik tahlil algoritmlari ishlab chiqilgan. Bu esa ispan tilining sun'iy intellekt tizimlarida strategik o'ringa ega ekanligini ko'rsatadi.

Korpus lingvistikasi va ispan tili

Korpus lingvistikasi kompyuter lingvistikasining muhim tarkibiy qismi bo'lib, elektron matn bazalari orqali til birliklarini avtomatik tahlil qilishni o'rganadi.

Ispan tili uchun yaratilgan yirik korpuslar bugungi ilmiy tadqiqotlarda keng qo'llanmoqda. Ulardan eng mashhurlari:

- Corpus del Español;
- CORPES XXI;
- CREA;
- Tatoeba;
- Europarl Corpus.

Tilshunos Jon Sinkler korpusni "real tilning elektron modeli" deb atagan. Haqiqatan ham, korpuslar orqali tilning grammatikasi, leksikasi va semantik xususiyatlarini statistik jihatdan tahlil qilish mumkin. Mark Davies tomonidan yaratilgan Corpus del Español bazasida milliardlab so'z birliklari mavjud bo'lib, u ispan tilining tarixiy va zamonaviy shakllarini o'rganishda asosiy manbalardan biri hisoblanadi. Korpus lingvistikasi nafaqat ilmiy tadqiqotlar, balki sun'iy intellekt tizimlarini o'qitishda ham muhim rol o'ynaydi. Til modellari aynan katta hajmdagi korpus ma'lumotlari asosida shakllanadi.

Sun'iy intellekt va ispan tilining strategik ahamiyati

Sun'iy intellekt texnologiyalarining rivojlanishi tillarning raqamli maqomini keskin o'zgartirdi. Bugungi kunda yirik til modellari ko'ptilli tizim asosida ishlaydi va ispan tili ushbu tizimlarda eng faol tillardan biri hisoblanadi. Meta AI va OpenAI hisobotlariga ko'ra, ispan tili global sun'iy intellekt tizimlarida eng ko'p ishlov berilgan tillar qatoriga kiradi. Bu esa uning global kommunikatsiya va texnologik rivojlanishdagi ahamiyatini yanada oshiradi.

Marshall Maklyuen "Dunyo global qishloqqa aylanmoqda" degan edi. Aynan raqamli kommunikatsiya va sun'iy intellekt texnologiyalari orqali ispan tili millionlab foydalanuvchilarni yagona axborot makonida birlashtirmoqda. Ispan tilining sun'iy intellekt tizimlaridagi muvaffaqiyati quyidagi omillar bilan belgilanadi:

- foydalanuvchilar sonining ko'pligi;
- global internet resurslarining mavjudligi;
- ko'ptilli platformalarda faol qo'llanilishi;
- akademik normativ tizimning barqarorligi.

Bugungi kunda ispan tilida ishlovchi chatbotlar, virtual yordamchilar, avtomatik subtitrlar tizimlari va generativ AI platformalari keng rivojlanmoqda.

Xulosa

Xulosa qilib aytganda, ispan tili zamonaviy kompyuter lingvistikasida strategik global tillardan biri sifatida shakllanmoqda. Uning tabiiy tilni qayta ishlash, mashina tarjimasini, korpus lingvistikasi va sun'iy intellekt tizimlaridagi faol qo'llanilishi tilning texnologik ahamiyatini yanada oshirmoqda. Ispan tilining grammatik muntazamligi, keng korpus bazalari va global foydalanuvchilar sonining

ko'pligi uni kompyuter algoritmlari uchun qulay tilga aylantirgan. Shu bilan birga, tilning madaniy va kommunikativ ahamiyati ham global raqamli kommunikatsiyada muhim rol o'ynamoqda. Tilshunos olimlar V. fon Gumboldt, Ferdinand de Sossyur, Noam Xomskiy, Roman Yakobson va E. Sapirning nazariyalari bugungi kompyuter lingvistikasi rivojida muhim metodologik asos bo'lib xizmat qilmoqda. Shunday qilib, ispan tili nafaqat xalqaro kommunikatsiya vositasi, balki sun'iy intellekt va global texnologik taraqqiyotning muhim lingvistik komponenti sifatida namoyon bo'lmoqda.

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Metonymy in English and Uzbek languages

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- Annotation** *This article studies metonymy as a semantic and stylistic phenomenon in English and Uzbek. It explains how metonymic meaning is built on real relations such as part and whole, place and institution, author and work, container and content, and object and social value. The study uses descriptive and comparative analysis of examples from public discourse, literary usage, and everyday communication. The findings show that English and Uzbek share several common metonymic models, because speakers in both languages use one related sign to activate a wider meaning. However, the cultural emphasis is different. English metonymy is especially common in political, institutional, media, and literary discourse, while Uzbek metonymy is more strongly connected with hospitality, family relations, traditional objects, and national symbols. The article also discusses the role of metonymy in translation and language teaching, where literal rendering may weaken cultural meaning and stylistic force for learners, translators, and readers in intercultural communication.*
- Keywords** *Metonymy, English language, Uzbek language, semantic transfer, stylistics, comparative linguistics, translation*

Ingliz va o'zbek tillarida metonimiya

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- Annotatsiya** *Ushbu maqolada metonimiya ingliz va o'zbek tillarida semantik hamda stilistik hodisa sifatida o'rganiladi. Unda metonimik ma'no qism va butun, joy va muassasa, muallif va asar, idish va mazmun, predmet va ijtimoiy qadriyat kabi real aloqalar asosida shakllanishi tushuntiriladi. Tadqiqot ommaviy nutq, badiiy uslub va kundalik muloqotdan olingan misollarni tavsifiy hamda qiyosiy tahlil qilishga asoslanadi. Natijalar shuni ko'rsatadiki, ingliz va o'zbek tillarida metonimik ko'chishning bir necha umumiy modellari mavjud, chunki har ikki tilda so'zlovchilar kengroq ma'noni ifodalash uchun unga yaqin bo'lgan belgidan foydalanadilar. Biroq madaniy urg'u turlicha namoyon bo'ladi. Ingliz tilida metonimiya siyosiy, institutsional, media va adabiy nutqda ko'proq uchrasa, o'zbek tilida u mehmondo'stlik, oilaviy munosabatlar, an'anaviy buyumlar va milliy ramzlar bilan kuchliroq bog'lanadi. Maqolada metonimiyaning tarjima va til o'qitishdagi ahamiyati ham yoritiladi,*

chunki so'zma-so'z tarjima madaniy ma'no va uslubiy kuchni susaytirishi, o'quvchining to'g'ri tushunishiga xalaqit berishi, izoh yoki moslashtirishni talab qilishi mumkin. Bu holat amaliy tarjima jarayonida ayniqsa muhimdir ham.

Kalit so'zlar *Metonimiya, ingliz tili, o'zbek tili, semantik ko'chish, stilistika, qiyosiy tilshunoslik, tarjima*

Метонимия в английском и узбекском языках

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Аннотация *В статье изучается метонимия как семантическое и стилистическое явление в английском и узбекском языках. В ней объясняется, как метонимическое значение возникает на основе реальных связей: части и целого, места и учреждения, автора и произведения, сосуда и содержимого, предмета и социальной ценности. Исследование опирается на описательный и сопоставительный анализ примеров из публичного дискурса, художественной речи и повседневного общения. Результаты показывают, что английский и узбекский языки имеют ряд общих моделей метонимического переноса, поскольку в обоих языках один связанный знак может активировать более широкое значение. Однако культурный акцент различается. В английском языке метонимия особенно часто встречается в политическом, институциональном, медийном и литературном дискурсе, тогда как в узбекском языке она теснее связана с гостеприимством, семейными отношениями, традиционными предметами и национальными символами. Также рассматривается значение метонимии для перевода и преподавания языков, где дословная передача может ослабить культурный смысл и стилистическую силу для учащихся и переводчиков, особенно при работе с устойчивыми выражениями и культурно маркированными единицами.*

Ключевые слова *Метонимия, английский язык, узбекский язык, семантический перенос, стилстика, сравнительное языкознание, перевод*

Introduction

Metonymy is one of the basic mechanisms through which language creates compact and meaningful expression. In a metonymic expression, one word or name is

used instead of another unit that is closely related to it in real life or in human experience. For example, The White House may stand for the American administration, and Shakespeare may stand for the works written by

Shakespeare. In such cases, the meaning is not based on similarity, as in metaphor, but on closeness, association, and contextual connection. This makes metonymy an important object of study in semantics, stylistics, cognitive linguistics, translation studies, and comparative linguistics.

The importance of metonymy is connected with the fact that it is not only a literary device. It is used in newspapers, political speeches, ordinary conversations, academic texts, and classroom language. Speakers often use metonymy without noticing it because many metonymic forms have already become conventional. Cognitive approaches to figurative language show that metonymy reflects the way people organize experience and activate a whole domain through one selected detail (Lakoff & Johnson, 1980; Gibbs, 1994). For this reason, metonymy can reveal not only linguistic patterns, but also cultural habits of attention.

A comparative study of English and Uzbek metonymy is especially useful because the two languages share several general mechanisms, while their cultural associations are not always the same. English frequently uses institutional and media-related metonymies, such as Downing Street, Wall Street, or Hollywood. Uzbek also has place-for-institution and author-for-work models, but many of its expressive examples are connected with hospitality, family life, traditional objects, national clothing, and shared social values. Such differences are important for translators and language teachers, because a literal translation may be grammatically correct but pragmatically weak.

The aim of this article is to describe the main semantic and stylistic features of metonymy in English and Uzbek and to compare their most productive patterns. The study uses descriptive and comparative methods. The examples are interpreted in relation to semantic transfer, cultural meaning, and communicative function. The discussion also considers how metonymy can be handled

in translation and how it can be explained in language teaching.

Theoretical basis of metonymy

In traditional stylistics, metonymy is usually defined as the transfer of a name from one object to another on the basis of contiguity. Contiguity means that the two things belong to the same situation or are connected in real experience. This feature distinguishes metonymy from metaphor. Metaphor is usually based on resemblance, while metonymy is based on association. For example, calling a brave person a lion is metaphorical because it is based on similarity, but saying the classroom was silent is metonymic if classroom refers to the students inside it.

Modern linguistic research treats metonymy as more than a decorative figure. It is also viewed as a cognitive process. A speaker chooses one salient element of a situation and uses it to activate a broader meaning. Barcelona explains metonymy as an important cognitive operation that often works together with metaphor and shapes conceptualization in discourse (Barcelona, 2000). Jackendoff also emphasizes that meaning is closely related to conceptual structure, which makes it possible for one related element to call up a larger conceptual frame (Jackendoff, 1996). Therefore, metonymy is both linguistic and mental.

Several common types of metonymic relation can be found in many languages. These include part for whole, whole for part, place for institution, author for work, container for content, symbol for authority, object for user, and material for product. Some scholars also discuss metonymy in connection with word formation, because names of objects, actions, and social roles can change their meanings through repeated contextual use (Brdar, 2018). This process is important in both English and Uzbek, where everyday words may gain broader social or stylistic meanings.

Metonymy is closely connected with metaphor, but the two devices should not be confused. Kövecses notes that figurative

meaning often depends on conceptual mappings, yet metonymy usually remains inside one conceptual domain, while metaphor connects different domains (Kövecses, 2010). For instance, a kettle may stand for tea in a domestic situation because the two belong to the same activity frame. By contrast, time is money is metaphorical because it interprets time through the domain of money. This distinction helps make comparative analysis clearer.

In stylistics, metonymy is valuable because it can make speech shorter, more vivid, and more indirect. A single detail may represent a whole person, group, institution, or event. In literature, a writer may describe a character through a face, a voice, a uniform, or a gesture. In journalism, one place name may represent a whole government or organization. Thus, metonymy works both as an economical naming device and as an expressive stylistic tool (Leech, 2014).

Metonymy in English

English uses metonymy very actively in political and media discourse. Expressions such as the White House, Downing Street, Wall Street, Hollywood, and the Crown are common examples. These expressions are short, but they activate complex institutions, people, decisions, and cultural meanings. The White House does not simply refer to a building; in many contexts it refers to the United States administration. Wall Street does not only name a street; it often refers to the financial sector. Such examples show that English metonymy is strongly linked with public institutions and mass communication.

Another productive model in English is author for work. Sentences such as I am reading Shakespeare, She teaches Dickens, or The class discussed Hemingway are easily understood by English speakers. The proper name of the author stands for the works produced by that author. This type of metonymy is common in education, literary criticism, and everyday conversation. It is efficient because it avoids the need to repeat the titles of works and allows

one name to represent a whole literary or cultural tradition.

English also uses part-for-whole metonymy. The expression all hands on deck uses hands to refer to sailors or workers. In the phrase many mouths to feed, mouths stand for people who need food. Such cases show how a body part can represent a human being in a specific practical situation. This model is not neutral in every context; it can emphasize work, need, dependence, or collective action. Therefore, metonymy also shapes the emotional tone of the sentence.

Object-for-person and symbol-for-power models are also frequent in English. The suits may refer informally to business managers or officials, often with a critical or humorous tone. The crown can stand for monarchy, and the bench can refer to judges or the judicial institution. These examples show that metonymy can express social attitude. It may sound respectful, neutral, ironic, or critical depending on the word and context. Therefore, the semantic meaning of metonymy cannot be separated from its pragmatic effect.

In literary English, metonymy often works through selected details. A writer may mention a tired voice, a nervous hand, a uniform at the door, or a pair of eyes, while the real focus is a whole person or emotional state. Such usage supports characterization and foregrounding. Leech points out that literary language often uses foregrounded features to draw attention to meaning beyond direct description (Leech, 2014). In this sense, metonymy helps the writer guide the reader from a small visible detail to a larger interpretation.

Metonymy in Uzbek

Uzbek also uses metonymy widely, but its expressive center is often connected with social life, cultural values, and shared everyday experience. Uzbek linguistic studies pay much attention to the relationship between language, meaning, and national worldview (Mahmudov, 2017). Metonymy is one of the devices that shows this relationship clearly. A word may name a concrete object, but in a

certain context it can represent a wider cultural situation, a social role, or a traditional value.

Place-for-institution metonymy is productive in Uzbek. A sentence such as Tashkent qaror qildi can be understood as a reference to official structures or central authority, not to the physical city itself. This pattern is close to English examples such as London announced or Washington responded. It is useful because the place name becomes a compact label for political or administrative activity. Such usage also shows that metonymy is not only poetic; it is part of formal and public communication.

Author-for-work metonymy is also familiar in Uzbek. When speakers say Navoiy o'qimoq or Boburni o'rganmoq, the name of the author points to his literary works. This model is similar to English expressions such as reading Shakespeare. However, in Uzbek, the names of classical writers may also carry cultural and educational value. They may activate respect for literary heritage and national identity. This broader cultural meaning is important when such expressions are translated or explained to learners.

Many Uzbek metonymic expressions are connected with culturally marked objects. Words such as osh, choy, dasturxon, do'ppi, and mahalla may refer to more than their direct dictionary meanings. Osh can represent a social gathering or hospitality; choy may activate the idea of welcoming a guest; dasturxon can stand for family warmth, respect, and generosity. Uzbek semasiological studies show that lexical meaning develops through use, cultural association, and social context (Mirtojiyev, 2010; Rahmatullayev, 2006). This is why Uzbek metonymy often carries a warm and culturally rich tone.

In Uzbek artistic texts, one detail can represent a whole character, household, or emotional atmosphere. Khudayberganova's anthropocentric approach to Uzbek literary texts emphasizes the human-centered nature of artistic meaning (Khudayberganova, 2015). A domestic object, a piece of clothing, or a

traditional item may reveal social status, generation, region, or emotional condition. For example, do'ppi may stand for national identity or traditional masculinity in a context where it is culturally marked. Such metonymy depends on shared background knowledge.

Uzbek also uses abstraction and figurative extension in ways that are important for semantic analysis. Hakimova discusses lexical abstraction in Uzbek, showing how word meaning can move from concrete reference to more general conceptual meaning (Hakimova, 2019). This process is close to metonymic transfer when a concrete object begins to represent a social value or wider situation. Qobuljonova's work on metaphor is also useful here because it shows how figurative mechanisms in Uzbek can be interpreted systematically rather than randomly (Qobuljonova, 2000).

Comparative analysis

English and Uzbek share the main structural models of metonymy. In both languages, a place may refer to an institution, an author may refer to a work, a part may refer to a whole, and an object may refer to a person or social role. These similarities show that metonymy is based on general cognitive habits. Speakers in different languages often use one visible, concrete, or familiar element to activate a broader meaning. This supports the idea that figurative language is connected with human thought and not only with stylistic decoration (Gibbs, 1994).

At the same time, English and Uzbek differ in the areas where metonymy is most noticeable. In English, many widely recognized metonymies belong to political, financial, media, and cultural industries: the White House, Wall Street, Hollywood, the Crown. These forms are strongly conventionalized and are common in newspapers and official reporting. In Uzbek, metonymy is also used in official contexts, but culturally expressive examples are often connected with household life, hospitality, traditional clothing, food, respect, and community relations.

Another difference concerns tone. English public metonymies are often neutral and economical. They help create a concise style. Uzbek culturally marked metonymies may carry stronger emotional and social associations. For example, *dasturxon* is not only a cloth or a place for food; in many contexts it represents hospitality, family unity, and respect

for guests. Therefore, the same structural model can produce different cultural effects in the two languages.

The table below summarizes the main patterns of metonymy in English and Uzbek. It shows that the two languages use similar semantic relations, but their examples and cultural meanings are not always identical.

Pattern	English example	Uzbek example	Comment
Place -> institution	The White House announced a decision.	Toshkent qaror qildi.	A place name refers to authority or an official structure.
Author -> work	She is reading Shakespeare.	U Navoiy o'qiyapti.	The author's name represents literary works.
Part -> whole	All hands on deck.	Qo'l ko'tardi.	A body part highlights a person or action.
Symbol/object -> power or identity	The Crown	Do'ppi	A concrete sign can stand for authority, status, or identity.
Food/household item -> social frame	Let's put the kettle on.	Osh, choy, dasturxon	Domestic objects may represent hospitality or social gathering.

Table 1. *Main patterns of metonymy in English and Uzbek*

Translation and Language teaching implications

Metonymy can create difficulties in translation because the direct lexical meaning may not be the real communicative meaning. When the White House announced is translated into Uzbek, the translator may sometimes keep the metonymy, but in some contexts it may be clearer to translate it as *AQSh ma'muriyati e'lon qildi*. The choice depends on the audience, genre, and level of familiarity with the expression. Therefore, the translator should preserve the function of the metonymy rather than only its form.

Uzbek culture-based metonymies may be even more difficult for English translation. Words such as *osh*, *choy*, *dasturxon*, *do'ppi*, and *mahalla* may require explanation or cultural adaptation. If they are translated only as food, tea, tablecloth, cap, and

neighborhood, part of the social meaning may disappear. In such cases, the translator can use a direct word with contextual explanation, a culturally similar expression, or an expanded paraphrase. The best strategy depends on whether the text is literary, academic, journalistic, or educational.

For language teaching, metonymy is useful because it helps learners understand that vocabulary is not a list of isolated meanings. Words work inside social and cultural contexts. When students learn metonymic expressions, they improve reading comprehension, intercultural awareness, and translation skills. This is particularly important for learners of English and Uzbek, because many common expressions cannot be understood through word-for-word translation. Teaching metonymy also helps students distinguish literal meaning from contextual meaning.

Teachers can use comparative tasks to make metonymy clearer. For example, students may compare the White House with Toshkent, Shakespeare with Navoiy, or the Crown with do'ppi. They can identify what stands for what, what type of relation is used, and whether the expression sounds neutral, formal, emotional, or cultural. Such activities develop semantic awareness and show learners how language reflects thought, culture, and communication. This practical approach agrees with the view that figurative language should be studied as a normal part of communication rather than as an exceptional literary ornament.

Conclusion

Metonymy is a central semantic and stylistic device in both English and Uzbek. It allows speakers to express a wider meaning through a related word, place, object, person, or symbol. Because of this, metonymy makes communication shorter, more expressive, and more culturally meaningful. It is not limited to poetry or literary style; it appears in political speech, media language, ordinary conversation, education, and translation.

The comparative analysis shows that English and Uzbek share several major metonymic patterns, including place for institution, author for work, part for whole, symbol for power, and object for social meaning. These common models show that metonymy is rooted in general human cognition. However, each language gives these models its own cultural coloring. English tends to use conventional institutional metonymies in public discourse, while Uzbek often connects metonymy with hospitality, family relations, traditional objects, and national identity.

The study also shows that metonymy is important for translation and language teaching. Translators should focus on the function and cultural meaning of metonymic expressions, not only on their literal form. Teachers should help learners notice how one word can activate a whole social or cultural frame. Such knowledge improves interpretation, prevents literal misunderstanding, and supports intercultural communication. Therefore, the study of metonymy remains valuable for semantics, stylistics, comparative linguistics, translation studies, and language education.

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Linguocultural features of national foods in the English and Uzbek languages

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Annotation

This study examines the linguocultural features of national food names in English and Uzbek through comparative lexicological and ethnolinguistic analysis. Food terminology functions as a cultural artifact reflecting national identity, social norms, and historical narratives. The research demonstrates that English culinary nomenclature predominantly employs descriptive compositional patterns emphasizing clarity and functionality, while Uzbek dish names exhibit morphological richness through derivational suffixes and culturally embedded semantics. English food idioms reflect individualistic pragmatism, whereas Uzbek culinary expressions encode collectivist values, hospitality, and kinship. The sacred status of bread in Uzbek culture contrasts with the utilitarian perception in English-speaking societies. Globalization triggers lexical borrowing in both languages, yet Uzbek maintains stronger ties to agrarian traditions. These findings contribute to cross-cultural understanding, translation studies, and intercultural communication pedagogy. Furthermore, the study highlights the role of culinary vocabulary in preserving intangible cultural heritage and demonstrates how food-related expressions serve as linguistic markers of worldview, tradition, and social interaction across generations in both linguistic communities.

Keywords

Linguoculture, culinary lexis, national foods, cultural code, English language, Uzbek language, phraseology, gastronomic metaphor

Ingliz va o'zbek tillarida milliy taomlarning lingvokulturologik xususiyatlari

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Annotatsiya

Ushbu tadqiqot ingliz va o'zbek tillarida milliy taomlar nomlarining lingvomadaniy xususiyatlarini solishtirma leksikologiya va etnolingvistika usullari yordamida o'rganadi. Oshpazlik leksikasi milliy identitet, ijtimoiy normlar va tarixiy hikoyalarni aks ettiruvchi madaniy artefakt vazifasini bajaradi. Tadqiqot shuni ko'rsatadiki, ingliz tilidagi taom nomlari ta'riflovchi tarkibiy tuzilmalarga ustunlik qiladi va

ravshanlik hamda funksionallikni ta'kidlaydi, o'zbek tilidagi taom nomlari esa morfologik boylikni va madaniy ma'nolarni o'zida mujassam etadi. Ingliz tilidagi oziq-ovqat idiomalari individualistik pragmatizmni aks ettirsa, o'zbek tilidagi ifodalari kollektiv qadriyatlar, mehmondo'stlik va qarindoshlikni ifodalaydi. O'zbek madaniyatida nonning muqaddas holati ingliz tilida so'zlashuvchi jamiyatlardagi foydalanuvchi sifatida qaralishiga zid keladi. Globalizatsiya ikkala tilga ham leksik o'zlashishlarni keltiradi, biroq o'zbek tili dehqonchilik an'analari va jamoaviy marosimlarga kuchliroq bog'liq. Bu natijalar madaniyatlararo tushunish, tarjima nazariyasi va kommunikatsiya pedagogikasiga hissa qo'shadi. Bundan tashqari, tadqiqot oshpazlik leksikasining nomoddiy madaniy merosni saqlashdagi ahamiyatini yoritadi hamda taom bilan bog'liq til birliklari har ikki xalq dunyoqarashi, urf-odatlar va ijtimoiy munosabatlarining muhim lingvistik ko'rsatkichi ekanligini namoyon qiladi.

Kalit so'zlar *Lingvomadaniyat, oshpazlik leksikasi, milliy taomlar, madaniy kod, ingliz tili, o'zbek tili, frazeologizm, gastronomik metafora*

Лингвокультурологические особенности национальных блюд в английском и узбекском языках

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Аннотация Данное исследование изучает лингвокультурные особенности национальных блюд в английском и узбекском языках посредством сравнительного лексикологического и этнолингвистического анализа. Пищевая терминология выступает культурным артефактом, отражающим национальную идентичность, социальные нормы и исторические нарративы. Исследование показывает, что английская кулинарная номенклатура преимущественно использует описательные композиционные структуры, подчеркивая ясность и функциональность, тогда как узбекские названия блюд демонстрируют морфологическое богатство через деривативные суффиксы и культурно-специфичную семантику. Английские идиомы отражают индивидуалистический прагматизм, тогда как узбекские кулинарные выражения кодируют коллективистские ценности, гостеприимство и родство. Священный статус хлеба в узбекской культуре контрастирует с утилитарным восприятием в англоязычных обществах. Глобализация вызывает лексические заимствования в обоих языках, однако узбекский язык сохраняет более тесные связи с аграрными традициями. Эти результаты

способствуют межкультурному пониманию, теории перевода и педагогике межкультурной коммуникации. Кроме того, исследование подчеркивает роль кулинарной лексики в сохранении нематериального культурного наследия и показывает, как пищевые выражения выступают языковыми маркерами мировоззрения, традиций и социальных отношений в обеих языковых культурах.

Ключевые слова *Лингвокультурология, кулинарная лексика, национальные блюда, культурный код, английский язык, узбекский язык, фразеологизм, гастрономическая метафора*

Introduction

Language serves as a primary repository and transmitter of cultural heritage, encapsulating the unique worldview, historical trajectory, and social structures of a speech community across generations. Within the broader framework of cultural linguistics, culinary nomenclature and food-related phraseology represent a highly dense semantic field where material culture directly intersects with spiritual and cognitive paradigms. National cuisine is not merely a system of physical sustenance but a complex communicative code that mirrors geographical realities, religious constraints, socio-economic developments, and philosophical approaches to hospitality and communal life. The comparative study of culinary vocabulary in genetically and structurally diverse languages, such as English and Uzbek, allows researchers to identify both universal cognitive patterns and language-specific cultural idiosyncrasies. While English culinary discourse frequently reflects historical layerings of Anglo-Saxon roots, Norman-French influences, colonial expansions, and pragmatic socio-economic values, Uzbek culinary vocabulary is profoundly anchored in nomadic and sedentary agricultural syntheses, Islamic dietary ethics, Eastern hospitality rituals, and deep-seated familial collectivism. By analyzing how national dishes are lexicalized, idiomatized, and metaphoricalized in these two linguistic

traditions, this paper aims to decipher the underlying cultural codes embedded within their respective lexicons. The urgency of this study is underscored by the rapid processes of globalization and cross-cultural communication, which demand a deeper understanding of how specific national identities preserve their unique conceptual worldviews through traditional gastronomic systems.

Literature review and Methodology

The theoretical foundation of this study is rooted in the principles of modern cultural linguistics (linguoculture) and cognitive semantics, established by scholars who view language as an organic component of culture. The intricate relationship between language, thought, and national character has been extensively explored in general linguistics, emphasizing how vocabulary reflects the material world (Palmer, 1996). In the context of Uzbek linguistics, the systematic investigation of culinary vocabulary from ethnolinguistic and socio-cultural perspectives has gained significant traction, showing how food items reflect the historical lifestyle of the Uzbek people (Mahmudov, 2021). Similarly, in Western linguistics, food terms are analyzed not merely as nutritional items but as complex cultural texts that embody historical shifts, class distinctions, and social identities within the English-speaking world (Anderson, 2005). These theoretical frameworks provide the necessary tools to analyze gastronomic

vocabulary as a crucial marker of national identity.

The methodological apparatus of this research employs a descriptive, comparative, and contextual analysis of culinary units extracted from lexicographic sources, literary texts, and corpora of both languages. The conceptual contrastive method is applied to identify how physical food objects undergo secondary semiotization, transforming into abstract linguistic metaphors and phraseological units. Component analysis is utilized to break down the semantic structure of food names to uncover hidden cultural connotations, while statistical distribution helps establish the structural frequency of certain culinary elements in everyday discourse. By applying these integrated methods, the study systematically tracks how specific physical dishes evolve into potent symbolic containers of national values and historical memories within English and Uzbek societies.

Discussion and Results

The linguistic structuralization of national foods reveals profound differences in how English and Uzbek societies conceptualize their material environments. In the English language, traditional dishes such as "Yorkshire pudding,"

"Shepherd's pie," "Fish and chips," and "Haggis" carry dense historical and regional connotations. For instance, "Shepherd's pie" directly mirrors the historical agrarian lifestyle of rural Britain, where the choice of meat (mutton or lamb) reflects the occupational identity of the pastoral class. On the other hand, the Uzbek culinary vocabulary is remarkably rich in terms relating to grain cultivation, livestock breeding, and specific technological processes of cooking, such as steaming, baking in a clay oven (*tandir*), and slow-boiling. Words like *palov*, *sumalak*, *manti*, *shurva*, and *shashlik* are not simple labels for food; they signify complex social institutions. The term *palov* (pilaf), for example, is structurally embedded in the social fabric through rituals like *nahorga osh* (morning pilaf for weddings), demonstrating that a single culinary lexeme can regulate social gatherings and communal obligations (Axmedov, 2023).

To illustrate the structural and conceptual differences between the two gastronomic vocabularies, Table 1 provides a comparative overview of core national foods and their primary socio-cultural functions in English and Uzbek cultures (Turner, 2020).

Language	National Food Item	Primary Ingredients	Cooking Technology	Dominant Cultural Connotation / Social Function
English	Yorkshire Pudding	Flour, eggs, milk	Baked in meat fat	Regional identity (Yorkshire), traditional Sunday roast ritual, resourcefulness in using meat drippings
English	Shepherd's Pie	Minced lamb, mashed potatoes	Baking / Layering	Rural pastoral history, domestic thrift, comfort food signifying working-class domesticity.
Uzbek	Palov (Pilaf)	Rice, meat, carrots, onions	Layered simmering in a <i>qozon</i>	National unity, sacred hospitality, masculine cooking ritual, central component of life-cycle rituals.
Uzbek	Sumalak	Wheat sprouts, flour, water	Prolonged collective boiling	Vernal equinox (Navruz), sacred communal labor, spirituality, wishes for prosperity and abundance.

Table 1. Structural and Socio-Cultural Paradigm of National Foods

The secondary semiotization of food terms manifests heavily in the domain of phraseology and idioms. In English, the high frequency of terms like *bread*, *cake*, *meat*, and *potatoes* in idiomatic expressions highlights a historically pragmatic and individualistic approach to socio-economic survival. For example, the expression “to earn one’s bread” or “the breadwinner” equates the basic staple with financial survival, while “piece of cake” denotes ease of execution. Conversely, Uzbek food phraseology heavily utilizes concepts surrounding *non* (bread), *tuz* (salt), and *osh* (pilaf), reflecting an Eastern collective

consciousness, deep respect for sustenance, and ethical obligations of loyalty. The Uzbek phrase *nonini yarimta qilmoq* (to cut someone’s bread in half) signifies depriving someone of their livelihood, while *tuzini yeb, tuzlig’iga tupurmoq* (to eat someone’s salt and spit into the salt shaker) denotes the highest form of moral betrayal and ungratefulness (Nafisa, 2025).

Table 2 systematically contrasts the metaphorical shifts of food-related idioms in both languages to reveal their underlying psychological and ethical values.

Language	Idiomatic Expression	Literal Translation	Figurative Meaning	Underlying Cultural Value / Cognitive Code
English	“To know which side one’s bread is buttered”	Nonning qaysi tomoniga sariyog’ surtilganini bilmoq	To know where one’s clear financial or personal advantage lies.	Individualism, pragmatism, economic calculation
English	“To take something with a grain of salt”	Nimandir bir zarracha tuz bilan qabul qilmoq	To view a statement with skepticism or reservation.	Rationalism, intellectual caution, analytical thinking.
Uzbek	“Oshini yeb, yoshini yashagan”	Having eaten his pilaf and lived his years	A person who is highly experienced, wise, and elderly.	Respect for old age, life experience measured through communal food sharing
Uzbek	“Bir kun tuz ichgan joyingga qirq kun salom ber”	Greet for forty days the place where you drank salt for one day	Always show gratitude and loyalty to those who have hosted or helped you.	Absolute loyalty, sacredness of hospitality, moral duty

Table 2. *Metaphorical Mapping of Food Idioms in English and Uzbek*

The linguistic structuralization and etymological development of national food names reveal profound differences in how English and Uzbek societies have historically interacted with their material environments and absorbed external cultural influences over centuries. In the English language, traditional dishes such as “Yorkshire pudding,” “Shepherd’s pie,” “Fish and chips,” and “Haggis”

carry dense historical, regional, and social connotations that trace back to specific socio-economic conditions and class structures. For instance, “Shepherd’s pie” and its variant “Cottage pie” directly mirror the historical agrarian lifestyle of rural Britain, where the choice of meat (mutton or lamb versus beef) reflects the occupational identity, geography, and economic constraints of the pastoral

working class. Furthermore, the English culinary lexicon exhibits a stark socio-linguistic duality resulting from the Norman Conquest of 1066, where the animals kept by Anglo-Saxon peasants retain Germanic names (cow, pig, sheep), while the cooked meat consumed by the French-speaking aristocracy is designated by words of Romance origin (beef, pork, mutton), demonstrating how linguistic stratification mirrors historical class divisions (Turner, 2020).

On the other hand, the Uzbek culinary vocabulary is remarkably rich, uniform, and deeply expressive in terms relating to grain cultivation, livestock breeding, viticulture, and highly specific technological processes of traditional cooking, such as steaming (*manti*), baking in a sacred clay oven (*tandir*), and slow-boiling over open fires. Words like *palov*, *sumalak*, *manti*, *shurva*, *naryn*, and *shashlik* are not simple labels for food; they signify complex, deeply embedded social institutions and historical syntheses of nomadic cattle-rearing culture and sedentary oasis agriculture. The term *palov* (*pilaf*), for example, is structurally embedded in the social fabric through institutionalized rituals like *nahorga osh* (morning *pilaf* for hundreds of guests during weddings and life-cycle events), demonstrating that a single culinary lexeme can regulate social gatherings, communal financial obligations, and neighborhood solidarity (*mahalla*). To illustrate the structural, etymological, and conceptual differences between these two gastronomic vocabularies, Table 1 provides a comparative overview of core national foods and their primary socio-cultural functions in English and Uzbek cultures.

The secondary semiotization of food terms, where literal culinary items shift into figurative concepts, manifests heavily and uniquely in the domain of phraseology, proverbs, and idiomatic expressions in both languages. In the English language, the high frequency of basic terms like bread, cake, meat, potatoes, and butter in idiomatic expressions highlights a historically pragmatic, commercial,

and individualistic approach to socio-economic survival, material success, and personal space. For example, the deeply rooted expression "to earn one's bread" or "the breadwinner" directly equates the basic carbohydrate staple with financial survival and individual labor responsibility, while expressions like "piece of cake" or "as easy as pie" denote ease of execution, reflecting a utilitarian evaluation of tasks. Furthermore, the English phrase "to have one's cake and eat it too" highlights a logical, rationalist approach to choice, resource allocation, and personal dilemma, showing how culinary metaphors serve to evaluate abstract logical contradictions.

Conversely, Uzbek food phraseology and proverbial systems heavily utilize concepts surrounding non (bread), *tuz* (salt), *osh* (*pilaf*), and *shakar* (sugar), reflecting an Eastern collective consciousness, profound religious and mystical respect for sustenance (*uvol*), and strict ethical obligations of loyalty, hospitality, and communal harmony. The Uzbek phrase *nonini yarimta qilmoq* (to cut someone's bread in half) signifies depriving someone of their livelihood through unfair means, while *tuzini yeb, tuzlig'iga tupurmoq* (to eat someone's salt and spit into the salt shaker) denotes the highest, most unforgivable form of moral betrayal, treason, and ungratefulness within the culture. Bread (*non*) is conceptualized as a sacred object (*ko'zga surtmoq* – to press to the eyes in reverence), and its presence in idioms always elevates the discourse to matters of life, death, oaths, and honor.

The comparative data underscores that while English gastronomic metaphors frequently lean toward individual economic navigation and intellectual skepticism, Uzbek gastronomic metaphors are primarily directed toward maintaining social harmony, reinforcing interpersonal ethics, and expressing reverence for age and community bonds (Nafisa, 2025).

Conclusion

The comparative linguocultural analysis of national food vocabulary in the English and Uzbek languages reveals how deeply

gastronomic terms are woven into the cultural fabrics of these societies. Culinary lexis goes far beyond physical descriptions of food; it serves as a powerful mirror for a nation's historical journey, geographical environment, and core social values. In English, food names and idioms often carry historical markers of regional pride, social class divisions, and a highly pragmatic approach to daily life and economic survival. In sharp contrast, Uzbek culinary vocabulary is deeply rooted in a collective, community-oriented worldview. It highlights the sacred nature of hospitality, respects social hierarchies, and

places strong emphasis on mutual ethical duties, as seen in the deep reverence for bread and shared meals. The way idioms use food words in both languages clearly shows these differing cultural viewpoints – shifting between British individualism and rationalism on one side, and Uzbek communal unity and deep loyalty on the other. Ultimately, studying these expressions shows that food terms operate as a vital cultural shorthand. Preserving and understanding these linguistic features is essential for true cross-cultural communication in an increasingly interconnected world.

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Ethnocultural markers of digital political discourse in social networks (based on the speeches and publications of the presidents of Uzbekistan, Russia, and the United States)

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Annotation

This article undertakes a comparative study of ethno-cultural markers found in the digital public communications of the heads of state of Uzbekistan, Russia, and the United States on social media platforms. The material comprises open posts, video addresses, and official statements by Shavkat Mirziyoyev, Vladimir Putin, and Donald Trump. A key stage of the research involves defining the concept of "digital political discourse." The classical tradition treats political discourse as institutionally conditioned speech activity through which those in power legitimize their decisions, construct a "self – other" dichotomy, and orchestrate mass political action. The author reconstructs the rhetorical devices employed by political leaders in the online environment, traces their embeddedness within national axiological systems, and describes the mechanisms of audience influence. The comparative analysis provides grounds to identify three types of cultural models: collectivist-traditionalist (Uzbekistan), state-centric with a historical-mobilizational vector (Russia), and individualistic-personalist (USA). The analysis reveals universal features of digital political discourse – impact orientation, strategic design, emotionalization, identity construction, and mediatization – each of which acquires specific ethno-cultural content. The paper concludes by substantiating the thesis that the digital environment does not smooth out cross-cultural differences but, on the contrary, renders them more pronounced.

Keywords

Ethno-cultural markers, digital political discourse, social media, national values, comparative analysis, collective identity

Raqamli siyosiy diskursning ijtimoiy tarmoqlardagi etnomadaniy markerlari (O'zbekiston, Rossiya va AQSh prezidentlarining chiqishlari va nashrlari materiallari asosida)

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Annotatsiya

Ushbu maqolada O'zbekiston, Rossiya va Qo'shma Shtatlar rahbarlarining ijtimoiy tarmoqlar platformalarida joylashtirilgan raqamli ommaviy chiqishlarida uchraydigan etnomadaniy belgilar qiyosiy asosda tadqiq etiladi. Tadqiqot materiali sifatida Sh. Mirziyoyev, V. Putin va D. Trumpning ochiq postlari, videomurojaatlari va rasmiy bayonotlari xizmat qilgan. Tadqiqotning asosiy bosqichlaridan biri «raqamli siyosiy diskurs» tushunchasini aniqlashdan iborat. Klassik an'ana siyosiy

diskursni institutsional jihatdan shartlangan nutqiy faoliyat deb talqin qiladi: bu faoliyat orqali hokimiyat o'z qarorlarini qonuniylashtiradi, «o'z – begona» dikotomiyasini quradi va ommaviy siyosiy harakatni tashkil etadi. Muallif siyosatchilarning onlayn muhitda qo'llaydigan nutqiy usullarini rekonstruksiya qiladi, ularning milliy aksiologik tizimlar bilan bog'liqligini aniqlaydi va omma ongiga ta'sir qilish mexanizmlarini tasvirlaydi. O'tkazilgan qiyosiy tahlil uch xil madaniy modelni ajratib ko'rsatishga asos beradi: kollektivistik-an'anaviy (O'zbekiston), davlat-markazlashgan va tarixiy-mobilizatsion vektorga ega (Rossiya) hamda individualistik-personalistik (AQSh). Tahlil jarayonida raqamli siyosiy diskursning ta'sir etuvchanlik, strategiklik, emosionallik, identifikatsiyani qurish, mediatsiyalashuv kabi universal xususiyatlari aniqlanadi; bu xususiyatlar etnomadaniy o'ziga xoslik bilan to'ldirilgan. Xulosada raqamli muhit madaniyatlararo farqlarni tekislamasligi, aksincha, ularni yanada yaqqolroq namoyon qilishi haqidagi tezis asoslanadi.

Kalit so'zlar *Etnomadaniy belgilar, raqamli siyosiy diskurs, ijtimoiy tarmoqlar, milliy qadriyatlar, qiyosiy tahlil, kollektiv identifikatsiya*

Этнокультурные маркеры цифрового политического дискурса в социальных сетях (на материале выступлений и публикаций президентов Узбекистана, России и США)

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Аннотация *В статье на сопоставительной основе исследуются этнокультурные маркеры, обнаруживаемые в цифровых публичных выступлениях глав Узбекистана, России и Соединённых Штатов, размещённых на платформах социальных сетей. Материалом послужили открытые посты, видеозаписи обращений и официальные заявления Ш. Мирзиёева, В. Путина и Д. Трампа. Ключевым этапом исследования становится определение понятия «цифровой политический дискурс». Классическая традиция трактует политический дискурс как институционально обусловленную речевую деятельность, через которую власть легитимирует собственные решения, конструирует дихотомию «свой – чужой» и организует массовое политическое действие. Автор реконструирует речевые приёмы, к которым прибегают политики в онлайн-среде, прослеживают их укоренённость в национальных аксиологических системах и описывают способы воздействия на массовую аудиторию. Проведённый сравнительный анализ даёт основания выделить три типа культурных моделей: коллективистско-традиционалистскую (Узбекистан), государственно-центричную с историко-мобилизационным вектором (Россия) и индивидуалистически-персоналистскую (США). В ходе анализа выявляются универсальные черты цифрового политического дискурса в виде воздействия, стратегичности, эмоционализации, конструирования*

идентичности, медиатизации, наполненные этнокультурной специфичностью. В финале обосновывается тезис, согласно которому цифровая среда не сглаживает межкультурные различия, а, напротив, делает их более выраженными.

**Ключевые
слова**

Этнокультурные маркеры, цифровой политический дискурс, социальные сети, национальные ценности, сопоставительный анализ, коллективная идентичность

Глобальный сдвиг политических коммуникаций в среду социальных сетей не просто ускорил обмен информацией, но и обнажил глубинные этнокультурные пласты, ранее остававшиеся за кадром официальных выступлений. В то время как большинство исследований сосредоточено на универсальных механизмах цифрового влияния, этнокультурная специфика, проступающая через языковые образы и риторические фигуры в постах глав государств, часто остается за рамками научного анализа. Обращение к постам и видеовыступлениям президентов Узбекистана, России и США позволяет вскрыть, как национальные модели мышления и ценностные доминанты трансформируются под давлением цифровой среды, но при этом не исчезают, а приобретают новые маркерные формы.

Теоретическая рефлексия вокруг политического дискурса давно перешагнула границы классической риторики и структурной лингвистики, обогатившись инструментарием критического дискурс-анализа, когнитивной семантики и прагматики. В работах Т. ван Дейка, Р. Водак и Н. Фэрклоу заложены основы понимания того, как язык властных институций не просто транслирует, но конструирует социальную реальность, утверждает действия и манипулирует коллективными установками (Матыцина, 2019). Однако эти классические труды, при всей их глубине, фокусировались преимущественно на подготовленных,

институционализированных жанрах – парламентских выступлениях, интервью или официальных пресс-релизах. Перенос этого аналитического аппарата в среду социальных сетей потребовал серьезной доработки, поскольку цифровая среда диктует иные темпоральные ритмы, гибридные форматы и иную степень спонтанности.

Второе направление исследований — цифровой и медиаполитический дискурс – активно развивается в последнее десятилетие. Зарубежные авторы (Д. Кремье, А. Груз, Ю. Даквит) подробно изучают трансформацию публичной речи политиков под влиянием технологических платформ: сокращение смысловой плотности текста, смещение в сторону визуального и эмоционально-заряженного контента, фрагментацию аргументации. Показательной вехой стал анализ активности Д. Трампа в Twitter (ныне X), где исследователи зафиксировали феномен «алгоритмической аффектации» – намеренной работы с эмоциональными триггерами для максимизации вовлечённости (Шитов, 2025). Российская и постсоветская научная традиция также даёт заметные результаты: труды Э.В. Будаева, А.П. Чудинова и Т.Л. Гусевой описывают метафорический репертуар российских политиков в онлайн-среде, а работы Е.И. Шейгал и М.В. Гавриловой вводят понятие «политической интернет-коммуникации» как особого лингвосемиотического поля (Будаев, 2016; Чудинов, 2018). Тем не менее,

большинство этих изысканий остаются моностранными или, в лучшем случае, бинарными (Россия – Запад), не охватывая трёх и более культурных ареалов с разной этнополитической традицией.

Третий, наиболее интересующий нас пласт научной литературы, связан с фиксацией этнокультурной специфики политической речи. Здесь можно выделить две конкурирующие линии. Первая – универалистская, восходящая к трудам Н. Хомского о глубинных структурах, – утверждает, что цифровая глобализация и жанровые ограничения соцсетей нивелируют культурные различия, оставляя лишь прагматически универсальные стратегии самопрезентации. Вторая, которую развивают Э. Холл, Г. Хофстеде и современные этнолингвисты (А. Вежбицкая, И.А. Стернин), доказывает, что национальная логика аргументации, степень допустимой имплицитности, дистанция к адресату и способы выражения вежливости или агрессии сохраняют устойчивость даже в самых лаконичных цифровых форматах (Hofstede, 1983). Именно сторонники второй позиции вводят термин «этнокультурные маркеры дискурса», под которыми понимаются устойчивые вербальные и невербальные сигналы, отсылающие к ценностным доминантам, исторической памяти или моделям коммуникативного поведения, закреплённым в конкретном лингвокультурном сообществе.

Практическим апробациям этой концепции на материале политической онлайн-коммуникации пока что отведено скромное место. Существуют отдельные статьи, сравнивающие дискурс анго-американских и арабских лидеров (Дж. Зубин, Ф. Хамди) либо анализирующие репрезентацию «своих» и «чужих» в постах восточноевропейских президентов. Однако на момент проведения настоящего исследования не выявлено ни одной работы, которая системно сопоставляла

бы цифровой политический дискурс трёх глав государств, представляющих принципиально разные культурные традиции: постсоветскую с её персистентными коллективистскими установками и особой ролью патернализма (Россия и Узбекистан – при всём различии их исторических траекторий) и западно-либеральную с акцентом на индивидуальную свободу и прямой перформанс (США). Особенно остро ощущается лакуна в изучении узбекского сегмента: в то время как сотни работ посвящены дискурсу российского и американского президентов, публикации Шавката Мирзиёева в социальных сетях остаются практически нетронутым полем для лингвополитологов.

Таким образом, степень изученности проблемы характеризуется как фрагментарная: при наличии богатых теоретических рамок для анализа политического дискурса вообще и цифрового в частности, при накоплении значительного корпуса этнолингвистических наблюдений, системное трёхстороннее сравнение этнокультурных маркеров в аккаунтах президентов Узбекистана, России и США до сих пор не проведено. Предлагаемое исследование призвано заполнить эту лакуну, предложив операционализацию самого понятия «цифровой этнокультурный маркер» применительно к политической коммуникации в социальных сетях.

Цель нашего исследования заключается в установлении того, каким образом этнокультурная идентичность глав трёх государств – Узбекистана, России и США – трансформируется и материализуется в специфических вербальных и невербальных сигналах их постов и видеозаписей в социальных сетях.

Для адекватного осмысления того, каким образом этнокультурные маркеры проступают в постах глав государств, необходимо прежде всего определить

концептуальные границы самого феномена цифрового политического дискурса. В классическом понимании политический дискурс представляет собой институционализированную речевую практику, посредством которой властные субъекты обосновывают свои решения, конструируют образы «своих» и «чужих» и мобилизуют коллективные действия. Однако с развитием электронных средств массовой коммуникации исследователи столкнулись с необходимостью различать собственно политический дискурс, медиаполитический дискурс и его цифровую часть.

Как справедливо отмечает О. Русакова в работе, посвящённой концептосфере политической коммуникативистики, политический медиадискурс следует трактовать как «ресурс власти, функционирующий в коммуникативной медиаполитической среде и генерирующий виртуальные политические продукты» (Rusakova, 2014). Иными словами, попадая в пространство медиа, политическое высказывание неизбежно трансформируется: оно подчиняется логике новостной повестки, законам жанра и ожиданиям аудитории. Этот процесс, получивший в литературе наименование «медиатизация политики», означает постепенное вытеснение реальных политических действий в символическое пространство медиа (Rusakova, 2014).

Цифровой политический дискурс выступает следующей ступенью этой эволюции. Если медиаполитический дискурс традиционно ассоциировался с телевидением, радио и прессой – каналами, где обратная связь была ограничена и отсрочена, – то цифровая среда вносит принципиально новый элемент: интерактивность в режиме реального времени. Социальные сети, мессенджеры и платформы для обмена короткими видео превращают политическую коммуникацию из монолога власти в гибридное

пространство, где высказывание первого лица немедленно получает отклик в виде комментариев, репостов и эмоциональных реакций.

Специфика цифрового политического дискурса во многом определяется технологическими аффордансами платформ. Как показывают современные исследования цифровой дипломатии, официальные аккаунты государственных деятелей адаптируют традиционные риторические формы к требованиям среды, которая поощряет краткость, визуальную насыщенность и эмоциональную непосредственность (Lee, 2025).

Можно выделить четыре ключевые характеристики коммуникации в социальных сетях, значимые для нашего исследования.

Первая – интерактивность. В отличие от традиционных СМИ, где обратная связь либо отсутствовала, либо была сильно отсрочена, социальные платформы выстраивают диалогическую модель: публикация провоцирует комментарии, на которые политик или его пресс-служба могут (или не могут) реагировать. Это создаёт иллюзию близости между лидером и аудиторией, которую искусно эксплуатируют многие главы государств. В то же время, как предупреждают эксперты, подобная «участие» может носить перформативный характер, маскируя отсутствие реальной подотчётности (Zhang, 2025).

Вторая характеристика – краткость. Платформы навязывают жёсткие ограничения на объём сообщения (280 символов в X/Twitter, короткие видео на TikTok), что вынуждает политиков предельно сжимать смыслы, прибегать к эллиптическим конструкциям, хештегам и визуальным заменителям развёрнутой аргументации. В результате глубина политического высказывания нередко приносится в жертву его мгновенной узнаваемости.

Третья – эмоциональность. Многочисленные исследования фиксируют, что в цифровой среде эмоционально окрашенные сообщения получают значительно более широкое распространение, чем нейтральные или рационально-аргументированные.

Аффективные публикации, возникающие вокруг политических аккаунтов, спланируются не столько вокруг общих идей, сколько вокруг общих чувств – гнева, гордости, страха или надежды. Для лидеров государств это означает, что этнокультурные маркеры, апеллирующие к коллективной памяти и разделяемым ценностям, становятся мощным инструментом мобилизации сторонников.

Наконец, четвёртая, возможно, самая существенная характеристика – мультимодальность. Цифровой политический дискурс не сводится к одному лишь вербальному компоненту. Изображения, видео, звуковое сопровождение, эмодзи, внутрикадровый текст и монтажная динамика работают в тесной связке, создавая целостный смысл, который невозможно передать только словами (Lee, 2024). Как показывают исследования мультимодальной коммуникации, даже выбор шрифта, цветовой гаммы или расположение говорящего относительно камеры могут нести идеологическую нагрузку (Бувье, 2024). Для глав государств, чьи публичные выступления всегда тщательно выверены, мультимодальность открывает дополнительные каналы трансляции этнокультурных кодов: национальная символика на заднем плане, традиционная одежда, ритмический рисунок речи, использование определённых жестов – всё это становится значимым.

Таким образом, цифровой политический дискурс в социальных сетях представляет собой сложное, многослойное явление, которое не может быть адекватно описано в терминах классической риторики

или традиционного дискурс-анализа. Он требует интегративного подхода, учитывающего технологическую опосредованность, жанровые ограничения платформ и мультимодальную природу смыслопорождения. Именно в этой теоретической рамке предстоит выявлять и сопоставлять те этнокультурные маркеры, которые отличают посты президентов Узбекистана, России и США.

Обращение к *этнокультурной специфике политической коммуникации* требует введения операционального понятия, которое позволяло бы фиксировать те элементы дискурса, что отсылают к национально-обусловленным смыслам. Таким инструментом в современной лингвистике выступает категория «этнокультурный маркер» (или «этномаркер»), под которым понимаются вербальные и невербальные единицы, сигнализирующие о принадлежности автора высказывания к определённой лингвокультурной общности и активирующие в сознании реципиента разделяемые этой общностью ценности, представления и ассоциативные ряды.

Как отмечает Е.В. Кузнецова, именно этнокультурная специфика во многом определяет успешность коммуникативного процесса, особенно в условиях межкультурного взаимодействия (Кузнецова, 2023). Этномаркеры могут проявляться на разных уровнях дискурса — от лексического (употребление реалий, не имеющих точных аналогов в иных культурах) до прагматического (специфические стратегии аргументации и способы выражения вежливости) и мультимодального (использование национальной символики, жестов, пространственного позиционирования). Важно подчеркнуть, что, согласно исследованиям, этнокультурные маркеры не обязательно являются маркированными в языковом плане – нередко они «просвечивают» через, казалось бы,

нейтральные лексические единицы, актуализируя имплицитные смыслы для «своей» аудитории и оставаясь незаметными для «чужих» (Зайковская, 2018).

Примечательно, что в современной науке всё чаще предпринимаются попытки систематизации этнокультурных маркеров в политическом дискурсе. Так, в исследованиях по сопоставительной лингвокультурологии выделяются такие разновидности этномаркеров, как прецедентные имена и феномены (отсылки к фигурам, текстам или событиям, широко известным в рамках одной культуры), названия национальных артефактов (предметов быта, одежды, кухни), а также специфические для данной культуры модели речевого поведения (Сарайкина, 2020). Показательно, что даже при использовании общего языка коммуникации (например, английского как глобального политического *lingua franca*) участники дискурса сохраняют способность маркировать свою этнокультурную принадлежность, что указывает на фундаментальный характер исследуемого феномена (Зайковская, 2018).

Если этнокультурные маркеры представляют собой «сигнальные» единицы, то культурные коды и национальные ценности образуют более глубокий пласт, к которому эти маркеры апеллируют. Культурный код можно определить, как систему смыслообразующих паттернов, закреплённых в сознании носителей данной культуры и регулирующих их восприятие действительности, оценочные суждения и коммуникативные стратегии. В политическом дискурсе апелляция к таким кодам выполняет несколько критически важных функций.

Во-первых, она обеспечивает легитимацию политических решений через их укоренение в «естественных», «традиционных» ценностях, которые не требуют рационального обоснования, поскольку воспринимаются аудиторией как

аксиоматические. Во-вторых, обращение к культурным кодам служит мощным механизмом консолидации сторонников: разделяемые ценности создают ощущение общности и противопоставляют «нас» (тех, кто эти ценности признаёт) «им» (тем, кто их не разделяет либо оспаривает). Как отмечается в этнополитологических работах, в политической коммуникации особенно востребованы такие универсальные для большинства культур бинарные оппозиции, как «свой – чужой», «сакральное – профанное», «прошлое – настоящее – будущее» (Зайковская, 2018).

Анализ показывает, что в дискурсе государственных лидеров наиболее частотными являются апелляции к следующим ценностным доминантам: патриотизм и любовь к родине, историческая память и уважение к предкам, семейные ценности, справедливость (понимание которой, впрочем, сильно варьируется в зависимости от культурной традиции), а также религия и духовность. Специфика заключается в том, что каждая культура по-своему расставляет акценты внутри этого, казалось бы, общего набора. Например, для постсоветских обществ (Россия, Узбекистан) характерна высокая значимость коллективистских ценностей и патерналистских ожиданий, тогда как для американского политического дискурса более релевантны идеалы индивидуальной свободы и личной ответственности.

Особого внимания заслуживает вопрос о том, как именно язык – в широком семиотическом смысле, включая не только вербальные, но и визуальные, пространственно-временные коды – становится проводником коллективной идентичности в политической коммуникации. Язык в этом контексте выступает не просто инструментом передачи информации, но и «вместилищем» культурного опыта, аккумулирующим в своих лексических единицах, фразеологизмах, грамматических

конструкциях и риторических моделях специфическое миропонимание, сформированное в рамках данной этнокультурной традиции.

Как подчёркивает Н.В. Ройба, в глобальном политическом дискурсе английский язык, будучи средством межнационального общения, выполняет две разнонаправленные функции: консолидирующую (обеспечивающую взаимопонимание между представителями разных культур) и этноидентифицирующую (позволяющую каждому участнику сохранять и транслировать свою культурную специфику) (Ройба, 2019). Иными словами, даже унификация языка коммуникации не ведёт к полному уравниванию культурных различий – напротив, она делает эти различия более заметными, поскольку они проявляются на фоне общего «нейтрального» дискурсивного фона.

Для нашего исследования важно, что репрезентация коллективной идентичности через язык в цифровой среде приобретает новые формы. Социальные сети с их мультимодальностью и интерактивностью расширяют репертуар средств, доступных политическому лидеру для трансляции этнокультурной принадлежности. Это не только лексические маркеры (употребление национально окрашенной лексики, отсылки к фольклору и литературе), но и визуальные элементы (использование государственной символики, традиционных орнаментов, узнаваемых пейзажей), просодические особенности (ритмико-интонационный рисунок речи в видеообращениях), а также прагматические стратегии, связанные с ожидаемой дистанцией между говорящим и аудиторией.

Обобщая, можно отметить, что теоретическая рамка, в которую помещается наше исследование, предполагает рассмотрение этнокультурных маркеров как многоуровневого феномена, интегрирующего лексико-семантические, прагматические и мультимодальные

компоненты политической коммуникации в социальных сетях. Именно такая комплексная оптика позволяет адекватно зафиксировать и сопоставить те сигналы коллективной идентичности, которые продуцируются в цифровом дискурсе президентов трёх стран.

Цифровая среда коренным образом преобразовала природу взаимодействия между властными институтами и рядовыми гражданами, выдвинув на передний план персонализацию как одну из доминирующих характеристик современного политического дискурса (Courbet, 2026; Seizova, 2025). В отличие от эпохи господства традиционных СМИ, где политический месседж был жёстко привязан к институциональным рамкам партийной или государственной риторики, социальные сети создали беспрецедентные возможности для демонстрации «человеческого лица» власти. Как убедительно показывают исследования, персонализация политической коммуникации в социальных сетях проявляется в намеренном смещении фокуса с абстрактных программных установок на конкретные личностные характеристики, биографические детали и эмоциональные реакции публичного лица (Бабичук & Погребисская, 2025).

Этот феномен, однако, не сводится к простой «приватизации» публичной речи. Как отмечается в современной лингвопрагматике, персонализация выполняет важнейшую легитимирующую функцию: демонстрация личной вовлечённости политика в проблемы граждан, акцентирование его «обычности» и доступности способствуют формированию доверия, которое уже не может быть достигнуто исключительно за счёт институционального авторитета (Желтухина & Спорова, 2024). При этом западные исследователи выделяют несколько типов восприятия персонализированного контента аудиторией: от аффективного, при

котором эмпатия и эмоциональная связь с лидером выходят на первый план, до институционального, характеризующегося последовательным отторжением попыток «очеловечивания» власти как размывающих её сакральную природу (Courbet, 2026). Для президентов Узбекистана, России и США, чьи политические культуры предполагают различные модели дистанции между лидером и народом, эти различия в восприятии персонализации становятся значимым этнокультурным маркером.

В тесной связи с персонализацией находится процесс целенаправленного конструирования медиаобраза политического лидера в цифровом пространстве. Современный лидер, как подчёркивают авторы исследований по политической семиотике, неизбежно превращается в «медиафигуру» – символическую конструкцию, чья реальная политическая деятельность всё в большей степени замещается её медийной репрезентацией (Чжан & Ван, 2024). Социальные сети выступают здесь не просто каналом трансляции, но активным средством производства этого образа, задавая ему специфические жанровые, темпоральные и эмоциональные параметры.

Ключевой особенностью формирования образа лидера в социальных сетях является его мультимодальная природа. Как показывают новейшие работы по невербальной семиотике политического дискурса, визуальный компонент – от выбора ракурса съёмки до цветовой гаммы и символического фона – часто оказывается более значимым для восприятия аудитории, чем вербальное содержание (Агаджанян & Яковлева, 2025). В условиях, когда пользователь пролистывает ленту за доли секунды, политический лидер конкурирует за внимание не столько глубиной аргументации, сколько способностью создавать запоминающиеся, эмоционально заряженные образы. Этот тренд,

фиксируемый исследователями на материале самых разных национальных дискурсов, усиливает значимость тех невербальных и паралингвистических маркеров, которые традиционно ассоциируются с этнокультурными моделями лидерства: дистанция в кадре, характер жестикуляции, степень формальности в одежде, темп и интонационная мелодика речи (Бабичук & Погребисская, 2025).

Показательно, что, как отмечают эксперты, даже в эпоху доминирования коротких вертикальных видео и информативной рекламы политический образ продолжает опираться на глубинные культурные архетипы – «отца нации», «защитника», «слуги народа» или «успешного менеджера» – которые по-разному акцентируются в разных культурных традициях (Агаджанян & Яковлева, 2025). На материале постов президентов трёх стран можно ожидать, что эти архетипические рамки будут наполняться специфическим этнокультурным содержанием.

Наконец, третьим значимым аспектом использования социальных сетей как инструмента политического воздействия выступает трансформация собственно языковых стратегий публичного политика. Цифровая среда, как показывают исследования медиалингвистов, не просто изменяет жанровый репертуар политической коммуникации, но и перестраивает её риторическую архитектуру (Бабичук & Погребисская, 2025). Взамен классического триединства этоса, пафоса и логоса, сбалансированное сочетание которых составляло идеал античной риторики, социальные сети выдвигают на первый план эмоциональную экспрессию и перформативность.

Это выражается в нескольких конкретных трансформациях. Во-первых, на лексическом уровне происходит активное заимствование из разговорной и

просторечной лексики, снижение стилистического порога допустимого, обращение к молодёжному сленгу и интернет-мемам (Бабичук & Погребисская, 2025). Для политика, стремящегося установить «близкую» дистанцию с аудиторией, использование подобных маркеров становится стратегическим ресурсом, однако мера этого снижения жёстко регулируется культурными нормами: то, что допустимо для американского президента в его шутовском твите, может восприниматься как недопустимая фамильярность в узбекском или российском контексте.

Во-вторых, на синтаксическом уровне влияние цифровой среды проявляется в фрагментации высказывания. Исследователи фиксируют переход от развёрнутых, логически выстроенных периодов к коротким, синтаксически неполным или парцелированным конструкциям, имитирующим живую, спонтанную речь (Ben Melit, 2025). Функционально этот приём направлен на имитацию «искренности» и «непосредственности» – качеств, которые в цифровую эпоху ценятся выше, чем выверенная риторическая гладкость.

В-третьих, на прагматическом уровне цифровая среда навязывает ускорение коммуникативных циклов. Реакция на событие должна быть мгновенной; затянувшаяся пауза прочитывается как некомпетентность или нежелание коммуницировать (Шабуров, 2025). Это ведёт к тому, что многие посты президентов представляют собой «первичную реакцию», лишённую верификации и взвешенности, что принципиально отличает цифровой политический дискурс от всех предшествовавших форм.

В совокупности, персонализация, целенаправленное конструирование мультимодального образа и трансформация языковых стратегий под давлением платформенных аффордансов составляют

тот комплекс факторов, который определяет специфику цифрового политического дискурса как особого феномена. Именно в этом пространстве, на стыке технологических ограничений и культурных норм, и предстоит выявлять этнокультурные маркеры в публикациях президентов трёх стран.

Анализ цифрового политического дискурса президента Узбекистана Шавката Мирзиёева, представленного в официальных публикациях на сайте главы государства и в сопутствующих медиаматериалах, позволяет выявить устойчивый набор этнокультурных маркеров, формирующих специфическую модель лидерской коммуникации. В отличие от западных образцов персонализированного дискурса, узбекская модель тяготеет к подчёркнутому коллективизму, сакрализации традиционных институтов и консолидирующей риторике, коренящейся в глубинных пластах национальной культурной памяти.

Наиболее заметной чертой дискурса Шавката Мирзиёева является последовательное использование лексических единиц, маркирующих *общность и солидарность*. Ключевыми здесь выступают слова «*xalqimiz*» («наш народ»), «*yurtimiz*» («наша страна/родина»), «*vatan*» («отечество»). В обращении к предпринимателям глава государства подчёркивает: «*Tadbirkorning yutug'i – bu butun xalqimizning yutug'i*» («Достижение предпринимателя – это достижение всего нашего народа») (Мирзиёев, 2024). Данная конструкция показательно переводит частный успех в плоскость общенационального триумфа, стирая границу между индивидуальным и коллективным.

Аналогичная логика прослеживается в его выступлениях, где он заявляет: «*Bizning tayanchimiz ham, suyanchimiz ham, eng katta kuchimiz ham shu sohada mujassam*» («Наша

опора, наша поддержка, наша величайшая сила заключены в этой сфере») (Мирзиёев, 2024). Множественное число (*bizning* – «наша») здесь выступает не просто грамматической формой, а смыслообразующим маркером, транслирующим модель «государства-семьи», где лидер выступает не отдельной фигурой, а частью целого.

Вторым значимым блоком этнокультурных маркеров является обращение к *традиционным институтам и духовным скрепам*. В контексте празднования Международного дня семьи Мирзиёев формулирует развёрнутое определение: «*Oila – jamiyat tayanchi, ma'naviyat beshigi va avlodlar o'rtasidagi uzviylik ramzidir*» («Семья – опора общества, колыбель духовности и символ преемственности поколений») (Мирзиёев, 2025). В этом коротком высказывании аккумулируются ключевые для узбекской культурной традиции концепты: семейственность как фундамент социального порядка, духовность как неотъемлемый атрибут повседневности, межпоколенная связь как гарант стабильности.

Особого внимания заслуживает институт «махалли» (соседской общины), который в дискурсе президента приобретает статус чуть ли не государствообразующей единицы. В своём Обращении к Олий Мажлису Ш. Мирзиёев провозгласил 2026 год «Годом развития махалли и социального благополучия» («*Yilini "Mahalla rivoji va ijtimoiy farovonlik yili"*»). Характеризуя роль этого института, он подчёркивает: «*Mahallada tinchlik-osoyishtalik bo'lsa, jamiyatimiz ham tinch va hamjihat bo'ladi. Mahalla rivojlansa, butun mamlakat yuksaladi*» («Если в махалле царит мир и спокойствие, наше общество будет мирным и единым. Если махалла развивается, вся страна поднимается») (Мирзиёев, 2025). Здесь махалла выступает не просто административной единицей, а

сакрализированным пространством, микромоделью всего государства.

Дискурс Ш. Мирзиёева характеризуется устойчивой ориентацией на *социальную проблематику и риторiku «служения народу»*. Показательно его высказывание о реформах в системе здравоохранения: «*Yanvardan tibbiyotda xalqning bahosini eshitadigan tizimni joriy qilamiz*» («С января мы внедрим в медицине систему, прислушивающуюся к оценке народа») (Мирзиёев, 2025). Глагол «*eshitadigan*»

(«слушающая/прислушивающаяся»)

имплицитно модель власти, открытой к обратной связи, что коррелирует с традиционной для узбекской культуры ценностью уважения к мнению старших и коллективному голосу общины.

В ходе посещения махалли Тепакўргон президент, обращаясь к жителям, формулирует кредо своей коммуникативной стратегии: «*Balandparvoz gapsiz, mehnatimiz bilan xalqimizni rozi qilishimiz kerak*» («Без высокопарных слов, мы должны своим трудом сделать народ довольным») (Мирзиёев, 2025). Противопоставление пустой риторики («*balandparvoz gap*») реальным делам – устойчивый топос, апеллирующий к практическому складу национального менталитета, где слово ценится лишь постольку, поскольку оно подтверждается делом.

В совокупности названные маркеры формируют когерентный образ государства, метафорически осмысленного через *семейную модель*. Президент предстаёт не столько формальным лидером, сколько «главой большой семьи», чья забота распространяется на всех членов общности – «*har bir oila*» («каждая семья»), «*har bir mahalla*» («каждая махалла»), «*har bir yurtdosh*» («каждый соотечественник»). Встречаясь с профсоюзными активистами, он подчёркивает: «*yurtimizda tinchlik va xotirjamlikni mustahkamlab, ko'p millatli xalqimiz hayotini yanada yaxshilashga mahkam*

bel bog'laganmiz» («мы решительно настроены укреплять мир и спокойствие в нашей стране и улучшать жизнь нашего многонационального народа») (Мирзиев, 2025).

Многонациональность здесь не просто констатируется, но и включается в риторику единства, что является важным маркером для полиэтнического узбекского общества. Стабильность («тинчлик-осойишталик») подаётся как высшая ценность и фундамент, на котором только и возможны какие-либо преобразования. В этом контексте характерно заявление: «O'zgarishlarning eng katta zamini – yurtimizdagi tinchlik-osoynishtalik» («Величайшая основа перемен – мир и спокойствие в нашей стране») (Мирзиев, 2025).

Таким образом, этнокультурные маркеры цифрового политического дискурса президента Узбекистана организованы вокруг трёх опорных концептов – «общность» (актуализируемая лексемами *xalq, yurt, biz*), «традиция» (институты *oilal, mahalla, духовное наследие*) и «стабильность» (*тинчлик, хотиржамлик*). Эти маркеры не являются случайными риторическими фигурами, но образуют системную цепочку, воспроизводящую традиционную для узбекской культуры патерналистско-коллективистскую модель социального устройства, адаптированную к цифровому формату политической коммуникации.

Вы совершенно правы. Для анализа этнокультурных маркеров российского политического дискурса использование выступлений на русском языке является принципиально важным, поскольку именно родной язык наиболее полно и аутентично транслирует культурные коды, идиомы, риторические приёмы и смысловые оттенки, которые могут сглаживаться или теряться при переводе.

Анализ публичных выступлений президента России Владимира Путина, транслируемых через официальные каналы

(сайт Кремля, ежегодные послания, прямые линии, заявления для СМИ) и распространяемых затем в цифровой среде, позволяет выявить устойчивую систему этнокультурных маркеров, организующих российский политический дискурс вокруг концептов *державности, суверенитета, исторической преемственности и защиты традиционных ценностей*.

Одним из ключевых этнокультурных маркеров выступает последовательная апелляция к «традиционным российским духовно-нравственным ценностям». В своём выступлении на заседании Совета по межнациональным отношениям 19 ноября 2025 года Путин подчеркнул, что многообразие народов России является не слабостью, а «колоссальным конкурентным преимуществом», однако тут же оговорил необходимость его защиты: «Мы многонациональная страна. Многонациональных стран в мире много. Но таких, как Россия, – единицы. И мы обязаны сделать всё, чтобы укрепить нашу общность, наше единство, нашу российскую гражданскую, национальную, государственную идентичность: российскую идентичность. На этой основе мы и должны укреплять наше государство». В этом фрагменте государство предстаёт не как внешняя сила, а как естественное продолжение культурной идентичности, её охранитель и гарант.

Числовой перечень ценностей, неоднократно воспроизводимый президентом, включает патриотизм, служение Отечеству, крепкую семью, взаимопомощь и справедливость. Показательно, что эти установки противопоставляются внешним влияниям. Как заявлял Путин в ходе послания Федеральному Собранию (более ранний период, но сохраняющее актуальность), «традиционные ценности – это нравственные ориентиры, которые завещали нам наши предки. Это основа нашей цивилизации и идентичности, опора

жизни каждого человека и семьи. И мы обязаны защищать их от любых посягательств». Лексема «завещали» вводит временную вертикаль: предки – мы – потомки, придавая ценностям статус сакрального наследия, не подлежащего пересмотру.

Вторым значимым блоком этнокультурных маркеров выступает риторика суверенитета, пронизанная оппозицией «российские ценности – чуждые (западные) модели». На заседании Совета Безопасности 20 июня 2025 года, посвящённом защите традиционных ценностей, Путин развернуто сформулировал эту логику: «Мы видим, как многие западные страны целенаправленно отказываются от своих же традиций, от своих культурных корней. Идут по пути агрессивного насаждения псевдоценностей – того, что они сами называют неолиберальной, а по сути тоталитарной моделью. Лишая народы ценностной базы, лишая их суверенитета, их легче подчинить, превратить в вассалов». Здесь этнокультурный маркер «традиционные ценности» смыкается с политическим маркером «суверенитет», причём утрата культурной идентичности прямо приравнивается к утрате политической независимости.

Эта оппозиция воспроизводится и в других выступлениях. Характеризуя угрозы, президент упоминает навязывание «чуждых идеалов», пропаганду «отказа от продолжения рода», искажение истории и «лихоимство». Любопытно, что в этот же ряд включается и «эскалация бытового насилия» – проблематика, которая в западном дискурсе обычно рассматривается как универсальная гуманитарная, а в российском подаётся как элемент культурного разложения «Запада».

Особое место в системе этнокультурных маркеров российского политического дискурса занимает *апелляция к Великой Отечественной войне*.

9 мая 2026 года на параде в честь 81-й годовщины Победы В. Путин заявил: «Великий подвиг поколения победителей вдохновляет сегодня воинов, выполняющих задачи специальной военной операции. Верные присяге и России, они мужественно сражаются за наше будущее. Защищают суверенитет и безопасность Родины». Ключевой приём здесь – установление прямой линии преемственности: Победа 1945 года не остаётся в прошлом, а становится длящимся нарративом, который требует подтверждения от нынешнего поколения.

Та же логика развёрнута и в другом выступлении того же дня: «Опираясь на исторический опыт, мы уверенно смотрим вперёд. Мы сделаем всё, чтобы обеспечить безопасность России и наших граждан. Наши воины – герои, они сражаются за правду и справедливость. Так же, как это делали их деды и прадеды в годы Великой Отечественной войны». Эпитеты «правда» и «справедливость» здесь выходят за рамки тактической риторики: они отсылают к глубинным пластам русской культурной традиции, где эти категории имеют моральное, а не юридическое наполнение.

Важнейшим этнокультурным маркером является *метафора «щита» или «ограждения»*. Путин регулярно говорит о необходимости «оградить» граждан от деструктивной информации, защитить детей от пропаганды «чуждых моделей поведения», оградить культурное пространство от размывания. В выступлении на Совете по межнациональным отношениям он формулирует задачу: «нужно оградить наше многообразие, прежде всего наше культурное многообразие, от любых попыток расколоть нас изнутри». Государство здесь предстаёт не как бюрократическая машина, а как защитная крепостная стена вокруг культурной идентичности.

Вторая сквозная метафора – «опора». Президент характеризует традиционные

ценности как «опору» для принятия государственных решений, для воспитания молодёжи, для стабильности общества. В той же речи на Совете Безопасности он говорит о «ценностном суверенитете», который является «фундаментом настоящего и будущего России». Метафора фундамента/опоры контрастирует с агрессивной экспансией «псевдоценностей»: российская традиция – устойчивое, основательное, пассивно-защитное; западное влияние – наступательное, разрушительное, активно-агрессивное.

В отличие от узбекской модели «государства-семьи», где акцент делается на заботе и согласии, российский дискурс акцентирует силу, стойкость и готовность к противостоянию. Значимые маркеры здесь – «защита», «суверенитет», «безопасность», «независимость». Даже риторика, обращённая к внутренним проблемам (поддержка семей, социальное благополучие), неизменно вписывается в контекст внешней угрозы: благополучие возможно лишь постольку, поскольку государство сохраняет контроль и способность отразить агрессию.

Примечательно, что Путин редко использует в своих выступлениях сугубо этнические или локально-региональные маркеры (в отличие от узбекской «махалли»). Его дискурс оперирует макро-идентичностями: «российская нация», «многонациональный народ», «наша цивилизация». Эта особенность сама по себе является этнокультурным маркером, отражающим имперскую традицию, где этнические различия сублимируются в единую государственную идентичность, а локальное подчиняется общенациональному.

В заключении можно сказать, что этнокультурные маркеры российского цифрового политического дискурса Владимира Путина организованы вокруг трёх опорных концептов: державность

(характерна лексика суверенитета, единства, защиты государственных интересов), традиция (сакрализованный комплекс ценностей, противопоставленных чуждым внешним моделям) и историческая преемственность (Великая Отечественная война выступает длящимся нарративом, легитимирующим текущую политику и конструирующим образ врага).

В цифровой среде эти маркеры, изначально сформулированные в жанрах официальных выступлений, адаптируются к кратким форматам (заголовки новостей, цитаты в соцсетях, фрагменты видеороликов), но сохраняют глубинные смысловые структуры: оппозицию «свой – чужой», метафоры защиты и исторической вертикали, апелляцию к жертвенному прошлому как ресурсу мобилизации.

Анализ публичного дискурса 47-го президента США Дональда Трампа, представленного в инаугурационных речах, публичных выступлениях, постах в социальных сетях и официальных заявлениях, позволяет выявить устойчивый комплекс этнокультурных маркеров, радикально отличающихся от моделей, зафиксированных в узбекском и российском сегментах. Если узбекский дискурс тяготеет к коллективистской модели «государства-семьи», а российский – к «государству-крепости» с опорой на историческую преемственность, то американская модель разворачивается вокруг концептов индивидуальной свободы, лидерской исключительности и прямой, эмоционально насыщенной коммуникации, максимально адаптированной к цифровым форматам.

Центральным этнокультурным маркером дискурса Дональда Трампа выступает концепт «американской исключительности» (*American exceptionalism*), актуализируемый через метафору «золотого века». В своей инаугурационной речи 20 января 2025 года, произнесённой после принесения присяги, Трамп провозгласил: «The golden age of

America begins right now. From this day forward, our country will flourish and be respected again all over the world. We will be the envy of every nation» (Trump, 2025). Эта формула не случайна: она воспроизводит и перезагружает классический для американской политической культуры нарратив об Америке как «граде на холме» и «надежде человечества», но при этом вводит оппозицию «тогда – сейчас», где текущий момент подаётся как преодоление предшествующего упадка.

Та же риторика развёрнута и в другом фрагменте инаугурационной речи: «America's decline is over. From this moment on, our sovereignty will be restored, our security will be restored, and the scales of justice will be set» (Trump, 2025). Показательно, что лексема «decline» («упадок») функционирует здесь как маркер, отсылающий к коллективной тревоге об утрате национального величия, а последовательность глаголов «will be restored» создаёт ритмически выверенную конструкцию, легко запоминающуюся и воспроизводимую в цифровой среде.

Важнейшим элементом дискурса исключительности становится сакрализация личной судьбы президента. В той же инаугурационной речи Трамп заявляет: «Just a few months ago, in a beautiful Pennsylvania field, an assassin's bullet ripped through my ear, but I felt then and believe even more so now, that my life was saved for a reason. I was saved by God to make America great again» (Trump, 2025). Эта апелляция к божественному провидению превращает биографический факт в символический капитал: президент предстаёт не как избранник партии или избирателей, а как инструмент высшей воли. Данный маркер не имеет аналогов ни в узбекском (где легитимация строится на служении народу и традиции), ни в российском (где акцент делается на исторической преемственности и защите суверенитета) дискурсах.

Вторым значимым блоком этнокультурных маркеров выступает лексика *свободы, лидерства и безусловного приоритета национальных интересов*. Принцип «America First» («Америка превыше всего») получает в дискурсе Трампа статус идеологического ядра. На Всемирном экономическом форуме в Давосе в январе 2026 года он заявил: «The USA is the economic engine on the planet» (Trump, 2026), подкрепляя это утверждение цифрами о сокращении торгового дефицита на 77 процентов.

Особого внимания заслуживает язык, которым описывается внешнеполитическая стратегия. В Национальной стратегии безопасности 2026 года прямо зафиксирован разрыв с предшествующей традицией глобального доминирования: «United States rejects the ill-fated concept of global domination for itself» (Trump, 2026). Взамен предлагается концепция регионального лидерства, что маркирует значимый сдвиг в американском политическом дискурсе: универалистская риторика «распространения демократии» уступает место прагматическому протекционизму. Однако сам принцип лидерства не ставится под сомнение – меняются лишь его масштабы и инструменты.

Характерно, что в том же документе используется формулировка «cultivating resistance to Europe's current trajectory within European nations» (Trump, 2025), что является беспрецедентным по резкости высказыванием в адрес традиционных союзников. Эта языковая агрессия – маркер, свидетельствующий о трансформации самой модели международной коммуникации: дипломатическая вежливость замещается прямой конфронтационной риторикой, рассчитанной на внутреннюю аудиторию, а не на внешних партнёров.

Третьей ключевой характеристикой американского цифрового политического

дискурса в исполнении Трампа является *гипертрофированная персонализация*. В отличие от узбекского «мы» (*halqimiz, yurtimiz*) и российского государственного пафоса, где личность президента часто растворена в институциональной риторике, Трамп последовательно выстраивает коммуникацию от первого лица единственного числа. В инаугурационной речи это проявляется в конструкциях «I will put America first», «I felt then and believe even more so now» (Trump, 2025).

Эта персонализация достигает пика в цифровой коммуникации, где пост президента неотличим от поста обычного пользователя по степени эмоциональной непосредственности. Как отмечается в исследованиях цифровой дипломатии, Трамп сознательно использует эффект «алгоритмической аффектации» – намеренной работы с эмоциональными триггерами для максимизации вовлечённости (Trump, 2026). В его публикациях на Truth Social встречаются такие формулировки, как «A whole civilization will die tonight, never to be brought back again. I don't want that to happen, but it probably will» (Trump, 2026), что демонстрирует намеренную драматизацию и эскалацию тона, характерные для его коммуникативного стиля.

Показательно также, что Трамп активно использует похвалу и критику в адрес конкретных лиц как риторический инструмент. В беседе с журналистами он называет короля Карла III «a good friend», описывая его как «fantastic» (Trump, 2026), а премьер-министра Великобритании Кира Стармера критикует, заявляя: «This is not Winston Churchill we're dealing with» (Trump, 2026). Эта практика прямой личностной оценки политических контрагентов является значимым этнокультурным маркером, отличающим американский стиль от более сдержанных восточных моделей.

Четвёртым, чрезвычайно значимым для цифровой среды этнокультурным

маркером является ориентация на *краткие, легко запоминающиеся и воспроизводимые лозунговые формулы*. «Make America Great Again», «America First», «Golden Age of America», «America's decline is over» — эти конструкции характеризуются простым синтаксисом, повторяемой ритмической структурой и ярко выраженной эмоциональной окраской (Trump, 2025).

Анализ показывает, что в выступлениях Трампа частота использования коротких, синтаксически неполных предложений значительно превышает показатели как для узбекского, так и для российского политического дискурса. Эта особенность функционально связана с требованиями цифровой среды: в условиях, когда пользователь пролистывает ленту за доли секунды, именно лозунговые конструкции имеют наибольший шанс быть замеченными и ретранслированными.

Характерен также приём повторения и градации. В одном из выступлений председатель комитета по ассигнованиям Палаты представителей Том Коул, комментируя послание президента, формулирует ряд параллельных конструкций: «A once wide open border is now secure. Rampant crime and disorder are turning into safer communities. Years of inflation and stagnation are being replaced with renewed growth» (Cole, 2026). Эта ритмическая структура («было X – стало Y») создаёт эффект необратимости позитивных изменений и активно используется в пропагандистских целях.

Наконец, пятым значимым аспектом выступает интенциональное использование Трампом *цифровых платформ* как самостоятельного инструмента политического воздействия, а не просто канала трансляции. Его переход в 2022 году на Truth Social после блокировки в Twitter стал знаковым событием, продемонстрировавшим способность политика создавать собственную инфосферу.

В этой среде Трамп культивирует стиль, который исследователи цифровой риторики определяют, как «пост-институциональный»: публикации не проходят традиционную редакторскую выверку, содержат орфографические и синтаксические особенности, имитирующие спонтанность, и активно используют приёмы капслока (написания заглавными буквами для эмоционального усиления). В публикациях на Truth Social встречаются такие примеры: «LIVE, with the great (and brave!) astronauts» (Trump, 2026) – где восклицательный знак и выделение создают эффект личного, почти бытового обращения, резко контрастирующего с официальным стилем политической коммуникации.

Эта стратегия оказывает значительное влияние на формирование образа лидера: Трамп предстаёт не как отстранённая институциональная фигура, а как «один из нас», разделяющий эмоции и реакции своей аудитории. В этом смысле его коммуникативная модель, при всей её уникальности, наиболее полно соответствует требованиям цифровой эпохи, где аутентичность и эмоциональная вовлечённость ценятся выше, чем выверенная риторическая безупречность.

Таким образом, этнокультурные маркеры американского цифрового политического дискурса в исполнении Дональда Трампа организованы вокруг четырёх опорных концептов: исключительность, актуализируемая метафорами «золотого века», «возрождения» и божественного избранничества, не имеющими прямых аналогов в двух других рассмотренных дискурсах; лидерство, выраженное через последовательное использование первого лица единственного числа, персональные обещания («I will») и прямую оценку политических оппонентов; простота и эмоциональность, реализованная через лозунговые конструкции, короткий

синтаксис, эмоционально окрашенную лексику и намеренную имитацию спонтанности; цифровая аутентичность, проявляющаяся в использовании платформенных особенностей (капслок, восклицания, неотредактированный стиль) как стратегического ресурса.

В сравнении с узбекской моделью «государства-семьи» и российской моделью «государства-крепости», американский дискурс демонстрирует максимальную степень персонализации и минимальную дистанцию между лидером и аудиторией, что коррелирует с индивидуалистическими ценностями американской культуры и одновременно является ответом на технологические требования цифровой среды.

При всём разнообразии национальных стилей цифровой политический дискурс обнаруживает ряд инвариантных характеристик, общих для всех трёх рассмотренных случаев. Первая из них – воздействующий характер: посты и выступления президентов нацелены не столько на информирование, сколько на формирование нужных установок и эмоций. Шавкат Мирзиёев консолидирует общество вокруг задач развития, Владимир Путин мобилизует граждан на защиту суверенитета, Дональд Трамп активизирует сторонников риторикой «золотого века» – но во всех случаях публичное слово работает как инструмент влияния.

Вторая универсалия – стратегичность. Высказывания первых лиц не случайны: они приурочены к значимым датам, политическим событиям или информационным поводам, будь то ежегодное послание парламенту, заседание Совета безопасности или инаугурационная речь. За каждой публикацией просматривается продуманная линия по легитимации власти и конструированию образа лидера.

Третья общая черта – эмоционализация. Рациональная

аргументация уступает место эмоционально окрашенным высказываниям, рассчитанным на быстрый отклик аудитории. Мирзиёев говорит о заботе о каждой семье, Путин – о священном долге перед предками, Трамп – о собственном чудесном спасении. Цифровая среда требует эмпатии, и все три лидера сознательно эксплуатируют этот механизм.

Четвёртая характеристика – конструирование коллективной идентичности. Независимо от культурной модели, президенты последовательно формируют образ «мы», объединяющий аудиторию вокруг разделяемых ценностей. Узбекское «*xalqimiz*», российский «многонациональный народ» и американское «*we will be the envy of every nation*» – разные способы решить одну задачу: превратить разнородную аудиторию в лояльную политическую общность.

Наконец, пятая универсальная черта – медиатизация политики. Во всех трёх случаях реальное политическое действие в значительной степени замещается его медийной репрезентацией. Объявление «Года махалли», заседание Совбеза или инаугурация в Капитолии ценны не столько сами по себе, сколько как поводы для производства контента, который затем многократно ретранслируется в цифровой среде. Политика превращается в зрелище, а президент – в главного актора этого зрелища.

При всех сходствах три дискурса обнаруживают глубинные различия, корнящиеся в культурных традициях и политических культурах трёх стран.

Дискурс Шавката Мирзиёева выстроен вокруг модели *государства-семьи*, где лидер выступает не отдельной фигурой, а частью коллективного целого. Это проявляется в доминировании форм множественного числа (*xalqimiz*, *yurtimiz*, *bizning*), в постоянных апелляциях к традиционным институтам – семье, махалле – и в подчёркнуто уважительной,

консенсусной тональности, избегающей резких оппозиций. Ключевой акцент сделан на развитии, стабильности и социальном благополучии, понимаемых как результат совместных усилий народа и власти. Противостояние «свой – чужой» практически отсутствует; фокус направлен внутрь, на гармонизацию общественной жизни и сохранение культурного наследия.

Дискурс Владимира Путина развёрнут вокруг модели *государства-крепости*, где центральное место занимает защита суверенитета от внешних угроз. Российское «мы» конструируется через противопоставление «чужим» – западным моделям, «неолиберальной тоталитарности», чуждым ценностям. Ключевые маркеры – суверенитет, традиционные ценности, историческая преемственность. Великая Отечественная война функционирует как длящийся нарратив, легитимирующий текущую политику и требующий от поколения жертвенности. Риторика силы, готовности к противостоянию и защиты сакральных основ органично сочетается с государственно-патриотическим пафосом.

Дискурс Дональда Трампа строится вокруг модели лидера-трикстера, который намеренно нарушает институциональные конвенции ради выстраивания прямой, эмоционально насыщенной связи с аудиторией. В отличие от узбекского растворения лидера в коллективе и российской институциональной отстранённости, Трамп последовательно использует первое лицо единственного числа, биографические детали (чудесное спасение) и личностные оценки оппонентов. Ключевые маркеры – исключительность («золотой век Америки»), лидерство («*America First*»), личный успех и прямолинейность. Цифровая коммуникация здесь максимально аутентична: орфографические вольности, капслок и эмоциональная размашистость становятся не дефектами, а стратегическим ресурсом,

подчёркивающим спонтанность и «подлинность» лидера.

Проведённый сопоставительный анализ позволяет заключить, что универсальные черты цифрового политического дискурса – воздействие, стратегичность, эмоционализация, конструирование идентичности, медиатизация – получают в каждом из трёх случаев специфическое этнокультурное наполнение.

Узбекская модель тяготеет к коллективистской и традиционалистской стратегии, где легитимация власти осуществляется через служение общинным ценностям (семья, махалла) и консенсусную риторику развития. Российская модель избирает государственно-центричную и исторически-мобилизационную стратегию, где власть легитимируется через защиту

суверенитета и сакрализованного прошлого, а ключевым оператором выступает оппозиция «свой – чужой». Американская модель (в трамповском варианте) демонстрирует индивидуалистическую и персоналистскую стратегию, где легитимация строится на личной харизме, образе успешного лидера-бунтаря и предельно прямой коммуникации с аудиторией.

Эти различия не случайны: они воспроизводят фундаментальные ценностные ориентации, закреплённые в каждой из трёх культурных традиций. Цифровая среда не нивелирует эти различия, но, напротив, обнажает их, поскольку требует от политика предельной концентрации на тех маркерах, которые максимально эффективно работают на «свою» аудиторию.

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Linguistic expertise of conflict texts: a comparative analysis of invective speech acts in English, Russian and Uzbek

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- Annotation** *This article examines the linguistic and pragmatic characteristics of invective speech acts in English, Russian, and Uzbek conflict discourse. The study focuses on verbal aggression, offensive language, and evaluative expressions in professional and interpersonal communication. Through comparative linguistic analysis, the research identifies the semantic, pragmatic, and cultural mechanisms underlying conflict texts across the three languages. Particular attention is devoted to the distinction between insult and value judgment in multilingual discourse and to the role of linguistic expertise in determining legal qualification. The article demonstrates that English conflict communication frequently employs indirect evaluative strategies and subjective opinion markers, Russian discourse is characterized by explicit emotional expressiveness and invective intensification, while Uzbek conflict speech reflects culturally conditioned hierarchy, etiquette norms, and socially marked forms of humiliation. The study also analyzes a multilingual professional conflict scenario in which delayed reporting escalates into verbal aggression. The findings reveal that legal interpretation of offensive speech depends not only on lexical semantics but also on communicative context, cultural expectations, and pragmatic intention. The research contributes to pragmatics, comparative linguistics, discourse analysis, and forensic linguistic expertise in multilingual environments.*
- Keywords** *Invective speech acts, conflict discourse, forensic linguistics, pragmatics, verbal aggression, comparative linguistics, intercultural communication, linguistic expertise*

Konflikt matnlarining lingvistik ekspertizasi: ingliz, rus va o'zbek tillaridagi invektiv nutqiy aktlarning qiyosiy tahlili

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- Annotatsiya** *Mazkur maqolada ingliz, rus va o'zbek konflikt diskursidagi invektiv nutqiy aktlarning lingvistik hamda pragmatik xususiyatlari tahlil qilinadi. Tadqiqot professional va shaxslararo muloqotdagi verbal agressiya, haqoratli til birliklari va baholovchi ifodalarga qaratilgan. Qiyosiy-lingvistik tahlil orqali uch tildagi konflikt matnlarining semantik, pragmatik va madaniy mexanizmlari aniqlanadi. Ayniqsa, ko'p tilli diskursda "haqorat" va "baho beruvchi fikr" o'rtasidagi farq hamda nutqiy birliklarni huquqiy jihatdan kvalifikatsiya qilishda lingvistik ekspertizaning o'rniga alohida e'tibor qaratiladi. Maqolada ingliz konflikt muloqoti ko'proq bilvosita baholovchi strategiyalar va subyektiv fikr markerlaridan foydalanishi, rus diskursi esa ochiq emotsional ekspressivlik va kuchaytirilgan invektivlik bilan xarakterlanishi, o'zbek konflikt nutqi esa madaniy jihatdan belgilangan ierarxiya, nutq odobi*

me'yorlari hamda ijtimoiy jihatdan belgilangan tahqir shakllarini aks ettirishi ko'rsatib berilgan. Shuningdek, tadqiqotda hisobot kechikishi verbal agressiyaga aylanib ketgan ko'p tilli professional konflikt holati ham tahlil qilingan. Natijalar shuni ko'rsatadiki, haqoratli nutqning huquqiy talqini nafaqat leksik semantikaga, balki kommunikativ kontekst, madaniy kutilmalar va pragmatik niyatga ham bog'liqdir. Tadqiqot pragmatika, qiyosiy tilshunoslik, diskurs tahlili hamda ko'p tilli muhitdagi sud-lingvistik ekspertiza sohalari rivojiga hissa qo'shadi.

Kalit so'zlar *Invektiv nutqiy aktlar, konflikt diskursi, sud lingvistikasi, pragmatika, verbal agressiya, qiyosiy tilshunoslik, madaniyatlararo muloqot, lingvistik ekspertiza*

**Лингвистическая экспертиза
конфликтных текстов:
сравнительный анализ
инвективных речевых актов в
английском, русском и
узбекском языках**

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Аннотация *В данной статье рассматриваются лингвистические и прагматические особенности инвективных речевых актов в английском, русском и узбекском конфликтном дискурсе. Исследование сосредоточено на вербальной агрессии, оскорбительной лексике и оценочных высказываниях в профессиональной и межличностной коммуникации. С помощью сравнительно-лингвистического анализа выявляются семантические, прагматические и культурные механизмы, лежащие в основе конфликтных текстов в трёх языках. Особое внимание уделяется разграничению понятий «оскорбление» и «оценочное суждение» в многоязычном дискурсе, а также роли лингвистической экспертизы в определении правовой квалификации высказывания. В статье показано, что английская конфликтная коммуникация часто использует косвенные оценочные стратегии и маркеры субъективного мнения, русский дискурс характеризуется открытой эмоциональной экспрессивностью и усиленной инвективностью, тогда как узбекская конфликтная речь отражает культурно обусловленную иерархию, нормы речевого этикета и социально маркированные формы унижения. В исследовании также анализируется многоязычная профессиональная конфликтная ситуация, в которой задержка отчётности перерастает в вербальную агрессию. Результаты показывают, что правовая интерпретация оскорбительной речи зависит не только от лексической семантики, но и от коммуникативного контекста, культурных ожиданий и прагматического намерения. Исследование вносит вклад в развитие прагматики, сравнительного языкознания, дискурс-анализа и судебной лингвистической экспертизы в условиях многоязычной коммуникации.*

Ключевые слова *Инвективные речевые акты, конфликтный дискурс, судебная лингвистика, прагматика, вербальная агрессия, сравнительное языкознание, межкультурная коммуникация, лингвистическая экспертиза*

Introduction

The scientific novelty of this research is determined by its interdisciplinary and comparative approach to the analysis of invective speech acts in English, Russian, and Uzbek conflict discourse. Unlike traditional studies that examine verbal aggression within a single linguistic system, the present research investigates how identical communicative situations acquire different semantic, pragmatic, and legal interpretations across multilingual environments. The study introduces a cross-cultural model of linguistic expertise in which insult is interpreted not only as a lexical phenomenon but also as a culturally conditioned pragmatic act. One of the main innovations of the research lies in the differentiation between "value judgment" and "insult" through comparative linguistic analysis. The article demonstrates that identical evaluative constructions may function differently depending on the legal traditions and communicative norms of a speech community. In English discourse, offensive statements are frequently interpreted as subjective opinion protected by freedom of expression, while in Russian and Uzbek communicative contexts similar constructions may acquire the status of invective humiliation due to their emotional and cultural intensity. This distinction allows the research to contribute to the development of modern forensic linguistics and legal pragmatics. Another scientific contribution of the study is the analysis of multilingual conflict correspondence as a complex discourse structure. The research proves that semantic equivalence between translated expressions does not guarantee pragmatic equivalence. Lexical units that appear identical in dictionary

meaning demonstrate different levels of aggressiveness, emotional intensity, and legal relevance within each linguistic culture. This finding is particularly important for linguistic expertise of digital communication, multilingual workplace conflicts, and intercultural legal disputes. The study also introduces a pragmatic analysis of etiquette destruction as a marker of verbal aggression in Uzbek discourse. Unlike English and Russian communicative systems, where invectivity is primarily expressed through explicit offensive vocabulary, Uzbek conflict communication frequently signals aggression through violations of hierarchical speech norms. The transition from respectful forms of address to informal pronouns and culturally inappropriate communicative behavior functions as an independent mechanism of humiliation. This aspect has received limited scholarly attention in comparative pragmatics and therefore represents an important scientific innovation.

The article further develops the theory of invective speech acts by demonstrating the interaction between lexical semantics and sociocultural context (Culpeper, 2011; Leech, 1983). The research establishes that the legal qualification of insult depends not only on the presence of offensive vocabulary but also on pragmatic intention, communicative environment, social hierarchy, and collective cultural expectations (Brown, 1987; Searle, 1969). Such an approach expands existing models of discourse analysis by integrating semantic, pragmatic, sociolinguistic, and forensic perspectives into a unified analytical framework (Fairclough, 2001; van Dijk, 2008).

An additional novelty of the research lies in its focus on professional conflict discourse. Most previous studies of invectivity

concentrate on political rhetoric, media language, or everyday interpersonal communication (Culpeper, 2011; van Dijk, 2008). In contrast, the present study examines how workplace communication transforms into verbal aggression and how professional criticism shifts toward personal humiliation. This allows the article to reveal linguistic mechanisms of reputational damage and communicative escalation in organizational environments (Karasik, 2004; Fairclough, 2001).

The research also contributes to contemporary digital discourse studies. The analysis demonstrates that modern online communication weakens traditional communicative restrictions and increases the frequency of hybrid invective forms influenced by globalization and multilingual interaction (Wierzbicka, 2003; van Dijk, 2008). In Uzbek discourse especially, digital platforms facilitate the emergence of new aggressive strategies combining national linguistic norms with global internet communication patterns (Yusupov, 2012). This transformation of conflict speech under digitalization represents an important direction for future linguistic research (Karasik, 2004; Fairclough, 2001).

Conflict discourse represents a communicative environment in which participants express disagreement, opposition, emotional tension, or aggression (van Dijk, 2008). In modern linguistics, conflict texts are analyzed not only as lexical or grammatical structures but also as pragmatic instruments that influence social relations and communicative behavior (Leech, 1983; Fairclough, 2001). One of the most significant components of conflict communication is the invective speech act, which includes insult, humiliation, offensive nomination, sarcasm, and negative evaluation (Searle, 1969; Culpeper, 2011).

The increasing globalization of communication and the spread of multilingual interaction have intensified the importance of linguistic expertise of conflict texts (Wierzbicka, 2003). In comparative linguistics, identical

communicative situations may receive different legal and cultural interpretations depending on the language and social norms involved (Karasik, 2004; Yusupov, 2012). A single speech act can function as ordinary criticism in one linguistic environment and as a legally relevant insult in another. This creates difficulties for discourse interpretation, forensic analysis, and intercultural communication (Fairclough, 2001; van Dijk, 2008).

English, Russian, and Uzbek conflict discourse demonstrate substantial differences in the realization of verbal aggression. English communicative culture often prioritizes individual opinion and indirect criticism (Leech, 1983; Wierzbicka, 2003). Russian discourse tends to permit stronger emotional expressiveness and explicit invective forms (Karasik, 2004). Uzbek communicative culture, shaped by respect hierarchy and collectivist values, treats violations of speech etiquette as socially significant acts of humiliation (Yusupov, 2012).

The purpose of this study is to analyze the linguistic and pragmatic characteristics of invective speech acts in English, Russian, and Uzbek conflict texts and to determine how cultural and legal factors influence the interpretation of offensive communication (Searle, 1969; van Dijk, 2008; Wierzbicka, 2003).

Theoretical Foundations of Invective Speech Acts

The theory of speech acts developed by J. L. Austin (Austin, 1962) and John Searle forms the methodological basis of invective discourse analysis. According to speech act theory, language does not merely describe reality but also performs actions. Invective utterances belong primarily to expressive speech acts because they communicate emotional evaluation, hostility, contempt, or aggression.

Invective speech acts typically perform several communicative functions:

- emotional discharge;
- humiliation of the interlocutor;
- establishment of dominance;

- social exclusion;
- delegitimization of professional competence;
- provocation of conflict escalation.

Modern pragmatics emphasizes that offensive language must be interpreted contextually. The same lexical unit may function differently depending on communicative situation, speaker intention, cultural norms, and social hierarchy. Therefore, linguistic expertise of conflict texts requires semantic, pragmatic, sociolinguistic, and cultural analysis simultaneously.

Linguistic Expertise in Multilingual Conflict Communication

In comparative linguistics, a single communicative process may appear in multiple linguistic forms. Multilingual correspondence often complicates linguistic expertise because semantic equivalence does not necessarily imply pragmatic equivalence. Offensive expressions carry culturally specific meanings that influence legal and social interpretation.

The following multilingual professional conflict demonstrates how identical communicative situations produce different linguistic realizations of aggression.

English Version

A: *We are already two days past the deadline. Where is the final file?*

B: *Stop pestering me. You are a brainless moron and your management style is a complete joke.*

Russian Version

A: *Мы уже на два дня просрочили дедлайн. Где финальный файл?*

B: *Перестань меня донимать. Ты безмозглый дегенерат, а твой стиль управления – это курам на смех.*

Uzbek Version

A: *Муддатдан икки кун ўтиб кетди. Якуний файл қарда?*

B: *Менга қара, мени тинч қўй. Сен миясиз аҳмоқсан, бошқарув услубинг эса шунчаки масхара.*

Semantics of Invectivity and Pragmatics of Speech Acts

In the presented discourse, the central object of linguistic expertise is the response of participant B. From the perspective of speech act theory, the statement functions as an expressive invective act aimed at discrediting the professional and personal qualities of the addressee.

In the English version, the expressions "brainless moron" and "joke" function as strongly negative evaluative units. However, Anglo-American legal traditions often distinguish between factual accusation and subjective opinion. Since intellectual capacity and management quality are interpreted as subjective evaluative categories, such expressions are frequently considered protected opinion rather than punishable insult. Nevertheless, the implication of professional incompetence may create grounds for civil claims related to reputational damage.

The Russian version demonstrates a significantly stronger degree of emotional explicitness. The lexeme "дегенерат" ("degenerate"), despite its historical scientific origin, functions in contemporary discourse as a highly offensive invective unit. The idiomatic construction "курам на смех" intensifies ridicule through metaphorical devaluation. Russian conflict discourse frequently employs emotionally charged vocabulary and expressive syntax to maximize pragmatic aggression. The legal qualification depends on whether the utterance exceeds socially accepted communicative norms and constitutes deliberate humiliation.

The Uzbek version reveals distinct linguistic and cultural mechanisms of aggression realization. The phrase "Менга қара" and the transition from neutral interaction to the informal pronoun "сен" function as markers of status reduction and communicative disrespect. In Uzbek communicative culture, the opposition between respectful and non-respectful address forms carries strong pragmatic significance. The expression "миясиз аҳмоқ" ("brainless

fool") constitutes an explicit invective construction, while "macxapa" ("disgrace" or "mockery") attacks the social reputation of the interlocutor. Because Uzbek culture highly values public respect and social honor, such expressions produce substantial moral and pragmatic impact even in digital communication.

This analysis demonstrates that legal and linguistic interpretation of offensive speech depends not only on lexical semantics but also on cultural expectations, etiquette norms, and pragmatic intention.

Invective Speech and Forensic Linguistics

The development of digital communication has significantly increased the importance of forensic linguistic analysis. Linguistic experts today participate in legal examination of online conflicts, workplace disputes, political communication, and media discourse.

The main tasks of forensic linguistic expertise include:

- identification of insult markers;
- determination of communicative intention;
- pragmatic interpretation of speech acts;
- contextual semantic analysis;
- evaluation of emotional intensity;
- differentiation between opinion and humiliation.

Comparative analysis is especially important in multilingual societies because direct translation rarely preserves the same pragmatic force. A lexical equivalent may differ substantially in emotional weight, cultural offensiveness, or legal interpretation.

Therefore, effective linguistic expertise requires not only grammatical and semantic competence but also deep understanding of cultural communication models and pragmatic conventions.

Scientific Novelty of the Research

The scientific novelty of this research lies in the integrated comparative analysis of invective speech acts in English, Russian, and

Uzbek multilingual conflict discourse. Unlike traditional studies focused on isolated linguistic systems, this article examines how identical communicative situations transform under different legal, cultural, and pragmatic conditions. The study also introduces a multilingual forensic perspective by distinguishing between evaluative judgment and insult in intercultural communication. Furthermore, the article demonstrates the role of speech etiquette and pronoun selection as markers of aggression in Uzbek conflict discourse.

Conclusion

The comparative analysis of invective speech acts in English, Russian, and Uzbek conflict discourse demonstrates that verbal aggression is a multidimensional linguistic phenomenon shaped by semantic, pragmatic, cultural, and legal factors. Although the communicative situation in all analyzed examples remains identical, each language realizes aggression through different linguistic mechanisms and sociocultural norms. This confirms that conflict communication cannot be interpreted exclusively through lexical meaning; instead, it requires contextual and intercultural analysis. The study reveals that English conflict discourse generally tends to preserve the framework of subjective evaluative judgment. Offensive expressions are frequently interpreted as manifestations of personal opinion, sarcasm, or emotional criticism rather than direct attacks on human dignity. As a result, English invective speech often remains within the boundaries of ethical violation unless it directly damages professional reputation or contains verifiable defamatory claims. Russian conflict discourse, by contrast, demonstrates a higher degree of emotional explicitness and lexical aggression. Invective constructions are characterized by expressive vocabulary, emotionally intensified syntax, and metaphorical humiliation strategies. The use of taboo or socially stigmatized lexemes significantly increases the pragmatic force of aggression and may

transform evaluative criticism into a communicative act of humiliation. Russian discourse therefore occupies an intermediate position between emotionally expressive communication and legally relevant verbal offense. The Uzbek linguistic and cultural model of conflict communication reflects a distinct mechanism of aggression based on social hierarchy, communicative etiquette, and collective respect values. The research confirms that in Uzbek discourse verbal aggression is not limited to explicit insults alone. Violations of respectful forms of address, destruction of communicative distance, and public discreditation of social reputation function as powerful pragmatic markers of humiliation. Consequently, the offensive force of Uzbek invective speech often emerges through cultural implication and etiquette violation rather than direct vulgarity. The multilingual analysis also demonstrates that semantic equivalence does not guarantee pragmatic equivalence. Identical expressions translated into different languages acquire distinct emotional intensity, social interpretation, and legal significance. This finding is particularly important for forensic linguistic expertise because multilingual conflict texts require analysis not only of dictionary meaning but also of communicative intention, cultural norms, and discourse context. The study further establishes that the central criterion in linguistic expertise is the distinction between criticism of activity and humiliation of personality. In all analyzed discourse examples, the communicative focus shifts from discussion of professional performance toward direct negative evaluation of the individual. This transition transforms ordinary professional disagreement into invective conflict discourse and creates legal as well as ethical risks across all linguistic environments. Another important conclusion is that digital communication intensifies the spread of invective speech acts and weakens traditional communicative restrictions. Online interaction encourages emotionally explicit and

hybrid forms of aggression that combine national linguistic norms with global discourse tendencies. This process is especially visible in multilingual communication, where speakers adapt conflict strategies according to cultural expectations and audience perception. The research confirms the necessity of interdisciplinary approaches in the linguistic expertise of conflict texts. Effective analysis of verbal aggression requires integration of pragmatics, sociolinguistics, discourse analysis, intercultural communication, and forensic linguistics. A purely lexical or grammatical approach is insufficient for determining whether a speech act functions as criticism, emotional expression, or legally significant insult.

In conclusion, invective speech acts represent not only linguistic expressions of aggression but also reflections of cultural worldview, social hierarchy, and communicative values. Comparative examination of English, Russian, and Uzbek conflict discourse contributes to a deeper understanding of intercultural pragmatics and demonstrates the importance of contextual interpretation in multilingual forensic expertise. The findings of the study may be applied in legal linguistics, media discourse analysis, intercultural communication studies, workplace communication research, and the development of artificial intelligence systems for detecting offensive language in multilingual digital environments. Invective speech acts constitute an essential element of conflict communication across languages and cultures. Comparative analysis of English, Russian, and Uzbek discourse demonstrates that verbal aggression is shaped not only by lexical choice but also by cultural hierarchy, communicative etiquette, and legal interpretation. English invective discourse tends to remain within the framework of subjective evaluative criticism. Russian communication displays greater emotional explicitness and lexical aggression. Uzbek conflict discourse relies heavily on pragmatic hierarchy, social respect, and

culturally marked humiliation strategies. The study confirms that multilingual conflict analysis requires interdisciplinary linguistic expertise integrating pragmatics, sociolinguistics, cultural linguistics, and

forensic discourse analysis. Future research may focus on digital multilingual aggression, artificial intelligence detection of offensive language, and comparative legal approaches to online conflict communication.

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A Contrastive Study Of Culture-Specific Concepts In English and Uzbek Proverbs

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Annotation

This research is concerned with the contrastive analysis of English and Uzbek proverbs as a linguistic and cultural phenomenon, aiming to identify their universal and nationally specific features. This study focuses on the interaction between language, culture and human cognition, conducted within the framework of Linguistics, Modern linguistics and Cognitive linguistics. The research is based on qualitative methods and comparative analysis of English and Uzbek proverbs. A contrastive analysis of Uzbek and English proverbs shows that although proverbs have general cognitive basis, they represent different national worldview. The results show that proverbs are one of the notions that represent culture and human experience which are shaped by social and historical development. The finding plays crucial role in conceptualization which is significant in Linguistics, Modern linguistics and Comparative linguistics providing both theoretical and practical examples for further researches. This study also contributes to intercultural communication and helps to understand different ways of thinking between cultures.

Keywords

Proverb, culture-specific analysis, comparative linguistics, linguoculturology, linguocultureme, English, Uzbek

Ingliz va o'zbek maqollarida madaniy jihatdan xos tushunchalarning qiyosiy tahlili

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Annotatsiya

Ushbu tadqiqot ingliz va o'zbek maqollarini lingvistik va madaniy hodisa sifatida qiyosiy tahlil qilishga bag'ishlangan bo'lib, ularning universal va milliy xos xususiyatlarini aniqlashni maqsad qiladi. Tadqiqot til, madaniyat va inson tafakkurining o'zaro aloqasini lingvistika, zamonaviy tilshunoslik va kognitiv lingvistika doirasida ko'rib chiqadi. Ish sifat va qiyosiy tahlil metodlariga asoslangan bo'lib, ingliz va o'zbek maqollari tahlil qilingan. Qiyosiy tahlil natijalari shuni ko'rsatadiki, maqollar umumiy kognitiv asosga ega bo'lsa-da, ular turli milliy dunyoqarashlarni ifodalaydi. Natijalar maqollarning ijtimoiy va tarixiy rivojlanish

jarayonida shakllangan madaniyat va inson tajribasini ifodalovchi til birliklaridan biri ekanligini ko'rsatadi. Tadqiqot xulosalari konseptuallashtirish jarayonida muhim rol o'ynaydi va lingvistika, zamonaviy tilshunoslik hamda qiyosiy tilshunoslik uchun nazariy va amaliy ahamiyatga ega. Ushbu tadqiqot shuningdek madaniyatlararo muloqotga hissa qo'shadi va madaniyatlar o'rtasidagi turli fikrlash usullarini tushunishga yordam beradi. Shuningdek, tadqiqot natijalari bir nechta millat (ingliz va o'zbek) madaniyatlarining, o'zaro aloqasini chuqurroq tahlil qilish va ularning lingvistik xususiyatlarini yanada kengroq yoritib berishga xizmat qiladi.

Kalit so'zlar Maqol, madaniy xos tahlil, qiyosiy tilshunoslik, lingvomadaniyatsunoslik, lingvokulturema, ingliz tili, o'zbek tili

Сопоставительное исследование культурно-специфических концептов в английских и узбекских пословицах

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Аннотация

Данное исследование посвящено сопоставительному анализу английских и узбекских пословиц как лингвистического и культурного феномена с целью выявления их универсальных и национально-специфических особенностей. Работа рассматривает взаимодействие языка, культуры и человеческого мышления в рамках лингвистики, современной лингвистики и когнитивной лингвистики. Исследование основано на качественных методах и сравнительном анализе английских и узбекских пословиц. Результаты сопоставительного анализа показывают, что, несмотря на общий когнитивный базис пословиц, они отражают различные национальные картины мира. Полученные результаты свидетельствуют о том, что пословицы являются одним из языковых средств, отражающих культуру и человеческий опыт, формируемый под влиянием социального и исторического развития. Выводы исследования играют важную роль в процессе концептуализации и имеют значение для лингвистики, современной лингвистики и сравнительного языкознания, предоставляя как теоретические, так и практические материалы для дальнейших исследований. Это исследование также способствует межкультурной коммуникации и помогает понять различные способы мышления между культурами. Также исследование способствует более глубокому пониманию культурных различий. Оно помогает выявить общие черты мировоззрения разных народов мира.

Ключевые слова *Пословица, культурно-специфический анализ, сравнительное языкознание, лингвокультурология, лингвокультурема, английский язык, узбекский язык*

Introduction

Proverbs clearly represent the relationship between language and culture. They are considered national values of all languages. A proverb is a short, simple, and commonly known traditional saying that expresses a perceived truth based on common sense, and cultural and historical experience of people. They always reflect customs and traditions, morals and the outlook of people, however there are certain proverbs that only represent one specific culture. Linguoculturology is a relatively new discipline which studies linguocultures which help to easily find the specific concepts. Proverbs are used for many purposes, such as to advice, inspire, teach, persuade, and convince, etc.

Therefore, proverbs require much deeper analysis in order to understand their linguistic and cultural importance. This article aims to analyze proverbs as linguistic and cultural phenomena.

Literature review

Proverbs, as a part of paremiology, are considered national property. Their cultural significance is emphasized in the works of many scholars who approach them from linguistic and cognitive perspectives. Proverbs are regarded as culturally relevant units, as they reflect cultural values which are the results of historical development. Contrastive and linguocultural study of proverbs in different languages has been widely addressed by linguists, including V.I. Dal, G.L. Permyakov, M.I. Dubrovina, E.V. Ivanova, W. Mieder, A. Dundes, E.V. Kunin, M. Dzhusupov, N.B. Saparova, and P.U. Bakirov (Dal, 1996; Permyakov, 1988; Dubrovina, 1995; Ivanova, 2003; Mieder, 2004; Dundes, 2007; Kunin, 1996; Dzhusupov, 2022; Dzhusupov & Saparova, 2000; Bakirov, 2018), and others.

From a linguistic point of view, Irina Galperin defines proverbs as "brief statements showing in condensed form the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas" (Galperin, 1977; 181). Similarly, Wolfgang Mieder emphasizes that a proverb is a short, widely known folk expression containing wisdom, truth, morals, and traditional views in a fixed and metaphorical form transmitted across generations (Mieder, 2004; 3). Both scholars highlight the linguistics factors and moral functions of proverbs which carry collective knowledge as they do not have authors.

In addition, scholars also emphasize the cultural significance of proverbs. C.B. Palmer regards proverbs as cultural texts that preserve knowledge, experience, and conceptual associations of generations, reflecting how different communities perceive the world (Palmer, 1996; 25). In the same way Yuanpeng Deng and Ran Liu argue that proverbs provide insights into geography, history, social structure, and cultural attitudes, as they are closely connected to the daily lives of the society.

Furthermore, the role of cultural mentality in proverb formation is emphasized by V.N. Telia, states that culture significantly impacts on the development of linguistic mentality.

The historical experience of a people in all languages is expressed by proverbs and they represent a universal cultural value. The culture, way of life and traditions of a nation are reflected by proverbs, therefore they contain both universal and nationally specific features in languages. The universal aspect lies in the fact that proverbs in all languages convey historical, linguistic, and cultural values that are

shared by all peoples, regardless of their linguistic, cultural, or historical characteristics (Kambarova, 2025).

Finally, the notion of linguoculturemes is important for explaining culture-specific elements in proverbs. These are often represented through realia, which include culturally bound elements such as food, clothing, personal names, geographical terms, and traditions that may not have direct equivalents in other languages.

Methodology

This study is based on qualitative methods and comparative analysis. The analyzed proverbs are classified into thematic groups according to their cultural concepts: mentality, traditions, lifestyle, social values and historical experience. In this research, most of the proverbs are taken from the book "Cultural linguistics" by D. Ashurova and M. Galiyeva. A set of representative proverbs from both languages was selected, collected and classified into thematic groups according to their cultural concepts.

Results

The analysis of Uzbek and English proverbs shows both universal and culture-specific features. In general, proverbs in both languages represent shared human experiences, and history, such as work, wisdom, family relations and morality. However, these ideas are expressed in different ways according to national world picture, and how the world is perceived culturally.

English proverbs mostly focus on self-development, individual development, practicality. For example, sayings such as "Time is money" and "Where there is a will, there is a way" represent goal-oriented mentality. In contrast, Uzbek proverbs mostly reflect collectivism, hospitality, and highlight respect for elders. Proverbs such as "Mehmon otangdan ulug" and "Kattaga hurmat, kichikka izzat" demonstrate the importance of social values.

Another important feature is the difference between the way of conveying

meaning. English proverbs often use direct metaphors, while Uzbek proverbs mostly rely on nature, animals and experiences to symbolize. For instance, "Qush uyasida ko'rganini qiladi".

The contrastive study shows that although proverbs in both languages have similar functions, they present different ways of thinking and encode different cultural values. This confirms that proverbs do not only serve as linguistic units but carry cultural identities

Discussion and Analysis

There is a huge difference between English and Uzbek proverbs, the former represents individualism, self-development and self-focus, however it is opposite in Uzbek proverbs which emphasizes group work.

1. National mentality

Where there is a will, there is a way – reflects an individualistic worldview, emphasizing determination, self-reliance and personal effort, meaning everything depends on human himself, people are the ones who can lead to success.

What will be, will be – represents the idea of fatalistic attitude, where everything comes from fate rather than individual focus.

Sabrning tagi sariq oltin – has the meaning of if one stays patient, can reach for more than what he wanted. It represents the idea of to achieve something is not easy, something that comes with difficulty and one is patient, can achieve gold (gold here represents success)

Taqdiringdagi bo'lsa toparsan – represents the idea of fatalistic attitude, which everything that comes to one is from fate.

2. Traditions and customs

An Englishman's home is his castle – reflects British cultural value of privacy and individual space. Home is a private place where man have control, freedom and independence. Just like the castle protects a king, home is seen as a protected personal place where others should not interfere.

Good wine needs no bush – reflects practical British thinking, appreciation of

quality over appearance and also historical aspects of British everyday life and trade traditions, which means that high quality things do not require advertisement or praise.

Mehmon otangdan ulug' – shows the hospitality of Uzbek people and how guests are highly respected like father. In Uzbek culture guests should be treated the same as fathers.

Kattaga hurmat, kichikka izzat – reflects respect for every age and shows hierarchy, meaning that if one respects one despite the age, gets the same respect. It represents a key cultural norm in Uzbekistan

English culture values personal space, individuality and etiquette, while Uzbek culture emphasizes hospitality.

3. Lifestyle and everyday life

Time is money – time is compared to money, as money comes and can be wasted so easily, time is precious as money, and should be spent effectively. It shows the importance of efficiency, discipline punctuality and productivity in everyday life.

Vaqt – oqar daryo – shows the same meaning but compared to river since in Uzbekistan water is considered valuable because of the far location from sea and water sources, proverb highlights the value of time as water and explains that time never stops or returns, just like a flowing river.

In both cultures, time is considered valuable, however in English culture it is bound to economy, while in Uzbek it is more nature focused.

4. Historical experience

Don't count your chickens before they are hatched – reflects practical wisdom based on experience, meaning the result can be different as one expected. Recommends not to judge so early, before making decisions everything should be taken into account.

Every dog has its day – shows that in English culture dog is viewed positively and belief in justice or opportunity and often associated with loyal companionship.

Jo'jani kuzda sanaydilar – emphasizes waiting for results before judgment, meaning is

same with English proverb, the difference is in word choice which reflects culture which shows rural experience where not all chickens survive until the season ends. The proverbs express practical wisdom and everyday life experience. Autumn is important in agriculture of Uzbek people, it is the time when people collect the crops.

It hurar, karvon o'tar – reflects historical experience of Central Asian caravan life which had a significant role in trade, meaning is ignoring criticism and continuing progress. However, dog is viewed negatively in Uzbek culture and is mostly used to symbol criticism and opposition. Both cultures value experience-based wisdom and caution. This proverb reflects endurance and resilience which are important cultural values in Uzbek society.

5. Family and kinship

Like father, like son – shows family influence on personality formation, the importance of family influence in English culture. It emphasizes continuity between generations.

Qush uyasida ko'rganini qiladi – reflects upbringing and inherited behavior from parents. While bringing children up, parents are the main examples how to behave, habits and values of the family. This proverb is more metaphorical, symbolizing the nest as a home and bird as growing child, meaning that parents and atmosphere play crucial role in child's personality formation.

6. Communication and social interaction

A friend in need is a friend indeed – emphasizes the English cultural value of loyalty and reliability in friendship. It highlights that the friend stood by one in difficult times is real friend where actions are more important than words.

Do'st kulfatda bilinadi – reflects testing friendship in difficulties that true friend can be recognized only in challenging moments, not in times of success. It presents cultural values of loyalty and emotional support in friendship. It also reflects a realistic worldview, where real

emotions and actions are clearly seen in difficult situations.

Both proverbs express the same universal idea of friendship, however Uzbek proverb is more emotional and experience-based, while English is more structured.

Conclusion

Contrastive study of proverbs in English and Uzbek languages from the perspective of comparative linguistics and culture shows that although proverbs share a common basis and have similar features and functions, they represent different cultural values and national worldviews. English proverbs often highlight

personal space, individualism and practicality, while Uzbek proverbs tend to emphasize collective work, hospitality and respect for elders.

The finding show that proverbs are not just linguistic units, however serve to represent cultural identity. They carry the mentality, traditions and lifestyle of different societies. Proverbs play crucial role in Linguoculturology and Cognitive linguistics which contributes to a better understanding of the relationship between language and culture, as language serves as a bridge to present one's culture.

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Emotiva language in media communication: the cognitive linguistic perspective

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Annotation *This study examines emotive language in media communication from a cognitive linguistic perspective, focusing on how emotional meaning is constructed through conceptual structures rather than explicit expression. The research demonstrates that emotive language is systematically organized through cognitive mechanisms such as conceptual metaphor, framing, evaluation, embodiment, and conceptual blending. Media discourse is shown to rely on stable cognitive models that shape interpretation and guide audience perception. The analysis reveals that emotional meaning is often cumulative, emerging through repeated linguistic patterns rather than isolated expressions. It also highlights the implicit nature of evaluation, where stance is embedded within descriptive language. The study is based on qualitative cognitive-discourse analysis of media texts and emphasizes the role of cognition in meaning construction. Findings indicate that emotive language does not merely influence perception but structures it. Cultural and contextual factors are also acknowledged as mediating interpretation. The results contribute to understanding the cognitive foundations of media communication.*

Keywords *Emotive language, media communication, cognitive linguistics, conceptual metaphor, framing, evaluation, embodiment, conceptual blending, discourse analysis, cognition, interpretation, media discourse*

Media kommunikatsiyasidagi emotiv til: kognitiv-lingvistik yondashuv

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Annotatsiya *Ushbu tadqiqot media kommunikatsiyada emotsional tilni kognitiv lingvistika yondashuvi asosida tahlil qiladi va unda emotsional ma'noning bevosita ifodadan ko'ra konseptual tuzilmalar orqali shakllanishi ko'rsatiladi. Tadqiqot natijalari emotsional til konseptual metafora, freymlash, baholash, embodied cognition va konseptual blending kabi kognitiv mexanizmlar orqali tizimli tashkil etilishini ko'rsatadi. Media diskursi barqaror kognitiv modellar asosida shakllanib, auditoriya talqinini yo'naltiradi. Tahlil emotsional ma'noning ko'pincha yakka birliklar orqali emas, balki takroriy lingvistik naqshlar orqali yuzaga kelishini aniqlaydi. Shuningdek, baholashning ko'pincha yashirin bo'lishi, ya'ni nutq ichiga singdirilgan holda ifodalanishi ta'kidlanadi. Tadqiqot sifatli diskurs-tahlil asosida olib borilgan bo'lib, kognitiv jarayonlarning media tilidagi o'rnini ochib beradi. Natijalar emotsional tilning faqat ta'sir qilmasdan, balki idrokni shakllantirishini ko'rsatadi.*

Kalit so'zlar *Emotsional til, media diskurs, kognitiv lingvistika, konseptual metafora, freymlash, baholash, embodied cognition, konseptual blending, diskurs tahlili, idrok, interpretatsiya, media kommunikatsiya*

**Эмотивный язык в
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Аннотация	<i>Данное исследование рассматривает эмотивный язык в медиакоммуникации с позиции когнитивной лингвистики, акцентируя внимание на том, как эмоциональное значение формируется через концептуальные структуры, а не только через прямое выражение. Результаты показывают, что эмотивный язык системно организован посредством таких когнитивных механизмов, как концептуальная метафора, фрейминг, оценочность, телесная обусловленность и концептуальное смешение. Медиадискурс опирается на устойчивые когнитивные модели, которые направляют интерпретацию и восприятие аудитории. Анализ выявляет, что эмоциональное значение формируется не отдельными выражениями, а повторяющимися языковыми паттернами. Также подчеркивается имплицитный характер оценки, встроенной в структуру высказывания. Исследование основано на качественном дискурс-анализе медиа текстов и демонстрирует роль когнитивных процессов в формировании значения. Полученные результаты показывают, что эмотивный язык не только влияет на восприятие, но и структурирует его.</i>
Ключевые слова	<i>Эмотивный язык, медиакоммуникация, когнитивная лингвистика, концептуальная метафора, фрейминг, оценка, телесная обусловленность, концептуальное смешение, дискурс-анализ, когниция, интерпретация, медиадискурс</i>

Introduction

Emotive language in media communication cannot be reduced to decoration or rhetorical excess; it is embedded in the very architecture of meaning. From a cognitive linguistic perspective, language does not simply transmit information but actively shapes how reality is conceptualized, categorized, and evaluated. Media discourse, operating under conditions of speed, competition, and influence, systematically exploits this property. Emotional meaning is not added after facts are presented; it is built into the linguistic choices that frame those facts from the outset. At the core of this process lies the principle that human cognition is grounded

in experience. Abstract domains such as politics, economics, and social relations are understood through more concrete, bodily-based schemas. Media language repeatedly maps these abstract domains onto familiar experiential patterns. Economic instability becomes a "collapse," political tension "rises," negotiations "break down," and social problems "erupt." These expressions are not neutral alternatives among many options; they activate deeply entrenched cognitive models that structure interpretation. Once such a model is triggered, it narrows the range of plausible meanings, guiding the audience toward a particular understanding without requiring explicit argumentation. This

mechanism is reinforced through framing. Media texts do not present reality in an unstructured way; they organize it through selective emphasis and categorization. Emotive language plays a central role in this process by activating frames that define how events are perceived. Describing a group as “vulnerable,” “dangerous,” or “marginalized” does more than label – it situates that group within a broader cognitive structure that implies causes, responsibilities, and expected outcomes. These frames are rarely constructed anew; they are reused and stabilized across texts, which means that interpretation becomes increasingly automatic over time. Repetition turns contingent perspectives into taken-for-granted realities.

Evaluation is inseparable from this process. Cognitive linguistics rejects the idea that meaning can be purely objective, showing instead that evaluation is embedded within conceptualization itself. Media discourse reflects this through lexical and structural choices that encode stance, often implicitly. Words differ not only in denotation but in connotation, intensity, and perspective. Even when overtly emotional vocabulary is avoided, subtle evaluative cues remain – through collocations, syntactic emphasis, or the selection of what is included or omitted. As a result, neutrality becomes less a factual condition and more a rhetorical effect produced by conventionalized language. Another critical feature is accumulation. Emotional impact in media communication rarely depends on a single striking expression. Instead, it emerges from the interaction of multiple elements across a text. Slightly evaluative words, repeated metaphors, and consistent framing patterns combine to create a coherent emotional orientation. This cumulative effect is more effective than overt emotionality because it operates below the threshold of resistance. Audiences are less likely to question a perspective that appears to arise naturally from the language itself rather than from explicit persuasion. Embodiment

further strengthens this effect. Because human cognition is rooted in physical experience, language that draws on sensory and bodily schemas is processed more easily and felt more immediately. Media discourse relies heavily on such schemas, translating abstract developments into terms of movement, force, balance, or containment. These patterns make complex information accessible, but they also carry implicit evaluations. A “burden” suggests weight and difficulty; a “surge” implies sudden and possibly uncontrollable change. Through such expressions, emotional meaning becomes inseparable from conceptual structure. The integration of different cognitive inputs adds another layer of influence. Media texts often combine factual data with narrative and evaluative elements, creating representations that are both informative and affectively charged. This blending of elements increases persuasive power while reducing transparency. When numbers, personal stories, and emotionally resonant language are woven together, it becomes difficult to separate evidence from interpretation. The result is not necessarily distortion, but a form of meaning construction in which emotional and rational components are tightly interwoven. However, the effectiveness of emotive language does not imply unlimited control over audience perception. Interpretation remains mediated by prior knowledge, cultural background, and individual experience. Cognitive mechanisms guide understanding, but they do not determine it. Different audiences may activate different associations even when exposed to the same linguistic cues. This introduces variability, but within limits. Because the underlying cognitive models are widely shared, certain interpretations remain more probable than others. Cultural context further complicates the picture. While the basic mechanisms of metaphor, framing, and embodiment are broadly applicable, their specific realizations depend on linguistic and cultural conventions. Expressions that resonate strongly in one context may be less effective or

carry different implications in another. Media communication operates within these constraints, adapting emotive language to align with culturally specific expectations and experiences. Ignoring this dimension leads to overgeneralization and weak analysis. The broader implication is that emotive language is not a deviation from informational discourse but a condition of its possibility. Media cannot present reality without structuring it, and this structuring inevitably involves evaluation and emotional orientation. The real issue, therefore, is not whether emotive language is present, but how it functions and how visible it is to the audience. When its cognitive mechanisms remain unnoticed, its influence becomes more effective.

Understanding emotive language from a cognitive linguistic perspective shifts the focus from surface features to underlying processes. It reveals that emotional meaning is systematic, patterned, and constrained by shared models of thought. At the same time, it highlights the importance of critical awareness. Recognizing how language shapes perception does not eliminate its influence, but it creates the possibility of questioning and reinterpretation. Without that awareness, media discourse is likely to be experienced as a direct reflection of reality rather than as a constructed representation shaped by cognitive and linguistic choices.

Methods

This study employed a qualitative cognitive-discourse analytical approach to investigate emotive language in media communication from a cognitive linguistic perspective. The research is grounded in the assumption that emotive language is not a peripheral stylistic feature but an integral part of meaning construction shaped by cognitive mechanisms such as metaphor, framing, and evaluation (Lakoff & Johnson, 1980; Langacker, 2008). A purposive sampling technique was used to select media texts that represent socially and politically significant topics, as such contexts typically demonstrate higher levels of

emotive expression. The corpus consisted of news articles, analytical reports, and opinion pieces where evaluative and affective language is more likely to appear. The unit of analysis included lexical items, phrases, and clauses that carry emotive or evaluative meaning. These were identified based on their ability to express stance, intensity, or affect. The analytical framework was informed by cognitive linguistic principles outlined by Ashurova and Galiyeva (2019), particularly their interpretation of language as a system of conceptualization rather than a purely structural phenomenon. Data analysis proceeded in several stages. First, relevant linguistic units were identified through contextual reading and lexical screening. Second, these units were categorized according to cognitive mechanisms: conceptual metaphor (Lakoff & Johnson, 1980), framing (Fillmore, 1982), evaluative structure (Martin & White, 2005), embodiment (Johnson, 1987), and conceptual blending (Fauconnier & Turner, 2002). Metaphorical expressions were identified through cross-domain mapping analysis, distinguishing literal and figurative usage. Frame analysis focused on recurring interpretive structures that shape perception, such as threat, responsibility, and victimhood. Evaluative analysis distinguished between explicit and implicit stance marking, following the idea that evaluation is embedded in conceptual structure (Ashurova & Galiyeva, 2019). To enhance reliability, selected portions of the data were reanalyzed to ensure consistency in categorization. The study remained qualitative in nature, with limited frequency observations used only to support pattern identification rather than statistical generalization. To ensure validity and reliability, the corpus was designed to be representative across multiple institutional domains. Analytical procedures were cross-checked across different subsets of data to ensure consistency of results. Findings are interpreted as statistically supported linguistic tendencies rather than absolute rules, in line with established corpus linguistics methodology.

(McEnery & Hardie, 2012). This study adopts a qualitative cognitive-discourse analytical framework to examine emotive language in media communication. The approach is grounded in cognitive linguistics, which views language as an expression of underlying conceptual structures rather than a neutral system of information transfer (Lakoff & Johnson, 1980; Langacker, 2008). Within this perspective, emotive language is treated as a cognitively motivated phenomenon shaped by metaphorical thinking, framing processes, and evaluative construal (Ashurova & Galiyeva, 2019). The research design is non-experimental and interpretive, focusing on naturally occurring media discourse. A purposive sampling strategy was used to select media texts representing socially and politically relevant topics, as these contexts tend to exhibit higher density of emotive and evaluative language. The selected corpus included news reports, analytical articles, and opinion-based texts drawn from publicly accessible media platforms. The unit of analysis consisted of lexical items, phrases, and clauses that carry evaluative, affective, or attitudinal meaning. These linguistic units were identified based on their ability to express stance, intensity, or emotional orientation within context. Segments that did not demonstrate clear evaluative or emotive function were excluded to maintain analytical precision and reduce interpretive noise. Data analysis followed a structured multi-stage procedure. In the first stage, relevant linguistic expressions were identified through close reading and contextual screening. In the second stage, the selected data were categorized according to cognitive linguistic mechanisms: conceptual metaphor (Lakoff & Johnson, 1980), frame semantics (Fillmore, 1982), evaluative meaning (Martin & White, 2005), embodied cognition (Johnson, 1987), and conceptual blending (Fauconnier & Turner, 2002). Metaphorical expressions were analyzed by identifying cross-domain mappings between concrete source domains and abstract target domains. Frame

analysis focused on recurrent interpretive structures such as threat, responsibility, urgency, and victimhood, which guide perception and evaluation of events. Evaluative analysis distinguished between explicit and implicit expressions of stance, emphasizing that evaluation is often embedded in linguistic structure rather than overtly stated (Ashurova & Galiyeva, 2019). To enhance analytical reliability, a subset of the data was re-examined to ensure consistency in categorization and interpretation. The study primarily employed qualitative interpretation; however, limited frequency observations were used to identify recurring patterns. No statistical generalization was attempted, as the aim of the research was to explore cognitive mechanisms underlying emotive language rather than to produce quantitative predictions. Overall, the methodological framework prioritizes depth of interpretation, conceptual consistency, and alignment with cognitive linguistic theory while maintaining systematic control over data selection and analysis procedures.

Results

The analysis demonstrates that emotive language in media communication is not random or stylistically optional but systematically structured through stable cognitive mechanisms (Lakoff & Johnson, 1980). Across the corpus, conceptual metaphor emerged as the most dominant mechanism shaping emotional meaning. Recurring mappings such as EVENTS AS MOVEMENT, POLITICS AS CONFLICT, and CRISIS AS NATURAL FORCE were consistently identified. These metaphorical structures were not isolated occurrences but repeated patterns, indicating reliance on entrenched cognitive schemas that guide interpretation and emotional response. Frame analysis revealed a limited but highly recurrent set of interpretive structures. The most frequent frames included threat, responsibility, victimhood, and urgency (Fillmore, 1982). These frames were strongly associated with specific thematic domains, suggesting that emotive language is

strategically deployed depending on discourse context. Once activated, these frames guide attention toward selected aspects of reality while excluding alternative interpretations, thereby shaping audience perception at a cognitive level. The study also found that evaluative meaning is predominantly negative in polarity, although it is often expressed implicitly rather than explicitly. Many linguistic units carried evaluative force without overt judgment markers, supporting the view that evaluation is embedded within conceptualization itself rather than added as a separate layer (Martin & White, 2005). Even seemingly neutral descriptions frequently contained underlying stance encoded through lexical choice and syntactic structuring. Emotional intensity was shown to emerge cumulatively rather than through isolated high-impact expressions. Multiple low-intensity linguistic cues – such as metaphorical framing, lexical selection, and repetition – combined to produce sustained emotional orientation across texts. This pattern suggests that persuasive effect in media discourse is achieved through accumulation rather than single expressive peaks. Embodied expressions were systematically present, grounding abstract social, political, and economic processes in physical and sensory experience (Johnson, 1987). Such expressions contributed to immediate cognitive accessibility while simultaneously carrying implicit evaluative meaning. Conceptual blending was observed in selected instances where factual reporting was integrated with narrative and emotional elements, producing hybrid structures that combine informational and affective dimensions (Fauconnier & Turner, 2002). These blended constructions increased interpretive complexity and strengthened persuasive potential by reducing the boundary between fact and evaluation. Importantly, the results show no evidence of unrestricted variability in emotive language use. Instead, the data indicates a constrained system governed by a limited set of recurring cognitive patterns

(Ashurova & Galiyeva, 2019). This confirms that emotive language in media is structured, predictable, and cognitively motivated rather than arbitrary or purely expressive.

Conclusion

The findings of this study confirm that emotive language in media communication is not an optional rhetorical layer but a constitutive element of meaning construction shaped by cognitive processes (Lakoff & Johnson, 1980). Media discourse does not simply report reality; it organizes and interprets it through structured cognitive mechanisms such as conceptual metaphor, framing, evaluation, embodiment, and conceptual blending. The analysis demonstrates that these mechanisms operate in a systematic and recurrent manner across media texts. Rather than exhibiting unlimited variability, emotive language is constrained by a limited set of stable cognitive models that guide interpretation and emotional response (Ashurova & Galiyeva, 2019). These models shape how events are perceived by activating familiar conceptual structures that prioritize certain interpretations while marginalizing others. A key implication of the study is that emotional meaning in media discourse is largely cumulative. It is produced through the repetition and interaction of multiple low-intensity linguistic cues rather than isolated expressive elements. This accumulation creates a coherent emotional orientation that gradually influences audience perception without relying on explicit persuasion. The study also confirms that evaluation is deeply embedded in linguistic structure and often expressed implicitly rather than explicitly (Martin & White, 2005). As a result, claims of linguistic neutrality in media discourse must be reconsidered, since evaluative meaning is frequently integrated into descriptive language itself. At the same time, the findings suggest that emotive language does not fully determine interpretation. While cognitive mechanisms guide perception, audience understanding remains mediated by cultural background,

prior knowledge, and contextual factors. Therefore, its influence should be understood as probabilistic rather than deterministic. Methodologically, the research demonstrates the usefulness of cognitive linguistic frameworks for analyzing media discourse when combined with systematic categorization and consistent analytical procedures. Without such structure, interpretation risks becoming subjective and fragmented. Overall, the study concludes that emotive language plays a fundamental role in shaping how media communication constructs reality. Recognizing the cognitive mechanisms behind this process is essential for developing a more critical and informed approach to media interpretation. The findings confirm that emotive language in media communication is not an optional rhetorical device but a fundamental component of meaning construction shaped by cognitive mechanisms (Lakoff & Johnson, 1980). Media discourse relies on structured conceptual systems that organize perception and interpretation through metaphor, framing, and evaluation. These mechanisms operate within a limited set of stable cognitive models

that guide interpretation while constraining alternative readings. As a result, emotive language does not simply influence audience perception but structures the very framework through which information is understood (Fillmore, 1982). At the same time, the study shows that emotive influence is cumulative and probabilistic rather than deterministic. Meaning is constructed through repeated exposure to linguistic patterns rather than isolated expressions. This highlights the importance of discourse-level analysis rather than sentence-level interpretation. Methodologically, the research demonstrates the value of cognitive linguistic approaches in analyzing media discourse when applied with clear categorization and consistent analytical criteria (Ashurova & Galiyeva, 2019). Without such rigor, interpretation risks becoming subjective and unreliable. Overall, the study concludes that emotive language is inseparable from cognitive processes of meaning construction. Media communication does not merely reflect reality; it actively constructs it through structured linguistic and cognitive patterns.

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Linguopragmatic analysis of numerical component phraseological units in English and Uzbek

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Annotation *The study of linguopragmatic analysis of numerical component phraseological units plays one of the most important roles in linguistics. The aim of the study is to analyze the linguopragmatic potential of numerical component phraseological units in English and Uzbek and this study focuses on the phraseological units with numerical components in English and Uzbek. In this study the research methods include comparative, semantic and cognitive, qualitative analysis methods. This study illustrates that phraseological units with numerical components do not merely represent mathematical quantities. They function as powerful carriers of cultural memory, emotional evaluation, and pragmatic intent. The findings highlight linguopragmatic analysis of numerical component phraseological units has significant role in understanding these units in the context and their function. This article delves into the analysis of numerical component phraseological units from a linguopragmatic perspective and it represent how these phraseological units function in the context to evaluate, influence, or evoke emotions in the listener or reader transcending their literal meaning.*

Keywords *Phraseological units, numbers, linguopragmatics, numerical components, communicative intent, pragmatic meaning*

Ingliz va o'zbek tillaridagi numerativ komponentli turg'un birikmalarning lingvopragmatik tahlili

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Annotatsiya *Numerativ komponentli turg'un birikmalarning lingvopragmatik tahlilini o'rganish tilshunoslikda eng muhim rollardan birini hisoblanadi. Tadqiqotning maqsadi ingliz va o'zbek tillaridagi numerativ komponentli turg'un birikmalarning lingvopragmatik xususiyatlarini tahlil qilishdir va ushbu tadqiqot ingliz va o'zbek tillaridagi numerativ komponentli turg'un birikmalarga qaratilgan. Ushbu tadqiqotda tadqiqot usullari qiyosiy, semantik va kognitiv tahlil usullarini o'z ichiga oladi. Ushbu tadqiqot numerativ komponentli turg'un birikmalar shunchaki matematik miqdorlarni ifodalamasligini ko'rsatadi. Ular madaniy xotira, hissiy baholash va pragmatik maqsadning yetkazuvchisi sifatida xizmat qiladi. Tadqiqot natijalari numerativ komponentli turg'un birikmalarning lingvopragmatik tahlili ushbu birliklarni kontekstda va tushinishda muhim rol o'ynashini va ularning vazifalarini ta'kidlaydi. Ushbu maqola numerativ komponentli turg'un birikmalarni lingvopragmatik nuqtai nazardan tahlil qilishga qaratilgan va bu frazeologik birliklar kontekstda tinglovchi yoki o'quvchida ularning so'zma-so'z ma'nosidan tashqari, his-tuyg'ularni baholash, ta'sir qilish yoki uyg'otish uchun qanday xizmat qilishini ko'rsatadi.*

Kalit so'zlar *Frazeologik birliklar, raqamlar, lingvopragmatika, numerativ komponentlar, kommunikativ maqsad, pragmatik ma'no*

**Лингвопрагматический анализ
фразеологических единиц
числового компонента в
английском и узбекском языках**

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Аннотация *Изучение лингвистопрагматического анализа фразеологических единиц с числовым компонентом играет одну из важнейших ролей в лингвистике. Цель данного исследования- проанализировать лингвистопрагматический потенциал фразеологических единиц с числовым компонентом в английском и узбекском языках, сосредоточив внимание на этих единицах. В исследовании использованы методы сравнительного, семантического и когнитивного анализа, а также качественный анализ. Исследование показывает, что фразеологические единицы с числовым компонентом не просто представляют собой математические величины. Они функционируют как мощные носители культурной памяти, эмоциональной оценки и прагматического намерения. Результаты подчеркивают, что лингвистопрагматический анализ фразеологических единиц с числовым компонентом играет значительную роль в понимании этих единиц в контексте и их функций. В данной статье рассматривается анализ фразеологических единиц с числовым компонентом с лингвистопрагматической точки зрения и показано, как эти фразеологические единицы функционируют в контексте, оценивая, влияя или вызывая эмоции у слушателя или читателя, выходя за рамки их буквального значения.*

Ключевые слова *Фразеологические единицы, числа, лингвопрагматика, числовые компоненты, коммуникативное намерение, прагматическое значение*

Introduction

The contribution of phraseological units have the most crucial contribution in linguistics. Several scientists, linguists, and researchers such as A.V. Kunin, V.V. Vinogradov, N.N. Amosova, V. Telia, V.A. Maslova, Ch. Bally, M.L. Koshkova, D.U. Ashurova and M.R. Galiyeva, and others studied phraseological units, their features and their contribution in linguistics. The theory of phraseological units was investigated by numerous linguists and

scholars. Numerous terms are used to express phraseological units. D.U. Ashurova and M.R. Galieva argue that "there are several terms denoting phraseological units, such as set expression, set phrase, fixed word group, word equivalent, phraseological unit and idiom" (Ashurova, Galieva, 2019). According I.V. Arnold mentioned that, phraseological units are word-groups that "are not created in speech but introduced into the act of communication ready-made" (Arnold, 1973). D.U. Ashurova,

M.R. Galieva state that "most of the works done in this framework focus on phraseological units with a particular component or phraseological units arranged within one thematic group. It should be mentioned that most of the researches devoted to national-cultural specifics are done from a comparative perspective on the basis of two or more languages" (Ashurova, Galieva, 2019; 27). Linguopragmatic analysis of numerical component phraseological units has significant role in understanding the role of phraseological units with numerical components in the context and their function. Linguopragmatic analysis of numerical component phraseological units focuses on the speaker's purpose, context, cultural background, and emotional impact, analyzing how numerical component phraseological units serve as tools for persuasion or cultural expression in the discourse.

Methods

The research was carried out by several methods. The main research method employed in the work is comparative analysis method. In this study comparative analysis method compares the linguopragmatic potentials of numerical component phraseological units and their roles between languages and cultures, particularly in English and Uzbek. By utilizing comparative-typological method we analyzed semantic and pragmatic equivalents between English and Uzbek, identifying universal cognitive patterns as well as language-specific divergences. Besides that qualitative analysis research method was involved to examine the semantic and pragmatic functions of several phraseological units with numerical components across several contexts. The methods of semantic and cognitive analysis were also included to analyze the meanings of these numerical component phraseological units.

Results

In this article, we suggest the linguopragmatic potential of number component phraseological units in English and

Uzbek. The contribution and functions of numbers are crucial in phraseological units. The results of the study illustrate that numerical phraseological units in English and Uzbek reveal how numbers in both languages transcend basic quantification to serve as powerful pragmatic markers. However, the exact communicative intent and cultural loading of these numbers differ significantly based on the linguistic world picture of each speech community.

The results of the study also illustrate the significance of linguopragmatic analysis of phraseological units with numerical components can help to understand the functions of phraseological units with numerical components in several contexts in English and Uzbek. In this article we analyzed the use of several phraseological units with numerical components, such as English and Uzbek proverbs, idioms and etc. In this study the most important resource includes dictionaries, English and Uzbek proverbs and idioms, set expressions with number component, Merriam-Webster Online Dictionary, Cambridge Online Dictionary, Oxford Dictionary of Proverbs, several research articles, online resources, scholars' books, research papers and other materials.

Discussions

The findings of this study suggest that number component phraseological units have a significant role in the formation of linguistic world picture. Our analysis reveals connection of number component phraseological units with cultural values, beliefs, symbols and others. In this study, through the analysis of several English and Uzbek number component phraseological units, we observed the significant role of these set expressions in the formation of linguistic world picture. Linguopragmatic analysis of numerical component phraseological units represents how phraseological units with numerical components function in the context to evaluate, influence, or evoke emotions in the

listener or reader transcending their literal meaning.

According to M. Tadjieva, "from a pragmatic point of view, that is, from the perspective of the communicative-conditional activity of linguistic signs, phraseological units play a significant role. Their main purpose is not just to define the aspect of reality, but primarily to influence the recipient of the information and elicit specific reactions from them" (Tadjieva, 2023). Linguopragmatic analysis of phraseological units with numerical components has significant role in understanding the how these expressions function in real-world communication. According to A.M. Emirova, "the pragmatic meaning of phraseological units is a complex semantic unity that is represented through expressive, appellative, phatic and aesthetic components. The expressive component of pragmatic meaning is related to the speaker's feelings and evaluation, and is realized together with the appellative component. The appellative component, in relation to the listener, is associated with the intellectual, emotional, and physical influence, which is carried out through linguistic and paralinguistic means. The phatic component of the pragmatic meaning provides information about the socio-psychological position of the communicants and influences the establishment or termination of communication between them, while the aesthetic component selects the most meaningful linguistic units from the speaker's linguistic treasure, creatively modifies them, and expresses a sense of aesthetic appreciation while assessing them. The components of pragmatic meaning are interrelated and appear in a complex form in speech. Therefore, it is possible to express all the components of pragmatic meaning of phraseological units at the same time through their internal form and their stylistic coloring" (Emirova, 2008). Linguopragmatic analysis of numerical component phraseological units demonstrates the role and functions of these phraseological units in the context.

Tadjieva, M. argues that "considering the close relationship between pragmatics and the communicative function of language, it is possible to conclude that the choice of linguistic units and methods of conveying information depends on the communicative intention of the sender. In summary, from a pragmatic point of view, phraseological units play a significant role in the communicative activity of linguistic signs in speech. Their main purpose is not just to define the aspect of reality, but primarily to influence the recipient of the information and elicit specific reactions from them" (Tadjieva, 2023).

Numerical component phraseological units can be used to illustrate the communicative intent and impact. Numerical component phraseological units are used to convey deep emotional, evaluative, or expressive meanings and they often act as the carriers of pragmatic information to influence the listener or reader. Linguopragmatic analysis of numerical component phraseological units represent how phraseological units with numerical components function in context. For example, numerical component phraseological units can be used for encouragement, criticism, or irony. Linguopragmatic analysis of numerical component phraseological units investigates how phraseological units with numerical component are used in different text types (literary, daily conversation, political) to achieve specific communicative goals, such as strengthening impact or ensuring politeness.

Linguopragmatic analysis of numerical component phraseological units is significant for translation and cross-cultural communication and they ensure the pragmatic impact of the set expression, not just the literal meaning. For example, in the following part of the story taken from Ernest Hemingway's short story called "A natural history of the dead" several numerical component phraseological units are used and they have numerous functions in the context.

"The first thing that you found about the dead was that, hit badly enough, they died like

animals. Some quickly from a little wound you would not think would kill a rabbit. They died from little wounds as rabbits die sometimes from three or four small grains of shot that hardly seem to break the skin. Others would die like cats; a skull broken in and iron in the brain, they lie alive two days like cats that crawl into the coal bin with a bullet in the brain and will not die until you cut their heads off. Maybe cats do not die then, they say they have nine lives, I do not know, but most men die like animals, not men. I'd never seen a natural death, so called, and so I blamed it on the war and like the persevering traveller, Mungo Park, knew that there was something else; that always absent something else, and then I saw one" (Hemingway, 1987; 272).

Linguopragmatic analysis of numerical component phraseological units examines how these phraseological units function within the specific context of the speaker's intent. For instance, in this excerpt the expression *"three or four small grains of shot"* is used and here the numerical component is *"three or four"*. Pragmatic function of this expression is minimization and devaluation. The expression *"three or four"* is frequently used as an approximation of a small, insignificant amount. The pragmatic effect is to show that it takes no more effort to kill a soldier than it does to kill a rabbit with a few stray pellets. In this excerpt the expression *"have nine lives"* is used. The phraseological unit: *"have nine lives"* means "to be able to stay alive after many accidents" (Cambridge University Press, n.d.). Usually the expression *"nine lives"* is a positive characteristic of luck or survival. In this excerpt E. Hemingway twists the pragmatic meaning into something grotesque. In this context *"having nine lives"* is used to demonstrate the meaning of "a curse", because it prevents the soldier (the "cat") from dying quickly and forces them to suffer through a "broken brain."

In this excerpt linguopragmatic analysis of numerical component phraseological units reveals a deep tension between the mechanical description of death and the narrator's

psychological detachment. Analyzing numerical component phraseological units and the use of speech act theory, we can understand more about functions of these numerical components in this excerpt. Locutionary act is the basic act of utterance in linguistics. In this excerpt Ernest Hemingway described the physical ways soldiers die in the war by comparing their deaths to those of rabbits and cats. The wounds are specifically quantified, for instance, *"three or four grains of shot"* and other numerical component phraseological units are used such as, *"have nine lives"*. Illocutionary act is intended action performed by the speaker in uttering a sentence, such as ordering, promising, apologizing and others. The use of numerical component phraseological units shows the illocutionary force in this context. The narrator is not only writing, he is describing the death of the soldier. In this concept the use of the numerical component phraseological unit: *"have nine lives"* serves an ironic illocutionary function and it suggests that "resilience" in war is not a miracle, but it is a horrible scene. Perlocutionary act is the effect, impact of an utterance on the reader. Here the effect is horror through coldness. Numerical component phraseological units used in this excerpt make the reader to feel a sense of shock. The numbers used with phraseological units represent the physical, "measurable" world. The use of numerical component phraseological units in this text makes the reader feel, think and understand the context.

There are also several phraseological units with numerical components in Uzbek and they have numerous pragmatic functions. For instance, O'. Umarbekov's novel called *"Odam bo'lish qiyin"* a number of phraseological units with numerical components are used and they have several functions in the context. For example,

"Shoh Muslim dunyodagi eng dono, eng odil podshohlardan edi. Uning mamlakati go'zal, shaharlari obod, xalqi tinch, farovon tunnush kechirardi. Ammo podshohning farzandi yo'q"

edi. Bu faqatgina uning o'zini emas, butun xalqni tashvishga solib qo'ygan edi. Oradan ko'p yillar o'tdi. Podshoh qarib, bir oyog'i yerda, bir oyo'i go'rda turgan paytda farzand ko'rdi. Sevinchi ichiga sig'may qirq kecha-yu qirq kunduz xalqqa osh berdi" (Umarbekov, 2019; 4).

In this excerpt several phraseological units with numerical components are used. In this text numbers are not used as mathematical quantities. However, they are used as pragmatic markers. In this excerpt the numerical component phraseological unit: *"bir oyog'i yerda, bir oyog'i go'rda"* is used and it has significant function in this text. It creates a binary opposition: life and death. In Uzbek this phraseological unit functions as a euphemism for extreme old age or the threshold of death. In this text, the phraseological unit: *"bir oyog'i yerda, bir oyog'i go'rda"* is utilized to describe the King Muslim's state before the born of his son. The locutionary act of using this phraseological unit is the physical description of the King. The illocutionary act is what the speaker is doing by using these words. The narrator isn't literally saying the King is standing between the Earth and the grave. In this text, the intent is to characterize the extremity of the King's old age. By using this phraseological unit, the narrator performs the act of emphasizing a miracle, last chance. The illocutionary act in this excerpt is to inform the reader that the King reached his dream in the final stage of his life. Using the phrase: *"bir oyog'i yerda, bir oyog'i go'rda"* also accomplishing the social act of speaking about death indirectly, which is a common pragmatic trait in Uzbek culture. The perlocutionary act of using this phrase in this text is that it creates tension, pathos. While reading the text the reader feels a sense of urgency or pity and it

makes the reader think. Utilizing this phrase in this text helps the reader to think deeply and clearly rather than simply saying "he was very old." In this excerpt the numerical component phraseological unit: *"qirq kecha-yu qirq kunduz"* literary translation of this set expression is "forty nights and forty days".

This phraseological unit has several pragmatic functions in this text. In Uzbek culture the number "forty" symbolizes completeness, ritual significance and etc. this expression does not literally mean "forty days and forty nights". It represents a "maximal celebration" and it helps the reader to understand the context that the joy was so great. In this story the narrator not only follows the "Maxim of quality," but also intentionally stretches the "Maxim of quantity" by using exaggerated numerical units, such as forty days and forty nights to ensure the emotional weight is felt more than the factual data.

In conclusion, linguopragmatic analysis of numerical component phraseological units has significant role in understanding the role of phraseological units with numerical components in the context and their function. Linguopragmatic analysis of numerical component phraseological units represents how phraseological units with numerical components function in the context to evaluate, influence, or evoke emotions in the listener or reader transcending their literal meaning. Linguopragmatic analysis of numerical component phraseological units focuses on the speaker's purpose, context, cultural background, and emotional impact, analyzing how numerical component phraseological units serve as tools for persuasion or cultural expression in the discourse.

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Human Thinking and Language, Their Interrelation: A Theoretical Analysis within the Framework of Cognitive and General Linguistics

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- Annotation** *This article analyzes the relationship between language and thinking from the perspectives of general and cognitive linguistics. The role of language in the formation, preservation, and transmission of knowledge in human consciousness is highlighted. Furthermore, the stages of studying the relationship between language and thinking, cognitive processes, and the inseparable connection between thinking and language are revealed on the basis of scientific sources. During the research, descriptive, comparative, and cognitive analysis methods are employed. In addition, it is noted that language and thinking have been studied not only in modern times but also throughout history by our great ancestors. The main purpose of the study is to comparatively and theoretically analyze the study of the relationship between language and thinking in general and cognitive linguistics. The article summarizes the views on language and thinking expressed by foreign scholars such as Wilhelm von Humboldt, Edward Sapir, and Benjamin Lee Whorf, as well as great Uzbek thinkers Alisher Navoi and Ibn Sina, together with the representative of modern cognitive linguistics Sh. Safarov. This research briefly concludes how scholars have studied the relationship between language and thinking in general and cognitive linguistics.*
- Keywords** *General linguistics, cognitive linguistics, language, thinking, definition of language, thinking process, cognitive analysis, language and consciousness, concept, cognitive function of language*

Inson tafakkuri va til, ularning o'zaro bog'liqligi: kognitiv va umumiy tilshunoslik kesimida nazariy tahlil

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- Annotatsiya** *Mazkur maqolada til va tafakkur munosabatlari umumiy hamda kognitiv tilshunoslik nuqtai nazaridan tahlil qilinadi. Tilning inson ongidagi bilimlarni shakllantirish, saqlash va uzatishdagi o'rni yoritiladi. Shuningdek, til va tafakkur munosabatlarining o'rganilish bosqichlari, kognitiv jarayonlar hamda tafakkurning til bilan uzviy aloqasi ilmiy manbaalar asosida ochib beriladi. Tadqiqot davomida tavsifiy, qiyosiy va kognitiv tahlil metodlaridan foydalaniladi. Bundan tashqari, til va tafakkur nafaqat bugungi kunda balki, tarixda ham buyuk bobokalonlarimiz tomonidan o'rganilganligi ko'rib o'tiladi. Tadqiqotning asosiy maqsadi til va tafakkur munosabatlarining umumiy va kognitiv tilshunoslikda o'rganilishining qiyoslash va nazariy jihatdan tahlil qilish hisoblanadi. Maqolada, Wilgelm fon Gumboldt, Edward Sapir, Benjamin Lee Whorf kabi chet-el olimlari bilan bir qatorda buyuk o'zbek mutafakkirlari Alisher Navoiy va Ibn Sinolarning va zamonaviy kognitiv tilshunoslik*

vakili bo'lmish Sh. Safarovlarning til va tafakkur haqida bildirgan fikrlari jamlangan. Mazkur tadqiqotda til va tafakkur munosabatlarining umumiy va kognitiv tilshunoslikda olimlar qay holatda o'rganganlari qisqacha xulosalangan.

Kalit so'zlar *Umumiy tilshunoslik, kognitiv tilshunoslik, til, tafakkur, til ta'rif, tafakkur jarayoni, kognitiv tahlil, til va ong, konsept, tilning kognitiv funksiyasi*

Человеческое мышление и язык, их взаимосвязь: теоретический анализ в аспекте когнитивного и общего языкознания

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Аннотация *В данной статье рассматриваются взаимоотношения языка и мышления с точки зрения общего и когнитивного языкознания. Освещается роль языка в формировании, хранении и передаче знаний в сознании человека. Также на основе научных источников раскрываются этапы изучения взаимосвязи языка и мышления, когнитивные процессы и неразрывная связь мышления с языком. В ходе исследования используются описательный, сравнительный и когнитивный методы анализа. Кроме того, рассматривается, что язык и мышление изучались не только в современности, но и великими предками в истории. Основной целью исследования является сравнительный и теоретический анализ изучения взаимоотношений языка и мышления в общем и когнитивном языкознании. В статье собраны взгляды на язык и мышление зарубежных ученых, таких как Вильгельм фон Гумбольдт, Эдвард Сепир, Бенджамин Ли Уорф, а также великих узбекских мыслителей Алишер Навои и Ибн Сина, а также представителя современной когнитивной лингвистики Ш. Сафаров. В данном исследовании кратко обобщено, каким образом ученые изучали взаимоотношения языка и мышления в общем и когнитивном языкознании.*

Ключевые слова *Общее языкознание, когнитивная лингвистика, язык, мышление, определение языка, процесс мышления, когнитивный анализ, язык и сознание, концепт, когнитивная функция языка*

Kirish

Umumiy tilshunoslikning asosiy o'rganish obekti bo'lgan – til, yaqin yillar davomida grammatik, sintaktik va struktur jihatdan o'rganishdan tashqari, inson ongi bilan bog'liq holda o'rganilib kelinmoqda. Insonni inson qilib turadigan 3 ta narsasi bor. Bular uning tili, madaniyati va ongidir. Ana shu uchta narsa

orqali biz insonlar hayvonlardan va boshqa tirik jonzotlardan farq qilamiz. Shu sababli ham til va tafakkur tilshunoslik fanining asosiy o'rganish obekti hisoblanadi.

Umumiy tilshunoslikda til va tafakkur munosabatlari keng va ko'p yo'nalishda talqin qilinadi. Til va tafakkur munosabatlari turli ilmiy maktablarda turlicha yondashuv asosida

o'rganilgan. Til – tafakkur ifodasi, tafakkur esa tilga jon baxsh etuvchi ichki mazmundir. Shu sababli, til va tafakkurni o'rganish umumiy tilshunoslikdagi asosiy yo'nalishlardan biri sifatida qaraladi (Amonilloeva, 2025). Bu ikki jarayon nihoyatda murakkab bo'lib, u tilshunoslikdan tashqari falsafa, mantiq, psixologiya, fiziologiya fanlari bilan ham aloqador hisoblanadi. Til va tafakkur munosabatlari faqat bugunga kelib o'rganilayotgan hodisa emas, bu ikki hodisa buyuk bobokalonlarimiz tomonidan tarixda ham yetarlicha o'rganilgan. Buyuk bobokalonimiz tib ilmining sultoni, Ibn Sino tomonidan tabiiy til tafakkur belgisi sifatida har tomonlama o'rganilgan, Uning fikricha, fikr va nutq, til va tafakkur o'rtasida doimiy aloqa mavjud. Bundan tashqari, so'z mulkining sultoni Alisher Navoiy o'zining 'Muhokamat ul-lug'atayin' asarida til va tafakkurni bir-biridan ajratmagan holda, ular to'g'risida shunday yozgan edi. Kishining ko'ngli (fikri daryodir, so'z esa dur, so'zlovchi g'avvosdir. Dur xilma-xil bo'lgani singari, so'z ham bir xil bo'ladi degan fikrlarni bildirgan. Darhaqiqat til va tafakkur hodisasi bir-birini to'ldiruvchi, bir-biriga bog'liq bo'lgan jarayonlardir. Ayniqsa, zamonaviy yo'nalishlarda til faqat kommunikativ vosita emas, balki, konseptual fikrlash va bilimlarni tartibga solish mexanizmi sifatida baholanmoqda.

Adabiyotlar sharhi

Umumiy tilshunoslikda til muammosi ko'plab o'rganilgan. Tilshunoslik tarixida Vilgelem fon Gumboldt, Ivan Boduen de Kurtenelar bilan bir qatorda turuvchi ulkan tilshunoslardan biri shvesariyalik fransuz Ferdinand de Sossyurdir. U ham til ta'rifi masalasiga alohida e'tibor bergan: uning ta'rificha tilshunoslik fanining yagona va haqiqiy predmeti til bo'lib, u aloqa quroli vazifasini bajaradi. Til mohiyat (substansiya) emas, balki shakldir (formadir), degan o'ziga xos ta'rifni o'rtaq tashlaydi. Bu bilan u tilni mazmun, mohiyat (substansiya) bilan qorishtirmaslik, undan farqlash lozimligini, til u yoki bu mazmunni (fikrni) ifodalash shakli

(formasi), vositasi ekanligini nazarda tutadi. Ferdinand de Sossyur qarashlarida tilning sistem xarakterga egaligini qayta-qayta ta'kidlaydi. Shunga ko'ra, u til belgilar sistemasidir (Sossyur, 1977) degan ta'rifni ham beradi. Bundan ko'rinadiki, Ferdinand de Sossyur tilni sistema sifatida o'rganib, mazmunni ifodalovchi vosita sifatida ta'riflaydi. Umumiy nazariy tilshunoslikning asoschisi, til ilmining buyuk bilimdoni yevropalik Vilgelim Fon Gumboldt esa til masalalariga – tilning ta'rifi muammosiga alohida jiddiy ahamiyat bergan. U vafoti oldidan o'zining eng muhim uch tomli "Yava orolidagi kavi tili haqida" nomli ishining "Inson tili tuzilishining har xilligi va uning inson naslining ma'naviy taraqqiyotiga ta'siri" deb nomlanuvchi kirish qismida umumiy antinomiylarni qo'llaydi. Uning antinomiysi quyidagilarda namoyon bo'ladi: Til va tafakkur antinomiysi. Til tafakkursiz, tafakkur esa tilsiz mavjud emas. Biri ikkinchisini taqazo qiladi, talab qiladi. Tafakkur (fikr) til orqali yuzaga chiqadi. Shunga ko'ra, tilsiz tafakkur, tafakkursiz til yo'q. Inson hayotida, insonning lisoniy va aqliy faoliyatida til va tafakkur alohida, yakka holda mavjud emas, ular birgalikda, o'zaro bog'liqlikda "yashaydi", insonga xizmat qiladi. Ayni vaqtda ularning har biri o'ziga xos xususiyatlari bilan ajralib turadi (Rasulov, 2010). A.A. Potebnya ta'limotining asosiy g'oyasi ham til va tafakkur masalasi bo'lgan, uning fikricha fikrning hosil bo'lishi va o'zining ifodasini topishi, voqeilanishi til yordamida yuzaga keladi va u tilni faqatgina fikrlash jarayoni bilan emas, balki inson psixikasi bilan bog'laydi. Olim til va tafakkurni bir-biridan ajratmasdan, o'zaro bog'liq holda oladi va shu bilan birga mantiqiy va lisoniy kategoriyalarning o'ziga xosligini ham ta'kidlaydi.

XX asrning 30-yillarida ikki amerikalik olim Edvard Sapir (1884-1939) va Benjamin Li Uorf (1897-1941) tomonidan ishlab chiqilgan konsepsiya – keyinchalik lingvistik nisbiylik gipotezasiga aylangan bo'lib, unda tilning o'ziga xos bo'lgan tuzilma bilan birga, tafakkurning shakllanishiga va dunyoni anglash

usuliga ta'sirini o'rganilgan. Sapir-Uorf gipotezasining ma'nosi shundan iboratki, tining tuzilishi inson tafakkuriga va uning atrofdagi dunyoni boshdan kechirishiga shakllantiruvch ta'sir ko'rsatadi. Uning asosiy shartlariga ko'ra, turli tillarda so'zlashuvchi xalqlar atrofdagi dunyoning asosiy toifalarini, masalan, mulk, miqdor, son, makon, vaqt va boshqalarni idrok etishda farq qiladi.

Metodologiya

Mazkur tadqiqotda nazariy va qiyosiy tahlil metodlaridan foydalanilgan bo'lib, umumiy tilshunoslik hamda kognitiv tilshunoslikka oid ilmiy manbaalar o'rganildi va ularning asosiy nazariy qarashlari tahlil qilindi.

Tadqiqot jaryonida, avvalo, til va tafakkur munosabatiga oid ilmiy adabiyotlar tahlil qilindi. Bunda Wilhelm fon Humboldt, Edward Sapir, Benjamin Lee Whorf, A.A. Potebnya kab olimlarning nazariy qarashlari o'rganildi hamda qiyosiy tahlil qilindi. Ayniqsa, til va tafakkur munosabatlarining umumiy va kognitiv tilshunoslikdagi o'xshash va farqli jihatlari ko'rib chiqildi.

Tadqiqotda tavsifiy metod asosiy usullardan biri sifatida qo'llanildi. Ushbu metod yordamida til va tafakkur munosabatlariga oid nazariy qarashlar tizimli ravishda izohlandi, tilning kommunikativ va kognitiv funksiyalari tavsiflandi.

Shuningdek, qiyosiy-tahliliy metod orqali umumiy tilshunoslik va kognitiv tilshunoslikdagi yondahuvlar o'zaro solishtirildi. Jumladan struktural tilshunoslik tilni asosan grammatik va kommunikativ tizim sifatida talqin qilishi, kognitiv tilshunoslik esa tilni inson ongidagi bilimlar tizimi bilan bog'liq holda o'rganishi tahlil qilindi (Lakoff, Johnson, 1980). Ushbu metod turli ilmiy maktablarning til va tafakkurga bo'lgan qarashlarini aniqlash hamda ularning o'xshash va farqli jihatlari ko'rsatishga xizmat qiladi.

Natijalar

Til va tafakkur munosabatlarini umumiy va kognitiv tilshunoslikda nazariy jihatdan tahlil qilganimizda bir qator muhim natijalarga erishdik. Tahlillar natijasida kognitiv jihatdan til

va tafakkur o'rtasida kuchli o'zaro bog'liqlik mavjudligi aniqlandi. Til inson fikrini ifodalash vositasi hamda tafakkurning shakllanishiga asos bo'luvchi omil hisoblanadi.

Umumiy tilshunoslikda til ko'proq grammatik va kommunikativ tizim sifatida talqin qilinsa, kognitiv tilshunoslikda u inson ongidagi bilimlar va konseptual tuzilmalar bilan bog'liq holda namoyon bo'ladi. Bu esa nafaqat aloqa vositasi, balki bilimlarni tashkil etuvchi mexanizm ekanligini ko'rsatadi. Bundan tashqari, umumiy va kognitiv tilshunoslikning til hamda tafakkurga yondashuvi o'rtasida muayyan farqlar ham mavjudligi guvoh bo'ldik. Jumladan umumiy tilshunoslikda til asosan grammatik, fonetik, kommunikativ tizim sifatida o'rganilsa, kognitiv tilshunoslikda til birliklarini inson ongidagi konseptual tizimlar, bilimlar bazasi va tafakkur jarayonlari bilan uzviy bog'liq holda talqin qilinadi. Bundan ko'rishimiz mumkinki, kognitiv tilshunoslik tilni inson ongidan ajralmagan holda o'rganishini ko'rsatadi.

Til va tafakkur ko'plab olimlar tomonidan uzoq yillar davomida o'rganilib kelinayotgan vositadir. Bunda, Ferdenant de Sossyur tilni sistema sifatida o'rgangan va uni tafakkurni ifodalovchi vosita deb ta'riflaydi. Vilgelm fon Humboldt esa, til va tafakkurni bir-birini taqazo qiluvchi, talab qiluvchi ikki unsur sifatida ko'radi va tilsiz tafakkur, tafakkursiz esa til bo'lmasligini ta'kidlaydi. A.A. Potebnya ta'limotida til faqatgina fikrlash jarayoni bilangina emas, balki, inson psixikasi bilan bog'lanadi. Tadqiqot davomida ikki buyuk amerikalik olimlar Edward Sapir va Benjamin Lee Whorfning lingvistik nisbiylik nazariyasi ham o'rganildi, unga ko'ra, tining tuzilishi inson tafakkuriga va uning atrofdagi dunyoni boshdan kechirishiga shakllantiruvch ta'sir ko'rsatadi. Yuqoridagi natijalardan, til va tafakkurning umumiy va kognitiv tilshunoslikdagi o'xshash va farqli jihatlari ko'rishimiz mumkin.

Muhokama va Tahlillar

Til va tafakkur munosabati yuzasidan turli ilmiy qarashlar mavjud bo'lsa-da, aksariyat tadqiqotchilar ularning o'zaro bog'liqligini tan

oladilar (Sapir, 1921). Kognitiv tilshunoslik jihatidan oladigan bo'lsak, inson ongidagi bilimlar til orqali namoyon bo'ladi.

Ko'plab adabiyotlarda til va tafakkur bir hodisa deb tushunish xato, chunki, til fonetika, grammatika qonunlari asosida tashkil topgan qonunlar tizimi sifatida grammatika fanida o'rganilsa, tafakkur esa mavjud birliklarning inson ongida voqeilanishning oliy shakli sifatida mantiq fanida o'rganiladi deya ta'kidlanadi. Lekin ularni butunlay boshqa-boshqa hodisa ham deb ham aytolmaymiz, ular bir-biriga bog'langan ikki hodisalardir. Bulardan biri bo'lmasa ikkinchisining yuzaga chiqishi qiyinlashadi. I.P.Pavlovning fikricha, insonning fikrlash jarayonida tilning ahamiyati katta va fikr til orqali amalga oshishi mumkin. Uning fikricha inson borliqni ikki xil yo'l bilan anglaydi, ya'ni, narsa-buyum va hodisalarning kishining sezish organlariga (eshitish, sezish, ko'rish) bevosita ta'siri orqali-bu birinchi signal sistemasi deyilsa, so'zlarning ta'siri orqali sezishi ikkinchi signal sistemasi deyiladi. Va mana shu ikkinchi signal sistemasi til tushunchasi bilan bog'liq bo'lib, faqat insonga xosdir. Bu yerda biz borliqni o'rganishda tilning tafakkur vositasi sifatidagi rolining buyukligini ko'rishimiz mumkin. Bu ikkala hodisa o'zaro bir-biriga bog'langan va bir-birisiz rivojlana olmaydi. Bu borada tilshunos olimlar ko'plab bahs-munozaralar olib borishgan. Xususan, o'zbek tilshunos olimi Ravshanxo'ja Rasulov ham umumiy tilshunoslikda til va tafakkur muammolariga alohida e'tibor qaratgan, til va tafakkurning dialektik birligi, ajralmasligi birining ikkinchisiz mavjud emasligida, biri tabiiy holda, ikkinchisini talab qilishida, biri ikkinchisi orqali namoyon bo'lishida: ularning dialektik zidligi, ichki qarama-qarshiligi esa tilning moddiy, "tashqi" hodisaligida, tafakkurning esa ruhiy "ichki" hodisaligida ko'rinadi. Til ham tafakkur ham muayyan bir butunlikning o'zaro bog'liq va ayni vaqtda o'zaro zid, qarama-qarshi ikki tomonidir (Rasulov, 2010).

Kognitiv yondashuv vakillari, xususan, Ronald Langacker lingvistik struktura insonning

umumiy psixologik va bilish mexanizmlaridan ajratib bo'lmazligini ta'kidlaydi. Uning fikricha, til genetik asosga ega bo'lishi mumkin, biroq uning real shakllanishi va funksionallashuvi tajriba, ijtimoiy muhit hamda psixologik omillar bilan chambarchas bog'liqdir. Shu sababli lingvistik qobiliyatni boshqa kognitiv jarayonlardan keskin ajratish ilmiy jihatdan yetarli asosga ega emas.

Voqelikni aks ettirish to'g'ridan-to'g'ri tilning vazifasiga kirmaydi, bu vazifani dastlabki o'rinda tafakkur bajaradi. Lekin tafakkurda yuzaga kelgan mental tuzilmalar til tizimida o'z ifodasini topadi. So'z xuddi boshqa til birliklaridek, alohida bir predmetni yoki voqeani atovchi oddiy bir yorliq bo'lmasdan, balki voqelikni bilish vositasidir. Lisoniy birliklar vositasida axborot yig'iladi, saqlanadi va avloddan-avlodga o'tadi. Bir so'z bilan aytganda, til birliklarining kognitiv jarayon kechishidagi o'rni alohida e'tiborga loyiqdir (Safarov, 2006).

Tafakkur va lisoniy kesishish maydonida axborot faoliyati yuzaga keladi. Inson uchun tafakkur atrof-muhit bilan o'zaro munosabatga kirishish vositasidir. U orqali voqeilik farqlanadi, hissiyot organlari va miya tomonidan qabul qilinayotgan amaliy faoliyatga jalb etiladi. Bu jarayonlarning barchasi til orqali boshqalarga yetkaziladi. Kognitiv tilshunoslikda bu ikki munosabat markaziy masalalardan biri hisoblanadi. Kognitiv yo'nalishda til shunchaki aloqa vositasi emas, balki inson ongining bir qismi sifatida ko'riladi. Bu yo'nalishda tafakkur tilni shakllantiradi, ya'ni inson avval tushunadi, keyin ifodalaydi. Til esa tafakkurni ya'naltiradi, ya'ni qanday fikrlashimizga ta'sir qiladi. Kognitiv yondashuvda inson ongida "konseptlar tizimi" mavjud bo'ladi. Til ana shu konseptlarni ifodalash vositasidir, va bilimlarni saqlaydi, ularni tartiblaydi va nihoyat bilim hosil qilishda ishtirok etadi. Til va tafakkur bir tizimning ikki tomoni, bir-birini shakllantiradi, til orqali tafakkur strukturasini ochiladi.

Shu bilan birga, zamonaviy tadqiqotlarda til tafakkurni to'liq belgilab bermasligi, balki unga ma'lum darajada ta'sir ko'rsatishi qayd

etiladi (Uorf, 1956). Inson tafakkuri biologik, psixologik va ijtimoiy omillar bilan ham shakllanishini ko'rsatadi. Kognitiv tilshunoslikning rivojlanishi tilni inson ongidan ajratmagan holda o'rganish kerakligini va bu yo'nalish orqali tilshunoslikni psixologiya, neyrologiya va sun'iy intellekt kabi fanlar bilan integratsiyalashuviga olib kelmoqda.

Xulosa

Xulosa qilib aytganda, til va tafakkur inson faoliyatining o'zaro bir-biriga bog'liq bo'lgan ikki muhim komponenti hisoblanadi. Umumiy tilshunoslik tilning strukturaviy va

kommunikativ jihatlarini o'rgansa, kognitiv tilshunoslik tilni inson ongidagi konseptual tizimlar bilan bog'liq holda o'rganadi. Natijalardan ko'rinadiki, til inson tafakkuriga ta'sir ko'rsatuvchi, tafakkur esa til taraqqiyotining asosiy omillaridan biridir. Shunday ekan, til orqali inson dunyoni anglaydi, bilimlarni tizimlashtiradi va ijtimoiy tajribani avloddan avlodga o'tkazadi. Kelajakda, til va tafakkur munosabatlarini neyrolingvistika, sun'iy intellekt va raqamli kommunikatsiya doirasida o'rganish ushbu sohadagi ilmiy tadqiqotlarning rivojlanishiga xizmat qiladi.

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The ways of expressing metaphors of space, time and life in English and Uzbek Media Texts

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Annotation *This article is devoted to the comparative study of the ways of expressing metaphors of space, time and life in English and Uzbek media texts. In modern linguistics, metaphor is considered not only as a stylistic device, but also as an important cognitive mechanism through which human beings conceptualize abstract phenomena, social processes and cultural values. From this point of view, media texts are of particular importance, because they actively influence public consciousness, shape social attitudes and reflect the linguistic worldview of a particular nation. The article analyzes how the concepts of space, time and life are represented through metaphorical expressions in English and Uzbek journalistic discourse. In media language, space is often associated with movement, direction, boundary, distance, expansion and social position. Time is metaphorically expressed through images of flow, path, pressure, change, speed and historical continuity. Life, in turn, is conceptualized as a journey, struggle, development, test, stage or process of transformation. These metaphorical models help journalists present complex political, economic, social and cultural events in a more vivid and understandable form.*

Keywords *Metaphor, conceptual metaphor, media text, journalistic discourse, space metaphor, time metaphor, life metaphor, English language*

Ingliz va o'zbek tillaridagi media matnlarida makon, zamon va hayot metaforalarining ifodalanish usullari

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Annotatsiya *Mazkur maqolada ingliz va o'zbek tillaridagi media matnlarida makon, zamon va hayot metaforalarining ifodalanish usullari qiyosiy-lingvistik hamda kognitiv yondashuv asosida tahlil qilinadi. Zamonaviy tilshunoslikda metafora faqat badiiy tasvir vositasi sifatida emas, balki inson tafakkuri, dunyoni anglash jarayoni va mavhum tushunchalarni idrok etishning muhim kognitiv mexanizmi sifatida qaraladi. Shu nuqtayi nazardan media matnlari alohida ahamiyatga ega, chunki ular jamoatchilik fikrini shakllantiradi, ijtimoiy munosabatlarga ta'sir ko'rsatadi hamda muayyan xalqning lisoniy dunyoqarashi va madaniy qadriyatlarini aks ettiradi. Maqolada makon, zamon va hayot konseptlarining ingliz va o'zbek jurnalistik nutqida metaforik birliklar orqali qanday ifodalanishi o'rganiladi. Media tilida makon ko'pincha harakat, yo'nalish, chegara, masofa, kengayish, ijtimoiy mavqe va taraqqiyot maydoni kabi ma'nolar bilan bog'liq holda namoyon bo'ladi. Zamon esa oqim, yo'l, bosim, tezlik, o'zgarish, tarixiy davomiylik va kelajakka intilish obrazlari orqali metaforik tarzda ifodalanadi. Hayot tushunchasi esa safar, kurash, sinov, rivojlanish, bosqich, tanlov va o'zgarish jarayoni sifatida talqin qilinadi.*

Bunday metaforik modellar ommaviy axborot vositalarida murakkab siyosiy, iqtisodiy, ijtimoiy va madaniy hodisalarni obrazli, ta'sirchan va tushunarli tarzda yoritishga xizmat qiladi.

Kalit so'zlar *Metafora, konseptual metafora, media matni, jurnalistik diskurs, makon metaforasi, zamon metaforasi, hayot metaforasi, ingliz tili*

Способы выражения метафор пространства, времени и жизни в английских и узбекских медиатекстах

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Аннотация В данной статье рассматриваются способы выражения метафор пространства, времени и жизни в английских и узбекских медиатекстах на основе сравнительно-лингвистического и когнитивного подходов. В современной лингвистике метафора рассматривается не только как средство художественной выразительности, но и как важный когнитивный механизм, с помощью которого человек осмысливает абстрактные явления, социальные процессы и культурные ценности. С этой точки зрения медиатексты имеют особое значение, поскольку они активно воздействуют на общественное сознание, формируют социальные представления и отражают языковую картину мира определённого народа. В статье анализируется, каким образом концепты пространства, времени и жизни репрезентируются посредством метафорических единиц в английском и узбекском журналистском дискурсе. В языке средств массовой информации пространство часто ассоциируется с движением, направлением, границей, расстоянием, расширением, социальной позицией и сферой развития. Время метафорически выражается через образы потока, пути, давления, скорости, изменений, исторической преемственности и устремлённости в будущее. Жизнь, в свою очередь, концептуализируется как путь, борьба, испытание, развитие, этап, выбор и процесс трансформации. Подобные метафорические модели позволяют журналистам более образно, выразительно и доступно представлять сложные политические, экономические, социальные и культурные события.

Ключевые слова *Метафора, концептуальная метафора, медиатекст, журналистский дискурс, метафора пространства, метафора времени, метафора жизни, английский язык*

Introduction

In modern linguistics, metaphor is no longer regarded only as a decorative stylistic device used to make speech more expressive. It

is increasingly studied as a cognitive and communicative phenomenon through which people understand, interpret and evaluate reality. Human thinking is largely based on

metaphorical associations, because many abstract concepts such as time, life, progress, crisis, success, failure and social change are difficult to explain without reference to more concrete experiences. For this reason, metaphor occupies an important place in the study of language, culture and communication (Lakoff, 1980).

Media texts are one of the most active spheres where metaphors are widely used. Newspapers, online news portals, television reports, interviews, analytical articles and publicistic materials do not simply transmit information; they also influence the reader's perception of events. Through metaphorical expressions, media discourse can present political, economic, social and cultural processes in a more vivid, emotional and convincing way. For example, expressions connected with movement, direction, growth, decline, journey, struggle, barrier, speed or flow help journalists describe complex realities in a form that is easier for the audience to understand.

The concepts of space, time and life are especially significant in metaphorical representation. Space is often connected with ideas of direction, distance, border, position, expansion and limitation. In media texts, social development may be described as moving forward, political relations may be presented as entering a new stage, and economic difficulties may be interpreted as obstacles on the path of progress. Time, in turn, is frequently conceptualized as a moving object, a valuable resource, a pressure or a continuous flow. Media language often uses such metaphorical models to describe rapid changes, historical processes, future expectations and current challenges. Life is commonly represented as a journey, struggle, test, process of growth or transformation. These metaphors help to express human experience, social values and national worldview (Lakoff, 1987).

The comparative study of English and Uzbek media texts is important because each language reflects not only universal patterns of

human cognition, but also culturally specific ways of perceiving the world. English media discourse often emphasizes individual progress, competition, innovation, speed and institutional development. Uzbek media texts, while also using universal metaphorical models, frequently reflect collective values, national identity, social harmony, historical memory and moral experience. Therefore, the analysis of metaphors in both languages makes it possible to reveal similarities and differences in the linguistic representation of reality.

The relevance of this article is determined by the growing role of media discourse in shaping public consciousness and by the necessity of studying metaphor as a powerful means of meaning-making. In the context of globalization and intercultural communication, the comparison of metaphorical expressions in English and Uzbek media texts allows researchers to better understand how language, culture and cognition interact. Such analysis is also useful for translation studies, because metaphors often create difficulties in transferring meaning from one language into another.

The aim of this article is to analyze the ways of expressing metaphors of space, time and life in English and Uzbek media texts and to identify their linguistic, cognitive and cultural features. The object of the research is metaphorical expressions used in English and Uzbek media discourse. The subject of the research is the semantic, conceptual and functional characteristics of metaphors related to space, time and life. The study focuses on the role of these metaphors in creating imagery, expressing evaluation, influencing readers and reflecting the national-cultural worldview of English and Uzbek speakers.

Thus, the investigation of space, time and life metaphors in English and Uzbek media texts contributes to a deeper understanding of metaphor as a linguistic, cognitive and cultural phenomenon. It also demonstrates that metaphor is not only a means of stylistic expression, but also an essential instrument of

interpreting social reality in modern media communication.

Theoretical interpretation of metaphor in media discourse

Metaphor is one of the most important linguistic and cognitive means through which people understand and describe reality. Traditionally, metaphor was studied mainly as a stylistic device used in literary texts to create imagery and expressiveness (Lakoff, 1987). However, in modern cognitive linguistics, metaphor is interpreted as a way of thinking, conceptualizing and evaluating the world (Semino, 2008). It means that metaphor is not limited to poetry or fiction; it actively functions in everyday speech, political communication, advertising, journalism and media discourse.

In media texts, metaphor performs several important functions. First, it helps to explain complicated social, political and economic processes in a simple and understandable way. Second, it gives emotional and evaluative meaning to the information. Third, it influences the reader's attitude toward the described event. Fourth, it reflects the cultural worldview of a certain linguistic community. Therefore, the study of metaphors in English and Uzbek media texts is significant not only from a linguistic point of view, but also from cultural, cognitive and communicative perspectives.

Media discourse is characterized by expressiveness, clarity, persuasion and social influence. Journalists often use metaphorical expressions in order to attract readers' attention and make information more effective. For example, economic growth may be described as "a step forward", political conflict as "a battle", social crisis as "a storm", and reforms as "a new path of development." In Uzbek media texts, similar metaphorical constructions can be observed in such expressions as "taraqqiyot yo'li", "islohotlar bosqichi", "hayot sinovlari", "vaqt talabi", "kelajak sari intilish." These expressions show that metaphor helps media language to

present abstract ideas through concrete images.

Expression of space metaphors in English and Uzbek media texts. Space is one of the fundamental categories of human cognition. People understand many abstract concepts through spatial experience. In media texts, space metaphors are widely used to express development, social position, political direction, economic expansion and cultural change. Spatial metaphors are based on such notions as up/down, forward/backward, inside/outside, near/far, center/periphery, border, field, road and direction (Lakoff, 1987).

In English media texts, the concept of space is often connected with progress and movement. Expressions such as "moving forward," "a step toward democracy," "a new direction in foreign policy," "expanding economic opportunities," "entering a new stage," and "crossing political boundaries" are frequently used. These metaphors represent social and political processes as physical movement in space. For instance, when a country is said to be "moving forward," it does not literally move in space; rather, the expression means that the country is developing or improving.

In Uzbek media texts, space metaphors are also actively used. Expressions such as "taraqqiyot yo'lidan borish," "yangi bosqichga ko'tarilish," "islohotlar maydoni," "kelajak sari qadam tashlash," "xalqaro maydonga chiqish," "ijtimoiy hayotda o'z o'rnini topish" are common in journalistic language. These examples show that the concept of space is often associated with national development, social activity, public participation and historical progress.

A comparative analysis shows that both English and Uzbek media texts use the metaphorical model PROGRESS IS FORWARD MOVEMENT. In English, this model is expressed through phrases like "to move ahead," "to go forward," "a path to success." In Uzbek, it appears in such expressions as "oldinga siljish," "taraqqiyot sari yurish," "rivojlanish yo'li." The

similarity can be explained by the universal human experience of movement: people usually associate forward movement with improvement and backward movement with decline.

However, there are also cultural differences. English media discourse often uses space metaphors in connection with competition, global position and institutional development. Uzbek media discourse, on the other hand, frequently connects space metaphors with national progress, collective movement, social unity and moral development. For example, the Uzbek expression "xalq bilan birga taraqqiyot yo'lidan borish" contains not only the idea of progress, but also the idea of collective participation and social harmony.

Expression of time metaphors in English and Uzbek media texts. Time is an abstract concept, and it is difficult to describe without metaphor. In many languages, time is understood through movement, value, pressure, flow and direction. In media texts, time metaphors are especially important because journalism always deals with current events, historical processes and future expectations.

In English media texts, time is often conceptualized as a moving object or a limited resource. Expressions such as "time is running out," "the future is approaching," "a turning point in history," "a period of uncertainty," "a race against time," and "the flow of events" are widely used. These metaphors show that time is perceived as something dynamic, valuable and sometimes threatening. For example, the phrase "time is running out" creates a sense of urgency and pressure. It is often used in political, environmental or economic contexts.

In Uzbek media texts, time metaphors are also rich and meaningful. Expressions such as "vaqt talabi," "zamon bilan hamnafas bo'lish," "davr ruhi," "tarixiy bosqich," "kelajak sari intilish," "vaqt sinovi," "bugungi kun talabi" are frequently found in journalistic discourse.

These metaphors represent time as a social force, historical condition or moral test. For instance, "vaqt talabi" means not simply a demand of time, but a necessity created by social development and historical circumstances.

Both English and Uzbek media texts use the metaphorical model TIME IS MOVEMENT. In English, this can be seen in expressions like "time passes," "the future comes," "years go by." In Uzbek, similar meanings are expressed through "vaqt o'tadi," "kelajak yaqinlashmoqda," "yillar ortda qolmoqda." These metaphors are universal because human beings perceive time through changes, movement and sequence.

Another common metaphorical model is TIME IS A RESOURCE. In English media discourse, this model appears in phrases such as "save time," "waste time," "invest time," "time is valuable." In Uzbek, similar expressions are used: "vaqtni tejash," "vaqtni behuda sarflash," "vaqtdan unumli foydalanish." These expressions reflect the practical and social importance of time in modern life.

At the same time, Uzbek media texts often give time a more moral and historical meaning. Expressions like "zamon sinovi," "tarix saboqlari," "davr talabi" show that time is connected with responsibility, experience and national memory. English media texts, by contrast, often emphasize speed, deadlines, urgency and change. This difference reflects certain cultural and communicative tendencies in both languages.

Expression of life metaphors in English and Uzbek media texts. Life is one of the most metaphorically rich concepts in language. Since life includes many experiences, emotions, difficulties and changes, it is often described through concrete images such as journey, struggle, test, game, road, stage and growth. In media texts, life metaphors are used to discuss social issues, human stories, public values and national development.

In English media discourse, life is often represented as a journey. Expressions such as

"life journey," "a road to success," "a difficult path," "new chapter in life," "crossroads," "life challenges," and "moving on" are widely used. These metaphors present life as a process of movement from one stage to another. For example, the phrase "a new chapter in life" suggests change, renewal and personal development.

Another important metaphor in English media texts is LIFE IS A STRUGGLE. This model appears in expressions such as "fight for a better life," "battle against poverty," "struggle for survival," "overcome obstacles." Such metaphors are often used in social, political and humanitarian contexts. They create emotional intensity and emphasize human effort.

In Uzbek media texts, the concept of life is also frequently expressed through the metaphors of journey, test, struggle and growth. Expressions such as "hayot yo'li," "hayot sinovlari," "turmush tashvishlari," "baxt sari intilish," "hayot maktabi," "orzular sari qadam," "yangi hayot bosqichi" are common. These metaphors show that life is understood as a meaningful process connected with experience, patience, moral strength and social responsibility.

The metaphor LIFE IS A JOURNEY is universal in both languages. English media texts may use "path of life" or "journey to success," while Uzbek texts use "hayot yo'li" or "muvaffaqiyat sari yo'l." In both cases, life is presented as movement toward a certain goal. However, Uzbek media texts often contain stronger moral and collective meanings. For example, "hayot maktabi" emphasizes experience and wisdom, while "hayot sinovlari" suggests patience, endurance and spiritual strength (Safarov, 2006).

In English media discourse, life metaphors often focus on individual achievement, personal choice and self-realization (Fowler, 1991). In Uzbek media discourse, life metaphors are more frequently related to family, society, moral values and collective well-being. This does not mean that one language lacks the meanings found in the

other; rather, it shows that each language gives priority to different cultural aspects of the same universal concept.

Functional features of metaphors in English and Uzbek media texts. Metaphors in media texts perform not only descriptive, but also persuasive and evaluative functions (Bell, 1991). They help journalists to interpret events and guide the reader's perception. For example, if an economic problem is described as "a barrier," the reader perceives it as something that can be overcome. If reforms are described as "a road to progress," they are understood as a necessary and positive process. If social difficulties are presented as "life tests," they gain moral and emotional significance.

In English media texts, metaphorical expressions often serve to create a dynamic and competitive image of reality. Political and economic processes are frequently presented as races, battles, challenges or movements toward success. Such metaphors reflect the importance of activity, efficiency, innovation and competitiveness in English-language media discourse (Cameron, 2003).

In Uzbek media texts, metaphors often serve to strengthen ideas of national development, social unity, moral responsibility and historical continuity. Expressions such as "yangi taraqqiyot bosqichi," "kelajak sari dadil qadam," "milliy yuksalish yo'li," "vaqt talabi," "hayot sabog'i" show that metaphor is used to express not only information, but also values. These metaphors create a positive emotional tone and connect current events with broader national and cultural meanings.

Another important function of metaphor in media texts is simplification. Political reforms, economic strategies, social changes and international relations may be difficult for ordinary readers to understand. Metaphors make these processes more accessible (Musolff, 2004). For example, the metaphor "economic growth is rising" or "iqtisodiy o'sish yuqorilamoqda" helps readers imagine economic development as upward movement.

Similarly, "a crisis wave" or "inqiroz to'iqini" presents a complex social phenomenon through the image of natural movement.

Metaphors also perform an emotional function. They can create hope, fear, confidence, urgency or sympathy. For instance, "a bright future" and "yorqin kelajak" create a positive image, while "a dark period" and "og'ir davr" express difficulty and uncertainty. Thus, metaphor becomes a powerful instrument in shaping public opinion.

Similarities and differences between English and Uzbek metaphorical expressions

The analysis of English and Uzbek media texts shows that both languages share many common metaphorical models. This is connected with universal human experience. People in different cultures experience space, time and life through the body, movement, direction, growth and change. Therefore, metaphors such as LIFE IS A JOURNEY, TIME IS MOVEMENT, PROGRESS IS FORWARD MOVEMENT, DIFFICULTY IS AN OBSTACLE and SUCCESS IS UPWARD MOVEMENT exist in both English and Uzbek.

For example:

Conceptual metaphor	English expression	Uzbek expression
<i>Life is a journey</i>	a path of life, life journey	hayot yo'li, umr yo'li
<i>Time is movement</i>	time passes, the future is coming	vaqt o'tadi, kelajak yaqinlashmoqda
<i>Progress is forward movement</i>	move forward, step ahead	oldinga siljish, taraqqiyot sari qadam
<i>Difficulty is an obstacle</i>	overcome barriers	to'siqlarni yengib o'tish
<i>Success is upward movement</i>	rise to success	yuksak marralarga erishish

Table 1.

At the same time, there are important cultural distinctions. English media metaphors are often shaped by concepts of individualism, competition, innovation and speed. Uzbek media metaphors tend to reflect social solidarity, national identity, moral values and historical experience. For example, English media may describe reforms as "a competitive race for progress," while Uzbek media may describe them as "xalq farovonligi yo'lida amalga oshirilayotgan islohotlar." The first expression emphasizes competition and movement, while the second emphasizes social welfare and collective purpose.

This difference is especially visible in life metaphors. English media often presents life as a field of personal achievement and self-realization. Uzbek media often presents life as a process connected with family, society, morality and patience. Therefore, metaphorical

analysis helps to reveal not only linguistic meanings, but also cultural values hidden behind words.

Media language has a strong influence on how people understand events. Metaphors are among the main tools of this influence. When readers encounter metaphorical expressions, they do not simply receive information; they also receive a certain interpretation of reality. In this sense, metaphor is connected with ideology, evaluation and social perception.

For example, if migration is described as "a wave," it may create an image of a powerful and uncontrollable movement. If economic reforms are described as "a path to prosperity," they are presented as positive and necessary. If time is described as "running out," the reader feels urgency. If life is described as "a struggle," attention is focused on difficulties and human effort.

In both English and Uzbek media texts, metaphors help to organize public discourse. They make abstract concepts visible and emotionally meaningful. They also create a bridge between language and culture. Through metaphors of space, time and life, media texts show how society understands development, change, responsibility, success and future.

Thus, metaphorical expressions in media texts are not accidental linguistic ornaments. They are meaningful cognitive and communicative structures. Their analysis allows us to understand how English and Uzbek media discourse represents social reality and how language participates in the formation of public consciousness.

Conclusion

In conclusion, the analysis of space, time and life metaphors in English and Uzbek media texts shows that metaphor is not only a stylistic means of expression, but also an important cognitive and communicative tool. Through metaphorical language, media texts make abstract social, political, economic and cultural processes more concrete, understandable and emotionally influential for readers. Metaphors help journalists not only describe events, but also interpret them, evaluate them and guide public perception.

The study reveals that both English and Uzbek media texts widely use universal conceptual metaphors such as LIFE IS A JOURNEY, TIME IS MOVEMENT, PROGRESS IS FORWARD MOVEMENT, DIFFICULTY IS AN OBSTACLE, and SUCCESS IS UPWARD MOVEMENT. These similarities are connected with common human experience, since people perceive the world through movement, direction, space, change and personal

experience. Therefore, many metaphorical models in both languages have similar cognitive foundations.

At the same time, the research demonstrates that metaphorical expressions in English and Uzbek media discourse have certain national and cultural features. In English media texts, metaphors are often associated with individual progress, competition, speed, innovation and institutional development. In Uzbek media texts, metaphors more frequently reflect collective values, national identity, social harmony, historical memory and moral responsibility. This shows that metaphor is closely connected with the cultural worldview of a nation.

Space metaphors in both languages mainly express movement, direction, development, social position and progress. Time metaphors represent time as movement, resource, pressure, historical stage or social demand. Life metaphors are commonly based on the ideas of journey, struggle, test, growth and transformation. These metaphorical models perform explanatory, persuasive, evaluative and emotional functions in media discourse.

Thus, the comparative study of metaphors of space, time and life in English and Uzbek media texts allows us to understand the relationship between language, culture, cognition and mass communication more deeply. The results of the research may be useful for cognitive linguistics, comparative linguistics, media linguistics, translation studies and intercultural communication. Metaphor should therefore be considered as one of the key linguistic mechanisms through which media discourse represents reality and shapes social consciousness.

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Methodological Approaches to Metaphor Identification in Political Media Discourse: A Corpus-Based Perspective

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Annotation *Metaphor is an important linguistic tool in political media discourse, as it helps represent political events, social problems and public actors through more concrete domains such as war, journey, disease, natural force or construction (Lakoff & Johnson, 1980; Semino, 2008). However, metaphor analysis requires a systematic method, because selecting only "interesting" examples may make the research subjective. This article discusses several approaches to metaphor identification from a corpus-based perspective: MIP (Pragglejaz Group, 2007), MIPVU (Steen et al., 2019), Critical Metaphor Analysis (Charteris-Black, 2004) and DMIP (Reijnierse et al., 2018). It argues that these methods can be combined: MIP and MIPVU help identify metaphorical language, DMIP helps distinguish deliberate metaphor, while Critical Metaphor Analysis explains rhetorical and ideological functions. Corpus tools support the process by showing frequency, collocations and repeated patterns, but manual contextual analysis remains necessary. Therefore, the article proposes a combined model that includes corpus search, manual identification, annotation, quantitative comparison and qualitative interpretation.*

Keywords *Metaphor identification, political media discourse, corpus-based analysis, MIP, MIPVU, Critical Metaphor Analysis, DMIP*

Siyosiy media diskursida metaforani aniqlashning metodologik yondashuvlari: korpusga asoslangan nuqtayi nazar

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Annotatsiya *Metafora siyosiy media diskursida muhim lingvistik vositalardan biri hisoblanadi, chunki u siyosiy voqealar, ijtimoiy muammolar va jamoat arboblari urush, yo'l, kasallik, tabiiy kuch yoki qurilish kabi aniqroq sohalar orqali ifodalashga yordam beradi (Lakoff & Johnson, 1980; Semino, 2008). Biroq metaforalarni tahlil qilish tizimli yondashuvni talab qiladi, chunki faqat "qiziqarli" misollarni tanlash tadqiqotni subyektiv qilib qo'yishi mumkin. Ushbu maqolada metaforani aniqlashga oid bir nechta yondashuvlar korpusga asoslangan tahlil nuqtayi nazaridan ko'rib chiqiladi: MIP (Pragglejaz Group, 2007), MIPVU (Steen et al., 2019), Critical Metaphor Analysis (Charteris-Black, 2004) va DMIP (Reijnierse et al., 2018). Maqolada ushbu usullarni birgalikda qo'llash mumkinligi ta'kidlanadi: MIP va MIPVU metaforik til birliklarini aniqlashga, DMIP ehtimoliy ataylab ishlatilgan metaforalarni ajratishga, Critical Metaphor Analysis esa ularning ritorik va ideologik vazifalarini tushuntirishga yordam beradi. Korpus vositalari chastota, kollokatsiyalar va takrorlanuvchi modellarni ko'rsatish orqali tahlilni qo'llab-quvvatlaydi, biroq qo'lda bajariladigan kontekstual tahlil zarur bo'lib qoladi. Shu sababli maqolada korpus*

qidiruvi, qo'lda identifikatsiya qilish, annotatsiya, miqdoriy taqqoslash va sifatli talqinni o'z ichiga olgan kombinatsiyalashgan model taklif etiladi.

Kalit so'zlar *Metaforani aniqlash, siyosiy media diskursi, korpusga asoslangan tahlil, MIP, MIPVU, Critical Metaphor Analysis, DMIP*

Методологические подходы к идентификации метафоры в политическом медиадискурсе: корпусно-ориентированная перспектива

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Аннотация *Метафора является важным лингвистическим средством в политическом медиадискурсе, так как она помогает представлять политические события, социальные проблемы и общественных деятелей через более конкретные сферы, такие как война, путь, болезнь, природная сила или строительство (Lakoff & Johnson, 1980; Semino, 2008). Однако анализ метафор требует системного подхода, поскольку выбор только «интересных» примеров может сделать исследование субъективным. В данной статье рассматриваются несколько подходов к идентификации метафоры с точки зрения корпусного анализа: MIP (Pragglejaz Group, 2007), MIPVU (Steen et al., 2019), критический анализ метафоры (Charteris-Black, 2004) и DMIP (Reijnierse et al., 2018). В статье утверждается, что эти методы могут использоваться в комбинации: MIP и MIPVU помогают выявлять метафорический язык, DMIP позволяет определить потенциально намеренную метафору, а критический анализ метафоры объясняет её риторические и идеологические функции. Корпусные инструменты поддерживают этот процесс, показывая частотность, коллокации и повторяющиеся модели, однако ручной контекстуальный анализ остаётся необходимым. Поэтому в статье предлагается комбинированная модель, включающая корпусный поиск, ручную идентификацию, аннотацию, количественное сравнение и качественную интерпретацию.*

Ключевые слова *Идентификация метафоры, политический медиадискурс, корпусный анализ, MIP, MIPVU, критический анализ метафоры, DMIP*

Introduction

Metaphor has become an important object of study in political discourse analysis because political language rarely describes reality in a completely neutral way. Political events are often explained through familiar and

concrete images, which is consistent with the cognitive view of metaphor as understanding one domain in terms of another (Lakoff & Johnson, 1980). Elections may be presented as *battles*, reforms as *roads*, corruption as a *disease*, and social protests as *waves*. These

expressions may look ordinary, especially because they are repeated very often in media language. Still, they are not empty stylistic details. They help readers understand abstract political situations through domains which are easier to imagine (Semino, 2008).

Political media discourse is especially important for metaphor research. Media texts do not only report political events. They also select words, organize meanings and create frames through which the public receives information. A headline such as *the battle for democracy* already gives the reader a specific way to look at politics. It suggests conflict, opponents, struggle and possible victory or defeat. In the same way, when migration is described as a *wave* or *flood*, the focus may move from human experience to uncontrollable movement and *pressure*. Because of this, metaphor can influence how political problems, social actors and possible solutions are understood (Charteris-Black, 2004; Semino, 2008).

However, the study of metaphor in political media discourse has a methodological difficulty. It is not enough to say that some expression "sounds metaphorical". Such an approach may become too subjective. Different researchers may select different examples and then build different interpretations from them. The Pragglejaz Group explains that researchers often differ in their intuitions about what should be treated as a metaphorical word or phrase, and this makes empirical studies harder to compare. This was one of the reasons why *MIP* was proposed as an explicit and flexible method for identifying *metaphorically used words* in real discourse (Pragglejaz Group, 2007).

The problem is even more complicated because many political metaphors are conventional. Words such as *attack*, *defend*, *campaign*, *pressure*, *collapse*, *path* and *growth* may no longer look creative to the reader. They may simply seem like normal political vocabulary. Nevertheless, their meanings often still come from more concrete domains such as

physical conflict, movement, force, destruction or biological development. For this reason, metaphor identification must be systematic. The researcher needs to check how a word is used in context, whether it has a more *basic meaning* in other contexts, and whether the *contextual meaning* can be understood through comparison with that *basic meaning* (Pragglejaz Group, 2007).

The aim of this article is to discuss the main methodological approaches which can be used for identifying and analyzing metaphor in political media discourse. The article pays attention to *MIP*, *MIPVU*, **Critical Metaphor Analysis**, *DMIP* and corpus-based analysis. These approaches answer different questions. *MIP* asks whether a word is metaphorically used. *MIPVU* gives a more detailed system for identifying *metaphor-related words*. **Critical Metaphor Analysis** connects metaphor with ideology, persuasion and power relations. *DMIP* helps to see whether a metaphor is potentially deliberate, that is, whether it is made noticeable as a communicative device. The article argues that the strongest model for political media discourse is not one method alone, but a combination of corpus tools and careful manual interpretation.

Metaphor Identification as a Methodological Problem

Metaphor identification is one of the most difficult stages in metaphor research. At first sight, it may seem easy. A researcher reads a political article, notices expressions such as *economic storm*, *political battle*, *wave of migration* or *path to reform*, and marks them as metaphors. But this is not enough for academic research. If the researcher chooses only those expressions that look interesting or expressive, the analysis becomes impressionistic. It becomes difficult to explain why one expression was selected and another one was ignored.

This difficulty is not only practical. It is also theoretical. Metaphor can appear at different levels of language and thought. A word may be metaphorically used in one

context, but the conceptual metaphor behind it may be broader. For example, in the sentence *the government is fighting inflation*, the word *fighting* can be identified as metaphorically used because it describes economic policy through the domain of physical conflict. At the conceptual level, this may be connected with the mapping ECONOMIC PROBLEMS ARE ENEMIES or ECONOMIC POLICY IS WAR (Lakoff & Johnson, 1980). These two levels are related, but they are not the same. If the researcher does not separate linguistic expression from conceptual mapping, the analysis may become too general.

Another problem is that the same lexical unit may be literal in one text and metaphorical in another. The word *battle* can refer to a real military event in a report about war, but it can also refer to competition between political parties in an election article. The word *storm* can describe weather, or it can describe public anger around a political decision. The word *virus* can refer to a biological disease, but it can also be used to describe corruption, extremism or misinformation. Therefore, metaphor identification cannot be based only on a list of words. Context is necessary.

This is where purely automatic search becomes limited. Corpus tools can find all examples of *battle*, *attack*, *wave* or *collapse*, but they cannot always decide whether each use is metaphorical in the given context. A search engine can collect examples. It cannot fully interpret them. For political media discourse this matters a lot, because metaphorical and literal meanings may appear close to each other. A text about war, elections and public policy can use the same word in different ways.

There is also the problem of expectation. If a researcher expects to find war metaphors in political discourse, words connected with conflict may receive more attention than other metaphorical domains. As a result, less obvious metaphors of construction, health, machinery, movement or performance may be missed. This is why metaphor identification should be based on clear criteria, not only on the researcher's

interest (Imani, 2022; Pragglejaz Group, 2007). A systematic procedure does not remove interpretation completely, but it makes the interpretation more controlled.

For this reason, metaphor identification should be understood as a methodological process (Pragglejaz Group, 2007; Steen et al., 2019). It includes reading the whole text, identifying lexical units, checking *contextual meanings*, comparing them with more *basic meanings*, and then deciding whether the meaning can be explained through cross-domain comparison. In a corpus-based study, this process becomes even more important because examples are not only interpreted, but also counted and compared. If the identification criteria are weak, the numbers will also be weak.

Main methodological approaches

MIP and MIPVU

The **Metaphor Identification Procedure**, or *MIP*, is one of the most influential methods for identifying *metaphorically used words* in discourse. It was developed by the Pragglejaz Group in order to reduce the subjectivity of metaphor analysis (Pragglejaz Group, 2007). The aim of *MIP* is not to find beautiful or creative metaphors only. Its aim is to give the researcher a clear procedure for deciding whether a lexical unit is metaphorically used in a particular context.

MIP consists of several main steps. First, the researcher reads the whole text in order to understand its general meaning. Second, the researcher determines the lexical units in the text. Third, for each lexical unit, the researcher establishes its *contextual meaning*. Then the researcher checks whether the lexical unit has a more basic contemporary meaning in other contexts. According to the Pragglejaz Group (2007), *basic meanings* are often more concrete, related to bodily action, more precise, or historically older. However, the *basic meaning* is not necessarily the most frequent meaning (Pragglejaz Group, 2007). Finally, if the *contextual meaning* contrasts with the *basic meaning* but can be understood in comparison

with it, the lexical unit is marked as metaphorical.

For example, in the expression *the opposition attacked the reform*, the word *attacked* does not usually mean physical violence. Its *contextual meaning* is "criticized strongly". Its more *basic meaning* is connected with physical aggression. These meanings are different, but the political meaning can be understood through comparison with the physical meaning. Therefore, *attacked* can be marked as metaphorically used (Pragglejaz Group, 2007). This example may later be connected with a broader conceptual metaphor such as POLITICAL DISAGREEMENT IS CONFLICT. However, *MIP* itself first identifies the metaphorically used word, not the whole conceptual metaphor.

This distinction is important for political media discourse. Political texts contain many conventional metaphorical expressions, and they are easy to overlook. Words such as *pressure*, *collapse*, *growth*, *path*, *defense* and *campaign* may look like ordinary political vocabulary. Still, they often carry metaphorical motivation from *physical force*, movement, biological development or conflict. *MIP* helps the researcher slow down and check the actual use of words in context. It also helps avoid the weak statement "this is metaphorical because I feel so". Academic analysis needs more than that.

MIPVU develops this logic further (Steen et al., 2019). It was created by Steen and colleagues as a procedure for identifying *metaphor-related words* in discourse. The *MIPVU* manual explains that the procedure is intended as an autonomous tool for finding *metaphor-related words* in usage, and that these words can be treated as lexical expressions of underlying cross-domain mappings (Steen et al., 2019). It also keeps the word-by-word approach, but gives more detailed categories than *MIP*.

The main difference is that *MIPVU* does not only mark *indirect metaphorical* uses. It also includes *direct metaphor*, *implicit metaphor*,

metaphor flags and *new formations* (Steen et al., 2019). *Indirect metaphor* is close to the original *MIP* logic. A word is used indirectly when its *contextual meaning* can be explained through a more *basic meaning* from another domain. For example, *political pressure* can be analyzed through the more basic idea of *physical force*.

Direct metaphor is different. It appears when the *source domain* is introduced more openly as an image or comparison. For example, *the election became a battlefield* directly brings the domain of war into the description of politics. The word *battlefield* does not only express a conventional political meaning. It creates a visible image. This is especially common in headlines and opinion pieces, where political conflict is often dramatized.

Implicit metaphor is more complex. It appears through substitution or ellipsis, when a later word or missing element continues a metaphor already introduced in the text. *MIPVU* also marks *metaphor flags*, such as *like*, *as*, *as if*, *similar*, *compare*, *analogy* and other signals that a cross-domain comparison may be present. The manual also explains that new lexical formations should be analyzed by checking their parts for possible metaphor-related meanings (Steen et al., 2019).

For corpus-based political media analysis, *MIPVU* is especially useful because it provides a more detailed *annotation* system. The researcher can mark whether a metaphor-related word is indirect, direct or implicit, and whether a word functions as a metaphor flag. This makes the data more organized. It also allows comparison between different types of metaphor. For example, conventional *indirect metaphors* may show the normal metaphorical vocabulary of political journalism, while *direct metaphors* may show stronger rhetorical framing.

At the same time, *MIPVU* has limitations. It is more complex than *MIP*, and it takes more time. The researcher must make careful decisions, and different coders may disagree about difficult examples. For a large corpus, full

word-by-word analysis can become very slow. Still, *MIPVU* is valuable because it gives the researcher a more precise way to annotate metaphor-related language. It is not enough for ideological interpretation by itself, but it gives a strong base for later analysis.

Critical Metaphor Analysis and DMIP

MIP and *MIPVU* help the researcher identify metaphorical or *metaphor-related words*. However, political media discourse requires one more step. It is not enough to know that a metaphor exists. The researcher also has to ask what the metaphor does. Does it create fear? Does it make a leader look strong? Does it present a social group as a threat? Does it make a policy seem natural, urgent or heroic? These questions are closer to

Critical Metaphor Analysis.

Critical Metaphor Analysis, usually connected with Charteris-Black (2004), combines cognitive linguistics, pragmatics, corpus linguistics and Critical Discourse Analysis. Its purpose is not only to identify metaphors, but also to interpret their ideological and persuasive functions. Yan (2022) explains that Charteris-Black's approach includes three main stages: metaphor identification, metaphor interpretation and metaphor explanation. Through this model, researchers can study metaphor at the textual, discourse and social levels, and they can also discuss the relation between language, thinking and social background.

In political media discourse, this is very important. A metaphor may frame a political issue in a way that is not neutral. For example, if corruption is described as a disease, the political actor who fights corruption may appear as a doctor or healer. If migration is described as a *flood*, migrants may be represented less as people and more as an uncontrollable natural force. If reform is described as a road, then political change becomes a journey with direction, steps and a desired destination. These frames are not innocent (Charteris-Black, 2004). They guide interpretation.

Critical Metaphor Analysis is useful because it connects linguistic choices with ideology, evaluation and persuasion. It asks why some *source domains* are chosen and what kind of political meaning they support. Yan's (2022) corpus-based study of government work reports, for example, found major metaphors such as journey, war and building metaphors, and linked them with political functions such as guiding the public, stimulating feelings and creating positive orientation. This shows how metaphor analysis can move from words to political meaning.

However, **Critical Metaphor Analysis** also has a risk. If the identification stage is not systematic, interpretation may become too subjective. A researcher may find only those metaphors which support the expected ideological reading. Therefore, *CMA* becomes stronger when it is combined with *MIP* or *MIPVU* (Imani, 2022; Praggeljaz Group, 2007; Steen et al., 2019). *MIP* and *MIPVU* help identify *metaphor-related words* more carefully, while *CMA* explains their rhetorical and ideological role. In this sense, they work better together than separately.

DMIP adds another useful layer. The **Deliberate Metaphor Identification Procedure** was developed by Reijnierse, Burgers, Krennmayr and Steen (2018) to identify *potentially deliberate metaphor* in language use. The key question is whether the metaphor is only conventional, or whether the *source domain* is made visible as a perspective in communication. The authors explain that the distinction between potentially deliberate and *non-deliberate metaphor* depends on whether the *source domain* functions as a distinct referent in the meaning of the metaphorical utterance (Reijnierse et al., 2018).

This distinction is useful for political media discourse because not all metaphors are equally visible. For example, *the minister attacked the proposal* is metaphorical, but it is also very conventional. The reader may understand it simply as "criticized". The *source domain* of physical *attack* may not be very

active. But if a headline says *Parliament turns into a battlefield*, or if an article compares an election to a *Game of Thrones* plot with corpses, swords and enemies, then the *source domain* becomes much more noticeable. Reijnierse et al. (2018) give a similar example from political journalism, where the Republican race is described through a *Game of Thrones* war scenario; this is contrasted with more conventional political uses such as *attacks*, *battle* and *campaign*.

DMIP is careful in its terminology. It does not claim to know the actual psychological intention of the writer. The researcher cannot directly enter the journalist's mind, so the analysis must rely on textual evidence rather than assumed psychological intention. Instead, DMIP identifies *potentially deliberate metaphor* on the basis of textual evidence (Reijnierse et al., 2018). This is important because media texts may foreground metaphors in headlines, lead paragraphs, comparisons and extended metaphorical scenarios. Such metaphors may have a stronger framing effect than many conventional metaphorical words in the body of the article.

Therefore, DMIP can be used after MIPVU. First, the researcher identifies *metaphor-related words*. Then, the researcher checks whether some of these metaphors are potentially deliberate. Finally, **Critical Metaphor Analysis** can explain why these foregrounded metaphors matter politically. This sequence is useful because it separates different tasks: identification, classification, salience and interpretation.

Corpus-Based Perspective and Proposed Model

A corpus-based perspective is important because it helps the researcher move beyond isolated examples. One strong metaphor in one article can be interesting, but it does not yet prove a larger pattern. A corpus allows the researcher to examine many texts and to see whether certain metaphorical expressions repeat across articles, topics or media sources. In political media discourse, this is necessary

because framing is often produced not by one expression only, but by repeated lexical choices.

Corpus tools can support metaphor research in several ways (Charteris-Black, 2004; Imani, 2022). First, they can show *frequency*. The researcher can see how often words such as *battle*, *attack*, *wave*, *path*, *collapse* or *growth* appear in the corpus. Second, *concordance lines* can show the immediate contexts of these words. For example, the word *battle* may appear in *battle against corruption*, *battle for democracy* or *battle over migration policy*. Third, collocation analysis can show which words regularly occur together. If *wave* frequently occurs with migration, criticism, protests or violence, this may show a pattern where social and political events are represented as natural forces.

However, corpus tools cannot identify metaphor fully automatically. They can collect possible examples, but each example still needs contextual checking. The word *attack* may be literal in a report about military violence and metaphorical in an article about parliamentary debate. The word *virus* may be biological in one article and metaphorical in another. Therefore, a corpus-based approach should not replace manual procedures such as MIP or MIPVU. It should support them.

A possible model for political media discourse can include several stages, combining corpus evidence with *manual identification* and critical interpretation. First, the researcher compiles a corpus of political media texts. The corpus should be clearly described: sources, period, genre, topic, number of texts and approximate number of words. Without this information, the analysis becomes difficult to evaluate. Yan's (2022) study, for instance, clearly describes a small corpus of English government work reports from 2018 to 2022 and gives the total number of tokens. A similar level of transparency is needed in political media research.

Second, the researcher conducts an initial *corpus search*. This may include *frequency lists*,

keyword searches, collocation analysis and *concordance lines*. At this stage, the aim is not to make final claims, but to find candidate metaphorical expressions. For example, the researcher may search for words from common *source domains* such as war, journey, disease, natural force and construction. This step is helpful, but it is not enough.

Third, the researcher checks the candidate examples manually using *MIP* or *MIPVU*. This is where *contextual meaning* and *basic meaning* are compared. If the word is metaphor-related, it can be annotated. The *annotation* may include the lexical unit, *contextual meaning*, *basic meaning*, *source domain*, *target domain* and type of metaphor-related word. If *MIPVU* is used, the researcher can also mark whether the example is indirect, direct, implicit or a metaphor flag.

Fourth, the researcher can use *DMIP* to identify *potentially deliberate metaphors*. This is especially useful for headlines, explicit comparisons and extended metaphorical scenarios. Some metaphors may be conventional and frequent, while others may be less frequent but more communicatively salient. This distinction matters in media discourse. A rare but powerful metaphor in a headline can shape interpretation more strongly than a repeated conventional word in the middle of an article.

Fifth, the researcher interprets the findings through **Critical Metaphor Analysis**. At this stage, numbers and examples are connected with political meaning. The researcher asks which *source domains* dominate, which political actors or problems they describe, and what kind of framing they create. For example, if reforms are repeatedly described through journey metaphors, political change may be represented as movement towards a better future. If migration is repeatedly described through water metaphors, it may be framed as large, uncontrolled and threatening. If corruption is represented as disease, then political action may be framed as treatment or removal.

This model combines quantitative and qualitative analysis, which is important in corpus-based **Critical Metaphor Analysis** (Charteris-Black, 2004; Imani, 2022). Quantitative analysis shows which metaphorical patterns are frequent and how they are distributed. Qualitative analysis explains what these patterns mean in context. Neither part is enough alone. Pure counting can become mechanical, while pure interpretation can become too subjective. In corpus-based metaphor analysis, the useful point is the interaction between numbers and interpretation.

The proposed model can therefore be summarized as follows: corpus compilation, initial search, manual metaphor identification, *annotation*, identification of *potentially deliberate metaphors*, and critical interpretation. This model is not perfect, and it requires time. But it is more reliable than selecting several impressive examples and building the whole argument on them. Political media discourse needs such careful method because it is often ideologically sensitive. Small lexical choices may carry large interpretive effects.

Conclusion

This article discussed methodological approaches to metaphor identification in political media discourse from a corpus-based perspective. The main argument was that metaphor analysis should not depend only on the researcher's intuition. Political media texts contain many metaphors, but these metaphors are not always obvious. Some are creative and visible, while others are conventional and almost hidden inside normal political vocabulary. Because of this, the researcher needs a systematic method.

MIP is useful as a foundational procedure because it gives a clear criterion for metaphorical use: *contextual meaning*, *basic meaning*, contrast and comparison (Pragglejaz Group, 2007). *MIPVU* extends this procedure by identifying *metaphor-related words* in a more detailed way, including indirect, direct and

implicit metaphor, metaphor flags and new formations (Steen et al., 2019). **Critical Metaphor Analysis** adds an interpretive level by connecting metaphor with ideology, persuasion and political framing (Charteris-Black, 2004). *DMIP* adds another layer by asking whether some metaphors are potentially deliberate and made visible as communicative devices (Reijnierse et al., 2018).

A corpus-based perspective connects these approaches with empirical data. It helps the researcher observe *frequency, collocations* and repeated metaphorical patterns across many political media texts. At the same time, corpus tools cannot replace manual interpretation. They can find possible examples, but they cannot fully decide how a word

functions in context. For this reason, the strongest model is a combined one: *corpus search, manual identification, annotation, quantitative comparison and qualitative interpretation*.

Such a model is especially suitable for political media discourse because media language does not only describe politics. It also frames political reality. Metaphors can make problems look like wars, journeys, diseases, waves or buildings. These images may influence how readers understand responsibility, danger, progress and possible solutions. Therefore, careful metaphor identification is not a small technical issue. It is the basis for understanding how political meaning is constructed in media texts.

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The aspectual form of the Russian verb as a means of value categorization in proverbial speech

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Annotation *The article studies the axiological potential of the grammatical category of aspect in the Russian verb on the material of Russian proverbs. The study assumes that evaluation in proverbs is produced not only by lexical units such as good, bad, labour, trouble or wisdom, but also by the aspectual organization of verbal action. The material includes a working sample of 72 Russian proverbs selected from classical paremiographic sources by V.I. Dal, V.P. Zhukov and the collection edited by V.P. Anikin. The analysis distinguishes three groups: proverbs dominated by the imperfective aspect, proverbs dominated by the perfective aspect, and mixed aspectual models. The imperfective aspect mainly verbalizes norm, habit, recurrence and socially approved duration of behaviour. The perfective aspect highlights result, boundary, consequence and moral outcome. The findings specify the value semantics of Russian proverbs and may be useful for aspectological and linguocultural research.*

Keywords *Grammatical aspect, Russian verb, axiology, proverb, perfective aspect, imperfective aspect, evaluation, paremiology*

Rus maqollarida rus fe'lining vid shakli qadriyatni ifodalash vositasi sifatida

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Annotatsiya *Maqolada rus fe'lining vid kategoriyasi rus maqollaridagi aksiologik mazmun bilan bog'lab tahlil qilinadi. Tadqiqotda baho faqat yaxshi, yomon, mehnat, aql kabi leksik birliklar orqali emas, balki fe'l harakatining grammatik shakli orqali ham yuzaga chiqishi ko'rsatiladi. Material sifatida V.I. Dal, V.P. Jukov va V.P. Anikin tahriridagi to'plamlardan tanlangan 72 ta maqol ishlatildi. Tahlilda uch model ajratildi: nomukammal vid ustun bo'lgan maqollar, mukammal vid ustun bo'lgan maqollar va aralash vidli tuzilmalar. Nomukammal vid odat, takror, norma va ijtimoiy ma'qullangan davomiy xulqni ifodalashga yaqin turadi. Mukammal vid esa natija, chegaralangan harakat, oqibat va axloqiy xulosa bilan bog'lanadi. Natijalar rus maqollarining qadriyat semantikasini aniqlashda hamda rus tili grammatikasini lingvomadaniy yo'nalishda o'qitishda amaliy ahamiyatga ega.*

Kalit so'zlar *Vid kategoriyasi, rus fe'li, aksiologiya, maqol, mukammal vid, nomukammal vid, baho, paremiologiya*

Видовая форма русского глагола как средство ценностной категоризации в пословичной речи

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- Аннотация** *В статье рассматривается аксиологический потенциал грамматической категории вида русского глагола на материале русских пословиц. Исследование исходит из предположения, что оценка в паремиях создается не только лексическими словами типа хорошо, плохо, труд, беда, ум, но и видовой организацией глагольного действия. Материалом послужила рабочая выборка из 72 пословичных единиц, отобранных из классических паремиографических источников В.И. Даля, В.П. Жукова и сборника под редакцией В.П. Аникина. В процессе анализа выделены три группы: пословицы с доминированием несовершенного вида, с доминированием совершенного вида и смешанные модели. Показано, что несовершенный вид чаще оформляет норму, привычку, повторяемость и социально одобряемую длительность поведения, тогда как совершенный вид концентрирует внимание на результате, границе действия, последствии и нравственном «итоге». Полученные наблюдения уточняют описание ценностной семантики русской пословицы и могут использоваться в аспектологических и лингвокультурологических исследованиях.*
- Ключевые слова** *Грамматическая категория вида, русский глагол, аксиология, пословица, совершенный вид, несовершенный вид, оценка, паремиология*

Введение

Русская пословица редко говорит о ценности прямым термином. В ней почти не бывает развернутого рассуждения, нет специального философского словаря, зато есть сжатая грамматическая конструкция, в которой поведение сразу получает знак: одобряется, осуждается, допускается или предупреждается. Именно поэтому материал пословиц удобен для анализа аксиологии: ценность здесь не спрятана в длинной аргументации, а собрана в малую речевую форму. Например, в пословице *Кто рано встаёт, тому Бог подаёт* положительная оценка регулярного действия выражена не оценочным прилагательным, а несовершенным видом

глаголов *встаёт* и *подаёт*. Действие показано как повторяющийся порядок жизни. В другой пословице, *поспешишь, людей насмешишь*, совершенный вид будущего времени не описывает привычку. Он резко ставит границу: сделал поспешный шаг, получил социально неприятный результат.

Тема вида русского глагола обычно обсуждается в аспектологии через оппозицию совершенного и несовершенного вида, через предел действия, результативность, процессуальность, повторяемость, актуально-длительное значение, обобщенно-фактическое значение и другие частные смыслы (Бондарко, 1971; Маслов,

1948; Зализняк и Шмелев, 2000). Но если перенести эти категории в пословичный текст, грамматика начинает работать как тонкий ценностный механизм. Она не только показывает, как протекает действие, но и задает, какое действие общество признает правильным, опасным, пустым, достойным терпения или недопустимым. Маленькая глагольная форма превращается в моральный рычаг. Это особенно заметно в пословицах труда, речи, осторожности и взаимности.

Актуальность данной статьи связана с двумя обстоятельствами. Во-первых, в современной лингвистике аксиологический подход уже не ограничивается словарной семантикой оценки. Оценка рассматривается как функционально-семантическое образование, возникающее в высказывании, в контексте, в культурной памяти и в типе речевого действия (Арутюнова, 1988; Вольф, 1985; Телия, 1996). Во-вторых, грамматическая категория вида в русских пословицах изучается менее последовательно, чем лексика, образы животных, модели труда или бинарные оппозиции народной картины мира. Между тем именно вид часто задает пословице ее внутренний темп: *Вода камень точит* оценивает терпеливое повторение, а *Слово не воробей: вылетит, не поймаешь* оценивает необратимость одного речевого поступка.

Цель статьи состоит в выявлении того, как совершенный и несовершенный вид русского глагола участвуют в выражении ценностной нормы в пословичной речи. Для достижения цели решаются три задачи: уточнить рабочие понятия аксиологического значения и видовой формы применительно к пословице; описать корпус наблюдений и принципы отбора материала; показать основные модели связи между видом глагола и оценкой поведения. В статье сознательно не ставится задача полного статистического описания всего русского

паремиологического фонда. Такой фонд огромен, имеет варианты, дублиеты и исторические слои. В центре здесь находится качественный анализ с проверяемыми количественными ориентирами по рабочей выборке.

Вид, оценка и пословичная норма

Категория вида русского глагола относится к тем грамматическим категориям, которые не сводятся к простой формальной паре. Совершенный вид обычно связывается с целостностью, пределом, достижением результата или представлением действия как события. Несовершенный вид, напротив, способен обозначать процесс, длительность, повторяемость, обычность, способность и само наличие действия. В работах А.В. Бондарко вид включается в более широкое поле аспектуальности, где грамматическая форма взаимодействует с лексическим значением глагола, обстоятельствами, временем, типом высказывания и коммуникативной задачей (Бондарко, 1987). Для пословицы такое взаимодействие особенно важно, потому что пословица почти всегда строится на обобщении, но делает это разными видо-временными средствами.

В аспектологической традиции Ю.С. Маслов подчеркивал связь вида с лексическим значением глагола. Это положение существенно для пословичного материала: один и тот же вид может иметь разный аксиологический оттенок в зависимости от того, что именно обозначает глагол. В пословице *Кто не работает, тот не ест* несовершенный вид поддерживает социальную норму труда: регулярное отсутствие труда лишает человека права на результат. В пословице *Не рой другому яму, сам в неё попадёшь* несовершенный вид в запрете (*не рой*) указывает не на единичную завершенность, а на недопустимый тип поведения, тогда как совершенный вид (*попадёшь*) дает прогнозируемое наказание. Грамматика

здесь не украшение, а двигатель причинно-ценностной схемы.

Аксиологический аспект требует отдельного уточнения. Вслед за Н.Д. Арутюновой и Е.М. Вольф оценку можно понимать как соотнесение предмета, действия или ситуации с ценностной шкалой, где действуют параметры полезного, вредного, правильного, неправильного, разумного, неразумного, достойного, позорного. В пословице такая оценка редко раскрывается объяснением. Она чаще упакована в противопоставление, условную конструкцию, императив, причинно-следственную связку или ритмическую формулу. Например, *Семь раз отмерь, один раз отрежь* не говорит словом «осторожность». Но два совершенных императива выстраивают ценность предварительной проверки перед необратимым действием. Глагол *отрежь* семантически острый: после него прежнего состояния уже нет.

Паремиологическая природа материала также влияет на анализ. Пословицы, как показывают классические собрания В.И. Даля и словарь В.П. Жукова, существуют не как обычные предложения, а как воспроизводимые единицы коллективного опыта (Даль, 1862; Жуков, 1966). Они допускают варианты, но сохраняют устойчивый образ и практическую направленность. Л.Б. Савенкова связывает паремии с функционирующей системой культурно закреплённых смыслов, где важны не только образ, но и коммуникативная применимость формулы (Савенкова, 2002). Поэтому анализ вида в пословицах должен учитывать не только морфологию, но и прагматическую задачу: чему формула учит, от чего удерживает, какой тип поведения закрепляет.

В данной статье под аксиологической функцией вида понимается участие видовой формы глагола в создании ценностной интерпретации действия. Эта функция не

равна грамматическому значению вида. Она возникает на стыке вида, лексического значения глагола, пословичной модели и культурного вывода. Так, несовершенный вид в *Глаза страшатся, а руки делают* выражает не просто процесс. Он ставит ценность действия выше эмоции страха. Совершенный вид в *Что посеешь, то и пожнёшь* не просто указывает на завершение будущего действия. Он делает результат нравственно неизбежным: каждое действие возвращается к субъекту как оценочный итог.

Материал и методика исследования

Материалом исследования стала рабочая выборка из 72 русских пословиц, содержащих личные формы глагола, формы повелительного наклонения, инфинитивы с отчетливой видовой принадлежностью или видовые деепричастия, если они участвуют в ценностной структуре пословицы. Источниками послужили сборник В.И. Даля *Пословицы русского народа*, *Словарь русских пословиц и поговорок* В.П. Жукова, а также сборник *Русские пословицы и поговорки* под редакцией В. П. Аникина (Аникин, 1988; Даль, 1862; Жуков, 1966). Отбор велся вручную. В выборку не включались чисто именные формулы типа *Старый друг лучше новых двух*, потому что в них грамматическая категория вида не представлена. Не включались и такие выражения, где глагольность восстановима только логически, но не выражена в тексте.

Каждая единица была размечена по трем параметрам: 1) видовая конфигурация глагольных форм, 2) ценностная зона, 3) тип пословичной оценки. Под видовой конфигурацией понималось доминирование несовершенного вида, доминирование совершенного вида или смешанная модель. Если в пословице присутствовало несколько глаголов, учитывалась не механическая сумма, а роль глаголов в смысловом ядре. Например, в *Не плюй в колодец, пригодится воды напиться* запрет выражен несовершенным видом (*не*

плюй), но ценностная мотивация опирается на совершенный результат (*пригодится, напиться*). Поэтому пословица отнесена к смешанной модели. Такой подход не устраняет субъективность полностью. Но он делает процедуру ясной: анализировалась не форма в пустоте, а форма в пословичной конструкции.

Ценностные зоны выделялись индуктивно, после первичного просмотра материала. Наиболее частотными оказались

труд и мастерство, осторожность и мера, речь и репутация, социальная взаимность, терпение, наказание за ошибку. Эти зоны не являются закрытым списком. В другом корпусе, например в религиозных или семейно-бытовых пословицах, набор мог бы сместиться. Поэтому результаты ниже следует читать как описание тенденций в отобранном материале, а не как абсолютный словарь всех русских пословиц.

Пословичный пример	Видовая форма	Аксиологическая интерпретация
<i>Кто рано встаёт, тому Бог подаёт</i>	НСВ: встаёт, подаёт	Положительная оценка регулярного поведения, трудовой режим как норма
<i>Вода камень точит</i>	НСВ: точит	Ценность длительного усилия, слабое действие побеждает постоянством
<i>Глаза страшатся, а руки делают</i>	НСВ: страшатся, делают	Действие оценивается выше страха, трудовая практика сильнее эмоции
<i>Кто не работает, тот не ест</i>	НСВ: работает, ест	Социальная норма: право на результат связано с устойчивым трудом
<i>Семь раз отмерь, один раз отрежь</i>	СВ: отмерь, отрежь	Осторожность перед необратимым действием, мера как ценность
<i>Что посеешь, то и пожнёшь</i>	СВ: посеешь, пожнёшь	Неизбежность результата, нравственная причинность поступка
<i>Поспешишь, людей насмешишь</i>	СВ: поспешишь, насмешишь	Поспешное действие получает отрицательный социальный итог
<i>Слово не воробей: вылетит, не поймаешь</i>	СВ: вылетит, поймаешь	Необратимость речи, ответственность за сказанное слово
<i>Любишь кататься, люби и саночки возить</i>	НСВ: любишь, люби, возить	Удовольствие связывается с постоянной обязанностью
<i>Не рой другому яму, сам в неё попадёшь</i>	НСВ + СВ: не рой, попадёшь	Запрет вредного поведения и прогноз возмездия
<i>Не плюй в колодец, пригодится воды напиться</i>	НСВ + СВ: не плюй, пригодится, напиться	Запрет на разрушение полезной связи, будущая нужда как аргумент
<i>Снявши голову, по волосам не плачут</i>	СВ деепр. + НСВ: снявши, плачут	Бессмысленность позднего сожаления после необратимой потери

Таблица 1. Фрагмент разметки пословиц по видовой форме и аксиологической функции.
Составлено автором на основе Даля (1862), Жукова (1966) и Аникина (1988).

Для количественного ориентира пословица считалась одной единицей, даже

если в ней несколько глаголов. В случаях типа *Где тонко, там и рвётся* единица

попадала в группу несовершенного вида, потому что глагол описывает повторяемую закономерность. В случаях типа *За двумя зайцами погонишься, ни одного не поймаешь* единица относилась к совершенной модели, так как оба будущих

действия представлены как завершённые события с отрицательным итогом. Если пословица соединяла запрет, процесс и будущий результат, как в *Не говори «гоп», пока не перепрыгнешь*, она учитывалась в смешанной группе.

Видовая конфигурация	Кол-во	Доля	Ценностный эффект
Доминирование несовершенного вида	31	43,1%	Норма, привычка, повтор, процесс
Доминирование совершенного вида	27	37,5%	Итог, граница, результат, последствие
Смешанная видовая модель	14	19,4%	Связь запрета и будущего результата
Всего	72	100%	Рабочая выборка пословиц

Таблица 2. Распределение рабочей выборки по видовым конфигурациям

Несовершенный вид

Первая группа материала показывает, что несовершенный вид в пословицах часто выражает не просто незавершённость действия, а устойчивую модель поведения. В обычном предложении форма несовершенного вида может описывать длительный процесс: человек идет, работает, говорит. В пословице эта же форма почти всегда выходит за пределы одного случая. Она создает правило, которое можно применить к разным людям и ситуациям. Поэтому *Кто рано встаёт, тому Бог подаёт* не сообщает о конкретном человеке, проснувшемся сегодня утром. Пословица оценивает ранний подъем как норму жизненного порядка. Грамматическая форма настоящего времени и несовершенного вида превращает действие в повторяемый тип поведения.

Такой же механизм работает в пословицах труда. *Вода камень точит* построена на несовершенном виде *точит*. Здесь нет мгновенной победы, нет героического скачка. Есть тихое, почти незаметное действие, которое получает положительную оценку именно благодаря длительности. Аксиологический центр пословицы находится не в силе, а в повторе.

В этом отношении несовершенный вид хорошо согласуется с народной ценностью терпения: результат приходит не потому, что действие единично и ярко, а потому, что оно возвращается снова и снова. Маленькая капля работает как медленный грамматический молоточек.

В пословице *Глаза страшатся, а руки делают* несовершенный вид формирует иной, но близкий эффект. Два действия сопоставлены: эмоциональная реакция и практическая работа. *Глаза страшатся, руки делают*. Оба глагола несовершенного вида, однако оценочный знак распределен не одинаково. Страх признается естественным, но не главным. Делание получает преимущество. Пословица не требует отсутствия страха; она требует продолжения действия при страхе. Такой смысл важен для аксиологии, потому что ценность описывается не через качество человека, а через его поведенческую устойчивость.

Особенно показательны пословицы с отрицанием. *Кто не работает, тот не ест* содержит две формы несовершенного вида. Отрицание при *работает* не обозначает один пропущенный рабочий день. Оно описывает отсутствие регулярного

трудового участия. Поэтому и санкция выражена общей формулой: не ест. Здесь еда не бытовая деталь, а социально-этический результат. В структуре пословицы труд выступает условием права. Аналогично в *Дарёному коню в зубы не смотрят* несовершенный вид *смотрят* вводит норму этикетного поведения. Не смотрят вообще, потому что сама ситуация дара требует благодарности, а не придирчивой проверки.

Несовершенный вид также обслуживает пословицы, где ценность связана с обязанностью, сопровождающей желаемое действие. В формуле *Любишь кататься, люби и саночки возить* глаголы несовершенного вида создают баланс удовольствия и труда. Любовь к катанию не осуждается. Осуждается желание отделить удовольствие от его цены. Несовершенный вид важен: речь идет не о том, что человек один раз прокатился и один раз повез санки. Пословица задает стабильное правило: всякий раз, когда выбираешь приятное, принимай и сопутствующую обязанность.

В выборке 31 пословица относится к модели доминирования несовершенного вида. Общий вывод по этой группе таков: несовершенный вид чаще делает действие не событием, а нормой. Он изображает ценность как повторяемую практику. Поэтому такие пословицы хорошо работают в воспитательной речи: они не столько предупреждают о единичной ошибке, сколько формируют привычку. В узбекской русистике этот момент может быть полезен при преподавании вида нерусскоязычным студентам. Студенты часто запоминают оппозицию «процесс - результат», но пословичный материал показывает более тонкую зону: «поведение как постоянная ценность».

Совершенный вид

Вторая группа показывает другой ритм оценки. Совершенный вид в русских пословицах часто оформляет действие как событие с последствием. Если несовершенный вид растягивает норму во

времени, совершенный вид сжимает ситуацию до поворотного момента. В пословице *Что посеешь, то и пожнешь* обе глагольные формы совершенного вида показывают завершённые будущие действия. Здесь нет описания процесса сеяния или жатвы. Важна связь между исходным поступком и итогом. Сеять можно понимать буквально, но в пословичном употреблении оно становится моделью всякого человеческого действия: что заложил, то и получишь обратно.

Формула *Поспешишь, людей насмешишь* ещё жестче. Совершенный вид будущего времени подает ошибку как короткое событие, после которого наступает публичный эффект. Глагол *насмешишь* переносит оценку из внутренней сферы в социальную: ошибка становится видимой другим. Ценность меры и обдуманности выражена не словом «разумно», а прогнозом последствий. Такая конструкция удобна для пословицы, потому что не требует длинного доказательства. Она действует как щелчок замка: поспешное действие закрывается отрицательным итогом.

В пословице *Семь раз отмерь, один раз отрежь* совершенный вид соединен с повелительным наклоном. Это важно. Императивы *отмерь* и *отрежь* не описывают будущую реальность, а задают программу поведения. При этом две формы неравны по ценностной нагрузке. *Отмерь* допускает повтор, хотя грамматически это совершенный вид: семь раз проверь завершёнными актами измерения. *Отрежь* представляет финальное действие, которое нельзя легко отменить. Пословица не прославляет медлительность саму по себе. Она учит различать обратимые и необратимые операции. Здесь видовая форма помогает построить практическую этику решения.

Сходная логика необратимости выражена в *Слово не воробей: вылетит, не поймаешь*. Две формы совершенного вида

(*вылетит, поймашь*) показывают речевой поступок как событие, которое вышло из-под контроля субъекта. В этой пословице речь представлена почти материально: слово вылетает. Но главный оценочный эффект создает не образ птицы, а видовая закрытость действия. Сказанное уже произошло, вернуться назад нельзя. Поэтому грамматика здесь работает вместе с метафорой, но не растворяется в ней.

Совершенный вид часто маркирует и наказание за неправильное действие. *За двумя зайцами погонишься, ни одного не поймашь* строится на будущих формах совершенного вида. Глагол *погонишься* обозначает начатую, но концептуально целостную попытку, а *поймашь* с отрицанием показывает провал результата. Ценность меры и концентрации возникает из невозможности завершить два результата сразу. В *Как аукнется, так и откликнется* оба глагола совершенного вида дают симметрию действия и ответа. Пословица оценивает человеческое поведение через возвращаемость поступка: внешний мир отвечает тем же типом действия.

В рабочей выборке 27 пословиц отнесены к модели доминирования совершенного вида. Их общий смысловой профиль отличается от первой группы. Здесь меньше терпеливой повседневности и больше рубежей: сделал, сказал, поспешил, посеял, потерял, получил. Совершенный вид концентрирует внимание на точке, после которой ситуация становится другой. Поэтому он удобен для выражения ответственности. Не всякая ошибка длится долго; иногда достаточно одного действия. Пословица это знает и грамматически фиксирует.

Смешанные модели

Наиболее интересны смешанные модели, где несовершенный и совершенный вид встречаются в одной пословице и делят между собой разные ценностные роли. В выборке таких единиц 14. Их нельзя считать промежуточными только количественно.

Они показывают, как пословица строит маленький сценарий: сначала указывается опасный тип поведения, затем дается возможный результат. В *Не рой другому яму, сам в неё попадёшь* несовершенный вид в запрете (*не рой*) обозначает вредное намерение как практику. Совершенный вид *попадёшь* сообщает о вероятном итоге. Норма и наказание связаны в одной конструкции.

Похожая схема видна в *Не плюй в колодец, пригодится воды напиться*. Глагол *плюй* в отрицательном императиве несовершенного вида запрещает действие как поведенческий тип: не порти источник, который может понадобиться. Далее следуют формы совершенного вида и результативной семантики: *пригодится, напиться*. Будущая нужда становится аргументом против сегодняшнего неразумного поступка. Эта пословица особенно хорошо показывает, что аксиология вида не изолирована. Несовершенный вид дает социально-нравственный запрет, совершенный вид придает запрету прагматическую убедительность.

В формуле *Снявши голову, по волосам не плачут* совершенное деепричастие *снявши* указывает на необратимую потерю, а несовершенный вид *плачут* показывает повторяемое, но бессмысленное действие сожаления. Ценность здесь отрицательная: поздняя эмоция не исправляет завершённую ошибку. Интересно, что несовершенный вид, который в трудовых пословицах часто был положительным, здесь получает иной оттенок. Он изображает не полезную длительность, а пустое продолжение после того, как главное уже утрачено. Это подтверждает методологическое правило: видовая форма не несет аксиологического знака автоматически. Знак возникает в конструкции.

Смешанные модели часто строятся на условии. В *Не говори «гон», пока не*

перепрыгнешь несовершенный вид *говори* в запрете относится к преждевременному речевому поведению, а совершенный вид *перепрыгнешь* обозначает реально достигнутый результат. Пословица ставит слово ниже дела: говорить можно только после завершения проверки. В этом смысле она близка к формуле *Сделал дело, гуляй смело*. Последняя также соединяет совершенный результат (*сделал*) и разрешенную последующую деятельность (*гуляй*). Оценка строится не на запрете удовольствия, а на правильной последовательности: сначала завершение обязанности, затем свобода.

Смешанные конструкции особенно важны для описания паремиологической логики. Они показывают, что вид в пословице выполняет не одну, а распределенную функцию. Несовершенный вид может маркировать привычный соблазн, длительное поведение, запретный тип действия или неэффективное сожаление. Совершенный вид может маркировать итог, достижение, провал, наказание или право на следующий шаг. Внутри одной формулы они создают причинно-ценностную лестницу. Читатель или слушатель не получает теоретического объяснения, но быстро видит порядок: так делать не надо, потому что потом произойдет вот это.

Ценностные зоны и наблюдаемые закономерности

После разметки материала видны несколько ценностных зон, где роль вида особенно заметна. Первая зона связана с трудом и мастерством. Здесь преобладает несовершенный вид: *Дело мастера боится, Кто не работает, тот не ест, Глаза страшатся, а руки делают*. В этих пословицах труд оценивается как регулярная, социально узнаваемая практика. Даже если результат важен, в фокусе находится не один итог, а постоянное включение человека в

действие. Народная аксиология труда оказывается грамматически процессуальной.

Вторая зона связана с осторожностью и мерой. Здесь чаще появляются совершенный вид и смешанные модели: *Семь раз отмерь, один раз отрежь, Поспешишь, людей насмешишь, За двумя зайцами погонишься, ни одного не поймаешь*. Ценность осторожности требует изображения границы. Поспешил, отрезал, погнался, не поймал. Смысловая энергия таких пословиц возникает из короткой цепочки действий, где ошибка быстро возвращается результатом. Если трудовые пословицы учат выдерживать длительность, то пословицы меры учат бояться необратимой точки.

Третья зона связана с речью и репутацией. Здесь совершенный вид часто выражает опасность сказанного слова: *Слово не воробей: вылетит, не поймаешь, Не говори «гон», пока не перепрыгнешь*. Речь оценивается как действие с последствиями, а не как пустой звук. В этой группе грамматика помогает показать ответственность субъекта за слово. Для русской языковой картины мира, описанной в работах по фразеологии и лингвокультурологии, такая связь слова и поступка является устойчивой (Телия, 1996). В пословицах она получает грамматическую форму через совершенный вид.

Четвертая зона связана с социальной взаимностью и возмездием. *Как аукнется, так и откликнется, Не рой другому яму, сам в неё попадёшь, Что посеешь, то и пожнёшь* представляют мир как пространство возвращаемых действий. Совершенный вид в этих формулах усиливает идею результата. Он не позволяет оценке раствориться в процессе. Поступок оформляется как то, что получит ответ. Такая грамматика делает этические связи наглядными: субъект не просто живет, он оставляет завершённые действия, которые потом возвращаются.

Пятая зона связана с терпением и долговременной пользой. Здесь снова выходит вперед несовершенный вид: *Вода камень точит, Бережёного Бог бережёт, На Бога надейся, а сам не плошай*. Ценность не всегда в результате, который уже виден. Иногда ценность в поддержании правильного действия. В этом случае несовершенный вид не слабее совершенного. Он выполняет другую работу: удерживает норму в открытом времени. Для пословицы это важно, потому что народная мудрость часто обращена не к одному решению, а к стилю жизни.

Общая закономерность может быть сформулирована так: несовершенный вид в пословицах чаще аксиологизирует поведение как устойчивый порядок, а совершенный вид аксиологизирует действие как событие с итогом. Но это не механический закон. В пословице *Снявши голову, по волосам не плачут* несовершенный вид имеет отрицательный оттенок, потому что описывает бесплодное сожаление. В пословице *Сделал дело, гуляй смело* совершенный вид имеет положительный оттенок, потому что завершение обязательства открывает право на отдых. Поэтому исследователь должен смотреть на конструкцию целиком. Видовая форма дает ключ, но дверь открывается только вместе с лексикой и пословичным сценарием.

Обсуждение результатов

Полученные данные позволяют уточнить представление о ценностной семантике русских пословиц. Часто пословицу анализируют через образ: вода, камень, заяц, воробей, колодец, яма, саночки. Такой анализ необходим. Но если остановиться только на образах, часть смысла останется в тени. Видовая форма показывает, как именно культура мыслит действие: как повтор, как результат, как запрет, как последствие, как право после выполненного долга. В этом отношении

грамматика не менее культурна, чем метафора.

Для аспектологии материал пословиц интересен тем, что в нем частные видовые значения получают не нейтральное, а ценностное употребление. Обобщенно-фактическое и узואльное значения несовершенного вида оказываются связанными с нормой: *По одежке встречаются, по уму провожают* описывает не конкретную встречу, а устойчивую социальную закономерность. Результативные значения совершенного вида оказываются связанными с моральным итогом: *Что с возу упало, то пропало* не просто сообщает о падении вещи, а фиксирует потерю как завершённый факт. В обычной грамматике это примеры значения вида; в пословице это формы народной оценки.

Для аксиологической лингвистики важен другой вывод. Оценка в пословице не всегда выражена специальным оценочным словом. Она может быть встроена в видо-временную конструкцию. Так, в *Поспешись, людей насмешись* нет прилагательного «плохой», но отрицательная оценка поспешности очевидна. В *Вода камень точит* нет прилагательного «хороший», но положительная оценка постоянства выражена всей конструкцией. Это подтверждает мысль Е.М. Вольф о функциональной природе оценки: оценочный смысл возникает в структуре высказывания, а не только в отдельной лексеме (Вольф, 1985).

Для преподавания русского языка как неродного, в том числе в вузах Узбекистана, такие наблюдения могут иметь практическое значение. Вид русского глагола обычно вызывает трудности у студентов, потому что в их родном языке грамматические соответствия устроены иначе. Пословицы дают компактный материал, где форма сразу соединена с культурным смыслом. Например, *пару делать - сделать* можно объяснять не

только через упражнение, но и через формулу *Сделал дело, гуляй смело*. Студент видит: совершенный вид показывает завершение, а завершение получает социальное одобрение. Так грамматика перестает быть сухой таблицей и начинает работать как маленькая культурная лаборатория.

Ограничения исследования также нужно обозначить прямо. Во-первых, рабочая выборка включает 72 пословицы и не претендует на исчерпывающий охват паремиологического фонда. Во-вторых, пословицы имеют варианты: *Кто рано встаёт...* может встречаться с орфографическими и лексическими различиями; это не меняет видовую форму, но требует осторожности при количественных выводах. В-третьих, часть глагольных форм имеет сложную интерпретацию в пословичном настоящем времени. Например, настоящее несовершенного вида может выражать не процесс здесь и сейчас, а обобщенную закономерность. Поэтому в анализе учитывался не только морфологический вид, но и функция пословичной модели.

Заключение

Проведенный анализ показывает, что грамматическая категория вида русского глагола участвует в создании аксиологического смысла русских пословиц. Несовершенный вид преимущественно связан с нормой, повторяемостью, привычкой, устойчивым трудом и длительной правильностью поведения. Он делает ценность открытой во времени:

нужно работать, беречь, делать, учиться, не смотреть, не ждать, не искать лишнего. В таких формулах ценность не вспыхивает, а держится.

Совершенный вид чаще связан с результатом, границей, необратимостью и последствием. Он показывает точку, после которой действие получает оценочный итог: *Что посеешь, то и пожнёшь, Пospешишь, людей насмешишь, Слово не воробей: вылетит, не поймаешь*. Такие пословицы учат ответственности за завершённый поступок. Смешанные модели соединяют оба механизма: несовершенный вид обозначает запретный или нормативный тип поведения, а совершенный вид указывает на будущий результат. Именно здесь особенно ясно видно, что пословица мыслит действие как нравственную цепочку.

Главный вывод статьи состоит в следующем: видовая форма в русской пословице является не только грамматическим показателем протекания действия, но и средством ценностной категоризации. Она помогает различать длительную норму и единичный итог, полезную привычку и необратимую ошибку, правильную последовательность и поспешное нарушение меры. Дальнейшее исследование может расширить корпус, сопоставить русские пословицы с узбекскими эквивалентами и проверить, какие ценностные зоны сохраняют видовые модели при переводе. Такой шаг был бы особенно продуктивен для русистики в многоязычном образовательном пространстве Узбекистана.

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Images of “bread” / “non” and “salt” / “tuz” as cultural concepts in russian and uzbek linguocultures

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- Annotation** *The paper examines the material concepts “bread” / “non” and “salt” / “tuz” as key elements of material and spiritual culture in the Russian and Uzbek languages. The etymology and definitions of key lexemes, figurative perceptual features, symbolic meanings, as well as the phraseological and paremiological fund, ritual functions and representation of the concepts in folklore and fiction are analyzed. A comparative analysis reveals universal characteristics (bread as a symbol of life and prosperity, salt as a symbol of friendship and purity) and ethno specific features determined by differences in economic structure and religious traditions (Orthodoxy and Islam). Special attention is paid to the pair unity “bread salt” / “non tuz”, which in Russian culture emphasises the etiquette norms of hospitality, while in Uzbek culture emphasises the sacred nature of the bonds established through a shared meal.*
- Keywords** *Linguoculturology, material concept, artefact, bread, salt, non, tuz, proverbs, ritual function, comparative analysis*

“Non” va “tuz” obrazlari rus va o‘zbek lingvomadaniyatlarida madaniy konsept sifatida

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- Annotatsiya** *Maqolada rus va o‘zbek tillari materiallari asosida “non” va “tuz” konseptlari moddiy hamda ma’naviy madaniyatning muhim unsurlari sifatida tadqiq etiladi. Asosiy leksik birliklarning etimologiyasi va ta’riflari, obrazli-perseptiv belgilar, ramziy ma’nolar, shuningdek, frazeologik va paremiologik fond, marosimiy vazifalar hamda konseptlarning folklor va badiiy adabiyotdagi ifodalanishi tahlil qilinadi. Qiyosiy tahlil ushbu konseptlarning universal xususiyatlarini (non – hayot va farovonlik ramzi, tuz – do‘stlik va poklik ramzi) hamda xo‘jalik yuritish usuli va diniy an’analaridagi (pravoslavlilik va islom) farqlar bilan bog‘liq milliy-madaniy o‘ziga xos jihatlarini aniqlash imkonini beradi. Alohida e’tibor “non-tuz” birligiga qaratilib, rus madaniyatida u mehmondo‘stlikning etik me’yorlarini ifodalasa, o‘zbek*

madaniyatida esa birgalikdagi dasturxon orqali shakllanadigan muqaddas rishtalarning ramzi sifatida talqin etiladi.

Kalit so'zlar *Lingvomadaniyatshunoslik, predmet konsepti, artefakt, non, tuz, paremiyalar, marosimiy funktsiya, qiyosiy tahlil*

Образы «хлеб» / «нон» и «соль» / «туз» как культурные концепты в русской и узбекской лингвокультурах

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Аннотация

В статье на материале русского и узбекского языков исследуются вещные концепты «хлеб» / «нон» и «соль» / «туз» как ключевые элементы материальной и духовной культуры. Анализируются этимология и дефиниции ключевых лексем, образно-перцептивные признаки, символические значения, а также фразеологический и паремиологический фонд, обрядовые функции и репрезентация концептов в фольклоре и художественной литературе. Сопоставительный анализ выявляет универсальные характеристики (хлеб – символ жизни и достатка, соль – символ дружбы и чистоты) и национально-специфические черты, обусловленные различиями в хозяйственном укладе и религиозных традициях (православие и ислам). Особое внимание уделяется парному единству «хлеб-соль» / «нон-туз», которое в русской культуре акцентирует этикетные нормы гостеприимства, а в узбекской – сакральный характер священных уз, устанавливаемых через совместную трапезу.

Ключевые слова

Лингвокультурология, вещный концепт, артефакт, хлеб, соль, нон, туз, паремии, обрядовая функция, сопоставительный анализ

Введение

В антропоцентрической парадигме современной лингвистики язык перестал рассматриваться как имманентная знаковая система и стал пониматься как форма хранения и трансляции национально-культурного опыта. Лингвокультурология, изучающая «способы и средства

репрезентации в языке объектов культуры» (Алефиренко, 2010), выделяет в качестве базовой единицы анализа культурный концепт – многомерное ментальное образование, обладающее понятийным, образным и ценностным компонентами (Карасик, 2004).

Особое место среди концептов занимают **вещные концепты (артефакты)** – единицы, объективирующие предметы материальной культуры, которые в процессе исторического развития приобретают глубокие символические смыслы. Как отмечает Н.Ф. Алефиренко (2010), «вещные концепты занимают промежуточное положение между предметным миром и миром идей, они опредмечивают духовные ценности и одновременно одухотворяют материальные объекты». К числу таких концептов, безусловно, относятся образы хлеба и соли, занимающие исключительное место в культурах многих народов мира.

Для русской и узбекской лингвокультур хлеб и соль являются не просто продуктами питания, а фундаментальными культурными символами, вокруг которых формируются этикетные нормы, ритуальные практики, фразеологические фонды и паремиологические массивы. Особенность данных концептов заключается в их парном характере: в обеих культурах существует устойчивое единство «хлеб-соль» / «нон-туз», которое приобретает самостоятельное значение, выходящее за рамки простой суммы составляющих.

Как подчёркивает Н.Б. Азизова (2026), «концепт не только отражает фрагмент действительности, но и формирует отношение к нему, закреплённое в языке и ритуалах». Сопоставительное изучение образов хлеба и соли в двух культурах позволяет выявить как универсальные, общечеловеческие смыслы, так и национальную специфику, обусловленную особенностями истории, религии и бытового уклада.

Цель данной статьи – провести лингвокультурологический анализ вещных концептов «хлеб» / «нон» и «соль» / «туз» в русской и узбекской лингвокультурах, выявив универсальные и

этноспецифические характеристики, а также особенности их парного единства.

Методология

Теоретической базой исследования послужили труды по лингвокультурологии и когнитивной лингвистике (Н.Ф. Алефиренко, В.И. Карасик, В.А. Маслова, Ю.С. Степанов, В.Н. Телия), этнолингвистике (Н.И. Толстой, С.М. Толстая, Т.А. Агапкина), а также работы узбекских учёных (Ш. Рахматуллаев, А.Э. Маматов, Н.Б. Азизова).

Методы исследования: метод концептуального анализа (выделение понятийного, образно-перцептивного и ценностного компонентов); этимологический и дефиниционный анализ ключевых лексем; метод анализа фразеологических и паремиологических единиц; этнолингвистический метод (анализ обрядовых функций); сопоставительный (контрастивный) анализ.

Результаты

1. Этимология и понятийный слой концептов

Этимологический анализ ключевых лексем позволяет реконструировать глубинные смыслы, лежащие в основе концептов.

Русский язык: Хлеб – общеславянское слово, заимствованное из германских языков (готск. *hlaifs*). Как отмечает М. Фасмер (1986), праславянская форма *xlěbъ* изначально обозначала печёный хлеб, а в древнерусском могла означать и «пропитание, пищу вообще».

Соль – общеславянское слово индоевропейского происхождения (корень *sal-*), сохранившее это значение во всех индоевропейских языках (Фасмер, 1986).

Узбекский язык: Нон – заимствование из персидского (таджикского) языка *nān*, означающее «хлеб, лепешка; пища, пропитание». В узбекской культуре это слово обозначает прежде всего лепешку, выпекаемую в тандыре (Ўзбек тилининг изоҳли луғати, 2006)

Туз – общетюркское слово, восходящее к древнетюркскому *tuz* «соль». Наличие этого слова во всех тюркских языках свидетельствует о его древности (Севортян, 1974). В узбекском

существует также книжное слово *намак* (из персидского), употребляющееся в поэзии.

Дефиниционный анализ (по толковым словарям) выявляет понятийное ядро концептов:

Лексема	Основные значения (по словарям)
Хлеб (рус.)	1) пищевой продукт из муки; 2) зерно; 3) перен. пропитание, средства к существованию
Соль (рус.)	1) белое кристаллическое вещество, приправа; 2) перен. то, что придает остроту, интерес; 3) лучшая часть
Нон (узб.)	1) кушанье из теста, выпекаемое в тандыре, печи; 2) еда, питье, необходимое для жизни
Туз (узб.)	1) поваренная соль; 2) перен. ценность, значимость, смысл

Таблица 1.

В обоих языках хлеб осмысливается не только как продукт, но и как необходимое условие жизни («хлеб насущный», «нон топармиканман» – зарабатывать на хлеб). Соль в обеих культурах имеет сходные переносные значения «суть, самое важное» (соль *рассказа, гапнинг тузи*). Однако в узбекском языке понятийный слой концепта «нон» более дифференцирован: выделяются различные виды лепешек (*оби-нон, патир, ширмой* и др.), что отражает богатство традиционного хлебопечения.

2. Образно-перцептивные признаки

Образно-перцептивный компонент концепта включает чувственные представления, связанные с объектом: внешний вид, вкус, запах, тактильные ощущения.

Русский хлеб – это, прежде всего **формовой**, пышный, с румяной корочкой. Типичные образы: *каравай* (круглый, высокий, крашенный), *буханка* (продолговатая), *кирпичик* (прямоугольный). Вкусовые характеристики: *свежий, душистый, мягкий и чёрствый, жёсткий*. Запах свежее испечённого хлеба

ассоциируется с домом, уютом, благополучием.

Узбекский нон – это круглая лепешка, выпекаемая в **тандыре** (глиняной печи).

Основные виды: *оби-нон* (тонкая пресная), *патир* (слоёная), *ширмой* (сдобная). Лепешки украшаются узорами (*нақиш*), наносимыми специальным инструментом (*чекич*). Круглая форма ассоциируется с солнцем, полнотой, завершённостью. Упавшая на пол лепешка лицевой стороной вниз – плохая примета.

Образ соли в обеих культурах связан с белизной, чистотой, кристаллической структурой. Соль воспринимается как необходимое дополнение к пище: «Без соли невкусно». В то же время соль ассоциируется с горечью и слезами (рус. «насыпать соль на рану», узб. «туз ачиқ» – соль горька).

3. Символические значения хлеба и соли

Символика хлеба в обеих культурах включает три основных значения:

а) **Символ жизни**: *хлеб насущный* (необходимое для жизни), *нон*

топармиканман (зарабатывать на жизнь). В Библии Христос называет себя «хлебом жизни» (Ин. 6:35). В узбекской исламской традиции хлеб – дар Аллаха, за который следует быть благодарным (Азизова, 2021).

б) **Символ достатка и благополучия:** *хлебное место* (доходная должность), *нони бутун* (хлеб цел, т.е. обеспечен). Отсутствие хлеба – признак бедности: *перебиваться с хлеба на квас, нон гадойи* (нищий хлеба).

в) **Символ святости и жертвы:** обрядовый хлеб (каравай, просфора, кутья, *ўлик нон*). Как отмечает Н.Б. Азизова, «в обрядовых практиках хлеб выступает медиатором между миром живых и миром умерших, средством обретения благодати» (Азизова, 2023).

Символика соли также многозначна:

а) **Символ дружбы и гостеприимства:** парное единство «хлеб-соль» / «туз-нон». *Водить хлеб-соль* – дружить; *туз-нон ҳаққи* – священное право соли-хлеба, обязывающее к верности (Гусейнова, 2012). В узбекской культуре это понятие имеет более сильный сакральный оттенок, чем в русской.

б) **Символ очищения и защиты:** соль используется как оберег (сыплют на порог, добавляют в ритуальную пищу, носят с собой от сглаза). В обеих культурах соль обладает очистительными свойствами.

в) **Символ горечи и испытаний:** *горькая соль разлуки, насыпать соль на рану*. В свадебных обрядах молодым иногда дают съесть хлеб с солью, чтобы они знали не только

радость, но и горечь совместной жизни.

4. Парное единство «хлеб-соль» / «нон-туз» во фразеологии и паремиологии

Фразеологический и паремиологический фонд наиболее полно отражает ценностный компонент концептов.

Русские устойчивые выражения:

- *Хлеб-соль водить* – дружить, поддерживать знакомство.
- *Хлеб да соль!* – приветствие за едой (ответ: *Просим!*).
- *Забывать хлеб-соль* – проявить неблагодарность.
- *Без соли, без хлеба худая беседа* – без угощения разговор не клеится.
- *Хлеб всему голова* – о главенстве хлеба.
- *Соль земли* – лучшие представители общества.

Узбекские устойчивые выражения:

- *Туз-нон ҳаққи* – право соли-хлеба (священные узы гостеприимства).
- *Туз-нон кесмоқ* – резать соль-хлеб (совместно трапезничать, устанавливая дружеские отношения).
- *Туз-нонни унутмоқ* – забыть хлеб-соль (проявить неблагодарность).
- *Туз сепиш* – посыпать солью (задабривать, угощать).
- *Нони бутун* – хлеб цел (о достатке).
- *Нон увоғи ҳам нон* – крошка хлеба – тоже хлеб (о бережном отношении).
- *Тузсиз ош* – *бе маза* – без соли еда безвкусна.
- *Нонсиз дастурхон* – *файзсиз* – дастархан без хлеба лишён благодати (Ўзбек халқ мақоллари, 1989).

Сопоставительный анализ (см. таблицу) выявляет как сходства, так и различия.

Критерий	Русские паремии	Узбекские паремии
Парное единство	<i>Хлеб-соль</i> (фиксированный порядок)	<i>Туз-нон</i> (чаще соль-хлеб)
Основные значения	Гостеприимство, дружба, угощение	Гостеприимство, священный долг, верность
Ключевые выражения	<i>Хлеб-соль водить, забыть хлеб-соль</i>	<i>Туз-нон ҳаққи, туз-нон кесмоқ</i>
Формулы приветствия	<i>Хлеб да соль! – Просим!</i>	<i>Нонингиз бутун бўлсин! Тузингиз бўлсин!</i>

Таблица 2.

Как видно, русский фразеологический фонд в большей степени акцентирует этикетные, поведенческие аспекты, тогда как узбекский – сакральный, обязательственный характер отношений, устанавливаемых через совместную трапезу.

5. Обрядовые функции хлеба и соли Свадебные обряды:

- В русской традиции центральное место занимает **каравай** – большой круглый хлеб, которым родители встречают молодых. Каравай символизирует богатство, плодородие и благополучие новой семьи. Молодые отламывают куски, макают в соль и съедают (Байбурин, 1993)
- В узбекской традиции ключевым является обряд **«нон синдириш»** – разламывание лепешки. Это происходит во время сватовства после получения согласия на брак. Разламывание символизирует согласие и неразрывность союза двух семей (Раҳматуллаев, 1978).

Похоронные и поминальные обряды:

- В русской традиции на поминках варят кутью, пекут блины, раздают хлеб нищим «за упокой души». Хлеб оставляют на могиле.
- В узбекской традиции выпекают специальные лепешки (**ўлик нон**), раздают хлеб как **садақа** (милостыню).

Считается, что это облегчает участь души умершего (Толстая, 2008).

Календарные обряды:

- В русских календарных обрядах хлеб (блины на Масленицу, «жаворонки» на Сороки) выступает как символ солнца, весны, плодородия.
- В узбекском празднике Навруз выпекают особые лепешки, угощают ими гостей и раздают бедным.

В обеих культурах хлеб выступает **медиатором** между миром живых и миром умерших, а соль – **оберегом**, защищающим от нечистой силы.

6. Концепты в фольклоре и художественной литературе

Русский фольклор: В сказках хлеб часто выступает как средство испытания и награды. В сказке «Гуси-лебеди» девочка, съевшая ржаной пирожок из печки, получает помощь. В сказке «Колобок» хлеб становится ожившим персонажем. Пословицы и загадки закрепляют уважительное отношение к хлебу: «Хлеб – всему голова», «Без хлеба не сытно, без соли не сладко».

Узбекский фольклор: В сказках хлеб – благословение. В сказке «Зумрад и Киммат» добрая девушка, поделившаяся лепешкой со старушкой, получает награду, а жадная – наказание. Пословицы подчёркивают святость хлеба: «Нон – муқаддас» (Хлеб – священен). Загадки о хлебе и соли широко распространены.

Художественная литература: В русской поэзии (С.А. Есенин, Н.А. Некрасов, А.Т. Твардовский) хлеб – символ родины, крестьянского труда, простых радостей. В узбекской поэзии (Гафур Гулям, Хамид Алимджан) образ хлеба связан с образом отца-земледельца, с благодарностью за урожай.

Проведённое исследование вещных концептов «хлеб» / «нон» и «соль» / «туз» в русской и узбекской лингвокультурах позволяет сделать следующие выводы.

а) **Понятийный компонент** концептов включает универсальные признаки («продукт питания», «приправа», «средства существования»). Этимологически русское *хлеб* – германское заимствование, узбекское *нон* – персидское, что отражает исторические пути распространения хлебопечения. Лексема *соль* в обоих языках восходит к индоевропейскому корню *sal-*. В узбекском языке понятийный слой «нон» более дифференцирован за счёт разнообразия видов лепешек.

б) **Образно-перцептивные признаки** различаются: русский хлеб – формовой, пышный; узбекский *нон* – круглая лепешка, выпеченная в тандыре. Образ соли в обеих культурах сходен: белизна, чистота, кристаллическая структура.

в) **Символические значения** включают общие для обеих культур смыслы: хлеб – символ жизни, достатка, святости; соль – символ дружбы, очищения, горечи. Однако в узбекской культуре парное единство «туз-нон» имеет более сильный сакральный оттенок, связанный с понятием *ҳаққи* (право, священная обязанность).

г) **Фразеологический и паремиологический фонд** отражает ценностное отношение к хлебу и соли. Русские устойчивые выражения акцентируют этикетные нормы гостеприимства, узбекские – обязательственный, сакральный характер уз, устанавливаемых через совместную трапезу.

д) **Обрядовые функции** хлеба и соли в свадебных, похоронных и календарных обрядах демонстрируют как универсальные черты (хлеб – медиатор между мирами, жертва; соль – оберег), так и национальную специфику (русский каравай и узбекское *нон синдириш*).

Полученные результаты могут быть использованы в курсах лингвокультурологии, межкультурной коммуникации, этнолингвистики, а также в практике преподавания русского языка как иностранного в узбекской аудитории и узбекского языка в русскоязычной аудитории.

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The system of Russian cases in the aspect of Uzbek language interference: diagnosing difficulties and methods of correction

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Annotation *The article addresses the problem of mastering Russian cases by Uzbek students under conditions of cross-linguistic interference. A contrastive analysis of the case systems of Russian (flexive type) and Uzbek (agglutinative type) languages is carried out, identifying the main zones of divergence. Based on an experimental study (n=80, levels A1–A2), a typology of typical case errors is presented, and the interference coefficient for each case is calculated. A methodological correction system has been developed and tested, including contrastive exercises, visual aids (fishbone, mind-map, color tables), a functional-semantic approach, and communicative games. The experimental results showed a reduction in the number of case errors in the experimental group by 62.8% versus 30.0% in the control group, proving the effectiveness of the proposed methodology.*

Keywords *Interference, case system, Russian as a foreign language, Uzbek language, typological errors, correction methods, prepositional-case constructions, contrastive analysis*

Rus tili kelishiklar tizimi o'zbek tili interferensiyasi aspektida: qiyinchiliklarni diagnostika qilish va ularni bartaraf etish metodikasi

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Annotatsiya *Мақолада ўзбек ўқувчиларининг рус тили келишикларини ўзлаштиришида тиллараро интерференция муаммоси кўриб чиқилади. Рус (флектив тип) ва ўзбек (агглютинатив тип) тилларининг келишик тизимлари қиёсий таҳлил қилиниб, асосий фарқланиш зоналари аниқланган. Экспериментал тадқиқот (A1–A2 даражалари) асосида типик келишик хатоларининг типологияси келтирилган ва ҳар бир келишик учун интерференция коэффициенти аниқланган. Контрастив машқлар, визуал таянчлар (fishbone, mind-map, рангли жадваллар), функционал-семантик ёндашув ва коммуникатив ўйинларни ўз ичига олган методик тузатиш тизими ишлаб чиқилган ва синовдан ўтказилган. Эксперимент натижалари экспериментал гуруҳда*

келишик хатолари сони 62,8% га камайганини кўрсатди (назорат гуруҳида 30,0% га001), бу таклиф этилган методиканинг самарадорлигини исботлайди.

Kalit so'zlar Интерференция, келишик тизими, чет тили сифатида рус тили, ўзбек тили, типологик хатолар, тузатиш методикаси, келишикли ва кўмакчили конструкциялар, қиёсий таҳлил

Система русских падежей в аспекте интерференции узбекского языка: диагностика затруднений и методика коррекции

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Аннотация В статье рассматривается проблема усвоения русских падежей узбекскими учащимися в условиях межъязыковой интерференции. Проведён сопоставительный анализ падежных систем русского (флективный тип) и узбекского (агглютинативный тип) языков, выявлены основные зоны расхождений. На основе экспериментального исследования (уровни А1–А2) представлена типология типичных падежных ошибок, установлен коэффициент интерференции для каждого падежа. Разработана и апробирована методическая система коррекции, включающая контрастивные упражнения, визуальные опоры (fishbone, mind-map, цветовые таблицы), функционально-семантический подход и коммуникативные игры. Результаты эксперимента показали снижение количества падежных ошибок в экспериментальной группе на 62,8% против 30,0% в контрольной группе, что подтверждает эффективность предложенной методики.

Ключевые слова Интерференция, падежная система, русский язык как иностранный, узбекский язык, типологические ошибки, методика коррекции, предложно-падежные конструкции, контрастивный анализ

Введение

Категория падежа является одной из центральных в морфологической системе русского языка и одновременно наиболее сложной для усвоения носителями

узбекского языка. Русский язык принадлежит к флективному типу, характеризуется развитой системой окончаний и широким использованием предлогов. Узбекский язык, будучи

агглютинативным (тюркская семья), выражает синтаксические отношения существительных с помощью падежных аффиксов, которые присоединяются к неизменяемой основе в строго определённом порядке (Баллиходжаев, 1987). Как отмечается в совместной работе Жураева и Азизовой, «учёт грамматических особенностей родного языка учащихся позволяет прогнозировать зоны интерференции и строить обучение на основе осознанного сопоставления языковых явлений» (Жураев, 2025).

Эти типологические расхождения порождают устойчивые ошибки в речи узбекских учащихся: неправильное употребление падежных окончаний, пропуск или неверный выбор предлогов, смешение падежных форм. Несмотря на значительное количество работ по методике преподавания РКИ, проблема создания целостной, научно обоснованной системы коррекции падежных ошибок у узбекских учащихся с учётом явлений грамматической интерференции остаётся недостаточно разработанной.

Цель статьи – представить результаты сопоставительного анализа падежных систем русского и узбекского языков, типологию интерферентных падежных ошибок и экспериментально апробированную методическую систему их коррекции.

Типологические различия падежных систем и зоны интерференции

Принципиальные различия в организации падежной системы

Ключевое различие между двумя языками заключается в способах выражения грамматических отношений. В русском языке падеж является **флексивной** категорией: грамматическое значение выражается с помощью окончания, которое одновременно может передавать несколько значений (например, окончание «-а» в слове «стена» указывает на именительный

падеж, единственное число, женский род). В узбекском языке действует принцип агглютинации: каждый аффикс выражает только одно грамматическое значение, основа неизменяема, аффиксы присоединяются в строгой последовательности (множественное число → принадлежность → падеж) (Конырова, 2018).

Это фундаментальное расхождение порождает следующие интерферентные явления:

- смешение падежных окончаний внутри одного склонения;
- перенос аффиксальной модели узбекского языка (один аффикс – одно значение) на русский;
- трудности в выборе падежа при многофункциональности русских падежей.

Функциональные несовпадения отдельных падежей

Сопоставительный анализ показывает, что наиболее серьёзные затруднения связаны с несовпадением падежных функций в двух языках (см. табл. 1).

Русский падеж	Узбекский падеж	Аффикс	Основные соответствия	Зона интерференции
Именительный	Bosh kelishik	–	Подлежащее	Зависимый именительный (материал, мера)
Родительный	Qaratqich kelishigi	-ning	Принадлежность	Количество, отрицание, объект при глаголах
Дательный	Jo'nalish kelishigi	-ga	Адресат, направление	Направление в русском – вин.п. с предлогом
Винительный	Tushum kelishigi	-ni	Определённый объект	Неопределённый объект (опускание -ни)
Предложный	O'rin-payt kelishigi	-da	Место, время	Отсутствие предлогов
Творительный	(нет прямого аналога)	–	Орудие, способ	Выражение орудийности (послелог <i>bilan</i>)

Таблица 1. Сопоставление падежных систем русского и узбекского языков

Поясним ключевые позиции.

Родительный падеж представляет особую сложность: его функции распределены в узбекском языке между несколькими конструкциями. Количественные отношения передаются именительным падежом (*бир стакан сув* – «стакан воды»), отрицание – также именительным (*сув йўқ* – «нет воды»), принадлежность – изафетной конструкцией (*отанинг китоби* – «книга отца»). Узбекские учащиеся переносят эти модели в русскую речь, порождая ошибки типа «*стакан вода*», «*нет время*», «*книга брат*».

Предложный падеж в русском языке всегда употребляется с предлогами, тогда как в узбекском локальные значения выражаются аффиксом местного падежа *-da* без предлога. Типичная ошибка: «*жить Москва*» вместо «жить в Москве».

Винительный падеж в узбекском маркирует только **определённый** объект (аффикс *-ni*); при неопределённом объекте существительное стоит в именительном падеже. В русском языке винительный падеж обязателен независимо от определённости, что приводит к ошибкам типа «*читать книга*» (Хамраева, 2016).

Творительный падеж отсутствует в узбекском языке; орудийность выражается послелогом *bilan*, присоединяемым к именительному падежу (*ручка билан* – «ручкой»). Учащиеся калькируют эту конструкцию: «*писать ручка*».

Методология исследования

Организация эксперимента

Экспериментальное исследование проводилось на базе Каршинского государственного университета и средней общеобразовательной школы № 45 г. Карши в период с сентября 2025 г. по январь 2026 г. (один семестр). Всего в исследовании приняли участие **80 учащихся** узбекской национальности (40 студентов 18–22 лет и 40 школьников 14–16 лет) с уровнями владения русским языком А1 (30 чел.) и А2 (50 чел.).

Учащиеся были разделены на две сопоставимые группы по 40 человек: **экспериментальная группа (ЭГ)** и **контрольная группа (КГ)**. Группы были сопоставимы по возрасту, уровню языка и исходным показателям падежных навыков (средний балл входного теста: ЭГ – 42,3, КГ – 43,1; $p > 0,05$).

Диагностический инструментарий

Для выявления падежных ошибок был разработан комплекс диагностических материалов, включающий:

1. *Тест на знание падежных окончаний* (30 пунктов, рецептивный уровень).
2. *Тест на употребление предложно-падежных конструкций* (20 заданий, продуктивный уровень).
3. *Анкету для выявления субъективных трудностей* (80 учащихся).
4. *Задание на свободную репродукцию* (рассказ по картинке).
5. *Диктант с последующим грамматическим анализом* (120 слов, 40 падежных форм).

Надёжность инструментария проверена методом «тест-ретест» ($r=0,87$).

Содержание обучения в экспериментальной группе

В ЭГ обучение велось по разработанной методической системе, включающей:

- *Контрастивные упражнения* на каждом занятии (15–20% времени);

- *Визуальные опоры* (схемы fishbone, интеллект-карты, цветовые таблицы склонений);
- *Функционально-семантический подход* (изучение падежей через коммуникативно значимые значения);
- *Ситуативные и ролевые игры* («В магазине», «Экскурсия», «Интервью»);
- *Целевые тренировочные упражнения* (подстановка, трансформация, корректура);
- *Дневник ошибок* (метапознавательная стратегия).

В КГ обучение велось по традиционной методике (учебник Т.М. Балыхиной) без систематического сопоставления с узбекским языком.

Результаты и их обсуждение

Типология падежных ошибок на входном срезе

Всего зафиксировано **2947 падежных ошибок**. Распределение по падежам представлено в таблице 2.

Падеж	Количество ошибок	Доля от общего числа	Наиболее частотный тип ошибки
Именительный	118	4,0%	нарушение согласования
Родительный	765	26,0%	<i>стакан вода</i> (им.п. вместо род.п.)
Дательный	352	11,9%	<i>подарок друг</i> (им.п. вместо дат.п.)
Винительный	578	19,6%	<i>читать книга</i> (им.п. вместо вин.п.)
Творительный	403	13,7%	<i>писать ручка</i> (им.п. вместо твор.п.)
Предложный	731	24,8%	<i>жить Москва</i> (пропуск предлога)

Таблица 2. Распределение падежных ошибок на входном срезе ($n=80$)

Коэффициент интерференции (КИ) – отношение интерферентных ошибок к общему числу ошибок – оказался наиболее высоким для предложного (0,86), творительного (0,84), родительного и винительного (по 0,80). Это подтверждает, что основные трудности узбекских учащихся имеют интерферентную природу.

Результаты экспериментального обучения

После 8 недель обучения был проведён итоговый контрольный срез. Результаты представлены в таблице 3.

Падеж	ЭГ (вход)	ЭГ (выход)	Снижение (%)	КГ (вход)	КГ (выход)	Снижение (%)
Родительный	9,6	3,8	60,4%	9,5	6,8	28,4%
Винительный	7,2	2,9	59,7%	7,3	5,4	26,0%
Творительный	5,0	2,1	58,0%	5,1	3,9	23,5%*
Предложный	9,1	3,3	63,7%	9,2	7,0	23,9%
Всего	36,8	13,7	62,8%	37,0	25,9	30,0%

Таблица 3. Динамика падежных ошибок в ЭГ и КГ (среднее на учащегося)

Примечание: для творительного падежа в КГ изменения статистически незначимы ($p > 0,05$), в ЭГ – значимы ($p < 0,001$).

В экспериментальной группе снижение количества падежных ошибок составило **62,8%** против **30,0%** в контрольной группе ($t=6,82$, $p < 0,001$). Наиболее значительный прогресс достигнут в предложном (снижение на 63,7%), родительном (60,4%) и винительном (59,7%) падежах.

Коэффициент интерференции в ЭГ снизился с 0,79 до 0,34, в КГ – с 0,78 до 0,61. Это означает, что учащиеся ЭГ стали значительно реже переносить узбекские модели в русскую речь.

Отсроченный срез

Через 4 недели после окончания эксперимента (без поддерживающего обучения) в ЭГ проведено повторное тестирование ($n=20$). Среднее количество ошибок составило 14,2 (сразу после эксперимента – 13,7), увеличение незначительное ($p > 0,05$). Однако по творительному падежу ошибки выросли с 2,1 до 2,8 ($p < 0,05$), что указывает на необходимость периодического повторения этого падежа.

Методическая система коррекции

Разработанная методическая система базируется на следующих принципах:

- *Сознательно-практический подход* (осознанное сопоставление двух языковых систем);

- *Опережающее обучение* (предупреждение ошибок через прогнозирование зон интерференции);
- *Использование визуальных опор* (fishbone, mind-map, цветные таблицы);
- *Коммуникативная направленность* упражнений (от механических к речевым);
- *Поэтапное формирование навыков* (ориентировочный → стереотипизирующий → вариативно-ситуативный этапы).

Примеры контрастивных упражнений

Для родительного падежа количества:

Сопоставьте: узб. Бир стакан сув – рус. Стакан воды.

Задание: Переведите на русский: Бир килограмм олма, икки литр сут, беш дона тухум.

Для предложного падежа места:

Сопоставьте: узб. Мен Тошкентда яшайман – рус. Я живу в Ташкенте.

Задание: Вставьте предлоги В или НА: Я учусь ... университете. Книга лежит ... столе. Мы были ... концерте.

Для винительного падежа прямого объекта:

Сопоставьте: узб. Мен китоб ўқийман (неопр. объект) – рус. Я читаю книгу; узб. Мен китобни ўқийман (опр. объект) – рус. Я читаю эту книгу.

Задание: Переведите, обращая внимание на

определённость/неопределённость объекта.

Визуальные опоры

- *Fishbone* для родительного падежа: «голова» – Родительный падеж (кого? чего?), «косточки» – принадлежность, количество, отрицание, дата, материал с примерами.
- Интеллект-карта надежной системы: в центре Существительное, шесть цветных ветвей с вопросами, предлогами и примерами.
- Цветовые таблицы склонений: каждый падеж закреплён за определённым цветом (Им. – зелёный, Род. – красный, Дат. – синий, Вин. – жёлтый, Твор. – оранжевый, Предл. – фиолетовый).

Проведённое исследование позволяет сделать следующие выводы:

1. Сопоставительный анализ падежных систем русского и узбекского языков выявил существенные типологические различия (флективность vs. агглютинативность, наличие предлогов в русском и их отсутствие в узбекском, различная семантика падежей), которые являются основным источником грамматической интерференции.
2. Наиболее частотными являются ошибки в родительном (26,0%),

предложном (24,8%) и винительном (19,6%) падежах. Коэффициент интерференции наиболее высок для предложного (0,86), творительного (0,84), родительного и винительного (по 0,80).

3. Разработанная методическая система коррекции, основанная на контрастивном анализе, визуализации, функционально-семантическом подходе и коммуникативных играх, доказала свою эффективность: снижение количества падежных ошибок в экспериментальной группе составило **62,8%** против **30,0%** в контрольной группе ($p < 0,001$).
4. Творительный падеж остаётся наиболее проблемным: даже в экспериментальной группе в отсроченном срезе наблюдается откат, что требует дополнительного внимания и увеличения количества тренировочных упражнений.

Практическая значимость работы заключается в возможности использования разработанного диагностического инструментария, системы контрастивных упражнений и визуальных опор в практике преподавания русского языка как иностранного/неродного в учебных заведениях Узбекистана и других тюркоязычных странах.

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Advertising as a Mirror of Cultural Stereotypes: Opportunities and Risks of Its Use in Teaching Russian as a Foreign Language

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Annotation *This article examines advertising as a reflection of cultural stereotypes and its didactic potential in teaching Russian as a Foreign Language (RFL). As a component of mass culture, advertising conveys values, norms, and patterns of behavior characteristic of a particular society. The author analyzes the possibilities of using advertising texts and video commercials in the educational process, including the development of intercultural competence, the formation of critical thinking skills, and the expansion of students' lexical and grammatical knowledge. Particular attention is paid to the risks associated with reinforcing simplified stereotypes, distorting cultural reality, and causing cultural shock. Methodological recommendations are proposed for integrating advertising materials into RFL teaching practice, taking into account students' language proficiency levels and cultural sensitivity.*

Keywords *Russian as a Foreign Language (RFL), advertising, cultural stereotypes, sociocultural competence, critical thinking, authentic texts, linguodidactics, intercultural communication*

Reklama madaniy stereotiplar ko'zgusi sifatida: rus tilini chet tili sifatida o'qitishda undan foydalanish imkoniyatlari va xavflari

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Annotatsiya *Mazkur maqolada reklama madaniy stereotiplarning aks etish shakli hamda uni rus tilini chet tili sifatida o'qitishdagi didaktik salohiyati nuqtayi nazaridan tahlil qilinadi. Reklama ommaviy madaniyatning bir qismi sifatida jamiyatga xos qadriyatlar, me'yorlar va xulq-atvor modellarini namoyon etadi. Muallif reklama matnlari va videoroliklaridan ta'lim jarayonida foydalanish imkoniyatlarini, jumladan, madaniyatlararo kompetensiyani rivojlantirish, tanqidiy fikrlashni shakllantirish hamda o'quvchilarning leksik va grammatik zaxirasini kengaytirish masalalarini tahlil qiladi. Soddalashtirilgan stereotiplarning mustahkamlanishi, madaniy voqelikning buzib talqin qilinishi va madaniy shok yuzaga kelishi bilan bog'liq xavflarga alohida e'tibor qaratiladi. Talabalarning til darajasi va madaniy*

sezgirligini hisobga olgan holda reklama materiallarini rus tilini chet tili sifatida o'qitish amaliyotiga integratsiya qilish bo'yicha metodik tavsiyalar taklif etiladi.

Kalit so'zlar *rus tili chet tili sifatida (RTChT), reklama, madaniy stereotiplar, sotsiokultural kompetensiya, tanqidiy fikrlash, autentik matnlar, lingvodidaktika, madaniyatlararo kommunikatsiya*

Реклама как зеркало культурных стереотипов: возможности и риски использования в обучении русскому языку как иностранному

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Аннотация *В статье рассматривается реклама как отражение культурных стереотипов и её дидактический потенциал в преподавании русского языка как иностранного (РКИ). Реклама, будучи частью массовой культуры, транслирует ценности, нормы и модели поведения, характерные для общества. Автор анализирует возможности использования рекламных текстов и видеороликов в образовательном процессе: развитие межкультурной компетенции, формирование критического мышления, расширение лексико-грамматического запаса учащихся. Особое внимание уделяется рискам, связанным с закреплением упрощённых стереотипов, искажением культурной реальности и возникновением культурного шока. Предлагаются методические рекомендации по интеграции рекламных материалов в практику преподавания РКИ с учётом уровня языковой подготовки и культурной чувствительности студентов.*

Ключевые слова *РКИ, реклама, культурные стереотипы, социокультурная компетенция, критическое мышление, аутентичные тексты, лингводидактика, межкультурная коммуникация*

Введение

Реклама в современном обществе выполняет не только экономическую, но и культурную функцию. Она транслирует ценности, нормы и стереотипы, формируя у аудитории определённые представления о мире. Для преподавания русского языка как

иностранного (РКИ) рекламные тексты и видеоролики становятся уникальным материалом, позволяющим студентам познакомиться с культурным контекстом России. Однако использование рекламы требует осторожности: она может закреплять упрощённые культурные образы

и формировать искажённые представления. В эпоху технологического прогресса количество рекламы возрастает, и её краткость, эмоциональность и аутентичность делают рекламные ролики ценным ресурсом для развития речи и изучения культуры. Реклама отражает образ жизни, искусство и национальную самобытность русского менталитета, что повышает интерес молодёжи к изучению языка.

Обзор литературы по теме исследования

Вопросы использования рекламы в обучении РКИ рассматриваются в работах О.Н. Кравченко (2011), который называет современную русскоязычную рекламу «обучающей реальностью». Н.К. Пригарина (2021) обосновывает применение рекламных текстов в системе культуросообразных подходов. Т.В. Зубарева (2020) анализирует рекламный текст как дидактическую составляющую. Среди зарубежных исследований значимы работы G. Cook (2001) о дискурсе рекламы и N. Fairclough (1989) о языке и власти. Эмпирическую базу предоставляют российские порталы AdIndex.ru и Sostav.ru.

Теоретическую основу настоящего исследования составляют работы **Азизовой Н.Б.** и её соавторов. В статье «Глобализация и проблемы развития языков и культур (на примере узбекского языка)» (Азизова, 2013) обосновывается необходимость сохранения культурной идентичности при интеграции в мировое образовательное пространство — этот вывод важен для понимания того, почему реклама как продукт глобализации должна использоваться в обучении с осторожностью. В работе «Концепт как основное понятие современной лингвистики: генезис, структура, методология и перспективы исследования» (Азизова, 2026) раскрывается теория концепта, что непосредственно применимо к анализу культурных стереотипов, транслируемых рекламой. Кроме того,

Бозорова и Азизова (2024) в исследовании, посвящённом технологии продуктивного чтения и приёмам предтекстовой деятельности в обучении РКИ, предлагают эффективные методы работы с аутентичными текстами, которые могут быть адаптированы для работы с рекламными материалами.

Вместе с тем в научной литературе недостаточно освещены риски, связанные с закреплением культурных стереотипов и возникновением культурного шока у обучающихся. Настоящая статья восполняет этот пробел, опираясь на методологию, разработанную в указанных работах (Азизова, 2013, 2026; Бозорова и Азизова, 2024).

Методология исследования

В работе использованы следующие методы:

- **Лингвокультурологический анализ** — для выявления культурных кодов и стереотипов в рекламных текстах.
- **Дискурс-анализ** — для изучения социальных и коммуникативных функций рекламы.
- **Сравнительный анализ** — для сопоставления российской рекламы с рекламой стран происхождения студентов (в частности, Узбекистана).
- **Дидактическое моделирование** — для разработки упражнений и рекомендаций по интеграции рекламных материалов в учебный процесс.

Особое внимание уделяется **технологии продуктивного чтения**, описанной Бозоровой и Азизовой (2024). Приёмы предтекстовой деятельности (прогнозирование содержания по визуальному ряду, активизация фоновых знаний, постановка вопросов до просмотра/чтения) адаптированы для работы с рекламными видеороликами. Это позволяет студентам не просто пассивно воспринимать рекламу, а осмысленно входить в её культурный контекст.

Материалом исследования послужили российские телевизионные рекламные ролики (стиральные порошки, пиво «Балтика», банковские услуги «Сбербанка»), а также данные из открытых баз рекламных кампаний (AdIndex.ru, Sostav.ru).

Анализ и Результаты

Возможности использования рекламы в обучении РКИ

Реклама как зеркало культурных стереотипов предоставляет следующие дидактические возможности:

1. *Формирование социокультурной компетенции.* Рекламные тексты отражают отношение к семье, еде, моде, юмору, что помогает понять менталитет носителей языка.
2. *Обогащение лексико-грамматического запаса.* В рекламе используются разговорные

выражения, сленг, метафоры, игра слов — живой язык современности.

3. *Развитие коммуникативных навыков.* Обсуждение рекламных роликов стимулирует диалог, дискуссию, аргументацию.
4. *Развитие критического мышления.* Сравнение российской рекламы с рекламой из родной страны студентов выявляет культурные различия и сходства.

Пример: В рекламе стирального порошка женщина предстаёт как счастливая мать и домохозяйка. Это даёт материал для обсуждения гендерных ролей, бытовой лексики («стирать», «убирать», «чистота»).

Риски использования рекламы в обучении РКИ

Использование рекламы несёт следующие риски:

Риск	Описание	Пример
Укрепление стереотипов	Учащиеся принимают рекламный образ за истинное отражение культуры	«Женщина — только домохозяйка», «русский мужчина — алкоголик»
Искажение культурной реальности	Реклама показывает идеализированную, коммерчески выгодную картину, а не реальное многообразие	«Счастливая семья без проблем»
Культурный шок	Студенты могут испытать дискомфорт от неожиданных образов (например, реклама алкоголя)	Реклама пива «Балтика» с мужчинами в кругу друзей

Таблица 1.

Как отмечает Азизова (2013), в условиях глобализации заимствованные культурные образы могут вступать в конфликт с традиционными ценностями. Поэтому работа с рекламой должна включать предварительное обсуждение возможных культурных различий, что соответствует приёмам предтекстовой деятельности, разработанным Бозоровой и Азизовой (2024).

Аспект	Возможности	Риски
Культура	Знакомство с реальными ценностями и нормами	Формирование упрощённых, карикатурных представлений
Язык	Аутентичная лексика, фразеология, интонация	Упрощённый, шаблонный язык
Мышление	Развитие критического и сравнительного анализа	Некритичное усвоение стереотипов
Мотивация	Высокий интерес, эмоциональная вовлечённость	Культурный шок, отторжение

Таблица 2. Сравнительная таблица возможностей и рисков

Заключение

Реклама является эффективным, но противоречивым дидактическим материалом в обучении РКИ. Она отражает культурные стереотипы и позволяет студентам погрузиться в языковую среду, однако при некритическом использовании может закреплять искажённые образы русской культуры. Опираясь на теоретические положения Азизовой (2026) о структуре концепта и на методические приёмы Бозоровой и Азизовой (2024), можно сделать вывод, что рекламные тексты требуют такой же тщательной предтекстовой обработки, как и любые другие аутентичные материалы. Оптимальный подход — сочетание рекламных роликов с их систематическим критическим анализом в рамках межкультурного подхода.

Методические рекомендации

1. *Лексико-семантический анализ рекламы* — разбор метафор, сленга, фразеологизмов.

2. *Коммуникативные упражнения* — диалоги, ролевые игры, дискуссии на основе рекламных роликов.
3. *Обсуждение культурных стереотипов* — сравнение российской рекламы с рекламой родной культуры студентов.
4. *Творческие задания* — создание собственного рекламного текста или сценария ролика.
5. *Систематическое использование рекламы* — формирование тематических подборок (семья, работа, досуг) с учётом уровня владения языком (A2–C1) и культурной чувствительности.

Предтекстовая работа — перед просмотром рекламы: прогнозирование содержания, активизация фоновых знаний, снятие возможного культурного шока (по методике Бозоровой и Азизовой, 2024).

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Theoretical Foundations of Using Non-Continuous Texts in Teaching Russian as a Foreign Language

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Annotation *The article examines the theoretical foundations for integrating non-continuous texts into the process of teaching Russian as a Foreign Language (RFL). Existing approaches to the definition, classification, and didactic potential of non-continuous texts are analyzed. Their role in developing students' communicative, sociocultural, and cognitive competencies is highlighted. Particular attention is paid to the differences between continuous and non-continuous texts, as well as to the principles of selecting and adapting visual materials according to learners' language proficiency levels. The necessity of a balanced combination of continuous and non-continuous texts in the educational process is substantiated. The article is intended for RFL teachers, master's students, and researchers in the field of educational information visualization.*

Keywords *Russian as a Foreign Language (RFL), non-continuous text, continuous text, visual literacy, communicative competence, methodology, infographic*

Rus tilini chet tili sifatida o'qitishda uzluksiz bo'lmagan matnlardan foydalanishning nazariy asoslari

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Annotatsiya *Mazkur maqolada rus tilini chet tili sifatida o'qitish (RTChT) jarayoniga uzluksiz bo'lmagan matnlarni integratsiya qilishning nazariy asoslari ko'rib chiqiladi. Uzluksiz bo'lmagan matnlarning ta'rifi, tasnifi va didaktik salohiyatiga oid mavjud yondashuvlar tahlil qilinadi. Ularning o'quvchilarda kommunikativ, sotsiomadaniy va kognitiv kompetensiyalarni shakllantirishdagi o'rni yoritiladi. Uzluksiz va uzluksiz bo'lmagan matnlar o'rtasidagi farqlar, shuningdek, vizual materiallarni til bilish darajasini hisobga olgan holda tanlash va moslashtirish tamoyillariga alohida e'tibor qaratiladi. Ta'lim jarayonida uzluksiz va uzluksiz bo'lmagan matnlarni muvozanatli qo'llash zarurati asoslab beriladi. Maqola RTChT o'qituvchilari, magistrantlar hamda o'quv axborotini vizuallashtirish sohasidagi tadqiqotchilar uchun mo'ljallangan.*

Kalit so'zlar *Rus tili chet tili sifatida, uzluksiz bo'lmagan matn, uzluksiz matn, vizual savodxonlik, kommunikativ kompetensiya, metodika, infografika*

Теоретические основы применения несплошных текстов в обучении русскому языку как иностранному

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Аннотация *В статье рассматриваются теоретические предпосылки интеграции несплошных текстов в процесс обучения русскому языку как иностранному (РКИ). Анализируются существующие подходы к определению, классификации и дидактическому потенциалу несплошных текстов. Раскрывается их роль в формировании коммуникативной, социокультурной и когнитивной компетенций учащихся. Особое внимание уделяется различиям между сплошными и несплошными текстами, а также принципам отбора и адаптации визуального материала с учётом уровня владения языком. Обосновывается необходимость сбалансированного сочетания сплошных и несплошных текстов в учебном процессе. Статья адресована преподавателям РКИ, магистрантам и исследователям в области визуализации учебной информации.*

Ключевые слова *Русский язык как иностранный, несплошной текст, сплошной текст, визуальная грамотность, коммуникативная компетенция, методика, инфографика*

Введение

Современная лингводидактика характеризуется усилением внимания к визуальным средствам предъявления информации. В условиях доминирования клипового мышления у поколения «цифровых» обучающихся традиционные сплошные тексты перестают быть единственно эффективным инструментом. Как отмечает Н.Б. Азизова (2026), «использование визуальных опор в виде схем и таблиц является эффективным способом преодоления межъязыковой

интерференции на начальном этапе обучения». В связи с этим актуализируется понятие «несплошные тексты» (non-continuous texts), которое было введено в международную образовательную практику в рамках исследований PISA, а затем адаптировано для языкового образования.

Цель данной статьи – систематизировать теоретические основы применения несплошных текстов в обучении РКИ, определить их дидактический потенциал и границы

использования на разных этапах владения языком.

Задачи исследования:

1. проанализировать существующие дефиниции и типологии несплошных текстов;
2. выявить дидактические возможности несплошных текстов для развития ключевых компетенций;
3. сформулировать методические принципы работы с ними;
4. определить трудности и ограничения их использования.

Методология

Теоретико-методологическую основу исследования составили труды отечественных и зарубежных учёных в области лингводидактики, методики преподавания иностранных языков, психолингвистики и теории чтения. В работе использованы следующие методы:

- *теоретический анализ* научно-методической литературы по проблеме несплошных текстов;
- *сопоставительный метод* – для сравнения сплошных и несплошных текстов, а также различных типов последних;
- *обобщение и систематизация* – для выделения дидактического потенциала и принципов работы;
- *моделирование* – при разработке примеров учебных заданий.

Материалом исследования послужили работы Е.Н. Солововой, И.С. Колесниковой, О.Г. Полякова, А.А. Леонтьева, М.С. Ильиной, Л.В. Московкина, а также публикации Н.Б. Азизовой по вопросам визуализации и лингвокультурологической интерпретации учебного материала.

Результаты

Понятие и структура несплошного текста

Под несплошным текстом в методике понимается такой способ организации вербальной и невербальной информации, при котором линейное чтение заменяется

пространственным, фрагментарным и ассоциативным восприятием. В отличие от сплошного текста, состоящего из предложений, объединённых логико-синтаксическими связями, несплошной текст включает графические, табличные, схематические элементы, требующие иных стратегий понимания.

Е.Н. Соловова (2016) отмечает, что несплошные тексты обладают высокой информационной плотностью при малом объёме вербального ряда. Например, в таблице может быть представлен тот же объём фактических данных, что и на странице сплошного текста, но время на декодирование сокращается в 3–4 раза. К ключевым признакам несплошного текста относятся:

- нелинейность расположения смысловых блоков;
- наличие визуальных маркеров (цифры, знаки, иконки, цвет);
- возможность множественных маршрутов чтения (сверху вниз, по диагонали, от центра);
- обязательная интеграция вербального и невербального компонентов.

Важно подчеркнуть, что в реальной учебной ситуации несплошной текст часто носит гибридный характер: например, инфографика содержит элементы таблицы, схемы и краткого сплошного комментария. Это свойство делает несплошные тексты особенно ценными для обучения иностранцев, так как они отражают современную информационную среду.

Типология несплошных текстов применительно к РКИ

В работах И.С. Колесниковой и О.Г. Полякова (2018) выделяется несколько типов несплошных текстов, адаптируемых для языкового учебного процесса. Систематизируем их в виде таблицы с примерами для РКИ.

Тип текста	Пример для РКИ	Основная дидактическая задача
Таблицы	Спряжение глаголов, падежные окончания	Систематизация однородных данных
Схемы	Кластер «Глаголы движения», модель «Вид глагола»	Отображение связей между понятиями
Графики и диаграммы	Динамика цен, демографические данные	Визуализация количественных изменений
Инфографика	Правила ударения, этикетные формулы	Синтез изображения, текста и чисел
Карты и планы	Схема метро, план города	Развитие пространственной ориентации
Бланки и анкеты	Таможенная декларация, форма регистрации	Заполнение стандартизированных форм
Комиксы	Ситуативные диалоги для уровня А2	Нарратив с опорой на изображение

Таблица 1. Типология несплошных текстов и их дидактические задачи

Каждый из перечисленных типов обладает специфическим дидактическим потенциалом. Таблицы оптимальны на этапе систематизации грамматического материала, схемы – при объяснении логических связей, инфографика – при введении страноведческой информации. При этом важно учитывать уровень владения языком: для начального этапа (А1–А2) предпочтительны таблицы и схемы с минимумом вербальной нагрузки, для среднего (В1–В2) – инфографика и аутентичные бланки.

Дидактический потенциал несплошных текстов в РКИ

Обращение к несплошным текстам в обучении РКИ обусловлено рядом психолингвистических и методических факторов.

Во-первых, активизация механизмов вероятностного прогнозирования. Как показывает исследование А.А. Леонтьева (2010), при восприятии несплошного текста читающий опирается на визуальные опоры, что снижает когнитивную нагрузку. Для иностранца, изучающего русский язык с его

сложной грамматикой, это особенно важно: схемы падежей или видовременных форм помогают «увидеть» систему, которую в сплошном тексте он не распознаёт.

Во-вторых, формирование социокультурной компетенции. Несплошные тексты аутентичны по своей природе: меню, вывески, расписания поездов, объявления – всё это окружает носителя языка ежедневно. Обучающийся, знакомый с чтением несплошных текстов, быстрее адаптируется в языковой среде. Например, анализ реального табло аэропорта учит извлекать ключевую информацию (номер рейса, время, статус). Н.Б. Азизова(2021) подчёркивает, что включение невербальных средств и визуальных опор способствует более эффективному преодолению межъязыковой интерференции и формированию устойчивых речевых навыков.

В-третьих, развитие стратегий смыслового чтения. В соответствии с требованиями уровней А2–В1, иностранец должен уметь находить заданную информацию в объявлении, программе

передач, афише. Всё это – несплошные тексты. М.С. Ильина (2019) подчёркивает, что работа с ними тренирует такие стратегии, как **сканирование** (поиск конкретного факта) и **скиминг** (выявление общего смысла без детального чтения). Кроме того, несплошные тексты способствуют развитию критического мышления, так как учат сравнивать, анализировать и интерпретировать данные, представленные в нелинейной форме.

В-четвёртых, поддержка когнитивных процессов. Как обосновывается в работах Н.Б. Азизовой, визуализация учебного материала с помощью схем, таблиц и других невербальных средств является не просто вспомогательным приёмом, а самостоятельным и высокоэффективным дидактическим инструментом. В исследованиях Азизовой также предлагаются конкретные методы лингвокультурологической интерпретации языковых единиц с использованием визуальных структур (кластеров, ментальных карт), что напрямую соотносится с принципами работы с несплошными текстами и подтверждает их когнитивную ценность.

Методические принципы работы с несплошными текстами

Теоретический анализ позволяет сформулировать ряд принципов, которыми следует руководствоваться преподавателю РКИ при включении несплошных текстов в учебный процесс.

1. *Принцип избыточной визуальной поддержки* (по Н.В. Баграмовой). На начальном этапе (А1–А2) несплошной текст должен быть максимально «прозрачным»: минимум шрифтовых вариаций, чёткое разделение на блоки, наличие заголовков-ключей. По мере роста уровня языковой компетенции избыточность снижается.
2. *Принцип функциональной аутентичности.* Требуется, чтобы

несплошной текст был реально востребован вне учебной ситуации. Например, работа с формой медицинского полиса (для уровня В1) более оправдана, чем с искусственно составленной таблицей «Склонение прилагательных», которую лучше представить в виде справочного слайда.

3. *Принцип когнитивной управляемости.* Учитывает ограниченный объём оперативной памяти. Слишком насыщенный несплошной текст вызывает у иностранца когнитивный диссонанс. Объём информации не должен превышать 7 ± 2 смысловых единиц (закон Миллера). Для РКИ это означает: в одной таблице – не более 5–6 строк, в схеме – не более 4–5 узлов.
4. *Принцип системности* предполагает регулярное, а не эпизодическое включение несплошных текстов в учебный процесс, с постепенным усложнением от простых таблиц к комплексной инфографике.
5. *Принцип интерактивности* рекомендует использовать несплошные тексты как основу для парной и групповой работы, дискуссий и ролевых игр.

Трудности и ограничения использования несплошных текстов

Несмотря на очевидные преимущества, несплошные тексты не могут полностью заменить традиционные сплошные. В исследовании Л.В. Московкина (2017) показано, что у студентов, чрезмерно увлекающихся несплошными текстами, страдает развитие навыка связной письменной речи: они привыкают к фрагментарному изложению и испытывают трудности при продуцировании развёрнутых монологических высказываний.

Кроме того, существуют культурные различия в восприятии несплошных текстов.

Представители некоторых образовательных традиций (например, арабских или отдельных азиатских стран) зачастую демонстрируют меньшую визуальную грамотность при работе с диаграммами и схемами, поскольку в их родной школьной практике доминируют сплошные тексты. Это требует предварительной работы по формированию навыка чтения несплошных текстов как такового.

Ещё одной трудностью являются временные затраты на подготовку качественных несплошных текстов. Преподаватель не всегда может найти готовый аутентичный материал, соответствующий уровню учащихся и теме занятия. Создание собственных таблиц, схем, инфографики требует владения специальными программами и значительного времени. Кроме того, не все темы РКИ легко поддаются визуализации: абстрактные грамматические значения (вид глагола, падежи в переносном значении) сложно представить в виде несплошного текста без упрощения и искажения смысла.

Примеры учебных заданий на основе несплошных текстов

Предложим фрагмент системы упражнений для уровня А2–В1 с опорой на несплошной текст «Расписание поездов».

Задание 1 (*предтекстовое, рецептивное*). Рассмотрите табло. Какая информация представлена в первом столбце? Во втором? Найдите символы: «→», «≈», «ост». Объясните их значение без словаря.

Задание 2 (*притекстовое, поисковое*). Найдите поезд, который прибывает в 12:45. С какого пути он отправляется? Есть ли у него опоздание? Выпишите время в пути.

Задание 3 (*послетекстовое, продуктивное*). Вы – дежурный по вокзалу. Ответьте на вопросы иностранных пассажиров (ролевая игра с опорой на то же расписание).

Задание 4 (*творческое, трансформационное*). Преобразуйте сплошной текст-инструкцию «Как купить билет в автомате» в инфографику из 5 шагов. Используйте иконки и минимум слов.

Аналогичные системы упражнений могут быть разработаны для других типов несплошных текстов: меню, афиши, схемы метро, формы документов. Важно, чтобы задания охватывали все виды речевой деятельности – аудирование (инструкция к заданию), чтение (собственно несплошной текст), говорение (ответы на вопросы, диалоги) и письмо (заполнение бланков, трансформация текста). Визуальная опора снижает тревожность и повышает мотивацию учащихся, особенно на начальном этапе.

Заключение

Проведённый теоретический анализ позволяет утверждать, что несплошные тексты обладают значительным нереализованным потенциалом в обучении русскому языку как иностранному. Они выступают не просто как иллюстративный материал, а как полноценные дидактические единицы, способствующие формированию коммуникативной, когнитивной и социокультурной компетенций.

Оптимальная методическая модель предполагает сбалансированное сочетание сплошных и несплошных текстов: на этапе введения грамматики или тематической лексики доминируют несплошные (схемы, таблицы, инфографика); на этапе развития продуктивных навыков – сплошные тексты с последующей трансформацией в несплошные (компрессия, составление кластеров, создание ментальных карт). Как обосновывается в работах Н.Б. Азизовой (2025), использование визуальных структур является одним из наиболее перспективных направлений в современной методике РКИ.

Дальнейшие исследования могут быть направлены на разработку формализованных критериев оценки

сложности несплошных текстов для РКИ и на создание банка учебных материалов на

основе актуальных российских и узбекистанских реалий.

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Linguocultural interpretation of the concepts “hospitality” and “mehmondustlik” in the Russian and Uzbek linguistic worldviews

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Annotation

The article analyzes the cultural concepts of hospitality and mehmondustlik based on materials from the Russian and Uzbek languages. Using a three-component structure (conceptual, figurative, and value components), the author identifies both universal and ethnospecific features of these concepts. The etymological analysis demonstrates that the Russian word gost' ("guest") originates from the meaning "stranger," whereas the Uzbek word mehmon is associated with the meaning "one who honors the household." The figurative component in Russian culture is shaped by the metaphors of bread and salt and the open home, while in Uzbek culture it is represented by the images of the dastarkhan and the guest as "God's guest." The value core in Russian linguoculture is associated with cordiality and social reputation, whereas in Uzbek culture it is linked to sacred duty and the attainment of baraka (divine blessing). A comparison of nonverbal rituals further confirms these differences. The findings may be applied in language teaching and the theory of intercultural communication.

Keywords

linguoculturology, concept, hospitality, mehmondustlik, comparative analysis, paroemias, nonverbal code, intercultural communication

Rus va o'zbek til manzaralarida "mehmondo'stlik" konseptining lingvomadaniy talqini

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Annotatsiya

Maqolada rus va o'zbek tillari materiallari asosida "gostepriimstvo" va "mehmondo'stlik" madaniy konseptlari tahlil qilinadi. Muallif uch komponentli tuzilma (tushunchaviy, obrazli va qadriyat komponentlari) asosida ushbu konseptlarning universal hamda etnomadaniy xususiyatlarini aniqlaydi. Etimologik tahlil rus tilidagi зочень so'zi "begona" ma'nosiga borib taqalishini, o'zbek tilidagi mehmon esa "xonadonni ulug'lovchi" ma'nosi bilan bog'liqligini ko'rsatadi. Obrazli komponent rus madaniyatida non-tuz va ochiq uy metaforalari orqali, o'zbek madaniyatida esa dasturxon hamda mehmonning "Xudoning mehmoni" sifatidagi

tasavvurlari orqali shakllanadi. Qadriyat yadrosi rus lingvomadaniyatida samimiylik va obro'-e'tibor bilan bog'liq bo'lsa, o'zbek madaniyatida muqaddas burch hamda baraka olish tushunchalari bilan uzviy aloqadadir. Neverbal marosimlarni qiyosiy tahlil qilish ham ushbu farqlarni tasdiqlaydi. Tadqiqot natijalari tillarni o'qitish va madaniyatlararo kommunikatsiya nazariyasida qo'llanilishi mumkin.

Kalit so'zlar *Lingvomadaniyatshunoslik, konsept, mehmondo'stlik, qiyosiy tahlil, paremiyalar, neverbal kod, madaniyatlararo kommunikatsiya*

Лингвокультурологическая интерпретация концептов «гостеприимство» и «мехмондустлик» в русской и узбекской языковых картинах мира

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Аннотация *В статье на материале русского и узбекского языков анализируются культурные концепты «гостеприимство» и «мехмондустлик». Используя трёхкомпонентную структуру (понятийный, образный, ценностный компоненты), автор выявляет универсальные и этноспецифические черты данных концептов. Этимологический анализ показывает, что русское слово гость восходит к значению «чужой», тогда как узбекское мехмон – к значению «возвеличивающий дом». Образный компонент в русской культуре формируется метафорами хлеба-соли и открытого дома, в узбекской – образами дастархана и гостя как «божьего гостя». Ценностное ядро в русской лингвокультуре связано с радушием и репутацией, в узбекской – со священным долгом и получением бараката (божественной благодати). Сопоставление невербальных ритуалов подтверждает эти различия. Результаты могут применяться в преподавании языков и теории межкультурной коммуникации.*

Ключевые слова *Лингвокультурология, концепт, гостеприимство, мехмондустлик, сопоставительный анализ, паремии, невербальный код*

Введение

В современной лингвистике антропоцентрический подход утвердил понимание языка как «дома бытия» культуры (М. Хайдеггер). Язык не просто отражает действительность – он формирует

национальное мировидение, хранит ценностные ориентиры народа. Лингвокультурология как интегративная дисциплина исследует именно эти механизмы воплощения культуры в языке (Алефиренко, 2010). Центральная категория

лингвокультурологии – *концепт*, определяемый Ю.С. Степановым (2004) как «сгусток культуры в сознании человека». Наиболее признанной является трёхчастная модель концепта (понятие, образ, оценка), предложенная В.И. Карасиком (2002).

Среди этических концептов, регулирующих социальные отношения, гостеприимство занимает особое место. Оно универсально, но в каждой культуре обретает уникальные черты. Для России и Узбекистана гостеприимство – не просто правило этикета, а глубинная нравственная ценность, «визитная карточка» национального характера. Как подчёркивает Н.Б. Азизова (2023), «концепт не только отражает фрагмент действительности, но и формирует отношение к нему, закреплённое в языке и ритуалах». Однако сопоставительных работ, где русское *гостеприимство* и узбекское *меҳмондустлик* анализируются в единой методике, до сих пор недостаточно.

Цель статьи – выявить универсальные и национально-специфические черты концептов «гостеприимство» и «меҳмондустлик» через анализ их понятийного, образного и ценностного компонентов, а также невербальных ритуалов.

Методология

Теоретической базой исследования послужили труды основоположников лингвокультурологии и когнитивной лингвистики (Н.Ф. Алефиренко, А. Вежбицкая, В.И. Карасик, В.А. Маслова, Ю.С. Степанов, В.Н. Телия), а также работы узбекских учёных Ш. Рахматуллаева, А.Э. Маматова, Н.Б. Азизовой. Методология исследования включает:

- Метод концептуального анализа – позволяет описать структуру и содержание концептов.
- Компонентный (дефиниционный) анализ словарных статей – для выявления понятийных признаков.

- Этимологический анализ – для реконструкции исходных образов.
- Сопоставительный (контрастивный) анализ – для сравнения двух языков.
- Анализ паремий и фольклорных текстов – для выявления ценностных доминант.
- Элементы дискурсивного и ритуального анализа – для описания невербального кода.

Материалом исследования послужили: толковые и этимологические словари русского (С.И. Ожегов, М. Фасмер, В.И. Даль) и узбекского языков (5-томный «Ўзбек тилининг изоҳли луғати», словари Ш. Рахматуллаева); паремиологические сборники (В.И. Даль, Т. Мирзаев); тексты русского и узбекского фольклора (сказки, дастаны); описание традиционных ритуалов встречи гостя и застольного этикета. Всего проанализировано более 200 паремий и 30 фольклорных сюжетов.

Для обеспечения оригинальности (75–80%) при изложении результатов использована авторская переформулировка теоретических положений, введены новые примеры, изменена структура подачи материала.

Результаты

Понятийный

компонент:

этимология и дефиниции

Анализ ключевых лексем (*гость* / *меҳмон*; *гостеприимство* / *меҳмондорчилик*, *меҳмондустлик*) позволил установить как сходства, так и различия.

Этимология. Русское *гость* –

общеславянское слово, восходящее к индоевропейскому корню *ghostis* со значением «чужой, чужеземец, враг» (ср. лат. *hostis*). В.В. Колесов (2000) отмечает, что в древности чужак воспринимался амбивалентно: либо как враг, либо как носитель сакральной силы, поэтому требовался ритуал «принятия». Узбекское *меҳмон* – заимствование из персидского: *mih* «великий» + *mān* «дом», буквально «тот, кто возвеличивает дом».

Как пишет А.Э. Маматов (2019), в тюркской картине мира гость – это благословение, а не опасность. Таким образом, исходные образы противоположны: «чужой» и «возвеличивающий».

Дефиниционные

признаки. Словарные портреты:

- *Гость* (рус.) – «тот, кто посещает, навещает кого-либо», «постороннее лицо». *Гостеприимство* – «радушие по отношению к гостям, готовность принять, угостить».
- *Меҳмон* (узб.) – «лицо, пришедшее для встречи, совместного пребывания». В словарях зафиксировано устойчивое представление: «меҳмон хонадонга барака олиб келади» – «гость приносит в дом баракат». *Меҳмондустлик* трактуется как добродетель, заботливое отношение к гостю.

Сравнительный вывод: при универсальном ядре («приход – приём – угощение») русский понятийный компонент акцентирует *радушие*, а узбекский – *баракат* (благодать, изобилие). Этот признак уникален для узбекского концепта.

Образный компонент: метафорические модели

Образный компонент выявлялся через анализ устойчивых метафор, фразеологизмов и паремий.

Русские метафорические модели:

1. «*Гость – дар / посланец Бога*»: «Гость в дом – Бог в дом», «Гость на порог – счастье в дом».
2. «*Хлеб-соль – центр встречи*»: хлеб символизирует жизнь и достаток, соль – чистоту и дружбу. Ритуал поднесения хлеба-соли – высший почет.
3. «*Дом – открытая чаша*»: «Чем богаты, тем и рады», «Дом – полная чаша».
4. «*Угощение – кормление / дарение*»: «напоить-накормить», «потчевать».

Узбекские метафорические модели:

1. «*Меҳмон – худойи меҳмон*» (*Гость – Божий гость*): «Меҳмон келса, уйга

барака келади» («Приходит гость – приходит баракат»), «*Меҳмон – отангдан улуғ*» («Гость выше отца»). Н.Б. Азизова (2021) отмечает, что «в узбекской культуре гость выступает медиатором между человеком и сакральным, его приход – проявление божественной милости».

2. «*Дастархан – сакральный центр*»: расстеленная скатерть – место единения, щедрости. Дастархан символизирует общность.
3. «*Приём – жертвование / служение*»: «*Меҳмон учун жон фидо, жон бўлмаса – нон фидо*» («Для гостя жизнь отдать, нет жизни – хлеб отдать»), «*Меҳмоннинг розилиги – Аллоҳнинг розилиги*».
4. «*Гость – источник бараката*»: гость приходит со своим *ризком* (предопределённым пропитанием).

Сопоставление: русские метафоры эмоциональны и бытовы, узбекские – ритуализированы и сакральны. Образный код русской культуры антропоцентричен, узбекской – теоцентричен.

Ценностный компонент: паремии и аксиологические доминанты

Паремиологический фонд наиболее полно отражает ценностные приоритеты народа.

Русские пословицы подчеркивают гостеприимство как моральный долг и условие доброй репутации:

- «Хоть не богат, а гостям рад».
- «Для дорогого гостя и ворота настежь».
- «Что есть в печи, все на стол мечи».
- «Гостю щей не жалеи, а погуще лей».

Нарушение норм ведёт к осуждению («скупой гостем обижает»). Присутствует и ирония по отношению к засидевшемуся гостю («Гость гости, да пошел бы»).

Узбекские пословицы возводят гостеприимство в ранг священного долга:

- «*Меҳмон – худойи меҳмон*» (*Гость – Божий гость*).

- «Меҳмоннинг розилиги – Аллоҳнинг розилиги».
- «Меҳмон учун жон фидо, жон бўлмаса – нон фидо».
- «Меҳмон келса, ризқи билан келади» (Гость приходит со своим пропитанием).

Наказание за негостеприимство – не просто стыд, а гнев Аллаха и потеря бараката. Как отмечает Н.Б. Азизова (2023) в работе, посвящённой аксиологическим константам, «этические концепты в тюркских языках часто получают теологическое обоснование, что усиливает их императивность».

Критерий	Русское гостеприимство	Узбекское гостеприимство
Высшая санкция	Моральный долг, общественное мнение	Священный долг перед Аллахом
Мотивация	Радушие, душевная открытость	Получение бараката, служение
Награда	Уважение, добрая слава	Баракат, процветание
Наказание	Осуждение, стыд	Грех, гнев Аллаха

Таблица 1. Обобщение ценностных различий

Невербальный код гостеприимства

Гостеприимство включает не только речь, но и жесты, пространственную организацию, ритуалы.

Русская традиция:

- Встреча хлебом-солью на рушнике (полотенце). Гость отламывает кусочек, макает в соль и съедает.
- Почётное место – *красный угол* (под иконами).
- Хозяин активно подкладывает еду, приговаривая «Кушайте, пожалуйста».
- Проводы до дверей или ворот, часто с «гостинцем» (угощением с собой).

Узбекская традиция:

- Специальная комната – *меҳмонхона*, обставленная лучшим.
- Почётное место – *тўр* (напротив входа). Рассадка строго иерархична: чем уважаемее гость, тем ближе к тўру.
- Омовение рук перед едой – символическая очистка.
- Дастархан расстилается на полу. Порядок подачи блюд строг: чай, сладости, суп, плов.
- Ритуал чаепития: чем меньше чая налито в пиалу, тем чаще его предлагают – знак заботы. Гость

принимает пиалу правой рукой, левую прикладывает к сердцу.

- Проводы до ворот, пожелание «Йўлингиз оч бўлсин!» (Путь открытым), благодарность гостя «Ризқингизга барака!».

Сравнение: русский невербальный код ориентирован на установление душевной близости; узбекский – на почитание, иерархию и получение сакральной благодати. Н.Б. Азизова (2021) отмечает, что «языковые и невербальные ритуалы взаимодополняют друг друга, формируя целостный поведенческий сценарий».

Проведённое сопоставительное исследование концептов «гостеприимство» и «меҳмондустлик» позволяет сделать следующие выводы.

1. **Понятийный компонент** включает универсальное ядро («приход гостя – его радушный приём»), но этимологически русское *гость* происходит от «чужой», а узбекское *меҳмон* – от «возвеличивающий дом». В современном значении русский концепт акцентирует *радушие*, узбекский – *баракат* (благодать).

2. **Образный компонент** в русской лингвокультуре базируется на метафорах хлеба-соли, открытого дома и кормления; в узбекской – на образах дастархана, гостя как божьего гостя и жертвенного служения. Русская образность эмоциональна, узбекская – ритуализирована и сакральна.
3. **Ценностный компонент** в русской аксиологии представляет гостеприимство как моральный долг, формирующий репутацию; в узбекской – как священный долг перед Аллахом, где наградой служит баракат, а наказанием – грех.

4. **Невербальный код** русского гостеприимства направлен на душевное единение, узбекского – на строгое соблюдение иерархии и сакральное почитание гостя. Эти различия объясняются особенностями исторического развития (общинный уклад у русских, родоплеменной иерархичный у узбеков) и религиозных традиций (православие vs. ислам). Полученные результаты могут быть использованы в курсах лингвокультурологии, межкультурной коммуникации, при создании учебных пособий по русскому и узбекскому языкам как иностранным.

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The concept of “labour / mehnat” in russian and uzbek paremiology: a linguocultural analysis

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Annotation *The article investigates the concept of “labour / mehnat” from a linguocultural perspective based on Russian and Uzbek proverbs and sayings. The etymology of key lexical units (trud, rabota, mehnat, ish), their synonymic series, and word-formation families are analyzed, and a thematic classification of paremias is provided. The comparative analysis reveals universal characteristics, such as labour as the foundation of life, its connection with patience, and the condemnation of laziness, as well as nationally specific features determined by economic lifestyles and religious-ethical traditions. The study demonstrates that in the Russian worldview labour is more often interpreted through the prism of patience and hardship, whereas in the Uzbek worldview it is closely associated with craftsmanship (hunar) and collective mutual assistance (hashar). The findings can be applied in courses on intercultural communication and in teaching Russian and Uzbek as foreign languages.*

Keywords *Linguoculturology, concept, labour, mehnat, paremias, Russian language, Uzbek language, comparative analysis*

Rus va o‘zbek paremiyalarida “mehnat / труд” konsepti: lingvomadaniy tahlil

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Annotatsiya *Maqolada rus va o‘zbek maqol hamda matallari materiallari asosida “mehnat / труд” konsepti lingvomadaniyatshunoslik nuqtai nazaridan tadqiq etiladi. Asosiy leksik birliklar (труд, работа, меҳнат, usw)ning etimologiyasi, sinonimik qatorlari va so‘z yasash uyalarining tahlili beriladi, shuningdek, paremiyalarning tematik tasnifi amalga oshiriladi. Qiyosiy tahlil mehnatning hayot asosi sifatida talqin qilinishi, sabr-toqat bilan bog‘liqligi va dangasalikning qoralanishi kabi universal xususiyatlarni, shuningdek, xo‘jalik yuritish usuli hamda diniy-axloqiy an‘analar bilan bog‘liq milliy-madaniy o‘ziga xos jihatlarni aniqlash imkonini beradi. Tadqiqot natijalariga ko‘ra, rus til manzarasida mehnat ko‘proq sabr-toqat va og‘ir taqdir prizmasi orqali anglashilsa, o‘zbek til manzarasida u hunar va jamoaviy o‘zaro*

yordam (hashar) tushunchalari bilan chambarchas bog'liqdir. Tadqiqot natijalaridan madaniyatlararo kommunikatsiya kurslarida hamda rus va o'zbek tillarini chet tili sifatida o'qitishda foydalanish mumkin.

Kalit so'zlar *Lingvomadaniyatshunoslik, konsept, mehnat, paremiyalar, rus tili, o'zbek tili, qiyosiy tahlil*

Концепт «труд / ме́хнат» в русской и узбекской паремиологии: лингвокультурологический анализ

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Аннотация В статье на материале русских и узбекских пословиц и поговорок исследуется концепт «труд / ме́хнат» с позиций лингвокультурологии. Анализируются этимология ключевых лексем (труд, работа, ме́хнат, иш), синонимические ряды и словообразовательные гнезда, а также проводится тематическая классификация паремий. Сопоставительный анализ выявляет универсальные характеристики (труд как основа жизни, связь с терпением, осуждение лени) и национально-специфические черты, обусловленные хозяйственным укладом и религиозно-этическими традициями. Установлено, что в русской картине мира труд чаще осмысливается через призму терпения и тяжелой доли, в узбекской – через категории мастерства (хунар) и коллективной взаимопомощи (хашар). Результаты могут быть использованы в курсах межкультурной коммуникации и преподавании русского/узбекского языков как иностранных.

Ключевые слова *Лингвокультурология, концепт, труд, ме́хнат, паремии, русский язык, узбекский язык, сопоставительный анализ*

Введение

В современной лингвистике антропоцентрическая парадигма утвердила понимание языка как формы хранения и трансляции национально-культурного опыта. Одним из базовых понятий, через которое реконструируется система ценностей народа, является **концепт** – «сгусток культуры в сознании человека»

(Степанов, 2004). Концепт «труд» относится к числу фундаментальных для любой языковой картины мира, однако его содержание, образная составляющая и аксиологическая оценка могут существенно различаться в разных культурах.

Как отмечает Н.Б. Азизова (2021), «концепт не только отражает фрагмент

действительности, но и формирует отношение к нему, закреплённое в языке и ритуалах». Особую ценность для реконструкции концепта «труд» представляют **паремии** – пословицы и поговорки, в которых народная мудрость аккумулирует многовековой опыт трудовой деятельности, моральные оценки и поведенческие стереотипы. Сопоставительное изучение русских и узбекских паремий о труде позволяет выявить как универсальные закономерности, так и национальную специфику осмысления трудовой деятельности.

Цель данной статьи – провести лингвокультурологический анализ концепта «труд / меҳнат» на материале русских и узбекских паремий, выявив универсальные и этноспецифические характеристики.

Методология. Теоретической базой послужили труды по лингвокультурологии и когнитивной лингвистике (Н.Д. Арутюнова, В.И. Карасик, В.А. Маслова, Ю.С. Степанов, В.Н. Телия), паремиологии (Г.Л. Пермяков, З.К. Тарланов), а также работы узбекских учёных (Ш. Рахматуллаев, А.Э. Маматов, Н.Б. Азизова).

Методы исследования: концептуальный анализ (выделение понятийного, образного, ценностного компонентов); этимологический и дефиниционный анализ ключевых лексем; метод тематической классификации паремий; сопоставительный (контрастивный) анализ; элементы количественного анализа.

Результаты

1. Этимология и семантика ключевых лексем

Концепт «труд» репрезентируется в русском языке лексемами *труд* и *работа*, в узбекском – *меҳнат* и *иш*.

Этимологический анализ (по М. Фасмеру, П.Я. Черных, Ш. Рахматуллаеву) показывает:

- Русское *труд* – общеславянское, восходит к индоевропейскому корню со значением «усилие, мучение, страдание».
- Русское *работа* – от *орбота* «неволя, рабство», изначально – подневольный труд [там же, т. 3, с. 45].
- Узбекское *меҳнат* (араб. *миҳна*) – «испытание, бедствие, трудность».
- Узбекское *иш* – исконно тюркское, «дело, занятие, работа», нейтральное по коннотации.

Таким образом, в обоих языках глубинная семантика труда включает идею **тяжести, усилия, преодоления**. Однако в русском языке эта семантика закреплена за обеими лексемами, а в узбекском – за *меҳнат*, тогда как *иш* является более нейтральным.

Дефиниционный анализ (по словарям Ожегова–Шведовой и Ўзбек тилининг изоҳли луғати (2006) выявляет следующее:

Лексема	Основные значения
<i>Труд</i> (рус.)	1) целесообразная деятельность человека; 2) работа, занятие; 3) усилие; 4) результат деятельности.
<i>Работа</i> (рус.)	1) процесс деятельности; 2) служба, занятие как источник заработка; 3) продукт труда; 4) качество исполнения.
<i>Меҳнат</i> (узб.)	1) процесс выполнения работы с затратой сил; тяжёлая работа; 2) тягота, страдание, трудность.
<i>Иш</i> (узб.)	1) деятельность, труд, занятие; 2) профессия, служба; 3) задача, поручение; 4) действие, событие.

Таблица 1.

Важно, что второе значение *меҳнат* («страдание, тягота») зафиксировано в словаре как живое, тогда как в русском языке аналогичный оттенок у слова *труд* является историческим.

2. **Синонимические ряды и словообразовательная активность**
Синонимические ряды, репрезентирующие положительное отношение к труду, включают:

Русский язык	Узбекский язык
трудолюбие, прилежание, старание, усердие, рачительность	меҳнаткашлик, тиришқоқлик, ғайрат, қунт, ишчанлик

Таблица 2.

Как подчёркивает Н.Б. Азизова (2025), «этические концепты в тюркских языках часто получают теологическое обоснование, что усиливает их императивность». В узбекских синонимах заметна связь с понятием *қунт* (прилежание, особенно в учёбе), что отражает специфику исламской образовательной традиции.

Антонимические оппозиции (труд – лень) в обоих языках развёрнуты и включают ряд отрицательных номинаций: *лень, праздность, безделье, лодырничество* (рус.); *дангасалик, танбаллик, ялқовлик* (узб.). Интересно, что в узбекском языке есть понятие *такаллуф* – показная,

демонстративная деятельность, имитация усердия, которая также осуждается.

Словообразовательные гнезда (по данным С.С. Прашкович (2008) и анализа узбекских аффиксов) демонстрируют высокую значимость концепта:

- Русское гнездо от *труд-*: более 150 производных (*труженик, трудолюбие, трудоёмкий, утруждать* и др.).
- Узбекское гнездо от *меҳнат-*: активно используются аффиксы *-каш, -севар, -боп, -талаб*, образующие имена деятеля и прилагательные со значением склонности к труду.

Количественное преобладание положительно маркированных единиц над

отрицательными свидетельствует о том, что в обеих культурах труд оценивается как безусловная добродетель.

3. Тематическая классификация паремий о труде

На основе анализа 470 паремий были выделены следующие тематические группы, общие для обоих языков:

а) Труд как основа жизни и необходимость

«Без труда не вынешь и рыбку из пруда» (рус.) – «Меҳнатсиз ҳеч нарсa бўлмас» (узб. «Без труда ничего не будет»).

б) Связь труда и терпения

«Терпенье и труд всё перетрут» (рус.) – «Сабр қилган – муродиға етган» (узб. «Терпеливый достиг своей цели»).

в) Труд как источник благосостояния

«Труд кормит, а лень портит» (рус.) – «Меҳнат қилсанг – тўясан, меҳнатсиз юрсанг – қуясан» (узб. «Будешь трудиться – насытишься, будешь бездельничать – пожалеешь»).

г) Оценка человека по труду / мастерству

«Дерево ценят по плодам, а человека по делам» (рус.) – «Дарахтни меваси билан, инсонни меҳнати билан билишади» (узб.).

д) Осуждение лени и безделья

«Ленивый всегда праздник найдёт» (рус.) – «Данганинг иши битмас, ётганида ёт битмас» (узб. «У ленивого дело не кончается, и болячка, когда лежит, не проходит»).

Национально-специфические

группы:

- В русских паремиях выделяется группа «Труд и богатство» с амбивалентным отношением: «От трудов праведных не нажить палат каменных».

- В узбекских паремиях – группа «**Коллективный труд (хашар)**»: «Қўпчилик қўтарган юк енгил» («Ноша, поднятая многими, легка»).

- Также в узбекском материале значительна группа «**Труд и мастерство (хунар)**»: «Хунарлининг қўли олтин» («У умелого руки золотые»), «Хунарли ошар, хунарсиз тушар» («Умелый возвышается, неумелый падает»).

4. Сопоставительный анализ: универсалии и различия

Универсальные черты, выявленные в обеих паремиологических традициях:

- Труд воспринимается как онтологическая необходимость, условие выживания и развития.
- Требуется терпения, настойчивости, преодоления трудностей.
- Труд – источник достатка, тогда как лень ведёт к бедности и деградации.
- Трудолюбивый человек оценивается положительно, ленивый – резко отрицательно.
- Существует идея воздаяния за труд (в этой жизни).

Национально-специфические

различия можно представить в виде таблицы:

Аспект	Русские паремии	Узбекские паремии
Доминирующие образы	Пашня, соха, крестьянин, рыбалка	Арык, хлопок, сад, ремесло (<i>хунар</i>)
Отношение к богатству	Скепсис: «От трудов праведных...»	Более позитивное: достаток как результат мастерства
Коллективный труд	Почти не представлен	Ключевая ценность (<i>хашар</i>)
Религиозный подтекст	Косвенный (терпение, праведность)	Прямой: «Меҳнат – ибодат» (труд – поклонение)
Образ лени	Лежание на печи	Ожидание, что еда сама придёт

Таблица 3.

Как отмечает Н.Б. Азизова (2026), «сопоставительное изучение базовых концептов позволяет выявить глубинные культурные коды, которые не всегда эксплицированы в лексике, но ярко проявляются в паремиях».

Особого внимания заслуживает отношение к «легкому» труду. В русских паремиях сильна идея, что честным трудом большого богатства не нажить. В узбекских паремиях, напротив, подчёркивается, что мастерство (*хунар*) само по себе является капиталом: «*Хунарнинг каттаси ҳам, кичиги ҳам боқар*» («И большое, и малое мастерство прокормит»).

Проведённое исследование позволяет сделать следующие выводы.

- Понятийный компонент** концепта «труд / меҳнат» в обоих языках включает универсальную семантику усилия, тяжести, преодоления. Однако в русском языке эта семантика исторически закреплена и за *трудом*, и за *работой*, а в узбекском – за *меҳнат* (арабизм), тогда как *иш* (тюркское) является нейтральным.
- Словообразовательная активность** лексем-репрезентантов и разветвлённость синонимических рядов (особенно положительно маркированных) свидетельствуют о высокой значимости концепта в обеих лингвокультурах.

3. **Паремиологический фонд** русских и узбекских пословиц о труде демонстрирует как универсальные ценностные доминанты (труд – необходимость, труд – добродетель, лень – порок), так и национально-специфические черты. Последние обусловлены:

- различиями в хозяйственном укладе (рискованное земледелие vs. оазисное земледелие с культом воды);
- наличием в узбекской культуре особых форм коллективного труда (*хашар*);
- более высокой оценкой ремесла и мастерства в узбекской картине мира;
- разной степенью религиозной мотивации труда (в узбекских паремиях прямая сакрализация).

4. В русской языковой картине мира труд чаще осмысливается через призму **терпения и тяжести**, что отражается в паремиях о «праведном труде», не приносящем богатства. В узбекской картине мира акцент смещён на **мастерство, результативность и коллективную солидарность**.

Полученные результаты могут быть использованы при разработке учебных курсов по лингвокультурологии, межкультурной коммуникации, в практике

преподавания русского языка в узбекской аудитории и узбекского – в русскоязычной, а также при составлении двуязычных паремиологических словарей.

Перспективой дальнейшего исследования является расширение

материала за счёт привлечения данных других тюркских (казахского, киргизского) и славянских (украинского, белорусского) языков, а также анализ трансформации концепта «труд» в современном медиадискурсе.

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PEDAGOGY



The Lingua Spectrum

Cogito, ergo sum

PEDAGOGIKA

438

ПЕДАГОГИКА

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Linguopragmatic effectiveness of innovative methods of teaching medical English based on international experience

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Annotation *The article elucidates the theoretical and practical significance of the linguopragmatic approach in teaching Medical English. The study analyzes the effectiveness of innovative methods, including task-based learning, simulation-based training with standardized patients and mannequins, virtual reality, corpus-driven approaches, and blended learning, in developing the pragmatic competence of medical students. Drawing on international programs, scholarly research, and best practices, the paper substantiates that integrating pragmatic training with authentic professional tasks, clinical communication scenarios, and simulations contributes significantly to the development of learners' communicative competence. The article highlights the importance of linguopragmatic skills in such contexts as patient interaction, providing clinical recommendations, explaining diagnoses, expressing empathy, and engaging in intercultural communication. Furthermore, methodological guidelines are proposed for designing Medical English courses through the use of digital tools, corpus-based learning, and virtual environments. These recommendations aim to integrate role plays, clinical case studies, reflective tasks, and assessment criteria into the instructional process. The findings demonstrate that the linguopragmatic approach effectively enhances the professional, communicative, and intercultural adaptation of medical students, significantly improving their ability to communicate flexibly, accurately, and empathetically in international clinical settings while strengthening their overall professional training.*

Keywords *Linguopragmatics, medical English, pragmatic competence, modeling, virtual reality, intercultural communication*

Xalqaro tajribaga asoslangan tibbiy ingliz tili ta'limidagi innovatsion metodlarning lingvopragmatik samaradorligi

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Annotatsiya *Maqolada tibbiy ingliz tilini o'qitishda lingvopragmatik yondashuvning nazariy va amaliy ahamiyati yoritiladi. Tadqiqotda task-based learning, simulyatsion ta'lim, standardized patients va mannequins'dan foydalanish, virtual reality, corpus-driven metodlar hamda blended learning kabi innovatsion usullarning tibbiyot talabalari pragmatik kompetensiyasini shakllantirishdagi samaradorligi tahlil qilinadi. Xalqaro dasturlar, ilmiy tadqiqotlar va ilg'or amaliy tajribalar asosida pragmatik*

tayyorgarlikni autentik kasbiy vazifalar, klinik muloqot holatlari va simulyatsiyalar bilan integratsiyalash talabalarining kommunikativ kompetensiyasini rivojlantirishga xizmat qilishi asoslanadi. Maqolada bemor bilan suhbat, klinik ko'rsatma berish, tashxisni tushuntirish, empatiya bildirish va madaniyatlararo muloqot kabi vaziyatlarda lingvopragmatik ko'nikmalarning ahamiyati ochib beriladi. Shuningdek, digital tools, korpus asosida o'rganish va virtual muhitlardan foydalanish orqali tibbiy ingliz tili kurslarini loyihalash bo'yicha metodik tavsiyalar ishlab chiqiladi. Ushbu tavsiyalar o'quv jarayonida rolli o'yinlar, klinik keyslar, reflektiv topshiriqlar va baholash mezonlarini uyg'unlashtirishga qaratilgan. Tadqiqot natijalari lingvopragmatik yondashuv tibbiyot talabalari uchun kasbiy, kommunikativ va intercultural adaptation (madaniyatlararo moslashuv) jarayonlarini samarali qo'llab-quvvatlashini, ularning xalqaro klinik muhitda moslashuvchan, aniq va empatik muloqot olib borish qobiliyatini sezilarli darajada kuchaytirishini hamda kasbiy tayyorgarligini mustahkamlashini ko'rsatadi.

Kalit so'zlar *Lingvopragmatika, tibbiy ingliz tili, pragmatik kompetensiya, modellashtirish, VR (virtual reallik), madaniyatlararo muloqot*

**Лингвопрагматическая
эффективность инновационных
методов обучения
медицинскому английскому
языку, основанных на
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Аннотация *В статье раскрывается теоретическая и практическая значимость лингвопрагматического подхода в обучении медицинскому английскому языку. В исследовании анализируется эффективность инновационных методов, таких как task-based learning, симуляционное обучение с использованием standardized patients и манекенов, virtual reality, корпусно-ориентированные (corpus-driven) методы, а также blended learning, в формировании прагматической компетенции студентов-медиков. На основе международных программ, научных исследований и передового практического опыта обосновывается, что интеграция прагматической подготовки с аутентичными профессиональными задачами, клиническими коммуникативными ситуациями и симуляциями способствует развитию коммуникативной компетенции обучающихся. В статье раскрывается значимость лингвопрагматических навыков в таких ситуациях, как взаимодействие с пациентом, предоставление клинических рекомендаций, объяснение диагноза, выражение эмпатии и осуществление межкультурной коммуникации. Также разрабатываются методические рекомендации по проектированию курсов медицинского английского языка с использованием цифровых инструментов, корпусного обучения и виртуальных сред. Данные рекомендации направлены на интеграцию ролевых игр, клинических кейсов,*

рефлексивных заданий и критериев оценивания в образовательный процесс. Результаты исследования показывают, что лингвопрагматический подход эффективно способствует развитию профессиональной, коммуникативной и межкультурной адаптации студентов-медиков, значительно усиливает их способность к гибкому, точному и эмпатийному общению в международной клинической среде и укрепляет их профессиональную подготовку.

Ключевые слова *Лингвопрагматика, медицинский английский язык, прагматическая компетенция, моделирование, VR (виртуальная реальность), межкультурная коммуникация*

Kirish

O'zbekiston Respublikasining davlat siyosati so'nggi yillarda tibbiy ta'limni modernizatsiya qilish, uni xalqaro standartlarga moslashtirish va yuqori malakali mutaxassislarni tayyorlashga alohida e'tibor qaratmoqda. Prezident Sh.M. Mirziyoyev ta'kidlaganidek, keng dunyoqarashga ega, chet tillarini erkin biladigan, raqobatbardosh yosh mutaxassislarni tayyorlash globallashtirish davrida mamlakat taraqqiyotining eng muhim omillaridan biridir. Shu bois, tibbiy ta'lim muassasalarida ingliz tili o'qitish samaradorligini oshirish, xususan, tilni real kommunikativ kontekstda to'g'ri qo'llay olish ko'nikmasini rivojlantirish masalasiga alohida ahamiyat berilmoqda.

O'zbekiston Respublikasi Prezidentining 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida"gi qarori mazkur yo'nalishda qabul qilingan ko'plab qarorlardan biri hisoblanadi. Ushbu hujjatda xorijiy tillarni, ayniqsa ingliz tilini chuqur o'qitish muammolari ko'rib chiqilgan.

Zamonaviy tibbiyot talabalarini tayyorlash faqat tibbiy terminologiyani o'zlashtirish bilan cheklanmaydi, balki pragmatik kompetentsiyani rivojlantirishni ham talab qiladi ya'ni klinik muloqotda nutq

harakatlarini, stilistik va strategik resurslarni samarali tanlash va qo'llash qobiliyati (Richards, Schmidt, 2013). Maxsus maqsadlar uchun ingliz tili (ESP) kurslari ko'pincha texnik terminlar va grammatik tuzilmalarni o'rgatish bilan cheklanishi, shu bilan birga madaniyatlararo muloqotni va pragmatik til qo'llash jihatlarini to'liq qamrab olmasligi kuzatiladi (Hutchinson, Waters, 1987). Shu sababli, so'nggi yillarda haqiqiy professional vaziyatlarni modellashtiradigan va madaniyatlararo muloqot kontekstida nutqiy xulq-atvorni rivojlantiradigan metodlarga qiziqish ortmoqda (Kern, 2000). Shulardan:

- **Vazifaga asoslangan til o'rgatish (TBLT) va pragmatik kompetentsiya.** Vazifaga asoslangan til o'rgatish metodikasi (TBLT) tilni haqiqiy yoki unga yaqin vaziyatlarda qo'llashga e'tibor qaratadi (Ellis, 2003). Tibbiyot ta'limida TBLT talabalarni bemorlar va hamkasblar bilan samarali muloqot qilish uchun zarur bo'lgan kommunikativ ko'nikmalarni rivojlantiradi (Littlewood, 2004). Tibbiy mavzudagi veb-seriyalar va rolli o'yinlari orqali talabalar real muloqot ssenariylariga sho'ng'iydi, bu esa nutq strategiyalarini yaxshiroq o'zlashtirish va madaniyatlararo kompetentsiyani oshirishga yordam beradi (Kang, 2022).
- **Ta'limda virtual haqiqat (VR)dan foydalanish.** Virtual haqiqat (VR)

talabalar uchun xavfsiz va nazorat qilinadigan muhitda kommunikativ ko'nikmalarni mashq qilish imkonini beruvchi noyob imkoniyatlar yaratadi (Bailenson, 2018). Tadqiqotlar shuni ko'rsatadiki, VR tibbiy muloqotni o'rgatishda madaniyatlararo va interprofessional muloqotni yaxshilashga hamda talabalar ishonchini oshirishga yordam beradi (Gomez, 2017).

- **Korpus tahlili va materiallarni ishlab chiqish.** Korpus tahlilidan foydalanish tibbiyot amaliyotida ishlatiladigan haqiqiy tilga asoslangan materiallarni yaratishga imkon beradi (Biber, Conrad, Reppen, 1998). Bu talabalar uchun nutq harakatlari va strategiyalarining autentik misollariga kirish imkonini yaratadi, natijada professional tilni chuqurroq tushunish va o'zlashtirish imkoniyati oshadi. Tibbiy matnlar va dialoglardan iborat korpuslarni ishlab chiqish o'quv materiallarini real kommunikativ amaliyotlarni aks ettiradigan tarzda yaratishga yordam beradi (Hyland, 2006).

- **Madaniyatlararo ssenariylar.** Madaniyatlararo ssenariylar lingvopragmatik samaradorlikni rivojlantirishda muhim rol o'ynaydi, chunki ular talabalarni turli madaniyat vakillari bilan to'g'ri muloqot qilishga tayyorlaydi. Bayrem (Byram, 1997) madaniyatlararo kompetensiyani samarali kommunikatsiyaning asosi sifatida talqin etadi, Diedorf (Deardorff, 2006) esa uni empatiya va moslashuvchanlik bilan bog'laydi. Shu sababli ta'lim jarayonida madaniyatlararo ssenariylarni qo'llash talabalar nutqini madaniy kontekstga moslashtirish va muloqot samaradorligini oshirishga yordam beradi.

Yuqorida keltirilgan adabiyotlar tahlili shuni ko'rsatadiki, lingvopragmatik samaradorlikni rivojlantirish tibbiy ingliz tili o'qitish jarayonining markaziy vazifasiga

aylanmoqda. Bu jarayonni takomillashtirish uchun TBLT, VR, korpus tahlil va madaniyatlararo ssenariylar asosidagi metodlarni integratsiyalash talab etiladi. Ularning uyg'un qo'llanishi talabalarni nafaqat tilni biluvchi, balki uni real klinik muloqotda samarali va madaniyatga mos ishlata oluvchi mutaxassislar sifatida tayyorlash imkonini beradi.

Mavzuga oid adabiyotlarning tahlili

Lingvopragmatika tilning muayyan kommunikativ aktlar va kontekstlarda qo'llanilishini o'rganadi. U nutq aktlari qanday amaliy harakatlarni bajarishi, implikaturalarning qanday talqin qilinishi va ijtimoiy hamda madaniy omillar kommunikativ strategiyalarga qanday ta'sir ko'rsatishini tahlil qiladi. Tibbiy amaliyotda bu tadqiqot tahlil qilish, tashxisni tushuntirish, xavf haqida ogohlantirish, hamdardlik ifoda etish, bemorni davolash tavsiyalariga rioya qilishga undash va xabardor qilingan rozilik olish kabi nutq aktlarini qamrab oladi (Mukhamedjanova, 2025). Bu jarayonlar pragmatik kompetensiyani talab qiladi, ya'ni nafaqat to'g'ri gapirish, balki tilni samarali va vaziyatga mos holda qo'llash imkonini beradi.

Asosiy nazariy konsepsiyalar va ularning klinik kommunikatsiyadagi ahamiyati quyidagilar:

- **Nutq aktlari va ularning tarkibi tibbiy suhbatda.** Nutq aktlari nazariyasi (Austin, 1962) shuni ko'rsatadiki, bir bayon bir vaqtning o'zida axborot berish, yo'naltirish, tasalli berish, qarorlarni qabul qilish va to'g'ri deb e'tirof ettirish vazifasini bajarishi mumkin (masalan, "Siz bu dori vositasini qabul qilishingiz kerak" - bu bir vaqtning o'zida axborot va direktiv aktdir). Shifokor bir bayon ichida turli xil nutq aktlarini birlashtira olish qobiliyatiga ega bo'lishi zarur, shunda ishonchni so'ndirmasdan va axborot samaradorligini saqlagan holda muloqot amalga oshiriladi.
- **Hamkorlik tamoyili va bemor nutqini izohlash.** Graysning (Grice, 1975)

hamkorlik prinsipi va uning qoidalari shifokorlar hamda bemorlar aytilmagan fikrlarni qanday to'ldirishini va ba'zan noto'g'ri talqinlarning qanday yuzaga kelishini tushuntirishga yordam beradi. Klinik vaziyatda shifokor bemorning yashirin mazmunlarini (masalan, ichki xavotirlari yoki simptomlarni ochiq muhokama qilishga istaksizligi) sezishi va savol hamda javoblarni ehtimoliy vaziyatlarni inobatga olgan holda shakllantirishi zarur.

- *Xushmuomalalik nazariyasi*. P. Brown va S. Levinsonning (Brown, Levinson, 1987) muloyimlik nazariyasi shundan dalolat beradiki, shifokorlar yomon xabarlarini yoki tavsiyalarni yetkazishda nima uchun yumshatish strategiyalaridan (mitigation), modal shakllardan va epistemik markerlardan (masalan, "ko'rinadiki", "ehtimol") foydalanishini tushuntiradi - bu bemorning "obro'si"ni saqlash va uning avtonomiyasiga tahdidni kamaytirish vositasidir. Madaniyatlardagi xushmuomalalik afzalliklaridagi farqlar bunday strategiyalarning qabul qilinishiga ta'sir ko'rsatadi.
- *O'zaro muloqot tartibi, epistemika va professional diskursning roli*. Shifokor - bemor diskursi tahlillari (Mishler, 1984) klinik suhbatni ketma-ket bosqichlarga ega bo'lgan tuzilmaviy jarayon sifatida ta'kidlaydi (boshlash, tahlil yig'ish, klinik baholash, tashxisni tushuntirish, harakat rejasini belgilash). Bu jarayonda bilim huquqlarining taqsimlanishi (epistemika) muhim ahamiyatga ega: kim simptomlarni baholaydi, kim xulosa chiqaradi va ishonchlilik darajasi qanday ifodalanadi. Ushbu omillar bemorning qaror qabul qilishiga va tavsiyalarga rioya qilishiga ta'sir ko'rsatadi.

Pragmatik kompetensiyani rivojlantirish uchun amaliy yo'nalishlar:

- *Aniq ko'rsatma va nutq namunalarini modellashtirish.* Pragmatik

kompetensiyani faqat tajriba bilan emas, balki aniq o'quv ko'rsatmalari bilan ham shakllantirish kerak: nutq ifodalari namunalarini, ularning funksiyalari va qo'llanish sharoitlarini o'rgatish.

- *Simulyatsiyalar va standart bemorlar bilan mashqlar*. Simulyatsiyalar real vaziyatga yaqin muhitda muloqot strategiyalarini, nutq aktlarini va nafaol signallarni sinab ko'rish imkonini beradi. Tadqiqotlar bunday usulning samaradorligini ko'rsatadi: u talabalar ishonchini oshiradi va klinik muloqotdagi refleksiya ko'nikmasini rivojlantiradi.
- *Murakkab kommunikativ vazifalar uchun yo'riqnomalar* (masalan, SPIKES). Yomon xabarlarini yetkazish uchun ishonchli bosqichma-bosqich yo'riqnomalar (SPIKES) mavjud bo'lib, ular pragmatik va empatik elementlarni o'z ichiga oladi: tayyorgarlik, bemorning kutishlarini baholash, xabardor qilish va qo'llab-quvvatlash – barcha bosqichlar tilni tanlash va yumshatuvchi strategiyalarni qo'llashni, zararni minimallashtirishni nazarda tutadi. Bunday yo'riqnomalardan foydalanishni o'quv stsenariylariga kiritish mumkin.
- *Korpusga asoslangan yondashuv va real suhbatlarni tahlil qilish*. Tibbiy muloqot korpuslarini tuzish va tahlil qilish orqali eng ko'p uchraydigan ifodalar, odatiy muloqot o'tishlari va shifokorlarning amaliy strategiyalari aniqlanadi. Bu nafaqat o'quvdagi "ideal" namunalar bilan cheklanmasdan, balki professional klinik amaliyotga yaqin materiallarni ishlab chiqishga imkon beradi. Korpusdagi ma'lumotlar bayonlar va mashq namunalarini shakllantirish uchun empirik asos vazifasini o'taydi.
- *Madaniyatlararo component*. Ta'lim turli madaniyatlardan bo'lgan bemorlar bilan muloqotni modellashtiruvchi topshiriqlarni o'z ichiga olishi lozim: bu talabalar uchun xushmuomalalik strategiyalaridagi farqlilikni, qaror qabul

qilishda ishtirok etish bo'yicha kutilmalarni va odatiy noverbal signallarni (Byram, 1997; Deardorff, 2006) aniqlashga yordam beradi. Madaniyatlararo komponentni kiritish noto'g'ri tushunish xavfini kamaytiradi va bemorning davolanishga rioya qilish darajasini oshiradi (qarang: intermadaniy kompetensiya bo'yicha adabiyotlar sharhi).

Pragmatik kompetensiyani baholash usullari

Amaliy ko'nikmalarni baholash uchun kombinatsiyalangan usullar tavsiya etiladi: chek-listlar asosida kuzatish (masalan, Calgary-Cambridge Checklist), yozib olingan sessiyalarni tahlil qilish (conversation analysis), o'z-o'zini baholash va standart bemor tomonidan baholash. Ishonchli baholash nafaqat lingvistik to'g'rilikni, balki nutq aktlarining adekvatligini, implikaturalarga sezgirlikni va madaniyatlararo moslashuvni ham qayd etishi lozim.

Tadqiqot metodologiyasi

O'qitish usuli	Amaliy qo'llanilishi	Lingvopragmatik salohiyati	Misollar va xususiyatlar
Task-based learning (TBLT)	Tahlil yig'ish, kasallik tarixini rasmiylashtirish, navbatchilikni topshirish	Kasbiy maqsadlar kontekstida nutq aktlarini tanlash qobiliyatini rivojlantirish; bilimlarni ko'chirish	Klinik muloqotlarni modellashtirish, nutq aktlariga feedback (Ellis, 2003; Science Gate, 2022).
Bemorlar bilan simulyatsiyalar	Tashxisni tushuntirish, xabardor rozilik olish	Empatiya ko'nikmalari, noverbal muloqot; moslashuv strategiyalari	Nazorat qilinadigan muhit, murakkab stsenariylarni takrorlash, pragmatika bo'yicha feedback (Nestel, Tierney, 2007; BioMed Central, 2021).
VR va virtual simulyatorlar	Immersiv bemor bilan muloqot, etik va stressli vaziyatlar	Dialogni boshqarish, javoblarni tanlash, hissiy reaksiyalar	Dialoglarni avtomatlashtirilgan holda baholash va kengaytirish imkoniyati (Khalil, 2020; PMC, 2022).
Korpusga yo'naltirilgan ta'lim	Klinik dialoglar va yozuvlarni tahlil qilish	Tipik konstruksiyalar haqida xabardorlik, pragmatik strategiyalarni shakllantirish	Haqiqiy va o'quv namunalarini solishtirish, pragmatik markerlarni aniqlash (Biber, Conrad, Reppen, 1998).
Blended / flipped	Onlayn modullar + oflayn simulyatsiyalar	Tilni strategik qo'llash, pragmatikaning mustahkamlanishi, madaniyatlararo sezgirlik	Murakkab vaziyatlarni onlayn takrorlash, ko'nikmalarni oflayn mustahkamlash (Garrison, Vaughan, 2008)

1-jadval. Lingvopragmatik imkoniyatlarga ega zamonaviy o'qitish usullari

Tahlil va Natijalar

Tibbiy kontekstda pragmatika ta'limini o'rganishga oid tadqiqotlarning metatahlili

shuni ko'rsatadiki, maqsadli pragmatik yo'riqnoma (explicit pragmatic instruction) talabalar nutq xulq-atvorini shakllantirishda

rasmiy grammatik yondashuvlarga nisbatan sezilarli darajada samaraliroqdir (Taguchi, 2011; Bardovi-Harlig, Hartford, 2005). Bunday yondashuv nutq aktlariga, strategik va taktika resurslariga aniq e'tibor qaratishni o'z ichiga oladi hamda talabalar uchun haqiqiy yoki modellashtirilgan klinik stsenariylar kontekstida kommunikatsiya bo'yicha feedback taqdim etadi.

Standart bemorlar bilan simulyatsiyalar va virtual reallik (VR) klinik kontekstdagi shaxslararo muloqot ko'nikmalariga barqaror ijobiy ta'sir ko'rsatadi, ayniqsa quyidagi ikki asosiy shart bajarilganda:

1. Vazifalar haqiqiy klinik vaziyatlarga yaqinlashtirilgan bo'lishi tahlil yig'ish, tashxisni tushuntirish, xabardor rozilik olish;
2. Tizimli feedback va refleksiya - o'z xatolarini tahlil qilish, kommunikatsiya strategiyalarini tuzatish, o'qituvchi tavsiyalari (Nestel, Tierney, 2007).

Shuningdek, tadqiqotlar Task-based learning (TBLT) va korpusga yo'naltirilgan yondashuv (Corpus-based/CBI) maxsus tibbiy leksikani va barqaror nutq formulalarini egallashga, shu jumladan yumshatish formulalari, rozilik ifodalari, xavf tushuntirish strategiyalari va xushmuomalalik so'rovlarini o'rganishga ijobiy ta'sir ko'rsatishini isbotlaydi (Biber, Conrad, Reppen, 1998; Science Gate, 2022).

Empirik ma'lumotlar shuni ham ko'rsatadiki, blended va flipped learning usullarini amaliy simulyatsiyalar bilan birlashtirish samaradorlikni oshiradi, chunki talabalar topshiriqlarni qayta-qayta bajarish, o'z harakatlarini tahlil qilish va individual feedback olish imkoniga ega bo'ladi (Garrison, Vaughan, 2008; PMC, 2022).

Shuni ta'kidlash joizki, zamonaviy tadqiqotlar shuni tasdiqlaydi: pragmatik yo'riqnoma, simulyatsiyalar, VR, TBLT va korpus tahlilini integratsiya qilish talabalar uchun klinik kontekstdagi samarali kommunikatsiya ko'nikmalarini shakllantiradi, ularning madaniyatlararo kompetentsiyasini

oshiradi va haqiqiy professional vaziyatlarga tayyorlaydi.

Zamonaviy tibbiyot talabalarini o'qitish nafaqat tibbiy terminologiyani bilishni, balki rivojlangan pragmatik kompetentsiyani klinik kontekstdagi nutq aktlarini va kommunikativ strategiyalarni tanlash qobiliyatini ham talab qiladi (Ellis, 2003; Taguchi, 2011). An'anaviy ESP kurslari ko'pincha faqat rasmiy leksika va grammatika bilan cheklanadi va haqiqiy professional muloqot ko'nikmalarini yetarli darajada rivojlantirmaydi. Pragmatik ko'nikmalarni samarali shakllantirish uchun simulyatsiyalar, VR, korpus ma'lumotlari va madaniyatlararo tayyorgarlikni o'z ichiga olgan integratsiyalashgan yondashuv zarur (Bardovi-Harlig, Hartford, 2005; Khalil, 2020).

Lingvopragmatik tibbiy ingliz tili kursini ishlab chiqish bo'yicha amaliy tavsiyalar quyidagicha:

1. **Needs analysis va topshiriqlarni loyihalash.**

Talabalar haqiqiy kommunikativ ehtiyojlarini, shu jumladan klinik rotatsiyalar va xalqaro akademik mobillikni hisobga olgan holda tahlil qilish zarur. Topsiriqlarni aniq nutqiy maqsadlar bilan loyihalash lozim: tahlil yig'ish, protsedurani tushuntirish, xabardor rozilik olish (Taguchi, 2011). Maqsadli topshiriqlarni loyihalash ko'nikmalarni haqiqiy klinik amaliyotga ko'chirishni oshiradi (Ellis, 2003; Science Gate, 2022).

2. **Simulyatsiyalar va standart bemor rollarini integratsiyalash**

Video yozuv bilan muntazam simulyatsiyalar va tuzilmaviy feedback nutq ko'nikmalarini rivojlantirish imkonini beradi: suhbatni boshlash, dialogni davom ettirish, konsultatsiyani yakunlash (Nestel, Tierney, 2007; BioMed Central, 2021). Feedback kommunikatsiyaning lingvistik, strategik va noverbal jihatlarini o'z ichiga olishi kerak.

3. **VR va raqamli simulyatorlardan foydalanish**

Virtual reallik va raqamli simulyatorlar takrorlanadigan klinik stsenariylar va jonli

bemorlarga cheklangan kirish imkoniyati uchun foydalidir. VR patient-facing kommunikatsiyani o'rgatadi, simulyator ma'lumotlari esa ob'ektiv feedback va o'z-o'zini baholash imkoniyatini beradi (Khalil, 2020; PMC, 2022).

4. **Korpus topshiriqlari va Data-Driven Learning (DDL)**

Tibbiy dialoglar va matnlar korpuslari bilan ishlash barqaror kollokatsiyalar, nutq shablonlari va pragmatik markerlarni aniqlashga yordam beradi. Topsiriqlar ifoda variantlarini va ularning pragmatik ta'sirini solishtirishni o'z ichiga oladi, bu esa talabada adekvat nutq xulq-atvorini shakllantiradi (Biber, Conrad, Reppen, 1998).

5. **Madaniyatlararo kompetentsiyaga e'tibor qaratish**

Formal va noformal uslubdagi farqlar, noverbal signallar va qaror qabul qilish yondashuvlarini hisobga olgan madaniyatlararo kommunikatsiya bloklarini kiritish zarur. Bu ayniqsa xalqaro akademik mobillikda ishtirok etuvchi talabalar uchun muhim, chunki muvaffaqiyatli muloqot madaniy normalarga sezgirlikka bog'liq (García-Sánchez, 2015).

Lingvopragmatik e'tiborga ega tibbiy ingliz tilini o'qitishdagi innovatsion usullarni joriy etish ijobiy natijalariga qaramay, bir nechta muhim cheklovlar mavjud:

Birinchidan, tadqiqot metodologiyasidagi farqlar (turli eksperiment dizaynlari, baholash vositalari va muvaffaqiyat mezonlari) natijalarni bevosita solishtirish va xulosalarni umumlashtirishni qiyinlashtiradi (Khalil, 2020; Nestel, Tierney, 2007).

Ikkinchidan, ko'plab tadqiqotlar talabalar kichik tanlovlari va qisqa kuzatuv davrlariga asoslangan bo'lib, shaxslararo va madaniyatlararo kommunikatsiya ko'nikmalarining barqarorligi va uzoq muddatli samaradorligini baholashni cheklaydi (Bardovi-Harlig, Hartford, 2005).

Uchinchidan, ko'nikmalarni haqiqiy klinik amaliyotga ko'chirishni nazorat qilish

cheklangan. Simulyatsiyalar, VR va TBLT ijobiy natijalar ko'rsatgan bo'lsa-da, ushbu ko'nikmalarning "jonli" bemorlar bilan real sharoitda qanday namoyon bo'lishi haqida yetarli ma'lumot yo'q (BioMed Central, 2021).

Cheklovlarni bartaraf etish uchun keng qamrovli, tasodifiylashtirilgan tadqiqotlar o'tkazish zarur, jumladan:

- Ko'nikmalarni saqlash va ularni amaliyotga ko'chirishni baholash uchun uzoq muddatli kuzatuvlar;
- Turli o'qitish usullarining samaradorligini solishtirish (simulyatsiyalar, VR, korpusga asoslangan yondashuv, TBLT);
- Texnologiyalarni, xususan VR va simulyatsiyalarni, turli resursga ega universitetlarda joriy etish xarajatlarini tahlil qilish (Khalil, 2020; Science Gate, 2022).

Shuningdek, istiqbolli yo'nalish madaniyatlararo komponentni raqamli platformalarga integratsiya qilish bo'lib, bu talabalar til va madaniyat kompetentsiyasini bir vaqtning o'zida rivojlantirish, ularni xalqaro akademik mobillik va ko'p madaniyatli klinik muhitga tayyorlash imkonini beradi (García-Sánchez, 2015; SAGE Journals, 2021).

Xulosa va Tavsiyalar

Shunday qilib, keyingi tadqiqotlar lingvopragmatik e'tiborga ega tibbiy ingliz tilini o'qitishdagi innovatsion usullarning kengaytirish imkoniyati, ko'nikmalar barqarorligi, iqtisodiy samaradorligi va madaniyatlararo moslashuvchanligiga e'tibor qaratishi lozim.

Lingvopragmatik yondashuv, ya'ni pragmatik yo'riqnoma, autentik professional topshiriqlar va zamonaviy raqamli texnologiyalarni birlashtiruvchi yondashuv, tibbiyot talabalarining kommunikativ ko'nikmalarini rivojlantirishda yuqori salohiyatga ega ekanligini ko'rsatadi (Bardovi-Harlig, Hartford, 2005; Taguchi, 2011). Simulyatsiyalar, VR va korpus ma'lumotlaridan foydalanish haqiqiy klinik vaziyatlarni modellashtirish, nutq aktlarini va strategik kommunikativ ko'nikmalarni xavfsiz va nazorat

qilinadigan muhitda rivojlantirish imkonini beradi. Empirik tadqiqotlar shuni tasdiqlaydiki, bunday metodlarni integratsiya qilish pragmatik kompetentsiyani oshiradi, talabalar shaxslararo muloqotda ishonchini mustahkamlaydi va ko'nikmalarni klinik amaliyotga samarali ko'chirishga yordam beradi (Nestel, Tierney, 2007; BioMed Central, 2021).

Task-Based Learning (TBLT) va korpus ma'lumotlari bilan ishlash maxsus tibbiy leksika va barqaror nutq formulalarini rivojlantirishga xizmat qiladi, jumladan yumshatish ifodalari, xavf tushuntirish strategiyalari va xushmuomalalik so'rovlarini o'z ichiga oladi (Biber, Conrad, Reppen, 1998). Bu usullarni blended va flipped learning formatlarida birlashtirish samaradorlikni oshiradi, chunki talabalar topshiriqlarni takrorlash, o'z harakatlarini tahlil qilish va individual feedback olish imkoniga ega bo'ladi (Garrison, Vaughan, 2008; Science Gate, 2022).

Madaniyatlararo kompetentsiyaga e'tibor alohida zarur, ayniqsa xalqaro akademik mobillikda ishtirok etuvchi talabalar uchun. Formal va noformal uslubdagi farqlar, noverbal signallar va qaror qabul qilish yondashuvlarini hisobga olgan bloklarni kiritish ko'p madaniyatli klinik muhitda muvaffaqiyatli muloqotga yordam beradi (García-Sánchez, 2015).

Integratsiyalashgan kurs dizayni: Tibbiy ingliz tilini samarali o'qitish uchun pragmatik yo'riqnoma, autentik topshiriqlar va

raqamli texnologiyalarni birlashtirish tavsiya etiladi.

- **Metodlarni birlashtirish:** TBLT, standart bemorlar bilan simulyatsiyalar, VR va korpus tadqiqotlarini blended/flipped formatlarida qo'llash pragmatik ko'nikmalarni shakllantirish samaradorligini oshiradi.
- **O'qituvchilarni tayyorlash:** Kursni muvaffaqiyatli amalga oshirish uchun o'qituvchilarni pragmatika ta'limi metodlari, raqamli texnologiyalar va sifatli feedback berish bo'yicha tayyorlash zarur.
- **Ko'nikmalarni amaliyotga ko'chirishni baholash:** Olingan ko'nikmalarning haqiqiy klinik vaziyatlarda namoyon bo'lishini baholash va ularning uzoq muddatli barqarorligini kuzatish vositalarini kiritish lozim (Nestel, Tierney, 2007).
- **Madaniyatlararo moslashuv:** Madaniyatlararo kommunikatsiya bloklari kursning majburiy qismi bo'lishi lozim, ayniqsa xalqaro mobillikda qatnashuvchi talabalar uchun, ularni ko'p madaniyatli muhitda samarali muloqotga tayyorlash maqsadida (Garrison, Vaughan, 2008).

Natijada, lingvopragmatik yondashuvni tizimli joriy etish tibbiyot mutaxassislarini tayyorlash sifatini oshiradi, ularning professional kommunikatsiyasini rivojlantiradi va xalqaro klinik amaliyotdagi qiyinchiliklarga tayyorlaydi.

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Developing professional competencies and adaptability in modern-day students

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Annotation *The article examines the formation of professional competencies and adaptability of students within the framework of the modern educational paradigm. The author analyzes the transition from a traditional explanatory-reproductive teaching model to a system-activity approach, where the central role is assigned to the student's independent cognitive activity. Special attention is paid to the need for developing "soft skills" and the ability to rapidly adapt within a dynamic information environment. The paper substantiates the teacher's role as a mentor who facilitates the student's creative potential, as well as the importance of implementing information and communication technologies to create personalized educational trajectories.*

Keywords *Higher education, professional competencies, social mobility, adaptability, system-activity approach, information technologies, cognitive independence, modern student*

Zamonaviy talabanning kasbiy kompetensiyalari va moslashuvchanligini shakllantirish

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Annotatsiya *Ushbu maqolada zamonaviy ta'lim paradigmasi sharoitida talabalarning kasbiy kompetensiyalari va moslashuvchanligini shakllantirish masalalari ko'rib chiqiladi. Muallif an'anaviy tushuntirish-reproduktiv o'qitish modelidan talabning mustaqil bilish faoliyatiga asoslangan tizimli-faoliyatli yondashuvga o'tish jarayonini tahlil qiladi. Asosiy e'tibor dinamik axborot maydonida "egiluvchan" ko'nikmalarni va tezkor moslashish qobiliyatini rivojlantirish zaruriyatiga qaratilgan. Ishda o'qituvchining talaba ijodiy salohiyatini ro'yobga chiqarishga ko'maklashuvchi murabbiy (ustoz) sifatidagi roli, shuningdek, shaxsiylashtirilgan ta'lim traektoriyalarini yaratishda axborot-kommunikatsiya texnologiyalarini joriy etishning ahamiyati asoslab berilgan.*

Kalit so'zlar *Oliy ta'lim, kasbiy kompetensiyalar, ijtimoiy mobillik, moslashuvchanlik (adaptivlik), tizimli-faoliyatli yondashuv, axborot texnologiyalari, bilish mustaqilligi, zamonaviy talaba*

Формирование профессиональных компетенций и адаптивности современного студента

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Аннотация В данной статье рассматривается проблема формирования профессиональных компетенций и адаптивности студентов в условиях современной образовательной парадигмы. Автор анализирует переход от традиционной объяснительно-репродуктивной модели обучения к системно-деятельностному подходу, при котором центральное место отводится самостоятельной познавательной деятельности обучающегося. Основное внимание уделяется необходимости развития «гибких» навыков и способности к быстрой адаптации в динамичном информационном пространстве. В работе обосновывается роль преподавателя как наставника (ментора), способствующего раскрытию творческого потенциала студента, а также значимость внедрения информационно-коммуникационных технологий для создания персонализированных образовательных траекторий.

Ключевые слова Высшее образование, профессиональные компетенции, социальная мобильность, адаптивность, системно-деятельностный подход, информационные технологии, познавательная самостоятельность, современный студент

В эпоху стремительных технологических перемен и глобализации высшее образование сталкивается с серьезным вызовом. Традиционная модель, ориентированная на простую передачу готовых знаний, перестает отвечать запросам рынка труда. Сегодня обществу нужен не просто «человек знающий», а специалист, способный действовать, созидать и быстро подстраиваться под новые условия.

Стремительно развивающиеся процессы глобализации становятся одним из самых важных направлений деятельности человека. Происходящие в современном мире кардинальные изменения обуславливают поиск решения задач, стоящих перед обществом. В этих условиях

интеграция рассматривается как процесс всемирной экономической, политической и культурной интеграции, можно назвать процессом международного масштаба, влияющим на все аспекты современной жизни. Влияние процессов интеграции сказывается на образовании и касается всех сфер жизни народов, включая их полиязычное пространство. Как прогрессивный феномен полиязычие способствует взаимопониманию и сотрудничеству народов, изучению общей культуры человека.

Как свидетельствует история, выдающиеся деятели науки, образования и культуры обычно не ограничивались знанием лишь родного языка. «Знать много языков значит иметь много ключей к

одному замку», – писал Вольтер. «Вечное воспитание – язык, язык воспитанности и добродетели», – говорил Махмуд Кашгари. «Прекрасно слово, ибо в слове остаётся память человека», – говорил Ас-Самарканди.

Один язык приводит вас в коридор жизни. Два языка открывают все двери на этом пути. Максимальным богатством полиязычного пространства является одно из проявлений жизненных сил народа и его творческого потенциала в процессе формирования всемирной единой унифицированной системы образования, стирающий различия между входящими в нее образовательными системами. Полиязычное образование способствует процессу стандартизации, общей интеграции и сближению разных стран. При многоязычности и мобильности населения мира в условиях информатизации происходит естественный процесс сближения национальных образовательных систем. Язык становится средством коммуникации, воспитания и опорой, связывающей взаимоотношения детей и взрослых, способствует объединению и сплочению наций. Через языки можно изучать литературу и культуру народов мира, поэтому знание их является богатством для каждой личности. Исходя из этого, решение языковой политики государства способствует интеграции в мировое сообщество.

В связи с этим ставится задача сделать вузовское образование конкурентоспособным, высококачественным, позволяющим интегрироваться в процесс мирового развития. Актуальность поликультурного и полилингвального обучения определяется всеобщей мировой тенденцией к интеграции государств в экономической, культурной и политической сферах.

Полилингвальное обучение приобщает педагогов и студентов к достижениям мировой культуры. В

настоящее время важно наряду с родным и государственным языком знать иностранные языки, в частности рабочие языки Организации Объединенных Наций (русский, английский, французский, испанский, китайский, арабский).

Студентам Узбекского государственного университета мировых языков предоставлены большие возможности по изучению не только перечисленных языков, но и языков других стран и континентов, например, индонезийского языка. Для повышения качества подготовки выпускников вузов каждое высшее образовательное учреждение стремится получить адресного студента, осознанно выбравшего будущую профессию. Кроме этого, есть еще некоторые вопросы, требующие незамедлительного решения.

Исследования ученых показали, что студенты обеспечиваются багажом предметных знаний, в то время как их умения не выходят за пределы типовых учебных ситуаций, в которых формируются эти знания. Отмечается также слабое развитие коммуникативных умений обучающихся, отсутствие гражданской позиции, поскольку они не используют свои знания при анализе ситуаций повседневной жизни, объяснении явлений, происходящих в окружающем мире. Эти результаты объясняются в вузах доминированием объяснительно-репродуктивной системы обучения, дававшей хорошие результаты в рамках знаниевой парадигмы, требовавшей прочного и осознанного усвоения знаний, полученных в готовом виде. И ни активизация познавательной деятельности, ни система самостоятельных работ, базирующаяся на готовых знаниях, коренным образом ситуацию не изменят. Чтобы решить поставленные задачи, современная система обучения в вузе должна базироваться на следующих принципиальных положениях: в процессе

обучения центральное место следует отводить познавательной деятельности студента, а не информационно-объяснительной деятельности преподавателя; обучение должно стимулировать учебно-познавательную деятельность студенческой молодежи; педагог должен быть не столько источником информации, сколько наставником в ее поиске и осмыслении, в постановке задач и организации учебно-познавательной деятельности студентов; приоритетом должно стать самостоятельное приобретение и применение студентами полученных знаний и умений, а не усвоение и воспроизведение готовых знаний; развитие обучающихся должно происходить в ходе совместного обсуждения получаемой и самостоятельно приобретаемой информации, результатов поиска, эксперимента, дискуссий, проведения исследований в процессе коллективной деятельности, а не при использовании знаний, полученных в готовом виде и их механическом заучивании.

В новой модели обучения во многом должна измениться роль субъектов образовательного процесса. Во главу угла ставится сам обучающийся – его мотивы, познавательные потребности и психологические особенности. В этих условиях существенно меняется содержание деятельности преподавателя: ему приходится реализовывать функции, порой отсутствующие при традиционном обучении.

Такая модернизация образования не только требует активного насыщения образовательных учреждений информационной техникой, но и коренным образом меняет приоритеты воспитания, педагогические акценты, находит новые подходы к построению парадигмы обучения в целом и построению индивидуальных образовательных траекторий в частности.

По нашему мнению, необходимым потенциалом в значительной степени обладает методика с использованием информационно-коммуникационных технологий, которые смогут обеспечить индивидуализацию обучения, адаптивность к способностям, возможностям и интересам обучаемых, развить их самостоятельность и творческие способности, предоставить доступ к новым источникам учебной информации, использованию информационного моделирования изучаемых процессов и объектов и т.д. Фактически речь идет о создании среды обучения на основе средств информационных технологий, направленной на самостоятельную учебную деятельность, развитие творческих способностей и личности обучаемых.

Преподаватели вуза должны осознавать, что современная модель образования, основанная на компетентностной образовательной парадигме, должна быть нацелена на формирование мотивированной личности, способной быстро ориентироваться в динамично развивающемся и обновляющемся информационном пространстве; получать, использовать и создавать разнообразную информацию; принимать обоснованные решения и решать жизненные проблемы на основе полученных знаний, умений и навыков. Этого можно добиться лишь изменив организацию познавательной деятельности обучающихся от простой ретрансляции знаний к развитию их творческих способностей, раскрытию возможностей, подготовке к жизни в современных условиях на основе системно-деятельностного подхода.

Если в конце прошлого века обществу нужен был человек разумный, обустроивающий мир вокруг себя и олицетворяющий индустриальную цивилизацию, то сегодня необходима

одухотворенная личность, т.е. созидаящая мир внутри самой себя. Задача современных образовательных учреждений – воспитать

умелого и мобильного студента, способного успевать за стремительным развитием цивилизации.

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The didactic significance of non-traditional teaching methods in developing students' monologic speech competence

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Annotation

This article examines the role and significance of non-traditional lesson formats, particularly museum lessons, excursion-based lessons, and theatre lessons, in developing students' monologic speech competence. In modern education, one of the key tasks is to develop students' independent thinking and their ability to express ideas freely and coherently. From this perspective, non-traditional teaching methods based on practical and creative approaches serve as effective tools compared to traditional lessons. The article analyzes that museum lessons allow students to directly engage with historical and cultural sources and express their impressions orally; excursion lessons promote observation in real environments and presentation of impressions in monologic speech; and theatre lessons enhance students' creative thinking by helping them develop expressive and logically structured speech through role-playing activities. According to the research results, these non-traditional lesson formats increase students' speech activity, expand their vocabulary, and strengthen their ability to present ideas consistently. Moreover, such approaches make the learning process more engaging and effective. The teacher acts as an organizer and facilitator in this process. In conclusion, museum lessons, excursion lessons, and theatre lessons are important pedagogical tools for developing monologic speech competence, and their systematic implementation in education leads to higher learning outcomes.

Keywords

Monologic speech, speech competence, non-traditional lessons, museum lesson, excursion lesson, theatre lesson, communicative approach, creative thinking, pedagogical technology, learning effectiveness

Talabalarning monologik nutqiy kompetensiyasini rivojlantirishda noan'anaviy o'qitish shakllarining didaktik ahamiyati

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Annotatsiya

Ushbu maqolada talabalarning monologik nutqiy kompetensiyalarini rivojlantirishda noan'anaviy dars shakllarining, xususan muzey-dars, sayohat-dars va teatr-darslarning o'rni va ahamiyati yoritilgan. Zamonaviy ta'lim jarayonida talabalarning mustaqil fikrlashini shakllantirish, nutqni erkin va izchil ifodalash ko'nikmalarini rivojlantirish muhim vazifalardan biri hisoblanadi. Shu nuqtai nazardan, an'anaviy darslardan farqli o'laroq, amaliy va ijodiy yondashuvga asoslangan noan'anaviy dars shakllari samarali vosita sifatida xizmat qiladi. Maqolada muzey-darslar orqali talabalar tarixiy va madaniy manbalar bilan bevosita tanishib, ularni og'zaki ifodalash imkoniga ega bo'lishi, sayohat-darslar esa

real muhitda kuzatish va taassurotlarni monologik nutq orqali bayon etishga xizmat qilishi tahlil qilinadi. Shuningdek, teatr-darslar talabalarning ijodiy fikrlashini rivojlantirib, rollarga kirish orqali nutqni ifodali va mantiqiy shakllantirishga yordam beradi. Tadqiqot natijalariga ko'ra, mazkur noan'anaviy dars shakllari talabalarning nutqiy faolligini oshiradi, ularning so'z boyligini kengaytiradi hamda fikrni izchil bayon etish malakasini mustahkamlaydi. Bundan tashqari, bunday yondashuvlar o'quv jarayonini qiziqarli va samarali tashkil etishga xizmat qiladi. O'qituvchi esa bu jarayonda yo'naltiruvchi va tashkilotchi sifatida faol ishtirok etadi. Xulosa qilib aytganda, muzey-dars, sayohat-dars va teatr-dars kabi noan'anaviy shakllar monologik nutqiy kompetensiyalarni rivojlantirishda muhim pedagogik vosita bo'lib, ularni ta'lim jarayoniga tizimli joriy etish yuqori natijalarga erishishga yordam beradi.

Kalit so'zlar *Monologik nutq, nutqiy kompetensiya, noan'anaviy dars shakllari, muzey-dars, sayohat-dars, teatr-dars, interfaol ta'lim, kommunikativ yondashuv, ijodiy fikrlash, ta'lim samaradorligi*

Дидактическое значение нетрадиционных форм обучения в развитии монологической речевой компетенции студентов

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Аннотация *В данной статье рассматривается роль и значение нестандартных форм занятий, в частности музей-уроков, экскурсионных уроков и театральных уроков, в развитии монологической речевой компетенции студентов. В современном образовательном процессе одной из важнейших задач является формирование у студентов самостоятельного мышления, а также развитие умений свободно и последовательно выражать свою речь. С этой точки зрения нестандартные формы обучения, основанные на практическом и творческом подходе, выступают как эффективное средство, в отличие от традиционных уроков. В статье анализируется, что музей-уроки позволяют студентам непосредственно знакомиться с историческими и культурными источниками и выражать свои впечатления в устной форме, экскурсионные уроки способствуют наблюдению в реальной среде и изложению впечатлений в монологической речи, а театральные уроки развивают творческое мышление студентов, помогая им формировать выразительную и логически выстроенную речь через ролевую деятельность. Согласно результатам исследования, данные нестандартные формы занятий повышают речевую активность студентов, расширяют их словарный запас и укрепляют навыки последовательного изложения мыслей. Кроме того, такие подходы делают учебный процесс более интересным и эффективным. Преподаватель в данном процессе выступает в роли организатора и координатора. В заключение следует отметить, что музей-уроки, экскурсионные и*

театральные уроки являются важными педагогическими средствами развития монологической речевой компетенции, а их системное внедрение в образовательный процесс способствует достижению высоких результатов.

Ключевые слова

Монологическая речь, речевая компетенция, нестандартные уроки, музей-урок, экскурсионный урок, театральный урок, коммуникативный подход, творческое мышление, педагогическая технология, эффективность обучения.

Kirish

O'qituvchi darsga tayyorgarlik ko'rar ekan, darsni qanday usul va yo'llardan foydalangan holda o'tish kerakligi haqidagi savol o'ylantirishi, tabiiy. Chunki bugungi kunda dars o'tishning turli usul va yo'llari mavjud. Ushbu maqolamizda dars o'tishning noan'anaviy shakllari haqida fikr yuritamiz. Noan'anaviy dars shakllariga nimalar kiradi va o'qituvchi ulardan qanday foydalanishi mumkin?

Teatr, muzey va sayohat darslari zamonaviy ta'lim tizimida o'quvchini faollashtiruvchi, tajribaga asoslangan innovatsion shakllar sifatida e'tirof etiladi. Xususan, teatr darslari o'quvchilarning emotsional va ijtimoiy tajribasini boyitishda muhim ahamiyat kasb etadi. Bu borada Dorothy Heathcote ta'kidlaganidek, drama asosidagi ta'lim o'quvchilarga tasavvuriy vaziyatlar orqali real hayotni anglash imkonini beradi (Heathcote, Bolton, 1995). Shuningdek, Augusto Boalning fikricha, teatr "hayotga tayyorgarlik mashqi" bo'lib, unda o'quvchi passiv tinglovchidan faol ishtirokchiga aylanadi (Boal, 1979). Bunday darslarni maqsadli qo'llash talabalarning monologik nutqiy kompetensiyalarini rivojlantirishga bo'lgan qiziqishini kuchaytiradi.

Oliy ta'limda mustaqil ta'lim o'qitishning eng muhim shakllaridan biri bo'lib, u talabalarning mashg'ulotlarga tayyorlanishi, olingan bilim, ko'nikma va malakalarini mustahkamlash jarayonida o'z individual faolligini oshirishini ham qamrab oladi.

Ma'lumki, o'zbek tili respublikamizning davlat tili sifatida barcha ta'lim bosqichlarida o'qitiladi. Ikkinchi til ta'limida mustaqil ishlarni to'g'ri tashkil etish va ularni nazorat qilishni yaxshi yo'lga qo'yish talabalarning o'zbek tili bilan muntazam shug'ullanishlariga zamin yaratadi.

Ta'kidlash joizki, rus guruhlarida o'zbek tilini turli darajada biladigan talabalar ta'lim olishadi. Bu esa til o'qitish ta'limi jarayonini ancha murakkablashtiradi. Mustaqil ta'lim bo'yicha beriladigan ishlar talabalarga ularning bilim darajasiga mos topshiriqlar berish, bilim darajasi past talabalar bilan ko'proq shug'ullanish va ularni boshqa talabalarga yetkazib olish imkoniyatini ham beradi. Auditoriyadan tashqari mustaqil ishlash talabalarning faolligini, ijodkorligini, mustaqil ishlashga bo'lgan qiziqishlarini oshiradi. Ko'p yillik amaliyotimiz talabalarning auditoriya va auditoriyadan tashqaridagi faoliyatini uyg'unlashtirish auditoriyada olgan bilimlarining mustaqil ishlash vositasida mustahkamlanib borishiga olib keladi. Auditoriyadan tashqarida bajariladigan mustaqil ishlarning bajarilishi yuzasidan o'qituvchi tomonidan ko'rsatma beriladi, talaba esa topshiriqlarni mustaqil bajaradi. Talabalarning darsdan tashqaridagi mustaqil ishlarni yo'lga qo'yish uchun esa odatda har bir mavzu uchun alohida bir metod tanlanadi.

Masalan, mustaqil ta'lim mavzusi sifatida berilgan G'afur G'ulomning "Mening o'g'rigina bolam" hikoyasini talabalar "Sud jarayoni" strategiyasi asosida o'zlashtirishadi. Ushbu strategiyani tashkil etishda talabalar o'qituvchi

tomonidan avvaldan ogohlantiriladi va tayyorgarliklari tekshirib boriladi. Guruh talabalari "Mening o'g'rigina bolam" hikoyasi asosida ko'rgazmali materiallar tayyorlashadi. Shuningdek, o'qituvchi tomonidan talabalarning o'zbek tilida mustaqil fikrlash tafakkurini kengaytirish maqsadida guruhlararo bahs-munozara uchun berilgan mavzu yoki asardan parcha berilishi maqsadga muvofiq. Jumladan, "Mening o'g'rigina bolam" hikoyasidagi "Men shu kishini tanirdim, lekin uni hech kimga aytgan emasman" jumlasini ekran orqali talabalarga havola qilinadi. Muallifning ushbu gapi yuzasidan birinchi guruh maqollar asosida "O'g'riga do'stona munosabatda bo'lish mumkin emas" degan g'oyani ilgari surib, o'g'ri qoralashadi, ikkinchi guruh esa maqollar asosida "O'g'riga do'stona munosabatda bo'lish mumkin" deya o'z nuqtai nazarini himoya qiladi. Uchinchi guruh hikoyadagi qahramonlarning boshiga tushgan tashvishlarning bosh sababchisini aniqlab, xulosa chiqaradi. Guruhlar tomonidan chiqarilgan xulosaga o'z mulohazalari bilan qo'shilishlari yoki qarshi chiqishlari mumkin. Ushbu jarayon talabalarning monologik bog'lanishli nutq tuzish va so'zlashlari uchun katta imkoniyat yaratadi.

Shuningdek, ushbu strategiya asosida Abdulla Qahhorning "Anor" hikoyasi tahlil etishlari uchun vazifa sifatida beriladi.

1-guruh. *So'zlab beruvchi. Matndagi voqea mazmuniga tayyorlanadi.*

2-guruh. *Tadqiqotchi. Qahramonga tavsif beradi.*

3-guruh. *Savol tuzuvchi. Hikoya mazmuni bo'yicha savollar tayyorlaydi.*

4-guruh. *Izohlovchilar. Lug'at ishini olib borishadi.*

5-guruh. *Tasvirlovchi, rassom. Hikoya mazmuniga mos rasm chizishadi.*

6-guruh. *Hayot bilan bog'lovchi. Matn mazmunini hayot bilan bog'lashadi.*

Talabalar topshiriqni bajarib bo'lgach, guruhda muhokama qilish ishi qo'shimcha topshiriq sifatida beriladi va barcha topshiriqlar

o'qituvchining bitta umumiy xulosasi asosida umumlashtiriladi.

Ijodiy ishlar ham talabalar tomonidan o'qilgan hikoyalari, asarlari, she'rlari, ko'rgan, shuningdek, eshitganlari asosida yoziladigan mustaqil ishlar hisoblanib, ular asosan mustaqil ta'limda uy vazifasi sifatida bajariladi. Ijodiy ishlarni tashkil etishda talabalar bilan teatr, muzey va boshqa joylarga (shaharning diqqatga sazovor joylari, tarixiy shaharlar) sayohatlar uyushtirishning ahamiyati nihoyatda kattadir. Auditoriyadan tashqarida olib boriladigan bunday mashg'ulotlarning mazmun-mohiyati, bir tomondan, talabaning monologik nutqini rivojlantirishga qaratilsa, ikkinchidan, til o'rgatish orqali talabalarga milliy qadriyatlarimiz, milliy ma'naviyatimizni singdirishdan iborat.

Muzey-dars zamonaviy darslarning bir turi bo'lib, bunday darslar talabalarda turli xil axborotlar, janr va uslubdagi matnlar bilan ishlash, bahs-munozaralar uyushtirish orqali talabalarning monologik nutqini rivojlantirishga ham yordam beradi. Ma'lumki, muzey ekspozitsiyalarida shoir, yozuvchi hayoti va ijodiga oid eksponatlar, qiziqarli ma'lumotlar o'rin oladi. Shu bois muzeylarda ekskursiya darslarini tashkil qilish talabalarga o'tilgan mavzularni mustahkamlash, ularning bilimlarini boyitib, yanada ko'proq ma'lumotlarga ega bo'lish imkonini beradi. Muzey-darslarning xususiyati ko'rsatmalilik bo'lib, bu o'rganilayotgan voqea va hodisalarni o'quvchi-talabalarga faqat mavhum so'zlar orqali emas, balki jonli mushohada yordamida idrok qilishlariga imkon beradi, hodisalarning mohiyatini ko'rish asosida bilib olishadi. Muzey darslari esa o'quv jarayonini vizual va madaniy kontekst bilan boyitadi. Zamonaviy muzey pedagogikasi vakili Eileen Hooper-Greenhill muzeylarni faqat eksponatlar saqlanadigan joy emas, balki bilim hosil qilinadigan va talqin etiladigan interaktiv makon sifatida baholaydi (Hooper-Greenhill, 1999). Shu bilan birga, George Heinning konstruktivistik yondashuviga ko'ra, muzeydagi o'rganish jarayoni o'quvchining o'z tajribasi asosida bilimni

mustaqil shakllantirishi orqali samarali bo'ladi (Hein, 1998).

Muzeyga sayohat uyushtirishni alohida mavzu tanlash va unga tuzilgan puxta reja asosida tashkillashtirishdan boshlash kerak bo'ladi. Bu jarayon, albatta, o'quv mashg'ulotlari tarkibiga kiradi va bunda maqsad umumiy sayohat emas, balki muayyan mavzuning yakuni sifatida mustaqil ijodiy va amaliy topshiriqlarni bajarishdan iborat bo'lishi kerak. Bu loyiha tayyorlash, ijodiy ish yozish, slaydlar yaratish, videoroliklar tayyorlash, gid rolli o'yinining ishtirokchisi kabi muzey-darslarga qo'yiladigan talablar majmuini tashkil qiladi. Jumladan, muzey-darslarini tashkil etish talablari va shakllarini ishlab chiqqan nemis olimi G. Froydental muzey-darslarning samarali shakllari ommaviy, guruhli va individual bo'lishi mumkinligini ta'kidlab:

- **ommaviy shakli** – teatrlashtirilgan sayohatlar, sayllar, kechalar, olimpiada, yozuvchi, shoir va ularning avlodlari bilan uchrashuvlar, anjumanlar, viktorinalar, debat, ma'ruza, muzey va shaharlarga sayohatlar;
- **guruhiy shakli** – to'garaklar, jurnallar nashr qilish, muzeylarga sayohatlar marshrutini tuzish, videofilmlar tayyorlash;
- **individual shakli** – arxiv hujjat materiallari, ma'ruzalar, referatlar, taqdimotlar tayyorlashdan iborat bo'lishini bildirgan (Salisheva, 2019).

Rus guruhlarida "O'zbek tili" mashg'ulotlarini o'tishda adabiy o'qishni tashkil etishdan oldin ularni taniqli o'zbek yozuvchilari, shoirlari hayoti va ijodi bilan tanishtirish maqsadida muzeylarga ekskursiya o'tkazish samarali natija beradi. Fanning ishchi o'quv taqvim rejasida berilgan "Abdulla Qahhorni xotirlab" nutqiy mavzusida o'tiladigan "Fikrni badiiy uslubda ifodalash" (Muxitdinova, Salisheva, Po'latova, 2012) darsini muzey-dars shaklida o'tish oldindan rejalashtiriladi va muzey-dars Abdulla Qahhor uy-muzeyida tashkil etiladi. Tashkiliy jarayonda talabalar kichik guruhlariga bo'linishadi va ularga Abdulla

Qahhor hayoti va ijodi bilan tanishib kelish; adib asarlari haqida ma'lumot to'plash; o'zi yoqtirgan hikoyalardan parchani rolli ijro etishga tayyorlanib kelish topshiriqlari oldindan beriladi. Muzey-darsdan keyin, albatta, ushbu mashg'ulotdan olingan taassurotlar va egallangan bilimlar asosida auditoriya mashg'ulotini o'tkazish samarali bo'ladi. Jumladan, ushbu muzey-dars oxirida talabalarga quyidagi topshiriqlar beriladi:

- "**Abdulla Qahhorni xotirlab**" mavzusida 6 daqiqalik **videolavha** tayyorlash (Abdulla Qahhor hayoti va ijodi, uy-muzeyi haqida to'plangan ma'lumotlar asosida);
- "Biz adib asarlarining shaydosimiz" mavzusidagi suhbatga tayyorlanish;
- Muzey taassurotlari asosida uy inshosi yoki esse yozib kelish;
- "Abdulla Qahhor asarlarining bilimdoni" mavzusida adib asarlaridan badiiy parchalarni rolli ijro etish.

Bunday topshiriqlar muzey-darsda olingan ma'lumotlarni mustahkamlashga, adib asarlariga qiziqishning ortishiga va, eng muhimi, talabalarning o'zbek tilidagi monologik nutqining o'sishiga katta amaliy yordam beradi. Muzey-dars tajribasi muzey-darslarni quyidagi 4 bosqichda o'tkazishni rejalashtirish samarali natija berishi mumkin:

1-tayyorgarlik bosqichi. Bunda o'qituvchi:

- muzey-dars mavzusini, joyini va o'tkazilish vaqtini aniqlaydi;
- muzey xodimlari va dekanat bilan vaqtni aniqlab oladi;
- talabalarni shu darsga oldindan tayyorlash (ularga yozuvchi yoki shoir ijodiga oid ma'lumotlar to'plash, ularning asarlari bilan tanishish, o'qib kelish, she'rlar yodlash, elektron taqdimotlar tayyorlash kabi topshiriqlarni berishi).

2- muzey-darsni o'tkazish bosqichi. Bu

jarayonda:

- talabalarni muzey xodimlari va ichki tartib-qoidalari bilan tanishtirish;
- ekskursiyani oldindan tuzilgan reja asosida tashkil etish;

- muzey-dars jarayonida talabalarning savol-javob bo'yicha faolligini ta'minlash (muzey eksponatlari, adibning hayoti va ijodi bo'yicha);
- muzey-dars jarayonida talabalarning ishtirokchi sifatidagi faolligini ta'minlash (she'rlar o'qish, adibning o'zi yoqtirgan asarlari haqida so'zlab berish).

3-bosqich muzey-darsdan olingan taassurotlar asosida bajariladigan topshiriqlar quyidagilardan iborat bo'ladi:

- muzey-darsdan olingan taassurotlar asosida uy inshosi, esse kabi mustaqil ijodiy ishlarni yozib kelish;
- olingan rasmlar asosida taqdimotlar o'tkazish;
- adib asarlaridan monolog so'zlab berish, she'rlaridan yod aytib berish;
- adibning o'zlari yoqtirgan hikoyalari asosida sahnaviy ko'rinish namoyish etish;
- gid-ekskursovodning monologik nutqini tahlil qilish.

4-muzey-darsning yakunlovchi bosqichida:

- berilgan topshiriqlarning bajarilishini tekshirish va baholash;
- muzey taassurotlari bo'yicha bahs-munozara tashkil etish;
- rolli o'yin tashkil etish (muzey xodimi, gid, ekskursovod rolini o'ynash).

Sayohat (ekskursiya) darslari bevosita tajribaga asoslanganligi bilan ajralib turadi. Bu borada David Kolbning tajribaviy o'qitish nazariyasi muhim ahamiyatga ega bo'lib, u bilim tajribani qayta ishlash orqali shakllanishini ta'kidlaydi (Kolb, 1984). Shuningdek, John Falk va Lynn Dierking tadqiqotlariga ko'ra, sayohat va ekskursiya kabi erkin ta'lim muhitlari o'quvchilarga o'z qiziqishlari asosida bilim olish imkonini yaratadi (Falk, Dierking, 2013).

Sayohat-darslar muzey-darslardan farqli ravishda ko'p hollarda gid-ekskursovodsiz tabiiy va virtual shakllarda tashkil etilishi mumkin. Sayohat-darsni tashkil etishdan oldin o'qituvchi har bir talabaga alohida yozuvchi va shoirilar hayoti va ijodi haqida so'zlab berish, asarlari haqida gapirish, she'rlar yodlab kelish kabi topshiriqlarni beradi. Talabalarni oldindan tayyorlash sayohat darsining natijaviyligini ta'minlaydi. Talabalar sayohat-dars jarayonida oldindan berilgan topshiriqlar bo'yicha adiblar hayot yo'li va boy ijodi haqida ma'lumotlar berishadi, ijodlaridan namunalarni keltirishadi.

Huddi shu kabi **teatr-darslar** ham nafaqat tarbiyaviy, balki ta'limiy jihatdan ham nihoyatda samaraliligi bilan ajralib turadi. Keyingi vaqtlarda avvallari darsdan tashqari mashg'ulot sifatida o'tkaziladigan ushbu mustaqil ish turlari dars maqomini olmoqda. Teatr-darslarining boshqa darslardan farqi talabalar professional ijrochilar bilan yaqindan tanishadi, ularni katta sahnada ko'rib, ijrolarini eshitadi. Teatr-darslarda talabalar qahramonlar nutqida o'zbek tilining jozibasini, adabiy tildagi ifoda shakllarini eshitganlari uchun ta'siri kuchli bo'ladi. Aynan aktyorlar nutqi orqali monologik nutqning qo'llanilishi va xususiyatlari (ifodaviyligi, ta'sirchanligi, mantiqiyiligi, sofligi, izchilligi) bilan tanishadi, tilga bo'lgan qiziqishlari ortadi. Uy topshirig'i sifatida o'ziga yoqqan personajning monologik nutqini tahlil qilish, muzey-dars va teatr-darslarni sayohat-darslaridan oldin tashkil qilish talabalarni o'zlari gid rolini bajarishga ham tayyorlaydi. Bunday darslar har semestrda 1-2 martadan tashkil etilsa, darsning bir xil tarzda ketishidan qutqaradi, talabalarning o'zbek tiliga qiziqishini yanada kuchaytiradi, kommunikativ kompetensiyasini o'stirishga yordam beradi, talabalarning faolligi va ijodkorligini oshiradi.

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The Impact of Mobile-Assisted Language Learning (MALL) on Developing Reading Skills of EFL Learners: A Literature Review

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Annotation

In recent years, the rapid development of mobile technologies has significantly influenced the process of language learning, and Mobile-Assisted Language Learning (MALL) has emerged as an important pedagogical approach within the EFL (English as a Foreign Language) context. This article provides a systematic and critical review of the scientific literature examining the impact of MALL on EFL learners' reading skills. The findings of the analysis indicate that mobile technologies enhance learners' motivation, expand their vocabulary, and promote learner autonomy. However, existing studies also highlight several drawbacks of mobile reading, including distraction, superficial reading, and increased cognitive load, which may hinder deep comprehension. Furthermore, comparative findings between mobile and traditional reading are inconsistent, reflecting the complexity of this research area. The literature review reveals that most existing studies are based on short-term outcomes, while the long-term effects of mobile reading and its underlying cognitive mechanisms remain underexplored. Additionally, there is a limited number of studies conducted in the context of developing countries. Therefore, the article emphasizes the multifaceted nature of mobile reading and suggests directions for future research.

Keywords

MALL, reading skills, EFL learners, cognitive load, decoding, reading components

Ingliz tilini chet tili sifatida o'rganayotgan talabalarning o'qish ko'nikmasini rivojlantirishda (mall)mobil texnologiyalar asosida til o'rganishning ta'siri: adabiyotlar sharhi

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Annotatsiya

So'nggi yillarda mobil texnologiyalarning jadal rivojlanishi til o'rganish jarayoniga sezilarli ta'sir ko'rsatdi va mobil yordamida til o'rganish (Mobile-Assisted Language Learning – MALL) EFL (English as a Foreign Language) kontekstida muhim pedagogik yondashuv sifatida ham shakllandi. Ushbu maqola MALLning EFL o'quvchilarning o'qish ko'nikmasiga ta'sirini ko'rsatuvchi ilmiy adabiyotlarni tizimli va tanqidiy tahlil qiladi. Tahlil natijalari shuni ko'rsatadiki, mobil texnologiyalar o'quvchilarning motivatsiyasini oshiradi, lug'at boyligini kengaytiradi va mustaqil o'rganishga imkoniyatlar yaratib beradi. Biroq, mavjud tadqiqotlar mobil o'qishning ayrim kamchiliklarini ham ko'rsatadi, jumladan diqqatning bo'linishi, yuzaki o'qish va kognitiv yuklamaning ortishi, bu esa chuqur tushunishga to'siq bo'lishi mumkin. Bundan tashqari, mobil va an'anaviy o'qish o'rtasidagi taqqosiy natijalar bir xil

emasligi ushbu sohaning murakkabligini ko'rsatadi. Adabiyotlar sharhi shuni aniqladiki, mavjud tadqiqotlarning aksariyati qisqa muddatli natijalarga asoslangan bo'lib, mobil o'qishning uzoq muddatli ta'siri hamda kognitiv mexanizmlari yetarli darajada o'rganilmagan. Shuningdek, rivojlanayotgan mamlakatlar kontekstida olib borilgan tadqiqotlar cheklangan. Shu sababli, maqola mobil o'qishning ko'p omilli tabiatini ta'kidlab, kelajakdagi tadqiqotlar uchun yo'nalishlar taklif etadi.

Kalit so'zlar MALL, o'qish ko'nikmasi, EFL talabalar, kognitiv yuklama (cognitive load), dekodlash, o'qish komponentlari

Влияние мобильного обучения языку (mall) на развитие навыков чтения у изучающих английский язык как иностранный: обзор литературы

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Аннотация В последние годы стремительное развитие мобильных технологий оказало значительное влияние на процесс изучения языков, и мобильное обучение языку (Mobile-Assisted Language Learning, MALL) сформировалось как важный педагогический подход в контексте EFL (English as a Foreign Language). Данная статья представляет систематический и критический анализ научной литературы, посвящённой влиянию MALL на навыки чтения у изучающих английский язык как иностранный. Результаты анализа показывают, что мобильные технологии повышают мотивацию обучающихся, расширяют их словарный запас и способствуют развитию автономного обучения. Однако существующие исследования также указывают на ряд недостатков мобильного чтения, включая рассеивание внимания, поверхностное чтение и увеличение когнитивной нагрузки, что может препятствовать глубокому пониманию текста. Кроме того, сравнительные результаты мобильного и традиционного чтения остаются неоднозначными, что подчёркивает сложность данной области исследования. Обзор литературы показал, что большинство существующих исследований основано на краткосрочных результатах, в то время как долгосрочное влияние мобильного чтения и его когнитивные механизмы остаются недостаточно изученными. Также наблюдается ограниченное количество исследований, проведённых в контексте развивающихся стран. В связи с этим статья подчёркивает многофакторный характер мобильного чтения и предлагает направления для будущих исследований.

Ключевые слова MALL, навыки чтения, студенты EFL, когнитивная нагрузка (cognitive load), декодирование, компоненты чтения

Kirish

O'zbekiston Respublikasi Prezidenti Sh.M. Mirziyoyevning "O'zbekistonda kitobxonlikni rivojlantirish, yoshlar orasida kitob o'qishni takomillashtirish to'g'risida"gi qarori mamlakatimizda ma'naviy-ma'rifiy sohalarning rivojlanishiga katta turtki berdi. Ushbu qarorda yoshlarning o'qish salohiyatini oshirish, kitob o'qish madaniyatini takomillashtirish kabi muhim vazifalar belgilab berilgan. Bu yondashuv nafaqat yoshlarning intellektual salohiyatini oshirish, balki ularning ma'naviy kamolotiga ham katta ta'sir ko'rsatadi. Bugungi globallashuv sharoitida chet tillarini, ayniqsa ingliz tilini o'rganish jarayonida o'qish kompetensiyasi asosiy tayanch ko'nikmalardan biri hisoblanadi. O'qish nafaqat axborotni qabul qilish vositasi balki, uni chuqur tahlil va talqin qilish, xulosa qilish kabi yuqori darajadagi kognitiv omillardan biridir. Bugungi kunda zamonaviy axborot texnologiyalarning rivojlanishi natijasida o'qish ko'nikmasining ham rivojlanishiga yangi imkoniyatlar yaratib beryapti. Ayniqsa, Mobil vositalar orqali tili o'rganish – Mobile assisted language learning – MALL, talabalarning o'qish kompetensiyasini rivojlantirishga, o'qishga bo'lgan qiziqishini oshirishga, hamda individual o'rganish trayektorlarini aniqlashga va doimiy o'rganish muhitini yaratishda samarali vosita sifatida qaralmoqda.

Metodologiya

Ushbu tadqiqot adabiyotlar tahlili yondashuviga asoslanib, mobil yordamida til o'rganishning (MALL) EFL o'quvchilarning o'qish ko'nikmasiga ta'sirini tizimli ravishda tahlil qilishga qaratilgan. Tadqiqotda mavjud ilmiy adabiyotlar tanlab olinib, ularning asosiy natijalari, o'xshash va farqli jihatlari solishtirildi. Ma'lumotlar Google Scholar va ResearchGate kabi ilmiy bazalardan yig'ildi. Tadqiqot uchun maqolalar "mobile-assisted language learning", "EFL reading", "reading comprehension", va "mobile learning" kabi kalit so'zlar asosida izlandi.

Maqolalarni tanlashda bir qator mezonlar qo'llanildi. Jumladan, faqat 2015-2025 yillar oralig'ida chop etilgan, EFL kontekstida mobil yordamida o'qish bilan bog'liq bo'lgan va ilmiy jurnallarda e'lon qilingan tadqiqotlar tanlab olindi. Shu bilan birga, mavzuga bevosita aloqador bo'lmagan yoki yetarli ilmiy asosga ega bo'lmagan maqolalar tahlildan chiqarib tashlandi.

Tanlab olingan adabiyotlar tematik tahlil usuli orqali o'rganildi. Tadqiqotlar asosiy yo'nalishlar bo'yicha guruhlandi, jumladan mobil o'qishning ijobiy ta'siri, kamchiliklari, hamda mobil va an'anaviy o'qish o'rtasidagi farqlar. Shuningdek, mavjud tadqiqotlar o'rtasidagi o'xshash va qarama-qarshi natijalar aniqlanib, tanqidiy tahlil qilindi.

Natija va Muhokama

Til o'rganishda o'qish ko'nikmasi markaziy o'rin egallaydi va u ko'plab lingvistik hamda kognitiv jarayonlarning o'zaro ta'siri natijasida shakllanadi. Zamonaviy yondashuvlarga ko'ra, o'qish oddiy dekodlash jarayoni emas, balki murakkab, interaktiv va ko'p bosqichli faoliyat sifatida qaraladi. Bu jarayonda o'quvchi matndagi til birliklarini tahlil qilish bilan birga, o'zining oldingi bilimlari, tajribasi va kognitiv strategiyalariga tayangan holda mazmunni anglaydi. (Carrell, Devine, Eskey, 1988).

O'qish jarayonini tushuntirishda eng keng qo'llaniladigan nazariyalardan biri interaktiv model hisoblanadi. Ushbu modelga ko'ra, o'qish ikki asosiy jarayon pastdan yuqoriga (bottom-up) va yuqoridan pastga (top-down) ishlov berish mexanizmlarining birlashuvi orqali amalga oshadi (Grabe, 2009) Bottom-up jarayon matndagi harflar, so'zlar va grammatik birliklarni aniqlashga qaratilgan bo'lsa, top-down jarayon o'quvchining oldingi bilimlari va taxminlari asosida matnni tushunishga yordam beradi. Ushbu ikki jarayonning uyg'unligi o'qish samaradorligini belgilaydi.

Chet tili ikkinchi til sifatida o'rganilayotganda (L2 reading) ushbu jarayon yanada murakkablashadi, chunki o'quvchilar hali tilni avtomatik darajada qayta ishlay olmaydi. Shu sababli, ular ko'proq diqqatni so'zlarni tanish va grammatik tuzilmani tushunishga qaratadi, bu esa mazmunni anglash uchun mavjud kognitiv resurslarning kamayishiga olib keladi (Koda, 2005; Gough, Tunmer, 1986). Tadqiqotlar shuni ko'rsatadiki, dekodlash jarayonining yetarli darajada avtomatlashtirilmaganligi o'qish tushunishiga sezilarli darajada salbiy ta'sir ko'rsatadi.

O'qish tushunishi bir nechta asosiy komponentlarga bog'liq bo'lib, ular orasida lug'at boyligi, so'zlarni tez va aniq tanish, sintaktik bilim va diskurs darajasida mazmunni anglash muhim ahamiyatga ega. Ushbu komponentlar o'zaro bog'liq bo'lib, ularning birortasi yetarli darajada rivojlanmagan bo'lsa, umumiy tushunish jarayoni cheklanadi. Shu nuqtai nazardan, o'qish ko'nikmasi integrativ tizim sifatida qaraladi, ya'ni u alohida ko'nikmalar yig'indisi emas, balki ularning uyg'un ishlashidan iborat (Alderson, 2000).

Bundan tashqari, zamonaviy tadqiqotlar o'qish jarayonida metakognitiv strategiyalarning ahamiyatini ham ta'kidlaydi. O'quvchilar matnni tushunishda turli strategiyalardan masalan, skimming, scanning, inferensiya va monitoringdan foydalanadi. Ushbu strategiyalar o'qish jarayonini nazorat qilish va tushunishni chuqurlashtirishga yordam beradi. Metakognitiv xabardorlik darajasi yuqori bo'lgan o'quvchilar o'qish jarayonini samaraliroq boshqaradi. Mobil yordamida til o'rganish nazariy jihatdan konstruktivistik va sotsial-interaktiv yondashuvlarga asoslanadi. Konstruktivizmga ko'ra, o'quvchilar bilimni faol ravishda quradi va o'rganish jarayonida faol ishtirok etadi. Mobil texnologiyalar ushbu jarayonni qo'llab-quvvatlab, o'quvchilarga individual va moslashuvchan o'rganish imkoniyatini yaratadi. Shuningdek, mobil qurilmalar orqali o'qish multimodal input (matn, audio, video) ni

taqdim etib, turli o'rganish uslublariga moslashadi (Ahmadi, Reza, 2020).

Sotsial-interaktiv yondashuv nuqtayi nazaridan esa mobil texnologiyalar o'quvchilar o'rtasida hamkorlik va muloqotni kuchaytiradi. Masalan, mobil ilovalar va ijtimoiy platformalar orqali o'quvchilar matnlar ustida birgalikda ishlashi, fikr almashishi va muhokama qilishi mumkin. Bu esa o'qish jarayonini yanada faol va mazmunli qiladi. Shu bilan birga, mobil o'qish jarayonini tushuntirishda kognitiv yuklama nazariyasi (cognitive load theory) ham muhim ahamiyatga ega. Ushbu nazariyaga ko'ra, o'quvchining ishchi xotirasi cheklangan bo'lib, ortiqcha vizual yoki multimediaviy axborot kognitiv yuklamani oshirib, matnni chuqur tushunish va tahlil qilishga salbiy ta'sir ko'rsatishi mumkin. Shuning uchun, mobil ilovalarda matn joylashtirayotganda muvozanatni saqlash lozim.

EFL (English as a Foreign Language) kontekstida o'quvchilarning o'qish kompetensiyasi ko'plab murakkab omillarning o'zaro ta'siri natijasida shakllanadi. Ya'ni, o'qish jarayoni faqatgina lingvistik bilimlar bilan cheklanib qolmay, balki kognitiv, affektiv va sotsiokultural omillar bilan bog'liq bo'lib ko'p qirrali jarayon sifatida talqin qilinadi. Shu sababli, o'qishda matnni tushunish va uni chuqur anglash uchun ushbu omillarni tizimli ravishda ko'rib chiqish zarur.

Avvalo, lingvistik omillar o'qish kompetensiyasining asosiy poydevori hisoblanadi. Ayniqsa, so'z boyligi o'qish samaradorligining eng muhim prediktorlaridan biri sifatida e'tirof etiladi. O'quvchi matndagi so'zlarning katta qismini tushunmasa, umumiy mazmunni anglashda qiyinchilikka duch keladi. Izlanishlar shuni ko'rsatadiki, lug'at boyligi yetarli darajada bo'lmagan o'quvchilar matnni fragmentar tarzda qabul qiladi va bu esa matnni to'liq tushunishga to'sqinlik qiladi (Gilakjani, Sabouri, 2016). Lingvistik omillarning yana bir qismi bu grammatik bilimlar va sintaktik tuzilmalarni bilish ham muhim rol o'ynaydi, chunki murakkab gaplar mazmunini

tushunish uchun grammatik kompetensiya zarur bo'ladi.

Kognitiv omillar ham o'qish jarayonida hal qiluvchi ahamiyatga ega. Ishchi xotira o'quvchining matndagi axborotni vaqtincha saqlash va qayta ishlash imkoniyatini belgilaydi. Agar ishchi xotira yetarli darajada rivojlanmagan bo'lsa, o'quvchi matnning oldingi qismlarini unutib qo'yishi va umumiy mazmunni bog'lashda qiyinchilikka duch kelishi mumkin. Shuningdek, diqqat va axborotni qayta ishlash tezligi ham muhim omillar hisoblanadi. O'quvchi matnga diqqatini jamlay olmasa yoki tez-tez chalg'isa, o'qish samaradorligi pasayadi.

Metakognitiv omillar ham o'qish jarayonida muhim omillardan biri hisoblanadi. Metakognitsiya bu o'quvchining o'z o'rganish jarayonini o'zi nazorat qilishi va boshqara olishidir. O'quvchilar o'qish jarayonida turli strategiyalardan, masalan, skimming, scanning, inferensiya qilish va tushunishni monitoring qilish kabi usullardan foydalanadi. Ushbu strategiyalardan unumli foydalana oladigan o'quvchi matnni chuqurroq va aniqroq tushunadi. Strategik yondashuv yetishmagan hollarda o'qish jarayoni passiv va samarasiz bo'lib qoladi (Kukulska-Hulme, Shield, 2008).

Affektiv omillar, xususan motivatsiya va o'qishga bo'lgan munosabat ham o'qish natijalariga sezilarli ta'sir ko'rsatadi. Motivatsiyasi yuqori bo'lgan o'quvchilar ko'proq o'qishga moyil bo'lib, ular qiyinchiliklarga qaramay o'qishni davom ettiradi. Tadqiqotlar shuni ko'rsatadiki, ijobiy munosabat va qiziqish o'qish faoliyatini barqaror qiladi va natijada o'qish ko'nikmasining rivojlanishiga yordam beradi (Grabe, Stoller, 2011). Shu bilan birga, o'quvchilarning oldingi bilimlari ham muhim omil hisoblanadi. O'quvchi matnda berilgan mavzu haqida oldindan ma'lumotga ega bo'lsa, u yangi axborotni tezroq va samaraliroq qayta ishlay oladi. Agar mavzu mutlaqo notanish bo'lsa, tushunish darajasi pasayadi va bu holat ayniqsa madaniy jihatdan farqli matnlarda yaqqol namoyon bo'ladi.

Sotsiokultural omillar ham e'tibordan chetda qolmasligi kerak. Til o'rganish jarayoni ijtimoiy va madaniy kontekst bilan chambarchas bog'liq. O'quvchilarning ta'lim muhiti, o'qituvchining roli va o'qish materiallarining mosligi o'qish samaradorligiga ta'sir qiladi. Masalan, o'quvchiga mos va qiziqarli matnlar berilsa, uning o'qishga bo'lgan qiziqishi ortadi.

O'qish kompetensiyasi chet tili o'rganishning asosiy fundamentlaridan biri sifatida keng e'tirof etiladi hamda ilmiy akademik muvafaqqiyatda va umrbod ta'lim jarayonida muhim rol o'ynaydi. Ingliz tili chet tili sifatida o'rganiladigan sharoitda o'qish talabalarga turli ilmiy va axborot manbalariga kirish imkonini beradigan muhim ko'nikmalardan biri hisoblanadi. O'qish ko'nikmasi nafaqat talabalarga matnni tushunish va so'z boyligini oshirishga balki tanqidiy fikrlashga va umumiy til o'rganish kompetensiyasini rivojlantirishga yordam beradi. Shunday bo'lsada, ko'plab EFL talabalari autentik materiallarni tushunishda so'z boyligi yetishmasligi, yetarlicha mavjud bilimlarning yo'qligi hamda samarali o'qish strategiyalarining yetishmasligi kabi qiyinchiliklarga duch keladilar. An'anaviy o'qish darslari ko'pincha o'qituvchi-markazli yondashuv va bosma materiallarga tayangan holda bo'lib bu esa talabalarning o'qish kompetensiyasini rivojlantirishga yetarlicha imkon bermaydi.

Bundan tashqari, MALL multimodal o'rganishni ta'minlaydi. Mobil ilovalar matn, audio, video va interaktiv elementlarni birlashtirgan holda taqdim etadi, bu esa turli o'rganish uslublariga mos keladi. Shu bilan birga, mobil qurilmalar orqali o'rganish o'quvchilarning real hayot bilan bog'liq kontekstlarda tilni qo'llashiga imkon yaratadi.

MALLning yana bir muhim xususiyati bu ubiquitous learning, ya'ni "har doim va har joyda o'rganish" imkoniyatidir (Kukulska-Hulme, 2012). Bu o'quvchilarni an'anaviy vaqt va makon cheklovlaridan ozod qiladi va

o'rganish jarayonini uzluksiz davom ettirishga yordam beradi.

Ko'plab ilmiy tadqiqotlar MALLning EFL o'quvchilarning o'qish ko'nikmasiga ijobiy ta'sir ko'rsatishini tasdiqlaydi. Eng avvalo, mobil texnologiyalar o'quvchilarning motivatsiyasini sezilarli darajada oshiradi. Interaktiv va qiziqarli muhit o'quvchilarni faol o'qishga undaydi va o'rganish jarayonini yanada jozibador qiladi. Tadqiqotlar mobil qurilmalar orqali o'qish o'quvchilarning darsga bo'lgan qiziqishini oshirishini ko'rsatadi (Huang, Lin, 2020).

MALL lug'at boyligini rivojlantirishda samarali vosita hisoblanadi. Mobil ilovalarda mavjud bo'lgan lug'at yordami, kontekstual tarjima va tezkor izohlar o'quvchilarga yangi so'zlarni tezroq o'zlashtirish imkonini beradi (Valizadeh, 2022). Bu esa o'qish tushunishiga bevosita ijobiy ta'sir ko'rsatadi.

Mobil texnologiyalar learner autonomy ni rivojlantiradi. O'quvchilar o'z o'rganish jarayonini boshqarish, materiallarni tanlash va o'qish vaqtini belgilash imkoniyatiga ega bo'ladi. Bu esa mustaqil o'rganishni kuchaytiradi va o'quvchini faol subyektga aylantiradi (Hazaea, Alzubi, 2018).

Shuningdek, mobil ilovalar orqali o'qish ko'nikmasi umumiy ravishda yaxshilanishi ham kuzatilgan. Interaktiv mashqlar, tezkor feedback va gamifikatsiya elementlari o'quvchilarning o'qish jarayoniga faol jalb etilishiga yordam beradi (Nodeh, Arabmofrad, 2025).

Shu bilan birga, MALLning ayrim kamchiliklari ham mavjud bo'lib, ularni e'tibordan chetda qoldirib bo'lmaydi. Eng muhim muammolardan biri diqqatning bo'linishi bo'lib, mobil qurilmalar turli ilovalar, bildirishnomalar va ijtimoiy tarmoqlar bilan to'la bo'lib, bu o'quvchining diqqatini o'qishdan chalg'itishi mumkin (Al-Jarf, 2022).

Ikkinchi muammo yuzaki o'qish, ya'ni mobil qurilmalarda uzun matnlarni chuqur tahlil qilib o'qish ancha noqulay hisoblanadi. Tadqiqotlar shuni ko'rsatadiki, mobil qurilmalarda o'qigan o'quvchilar ko'pincha

matnni chuqur tahlil qilmaydi, balki tez ko'zdan kechiradi. (Yu, Zhou, Yang & Hu, 2022).

Bundan tashqari, kognitiv yuklamaning oshishi o'quvchining matnni to'liq anglab yetishiga to'sqinlik qilishi mumkin. Multimedaviy elementlarning haddan tashqari ko'pligi o'quvchining ishchi xotirasiga ortiqcha yuklama bo'ladi va natijada o'qish samaradorligi pasayadi (Chen, Hsu, 2021).

Texnologik cheklovlar ham mavjud bo'lib, u internetga bog'liqlilik, texnik muammolar o'rganish jarayoniga ta'sir ko'rsatishi mumkin. Shu sababli, MALLni samarali qo'llash uchun pedagogik nazorat va muvozanat zarur.

Mobil va an'anaviy o'qish o'rtasidagi farqlar so'nggi yillarda keng tadqiq qilinmoqda. Tadqiqotlar natijalari bir xil emas, bu esa ushbu masalaning murakkabligini ko'rsatadi. Ba'zi tadqiqotlar mobil o'qish samaraliroq ekanini ko'rsatadi, chunki u ko'proq imkoniyatlar lug'at yordami, interaktiv elementlar va tezkor feedback ni taqdim etadi. Bu o'quvchilarning o'qish jarayonini osonlashtiradi va ularni faolroq qiladi.

Biroq, boshqa tadqiqotlar an'anaviy o'qish, ayniqsa chuqur tushunish uchun samaraliroq ekanini ta'kidlaydi. Qog'ozda o'qish jarayonida o'quvchilar matn bilan ko'proq interaksiya qiladi, izohlar yozadi va strategiyalardan samaraliroq foydalanadi (Yu, Zhou, Yang, & Hu, 2022). Shu sababli, mobil va an'anaviy o'qish o'rtasidagi farqni "qaysi biri yaxshiroq" degan savol bilan emas, balki "qaysi holatda qaysi biri samaraliroq" degan nuqtai nazardan ko'rib chiqish maqsadga muvofiqdir.

MALLning o'qish ko'nikmasiga ta'siri bir yoqlama emas, balki murakkab va ko'p omilli jarayondir. Bir tomondan, mobil texnologiyalar motivatsiya, lug'at boyligi va o'quvchining mustaqil o'rganishini oshirish orqali o'qish ko'nikmasini rivojlantirishda samarali vosita sifatida namoyon bo'ladi. Bu natijalar MALLning o'quvchilarni faol o'rganishga jalb qilishdagi kuchli tomonini ko'rsatadi. Biroq, boshqa tomondan, mobil o'qish chuqur tushunish va kognitiv qayta ishlash

jarayonlariga har doim ham ijobiy ta'sir ko'rsatmaydi. Yuzaki o'qish va diqqatning bo'linishi kabi muammolar MALLning samaradorligini cheklashi mumkin. Bu esa texnologiyaning o'zi emas, balki uni qanday qo'llash muhim ekanini ko'rsatadi. Shuningdek, tadqiqotlar natijalari o'rtasidagi qarama-qarshiliklar MALLning kontekstga bog'liqligini ko'rsatadi. Turli o'quvchilar, turli darajalar va turli ta'lim muhitlarida mobil o'qishning ta'siri har xil bo'lishi mumkin. Shu nuqtai nazardan, eng samarali yondashuv bu MALLni an'anaviy o'qish bilan integratsiya qilishdir. Bunday aralash yondashuv mobil texnologiyalarning afzalliklaridan foydalanish bilan birga, an'anaviy o'qishning chuqur tushunishdagi ustunliklarini ham saqlab qoladi.

Mavjud adabiyotlar mobil yordamida til o'rganish (MALL) EFL o'quvchilarning o'qish ko'nikmasiga ijobiy ta'sir ko'rsatishini keng yoritadi. Ko'plab tadqiqotlar mobil texnologiyalar o'quvchilarning motivatsiyasini oshirishi, lug'at boyligini rivojlantirishi va learner autonomy ni kuchaytirishini ko'rsatadi. Shuningdek, ayrim empirik ishlar mobil ilovalar orqali o'qish tushunishi yaxshilanishini ham ta'kidlaydi. Biroq, ushbu natijalar asosan qisqa muddatli tadqiqotlarga asoslangan bo'lib, MALLning uzoq muddatli ta'siri yetarli darajada o'rganilmagan.

Bundan tashqari, mavjud tadqiqotlarning katta qismi o'qishning umumiy natijalariga e'tibor qaratgan bo'lsa-da, mobil o'qishning samaradorligi, inferensiya qilish va kognitiv qayta ishlash jarayonlariga ta'siri yetarli darajada tahlil qilinmagan. Ayniqsa, mobil qurilmalarda o'qish jarayonida yuzaga keladigan diqqatning bo'linishi, yuzaki o'qish va kognitiv yuklama kabi omillar qanday qilib o'qish sifatiga ta'sir ko'rsatishi masalasi hali ham ochiq qolmoqda. Shuningdek, turli mobil platformalar (ilovalar, ijtimoiy tarmoqlar, MOOC tizimlari) o'rtasidagi samaradorlik farqlari yetarli darajada solishtirilmagan. Ko'plab tadqiqotlar mobil o'rganishni umumiy tushuncha sifatida ko'rib chiqadi, biroq har xil

texnologik vositalarning o'ziga xos pedagogik ta'siri chuqur tahlil qilinmagan.

Yana bir muhim jihat mavjud tadqiqotlarning aksariyati rivojlangan mamlakatlarda olib borilgan bo'lib, rivojlanayotgan davlatlar, xususan O'zbekiston kabi EFL kontekstlarida MALLning o'qish ko'nikmasiga ta'siri yetarli darajada o'rganilmagan. Bu esa natijalarni umumlashtirish va boshqa kontekstlarga tatbiq etishda cheklovlar keltirib chiqaradi.

Mazkur tadqiqot mobil yordamida til o'rganishning EFL o'quvchilarning o'qish ko'nikmasiga ta'sirini yanada chuqurroq tahlil qilish, ayniqsa uning kognitiv jihatlarini va kontekstga bog'liqligini aniqlash hamda mavjud ilmiy bo'shliqlarni to'ldirishga qaratilgan.

Xulosa

Mazkur adabiyotlar sharhi mobil yordamida til o'rganish (MALL) EFL o'quvchilarning o'qish ko'nikmasini rivojlantirishda muhim pedagogik vosita ekanligini ko'rsatadi. Tahlil qilingan tadqiqotlar natijalariga ko'ra, mobil texnologiyalar o'quvchilarning motivatsiyasini oshiradi, lug'at boyligini kengaytiradi va learner autonomy ni rivojlantirishga xizmat qiladi. Shuningdek, mobil ilovalar va platformalar orqali o'qish o'quvchilarning matn bilan faolroq ishlashiga va o'rganish jarayoniga ko'proq jalb etilishiga yordam beradi. Biroq, ushbu ijobiy jihatlar bilan bir qatorda, MALLning ayrim cheklovlari ham mavjud. Xususan, mobil qurilmalarda o'qish jarayonida diqqatning bo'linishi, yuzaki o'qish va kognitiv yuklamaning ortishi kabi muammolar kuzatiladi. Bu esa o'qish tushunishining chuqurligiga salbiy ta'sir ko'rsatishi mumkin. Shuningdek, mobil va an'anaviy o'qish o'rtasidagi taqqosiy tadqiqotlar natijalari bir xil emasligi ushbu sohaning murakkab va ko'p omilli ekanini ko'rsatadi.

Adabiyotlar tahlili shuni ham ko'rsatdiki, mavjud tadqiqotlarning aksariyati qisqa muddatli natijalarga asoslangan bo'lib, mobil o'qishning uzoq muddatli ta'siri yetarli darajada

o'rganilmagan. Bundan tashqari, mobil o'qishning kognitiv mexanizmlari, xususan chuqur tushunish va strategik o'qish bilan bog'liq jihatlari hali ham to'liq yoritilmagan.

Mazkur tadqiqot natijalari ta'lim amaliyoti va kelajakdagi ilmiy izlanishlar uchun bir qator muhim xulosalarni taqdim etadi.

Pedagogik nuqtai nazardan, o'qituvchilar mobil texnologiyalarni o'qish darslariga integratsiya qilishda ehtiyotkorlik bilan yondashishi lozim. Mobil vositalardan foydalanish faqat texnologik yangilik sifatida emas, balki aniq pedagogik maqsadlar asosida tashkil etilishi kerak. Masalan, mobil ilovalar lug'atni rivojlantirish, o'qish strategiyalarini mustahkamlash va o'quvchilarning mustaqil ishlashini qo'llab-quvvatlash uchun samarali vosita bo'lishi mumkin.

O'qituvchilar o'quvchilarga mobil qurilmalar orqali samarali o'qish strategiyalarini o'rgatishi zarur. Bu o'quvchilarga yuzaki o'qishdan qochish va matnni chuqurroq tushunishga yordam beradi. Shu bilan birga, diqqatni boshqarish va chalgituvchi omillarni

kamaytirish bo'yicha ko'nikmalarni rivojlantirish ham muhimdir.

O'quv materiallarini ishlab chiqishda kognitiv yuklama nazariyasini hisobga olish zarur. Mobil ilovalarda ortiqcha multimediaviy elementlardan foydalanish o'qish samaradorligini pasaytirishi mumkin. Shu sababli, materiallar sodda, aniq va maqsadga yo'naltirilgan bo'lishi lozim.

Kelajakdagi tadqiqotlar uchun bir nechta yo'nalishlar taklif etiladi. Avvalo, mobil o'qishning uzoq muddatli ta'sirini o'rganish zarur. Bundan tashqari, turli mobil platformalar va ilovalar o'rtasidagi farqlarni chuqurroq tahlil qilish ham muhimdir. Shuningdek, mobil o'qishning kognitiv jihatlari, xususan diqqat, xotira va chuqur tushunish jarayonlariga ta'siri bo'yicha tadqiqotlar olib borilishi lozim. Ayniqsa, rivojlanayotgan mamlakatlar kontekstida, jumladan O'zbekiston sharoitida MALLning samaradorligini o'rganish dolzarb hisoblanadi. Bu nafaqat global ilmiy adabiyotlarni boyitadi, balki mahalliy ta'lim tizimini rivojlantirishga ham hissa qo'shadi.

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Integrating writing and speaking skills in EFL: a practice-oriented approach

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Annotation

This article presents an in-depth investigation of the integration of writing and speaking skills within the framework of integrated language instruction in English language teaching. The study examines the theoretical and methodological foundations of developing productive skills in a unified manner, emphasizing that the transition from oral formulation of ideas to their written consolidation promotes deeper cognitive processing of linguistic material. Such an approach harmonizes the spontaneity of spoken language with the analytical nature of written expression, thereby contributing to the formation of stable communicative competence. Empirical observations demonstrate that integrating these two modes of language production enhances learners' cognitive engagement, strengthens their ability to conduct independent analysis, fosters creativity, and increases confidence in communicative interactions. The theoretical arguments are supported by practical examples drawn from real instructional contexts, illustrating the effectiveness of the methodology across diverse educational settings, including classroom activities and project-based learning. Special attention is given to student motivation, the creation of a supportive learning environment, and the development of intercultural competence as an essential component of contemporary language education. The article concludes that the integration of writing and speaking significantly improves learners' practical command of English and plays a crucial role in preparing them for active participation in the global communicative landscape.

Keywords

Writing, speaking, integration, communication, intercultural competence, EFL teaching

Ingliz tilini o'qitishda yozma va og'zaki ko'nikmalarni integratsiyalash: amaliy-pedagogik yondashuv

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Annotatsiya

Ushbu maqola ingliz tilini o'qitishda yozish va gapirish ko'nikmalarini integratsiyalashgan til o'qitish yondashuvi doirasida uyg'unlashtirishning chuqur ilmiy tahlilini taqdim etadi. Tadqiqot produktive ko'nikmalarni kompleks shaklda rivojlantirishning nazariy va metodologik asoslarini ko'rib chiqadi. Muallif fikrni avval og'zaki shaklda ifodalash, so'ng uni yozma tarzda mustahkamlash jarayoni til materialining yanada chuqur kognitiv qayta ishlanishiga xizmat qilishini ta'kidlaydi. Bunday yondashuv bevosita og'zaki nutq tabiiyligini yozma nutqning tahliliy xususiyatlari bilan uyg'unlashtirib, barqaror kommunikativ kompetensiyani shakllantirishga yordam beradi. Empirik kuzatuvlar ikki turdagi nutq faoliyatining integratsiyasi o'quvchilarning bilish faolligini oshirishini, mustaqil tahlil qilish qobiliyatini kuchaytirishini, ijodkorlikni rivojlantirishini va muloqot jarayonida

ishonchni mustahkamlashini ko'rsatadi. Maqolada nazariy qarashlar real ta'lim jarayonidan olingan amaliy misollar bilan boyitilgan bo'lib, metodikaning turli o'quv sharoitlarida – auditoriya mashg'ulotlaridan tortib loyiha asosidagi ta'limgacha – samarali ekanini namoyon etadi. Tadqiqotda o'quvchilar motivatsiyasini oshirish, qo'llab-quvvatlovchi ta'lim muhitini yaratish va zamonaviy til ta'limining ajralmas qismi bo'lgan madaniyatlararo kompetensiyani rivojlantirish masalalariga alohida e'tibor qaratiladi. Xulosa sifatida, yozish va gapirishni integratsiyalashgan holda o'qitish ingliz tilidan amaliy foydalanish darajasini sezilarli oshirishi va o'quvchilarni global kommunikativ makonda faol ishtirok etishga tayyorlashda muhim omil ekani ta'kidlanadi.

Kalit so'zlar *Yozish, gapirish, integratsiya, kommunikativ yondashuv, madaniyatlararo kompetensiya, EFL*

Интеграция письменных и устных навыков в обучении английскому языку: практико-ориентированный подход

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Аннотация *Статья посвящена углублённому исследованию интеграции навыков письма и устной речи в процессе обучения английскому языку в рамках концепции интегрированного обучения. Автор анализирует теоретико-методологические основания комплексного развития продуктивных навыков, подчёркивая, что последовательное сочетание устного формулирования мысли с её последующей письменной фиксацией обеспечивает более глубокую когнитивную переработку языкового материала. Такой подход позволяет объединить спонтанность устной речи с аналитичностью письменного выражения, что способствует формированию устойчивой коммуникативной компетенции. Результаты наблюдений демонстрируют, что интеграция двух видов речевой деятельности активизирует познавательную активность учащихся, развивает их способность к самостоятельному анализу, усиливает творческий потенциал и формирует уверенность в межличностной коммуникации. Теоретические положения подкреплены примерами из педагогической практики, иллюстрирующими эффективность методики в различных учебных контекстах – от аудиторных занятий до проектной деятельности. Особое внимание уделяется вопросам мотивации, созданию поддерживающей образовательной среды и развитию межкультурной компетенции как ключевого компонента современного языкового образования. В заключение подчёркивается, что интеграция письма и говорения существенно повышает уровень практического владения английским языком, способствует формированию глобальной коммуникативной готовности и повышает качество образовательного процесса в целом.*

**Ключевые
слова**

Письмо, говорение, интеграция, коммуникативный подход, межкультурной компетенции, EFL

Introduction

In many language classrooms, writing and speaking are still taught as if they belong to different worlds. Students may spend one lesson practicing essays and another focusing on speaking tasks, without seeing how the two are connected. However, real communication rarely works this way. In everyday life, people often talk through their ideas before writing them down, or use writing as preparation for speaking.

From a teaching perspective, separating these skills can unintentionally limit learners. They may know how to construct sentences in writing but struggle to express the same ideas orally, or vice versa. This suggests that the issue is not only about knowledge, but about how that knowledge is practiced. The idea of communicative competence reminds us that knowing a language means being able to use it appropriately in context (Canale & Swain, 1980). In this sense, both writing and speaking are part of the same communicative process. When learners actively produce language, they begin to notice what they can and cannot say, which helps them improve over time (Swain, 1985).

Classroom interaction also plays an important role. When students exchange ideas, they are not just practicing language – they are shaping their understanding through communication (Vygotsky, 1978). Bringing writing and speaking together allows this process to happen more naturally. This article looks at how such integration can be implemented in practice and what kind of impact it can have on learners.

Literature review

Researchers have long pointed out that language skills are interconnected, even though they are often taught separately. One

common argument is that learners benefit more when they use language in meaningful situations rather than isolated exercises (Harmer, 2007). For example, task-based learning encourages students to complete activities that resemble real-life situations, such as solving a problem or expressing an opinion (Ellis, 2003).

These tasks usually involve both speaking and writing, even if the main focus is on one skill. Writing itself is no longer seen as a one-step activity. Instead, it is understood as a process that includes planning, discussing, drafting, and revising (Hyland, 2003). Many of these stages naturally involve speaking.

Interaction is another key element. When students talk to each other, they clarify meaning, correct misunderstandings, and build new ideas together (Long, 1996). This kind of collaboration has also been shown to support writing development (Storch, 2005). Overall, the literature suggests that integrating skills is not just beneficial but necessary for developing real communicative ability (Bachman, 1990).

Methodology

This study is grounded in classroom-based experience and qualitative classroom observation, rather than a controlled experimental design. The primary purpose of the research was to explore how learners respond to the integration of writing and speaking activities in authentic instructional settings. Instead of measuring outcomes through rigid quantitative instruments, the focus was placed on understanding learning processes, student engagement, and interaction patterns during integrated skill tasks. The study adopts a reflective pedagogical perspective, where the teacher acts both as an instructor and an observer of learning behavior. This allowed for continuous

evaluation of how students construct meaning, exchange ideas, and transfer spoken language into written form within the same learning cycle. Such an approach aligns with contemporary views of language learning as a dynamic and context-dependent process (Ellis, 2003; Harmer, 2007).

Participants. The participants of the study were intermediate-level English language learners enrolled in a higher education institution. The group consisted of students who had already acquired basic grammatical structures and vocabulary knowledge, enabling them to participate in communicative tasks with a reasonable degree of fluency. The selection of intermediate learners was intentional, as this proficiency level is particularly suitable for observing the transition from controlled language use to more spontaneous and productive communication. At this stage, learners are capable of expressing ideas but still require structured support to develop coherence, fluency, and accuracy in both speaking and writing.

Instructional Approach. The instructional design of the study was based on the integration of speaking and writing within single lesson frameworks. Each lesson was carefully structured so that oral and written activities were not treated as separate components, but rather as interconnected stages of the same communicative process. For instance, in many lessons, students first engaged in guided or semi-structured discussions on a specific topic. This stage allowed them to activate prior knowledge, generate vocabulary, and organize their thoughts collaboratively. Following this, they were required to transform their spoken ideas into written form, such as paragraphs, short essays, or reflective texts. This transition from oral to written production helped students refine their ideas and focus on language accuracy.

In other cases, group debates were used as a stimulus for writing. Students participated in structured arguments where they expressed

opinions, agreed or disagreed with peers, and justified their viewpoints. After the debate, they were asked to produce a short-written reflection summarizing their position and the main arguments discussed. This process encouraged critical thinking and helped learners link spoken interaction with written expression. Role-play activities were also incorporated as a bridge between speaking and writing skills. Students acted out real-life scenarios such as interviews, problem-solving situations, or service encounters. After completing the role-play, they were assigned to write reports or summaries describing the interaction, which reinforced vocabulary usage and improved narrative coherence.

Across all instructional stages, the emphasis was not placed solely on final written or spoken products, but rather on the learning process itself. Particular attention was given to how students interacted with one another, how they negotiated meaning, and how they reformulated their ideas when shifting from spoken to written language. This process-oriented perspective allowed for a more comprehensive understanding of language development in integrated skill instruction.

The role of the teacher in this approach was primarily facilitative. Instead of dominating the classroom discourse, the teacher guided discussions, provided prompts, and offered feedback when necessary. This created an environment in which learners were encouraged to take responsibility for their own language production while still receiving structured support. Overall, the methodological design reflects a communicative and learner-centered approach, where integration of skills serves as a natural and meaningful part of language learning rather than an artificial pedagogical requirement.

Results

The analysis of classroom observations and student outputs revealed several consistent patterns regarding the integration of

writing and speaking skills. Although the study did not rely on statistical measurement, qualitative evidence from student performance, participation, and interaction provided meaningful insights into the learning process.

One of the most noticeable outcomes was the improvement in students' ability to organize ideas. When speaking activities were used as a preliminary stage before writing tasks, learners demonstrated greater clarity in structuring their written work. Oral discussions helped them to activate prior knowledge, generate relevant vocabulary, and form logical connections between ideas. As a result, written texts became more coherent and better developed compared to tasks completed without prior speaking engagement.

Another significant observation was the increase in learner participation and engagement. Students showed higher levels of involvement during integrated tasks, particularly when activities required collaboration. Group discussions and debates encouraged even quieter students to contribute verbally, which later positively influenced their written output. This suggests that speaking activities serve as an effective motivational tool that reduces anxiety and increases willingness to communicate.

In addition, learners demonstrated gradual improvement in linguistic fluency. Repeated exposure to speaking-before-writing sequences allowed students to rehearse ideas orally, which reduced hesitation during both spoken and written production. Over time, students became more confident in expressing their thoughts without excessive reliance on direct translation from their first language.

The integration of skills also had a noticeable impact on vocabulary acquisition. Words and expressions used during discussions were frequently reused in written tasks, indicating successful lexical transfer from spoken interaction to written production. This recycling of language contributed to better retention and more natural usage of vocabulary.

Finally, the data suggested that students developed a more reflective attitude toward language learning. Many learners began to revise their written work based on ideas initially discussed in speaking activities, indicating increased awareness of language accuracy and coherence.

Discussion and Analysis

The findings of this study support the view that writing and speaking are not isolated competencies but mutually reinforcing components of language development. The observed improvements in student performance can be explained through several well-established theoretical perspectives in applied linguistics.

First, the results align with the principles of Communicative Language Teaching, which emphasize meaningful use of language over mechanical practice (Harmer, 2007). When students engaged in discussions before writing, they were not merely practicing language forms but actively constructing meaning. This meaningful engagement appears to have contributed to deeper cognitive processing and more effective learning outcomes.

Second, the study supports Swain's Output Hypothesis, which argues that language production plays a crucial role in language acquisition (Swain, 1985). In this study, speaking activities functioned as a form of "pre-output rehearsal," allowing learners to test their ideas before committing them to writing. This process helped students notice gaps in their language knowledge and make necessary adjustments.

Third, the role of interaction in learning, as highlighted by Long (1996), is clearly reflected in the results. Group discussions and debates created opportunities for negotiation of meaning, clarification of ideas, and collaborative construction of knowledge. These interactional processes not only improved speaking skills but also directly influenced the quality of written output.

From a pedagogical perspective, the findings suggest that integrated instruction

promotes a more balanced development of fluency and accuracy. Speaking activities tend to enhance fluency and idea generation, while writing tasks encourage organization, precision, and reflection. When combined, these skills create a complementary learning cycle in which each supports the other. However, the implementation of integrated tasks also revealed certain pedagogical challenges. Some students initially struggled with transitioning from spoken to written language, particularly in organizing ideas systematically. This indicates that learners may require scaffolding strategies such as guided outlines, vocabulary support, or model texts to fully benefit from integration.

Another challenge relates to classroom management and time allocation. Integrated tasks require careful planning to ensure that both speaking and writing components are given sufficient attention. Without proper balance, one skill may dominate the learning process, reducing the effectiveness of integration. Despite these challenges, the overall findings strongly indicate that integrating writing and speaking creates a more dynamic and interactive learning environment. It shifts the focus from passive knowledge acquisition to active language use, which is essential for developing communicative competence in EFL contexts (Canale & Swain, 1980).

In summary, the analysis demonstrates that skill integration not only improves linguistic performance but also fosters learner autonomy, critical thinking, and collaborative learning habits. These outcomes suggest that integrated instruction should be considered an essential component of modern language teaching

practices rather than an optional pedagogical strategy.

Conclusion

The integration of writing and speaking skills within English as a Foreign Language (EFL) pedagogy represents a critical advancement in contemporary language education. Rather than conceptualizing these modalities as discrete competencies, the study underscores their complementary nature and the pedagogical benefits of sequencing oral articulation with written consolidation.

Empirical observations confirm that learners achieve greater confidence, linguistic precision, and cognitive engagement when they are encouraged to first discuss ideas orally and subsequently refine them in written form. This process not only enhances communicative competence but also fosters independent reasoning, creativity, and deeper conceptual understanding. Importantly, the findings suggest that effective implementation does not necessitate radical curricular reform; incremental adjustments – such as embedding structured discussions prior to writing tasks – can yield measurable improvements in learner outcomes.

Over time, such integrative practices contribute to the development of learner autonomy, strengthen intercultural communicative competence, and prepare students for meaningful participation in diverse global contexts.

Consequently, the combined development of oral and written skills should be regarded as a cornerstone of effective EFL pedagogy, ensuring that language learning remains purposeful, transformative, and aligned with authentic communicative practices.

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The Role of Cooperative Learning Strategies in Enhancing Speaking Skills and Learner Autonomy

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Annotation

Speaking is considered one of the most important skills in learning English as a foreign language; however, many students face difficulties in communicating effectively. Learners often struggle with fluency, lack confidence while speaking, and find it challenging to express their ideas clearly. This article investigates how cooperative learning strategies can support the development of speaking skills while also promoting learner autonomy in English language classrooms. Cooperative learning creates an environment where students actively interact with one another, exchange opinions, and support each other during the learning process. Activities such as think-pair-share, role plays, group discussions, and jigsaw tasks provide learners with more opportunities to use English in meaningful and realistic situations. Through these collaborative activities, students gradually become more confident speakers, improve their vocabulary and fluency, and develop stronger communication skills in a less stressful and more supportive atmosphere. Based on classroom observations and findings from previous studies, this article highlights that cooperative learning not only improves students' speaking ability but also encourages them to become more independent and responsible learners. By participating actively in group tasks and taking greater responsibility for their own learning, students develop autonomy, motivation, and confidence, which are essential for successful language learning and effective real-life communication.

Keywords

Cooperative learning, speaking skills, learner autonomy, communication, fluency, confidence, interaction, collaborative activities, English language learning, group work, communicative competence, student-centered learning

Kooperativ ta'lim strategiyalarining gapirish ko'nikmalari va o'quvchi mustaqilligini rivojlantirishdagi o'rni

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Annotatsiya

Gapirish chet til sifatida ingliz tilini o'rganishda eng muhim ko'nikmalardan biri hisoblanadi, biroq ko'plab talabalar samarali muloqot qilishda qiyinchiliklarga duch

keladilar. O'quvchilar ko'pincha ravon gapirishda qiynaladilar, gapirish jarayonida o'ziga ishonch yetishmaydi hamda fikrlarini aniq ifodalashda muammolarga duch kelishadi. Ushbu maqola kooperativ ta'lim strategiyalarining gapirish ko'nikmalarini rivojlantirish va shu bilan birga o'quvchilar mustaqilligini oshirishdagi ahamiyatini o'rganadi. Kooperativ ta'lim o'quvchilar bir-biri bilan faol muloqot qiladigan, fikr almashadigan va o'quv jarayonida bir-birini qo'llab-quvvatlaydigan muhit yaratadi. Think-pair-share, rolly o'yinlar, guruh muhokamalari va jigsaw kabi faoliyatlar o'quvchilarga ingliz tilidan mazmunli va real hayotga yaqin vaziyatlarda foydalanish imkoniyatini beradi. Ushbu hamkorlikka asoslangan faoliyatlar orqali talabalar asta-sekin o'ziga ishonchliroq gapiruvchilarga aylanadilar, lug'at boyligini va ravonligini oshiradilar hamda kamroq stressli va qo'llab-quvvatlovchi muhitda kuchliroq kommunikativ ko'nikmalarni rivojlantiradilar. Sinf kuzatuvlari va avvalgi tadqiqotlar natijalariga asoslanib, ushbu maqola kooperativ ta'lim nafaqat o'quvchilarning gapirish qobiliyatini yaxshilashini, balki ularni yanada mustaqil va mas'uliyatli o'quvchilarga aylantirishini ham ta'kidlaydi. Guruh vazifalarida faol ishtirok etish va o'z ta'lim jarayoni uchun ko'proq mas'uliyat olish orqali talabalar mustaqillik, motivatsiya va o'ziga ishonchni rivojlantiradilar. Bu esa muvaffaqiyatli til o'rganish va real hayotdagi samarali muloqot uchun muhim omillar hisoblanadi.

Kalit so'zlar Kooperativ ta'lim, gapirish ko'nikmalari, o'quvchi mustaqilligi, kommunikatsiya, ravon nutq, o'ziga ishonch, o'zaro hamkorlik, hamkorlikdagi faoliyat, ingliz tilini o'rganish, guruh ishlari, kommunikativ kompetensiya, talaba markazli ta'lim

Роль стратегий кооперативного обучения в развитии навыков говорения и автономии учащихся

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Аннотация Говорение считается одним из важнейших навыков при изучении английского языка как иностранного, однако многие студенты сталкиваются с трудностями в процессе общения. Учащиеся нередко испытывают проблемы с беглостью речи, неуверенностью во время разговора и затрудняются ясно выражать свои мысли на английском языке. В данной статье рассматривается, каким образом стратегии кооперативного обучения могут способствовать развитию навыков говорения, а также формированию автономности учащихся в процессе изучения английского языка. Кооперативное обучение создает такую образовательную среду, в которой студенты активно взаимодействуют

друг с другом, обмениваются мнениями и поддерживают своих одноклассников в процессе обучения. Такие виды деятельности, как *think-pair-share*, ролевые игры, групповые обсуждения и задания типа *jigsaw*, предоставляют учащимся больше возможностей использовать английский язык в значимых и приближенных к реальной жизни ситуациях. Благодаря подобным совместным заданиям студенты постепенно становятся более уверенными в себе, расширяют словарный запас, улучшают беглость речи и развивают коммуникативные навыки в менее напряжённой и более благоприятной атмосфере. Основываясь на наблюдениях в классе и результатах предыдущих исследований, данная статья подчеркивает, что кооперативное обучение не только способствует улучшению навыков говорения, но и помогает студентам становиться более самостоятельными и ответственными учащимися. Активное участие в групповой работе и принятие большей ответственности за собственное обучение развивают автономию, мотивацию и уверенность в себе, которые являются важными факторами успешного овладения языком и эффективного общения в реальных жизненных ситуациях.

Ключевые слова

Кооперативное обучение, навыки говорения, автономность учащихся, коммуникация, беглость речи, уверенность, взаимодействие, совместная деятельность, изучение английского языка, групповая работа, коммуникативная компетенция, студентоориентированное обучение

Introduction

Speaking is widely regarded as one of the most difficult aspects of learning a foreign language. Although many students may have a good understanding of grammar rules and vocabulary, they frequently struggle to communicate their thoughts clearly and confidently in spoken English. This issue is particularly noticeable in classrooms where greater attention is given to written exercises rather than meaningful oral communication (Harmer, 2007).

A large number of learners feel nervous when speaking, fear making mistakes, or lack confidence in their language abilities. Because of these feelings, they often hesitate to participate in conversations and lose important opportunities to practice speaking. Nevertheless, studies have shown that speaking proficiency develops mainly through regular language use and active interaction with other people (Ur, 1996).

In such situations, cooperative learning strategies can serve as an effective and practical approach to improving speaking skills. These strategies allow students to work collaboratively in small groups, creating a more comfortable environment for communication and mutual support. Furthermore, cooperative learning also promotes learner autonomy by encouraging students to take greater responsibility for their own learning and participation in the educational process (Johnson & Johnson, 1999).

Methodology

This study employed a qualitative research approach to explore how cooperative learning strategies affect students' speaking skills and learner autonomy. In order to gain both theoretical and practical understanding, the research combined the analysis of relevant literature with classroom observations. The participants of the study were approximately twenty-five intermediate-level students

learning English as a foreign language. Although the students possessed a basic knowledge of grammar and vocabulary, many of them experienced difficulties in speaking activities. The most common challenges included hesitation while speaking, fear of making mistakes, low self-confidence, and limited classroom participation.

The research was carried out over a three-week period and was organized into two major stages. During the first stage, traditional teacher-centered methods were used in the classroom. The teacher mainly explained the lesson content, directed the activities, and asked individual questions, while students were expected to respond independently. Classroom observations during this stage revealed that only a few students participated actively, whereas most learners remained passive or provided very brief answers. This situation reflects the idea that teacher-centered classrooms often reduce students' active involvement in communication (Ur, 1996).

In the second stage, several cooperative learning strategies were introduced in order to encourage greater interaction among students. Learners were divided into small groups consisting of four or five members and were assigned different speaking tasks designed to promote collaboration and communication. These activities included think-pair-share tasks, in which students first reflected individually, then discussed their ideas with a partner, and finally shared them with the whole group; role plays based on everyday situations such as ordering food or talking about daily routines; and jigsaw activities, where each student became responsible for one part of the topic and later explained it to other group members. In addition, students were sometimes given specific roles within their groups, such as leader, speaker, or note-taker, to ensure balanced participation and shared responsibility. During this stage, the teacher mainly acted as a facilitator by guiding discussions and providing support whenever necessary. Throughout both stages of the

study, particular attention was paid to students' willingness to speak, the frequency of their participation, the fluency and clarity of their speech, as well as their level of independence and responsibility. At the end of the research period, the findings from both stages were carefully compared in order to identify noticeable differences and improvements in students' speaking performance and learner autonomy.

Results

The findings of the study revealed that cooperative learning strategies had a highly positive effect on the development of both students' speaking skills and learner autonomy. One of the most noticeable changes was the increase in classroom participation. During the first stage of the research, many students were passive, hesitant, and unwilling to speak in front of others. In contrast, after cooperative learning activities were introduced, almost all learners became actively involved in discussions and group tasks. Working in small groups created a more relaxed and supportive atmosphere, which reduced students' anxiety and encouraged them to express their opinions more freely. These findings support the view that cooperative learning helps establish a comfortable learning environment where students feel safer and more motivated to participate in communication (Slavin, 2009).

Another significant improvement was observed in students' speaking fluency and overall communication ability. At the beginning of the study, many learners tended to provide very short, simple, and incomplete responses. However, after regularly participating in cooperative activities, students gradually became able to speak for longer periods, produce more meaningful sentences, and organize their ideas more effectively during conversations. Their speech became clearer and more natural due to the increased opportunities for interaction and continuous speaking practice provided by collaborative tasks. This development confirms the idea that speaking proficiency improves through active

communication and regular language use rather than passive learning (Harmer, 2007). Furthermore, students also demonstrated noticeable progress in vocabulary development. Through discussions with classmates, they were exposed to a variety of new words and expressions and began using them more confidently in their own speech. Peer learning played an important role in this process because students often found explanations from classmates easier to understand and less intimidating than teacher explanations alone.

The study also showed positive changes in students' pronunciation, confidence, autonomy, and motivation. As learners became more accustomed to speaking in groups, they showed less fear of making mistakes and became more willing to take risks while communicating in English. Increased confidence had a direct influence on their ability to communicate more effectively, which is considered an essential factor in successful language learning (Brown, 2004). In addition, students developed greater learner autonomy throughout the cooperative learning process. They depended less on the teacher and became more responsible for their own learning by asking questions, clarifying meanings, exchanging ideas, and supporting one another during activities. This demonstrates that cooperative learning not only improves communication skills but also encourages self-directed learning and responsibility among students (Little, 1991). Finally, students appeared more motivated and interested in classroom activities during the second stage of the study. Compared to the traditional lessons in the first stage, the classroom atmosphere became more energetic, interactive, and positive, which contributed to greater student engagement and enthusiasm for learning English.

Discussion

The findings of this study emphasize the significant role of cooperative learning strategies in enhancing students' speaking

skills as well as their learner autonomy. One of the primary reasons for these positive outcomes is the increase in meaningful interaction among students. When learners work collaboratively, they become involved in real communicative situations where they are required to express their thoughts, listen carefully to others, exchange opinions, and respond appropriately. Such interaction provides valuable speaking practice and plays an essential role in the development of communicative competence (Ur, 1996). Through continuous communication with peers, students become more engaged in the learning process and gain greater opportunities to use the target language actively and naturally.

Another important factor contributing to the effectiveness of cooperative learning is the reduction of speaking anxiety. Many students often feel nervous or uncomfortable when they are asked to speak in front of the entire class. Cooperative learning helps reduce this pressure by placing learners in smaller and more supportive groups where they feel safer and less afraid of making mistakes. As a result, students become more relaxed, self-confident, and willing to participate actively in classroom discussions and speaking tasks. This supportive atmosphere encourages learners to take risks in communication, which is considered an important part of language acquisition. In addition, cooperative learning shifts the focus of the lesson from the teacher to the students themselves. Instead of relying completely on the teacher for guidance and knowledge, students become active participants in their own learning process. They learn to make decisions, solve problems together, exchange feedback, and evaluate their own performance. This reflects the principles of autonomous learning, where learners gradually develop responsibility for their own progress and learning outcomes (Benson, 2011).

Furthermore, cooperative learning contributes not only to language development but also to the improvement of social and

interpersonal skills. Through group activities, students learn how to cooperate effectively, respect the opinions of others, communicate politely, and work together as a team. These abilities are valuable not only in the language classroom but also in students' personal and academic lives. Nevertheless, it is important to recognize that cooperative learning may not always produce successful results without careful organization and planning. Teachers need to design appropriate tasks, provide clear instructions, and carefully monitor group activities to ensure equal participation among students. Without proper teacher guidance, some learners may dominate the discussion while others remain passive observers. Therefore, the teacher's role as a facilitator and organizer remains highly important throughout the learning process. Overall, the findings of this study are consistent with previous research, which confirms that cooperative learning has a

positive influence on both language development and learner independence (Johnson & Johnson, 1999).

Conclusion

In conclusion, cooperative learning strategies have a significant impact on the improvement of students' speaking skills and the development of learner autonomy. These strategies create more opportunities for learners to participate actively in communication, help reduce fear and anxiety while speaking, and establish a supportive and interactive classroom environment. In addition, cooperative learning encourages students to become more self-confident, responsible, and independent in their learning process. Therefore, incorporating cooperative learning activities into language classrooms can make lessons more engaging, effective, and beneficial for students' overall language development.

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Türkiye's experience in organizing academic mobility (case of the MEB system)

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Annotation *This study aims to examine the process of assigning teachers and pedagogical personnel abroad by the Ministry of National Education (MoNE) within the scope of educational diplomacy, which is a vital component of the Republic of Türkiye's "soft power" strategy. As in many other countries, high-quality instruction in the Turkish language and culture is primarily facilitated by personnel assigned to Turkology departments or educational institutions where Turkish is taught, particularly in Uzbekistan. Concurrently, inter-state relations are strengthened through various projects implemented based on the "Turkish language bridge". This article first elucidates the historical background, rationales, and legal foundations of the process; subsequently, it provides a detailed analysis of the mechanism for assigning "lecturers/pedagogical personnel", candidate selection criteria, examination systems, and their adaptation processes. As a result of the study, detailed information on all these processes is presented, and the finding that a total of 22 Turkish language lecturers are actively serving across Uzbekistan, primarily in the capital, Tashkent, and various other provinces, is shared. The steadily increasing interest in the Turkish language in Uzbekistan suggests that the number of qualified Turkish language instructors should also be increased. Based on the outcomes of this study, the following conclusions and recommendations can be drawn: the need for Turkish language instructors in educational institutions where Turkish is taught, particularly in Uzbekistan, can be addressed in coordination with the Ministry of National Education (MoNE) of the Republic of Türkiye.*

Keywords *Educational diplomacy, soft power, academic mobility, assigning personnel abroad, Turkish language*

Akademik mobillikni tashkil etishda turkiya tajribasi (MEB tizimi misolida)

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Annotatsiya *Ushbu tadqiqot Turkiya Respublikasi "yumshoq kuch" strategiyasining muhim tarkibiy qismi bo'lmish ta'lim diplomatiyasi faoliyati doirasida Milliy ta'lim vazirligi (MEB) tomonidan amalga oshirilayotgan xorijga o'qituvchi va pedagog kadrlarni yuborish jarayonini o'rganishni maqsad qilgan. Boshqa ko'plab davlatlar qatori, avvalo, O'zbekistondagi Turkologiya kafedralari yoki turk tili o'qitiladigan ta'lim muassasalariga xizmatga yuborilgan kadrlar yordamida mazkur mamlakatlarda turk tili va turk madaniyatini yuqori malakali tarzda o'rgatishga hissa qo'shilmoqda. Shu bilan birga, turk tili ko'prigi asosida amalga oshirilayotgan turli loyihalar vositasida davlatlar o'rtasidagi aloqalar mustahkamlanmoqda. Mazkur maqolada*

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dastlab jarayonning tarixiy zamini, sabablari va huquqiy asoslari yoritib berilgan; shundan so'ng, xususan, "lektor/pedagog kadr" yuborish mexanizmi, nomzodlarni tanlash mezonlari, imtihon tizimlari va ularning moslashuv jarayonlari batafsil tahlil qilingan. Tadqiqot natijasida mazkur jarayonlarning barchasiga doir batafsil ma'lumotlar taqdim etildi hamda O'zbekiston bo'ylab jami 22 nafar turk tili lektori, avvalo, poytaxt Toshkent va O'zbekistonning turli viloyatlarida faol xizmat ko'rsatayotganligi qayd etildi. O'zbekistonda turk tiliga bo'lgan qiziqishning tobora ortib borishi malakali turk tili o'qituvchilari sonini ham oshirish zarurati degan xulosaga olib kelmoqda. Ushbu tadqiqot yakunlariga ko'ra, xususan, O'zbekiston misolida turk tili o'qitiladigan ta'lim muassasalarining turk tili o'qituvchilariga bo'lgan ehtiyojini Turkiya Respublikasi Milliy ta'lim vazirligi (MEB) bilan o'zaro aloqalar o'rnatgan holda qondirish mumkinligi haqidagi xulosa va tavsiyani bildirish joizdir.

Kalit so'zlar *Ta'lim diplomatiyasi, yumshoq kuch, akademik mobillik, xorijga kadr yuborish, Turk tili*

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Аннотация *В настоящем исследовании изучается практика отправки за рубеж квалифицированных преподавателей и педагогических работников, которая осуществляется Министерством национального образования (МНО) в рамках образовательной дипломатии, являющейся важной составляющей стратегии «мягкой силы» Турецкой Республики. Как и во многих других странах, кадры, направляемые на кафедры тюркологии или в образовательные учреждения Узбекистана, где преподается турецкий язык, вносят вклад в высококачественное обучение турецкому языку и турецкой культуре. В то же время реализация различных проектов на основе «моста турецкого языка» способствует укреплению связей между государствами. В первой части статьи освещаются исторические предпосылки, причины и правовые основы процесса, после чего подробно анализируются механизм направления «преподавателей/педагогических кадров», критерии отбора кандидатов, система экзаменов и процессы их адаптации. В заключительной части исследования представлена подробная информация обо всех указанных аспектах, а также отмечена активная деятельность 22 преподавателей турецкого языка, работающих по всему Узбекистану – как в его столице, Ташкенте, так и в различных регионах страны. Неуклонно растущий в Узбекистане интерес к турецкому языку приводит нас к заключению о необходимости увеличения числа квалифицированных преподавателей турецкого языка. На основе результатов данного исследования можно сделать вывод о том, что недостаток в преподавателях турецкого языка в тех образовательных учреждениях*

Узбекистана, где он преподается, может быть восполнен при тесном взаимодействии с Министерством национального образования Турецкой Республики.

**Ключевые
слова**

Образовательная дипломатия, мягкая сила, академическая мобильность, направление кадров за рубеж, турецкий язык

Kirish

Globallashayotgan dunyoda davlatlar o'zlarining xalqaro munosabatlarini nafaqat siyosiy va harbiy kuch unsurlari, balki madaniy va insoniy qadriyatlar almashinuviga asoslangan "yumshoq kuch" (soft power) vositalari orqali ham shakllantirmoqdalar. Turkiya Respublikasi o'zining boy tarixiy merosi va madaniy xilma-xilligini ta'lim diplomatiyasi kanallari orqali chegaralardan tashqariga olib chiqib, ham xorijdagi fuqarolarining madaniy aloqalarini saqlab qolishni, ham qardosh xalqlar va xorijiy jamiyatlarga turk tili va madaniyatini tanitishni maqsad qilgan. Shu nuqtayi nazardan, Milliy ta'lim vazirligi (MEB) o'zining xorijdagi tashkilotlari orqali amalga oshirayotgan ta'lim faoliyatlari bilan Turkiya madaniy diplomatiyasining eng muhim ijrochi muassasalaridan biri sanaladi.

MEB tomonidan xorijga ta'lim xodimlarini yuborish jarayoni 1960-yillarda boshlangan ishchilar migratsiyasi bilan bevosita bog'liqdir. Turkiya fuqarolarining Yevropa mamlakatlariga ommaviy ko'chishi natijasida yuzaga kelgan ta'lim va madaniy mansublik muammolarini hal qilish maqsadida, ilk bor 1965-yilda Germaniyaga 17 nafar o'qituvchining yuborilishi bilan boshlangan bu jarayon bugungi kunga kelib butun dunyoni qamrab olgan keng ko'lamli davlat siyosatiga aylandi (Şen, 2020; 218; Karasu, 2018; 178). Dastlab faqatgina fuqarolarning ehtiyojlarini qondirishga qaratilgan ushbu qadam vaqt o'tishi bilan Sovet Ittifoqi parchalanishi ortidan mustaqillikka erishgan Turkiya Respublikalar va turk tiliga qiziqish bildirgan boshqa davlatlarni

ham o'z ichiga oladigan darajada kengaydi (Baltürk, 2023; 46).

Mazkur kadrlarni xizmatga yuborishning asosiy maqsadi; turk madaniyatini xorijda tanitish, yoyish va asrab-avaylash, xorijdagi fuqarolar va qardoshlarning madaniy aloqalarini mustahkamlash hamda turk tilini o'rgatishdan iborat (BAOKK; 1-modda). Ushbu faoliyatlar 652-sonli Qonun kuchiga ega bo'lgan qaror (KHK) hamda 2003-yil 3-iyulda Rasmiy gazetada e'lon qilingan 2003/5753-sonli Vazirlar Mahkamasi Qarori bilan huquqiy zaminga ega bo'ldi (Akman, 2017; 347). Tegishli qonunchilik xodimlarni tanlashdan tortib xizmat muddatlarigacha bo'lgan barcha jarayonlarni "Vazirliklararo qo'shma madaniyat komissiyasi" (BAOK) vakolatiga topshirgan.

Ushbu tadqiqot MEBning xorijga kadrlar yuborish siyosatini markazga qo'ygan holda, xususan, Turkologiya kafedralari va Turk madaniyat markazlarida faoliyat yuritadigan professor-o'qituvchilar, dars beruvchi pedagoglar va lektorlarni tanlash jarayonlarini yoritib beradi. Tadqiqotda; nomzodlar ega bo'lishi kerak bo'lgan malaka talablari, qo'llaniladigan "Kasbiy layoqat" va "Vakillik qobiliyati" imtihonlarining mazmuni, tanlovdan so'ng o'tkaziladigan moslashuv seminarlari hamda xizmatga yuborish tamoyillari tizimli ravishda tahlil qilinadi.

Asosiy Qism

Turkiyaning xorijga ta'lim xodimlarini yuborish amaliyoti asosan ikkita yirik tarixiy burilish nuqtasi asosida shakllangan. Birinchisi, 1960-yillarda G'arbiy Yevropaga yuz bergan ishchi kuchi migratsiyasidir. Bu davrda ko'chib ketgan fuqarolar farzandlarining o'z ona tillarini

unutmasliklari va milliy o'zligini yo'qotmasliklari maqsadida "Ona tili va turk madaniyati" darslari o'ziga xos ehtiyoj sifatida yuzaga keldi. Ikkinchi burilish nuqtasi esa 1990-yillarning boshlarida "Sovuq urush"ning tugashi va Turkiy Respublikalarning o'z mustaqilligini qo'lga kiritishidir. Bu davrda Turkiya "Buyuk talabalar loyihasi" va ta'lim sohasidagi hamkorliklar orqali O'rta Osiyo hamda Bolqon davlatlaridagi madaniy ishtirokini yanada mustahkamladi (Baltürk, 2023; 46-47).

Bugungi kunda MEB nafaqat o'z fuqarolari istiqomat qilayotgan davlatlarga, balki turk tilini xorijiy til sifatida o'qitishni talab qilgan mamlakatlarga ham lektor va pedagog kadrlarni yubormoqda. Mazkur xizmat safarlarining asosiy maqsadi turk tili va madaniyatining xalqaro miqyosdagi ommaviyligini oshirish hamda Turkiyaning "yumshoq kuchi"ni mustahkamlashdan iboratdir. Baltürk (2023; 109) ta'kidlaganidek, ta'lim va madaniyat faoliyatlari davlatlararo munosabatlarning "ta'sirchan va nozik jihatini" tashkil etib, nodavlat ishtirokchilar (aktyorlar) orqali barqaror aloqalar o'rnatilishini ta'minlaydi. MEB tomonidan yuborilgan kadrlar nafaqat pedagog, balki ayni paytda turk madaniyatini namoyon etuvchi "madaniyat elchisi" vazifasini ham o'z zimmalariga oladilar (Akman, 2017; 348; Şen, 2020; 218).

Xorijga xizmatga yuborishning ma'muriy va huquqiy doirasi turli vazirliklarning o'zaro muvofiqlashtiruvi asosida yuritiladi. Jarayonning markazida 2003-yil 5-iyundagi Vazirlar Mahkamasi Qarori bilan vakolat berilgan "Vazirliklararo qo'shma madaniyat komissiyasi" (BAOK) joy olgan.

Komissiya Tashqi ishlar vazirligi muvofiqlashtiruvda Milliy ta'lim vazirligi, Madaniyat va turizm vazirligi hamda Moliya vazirligi vakillaridan tashkil topadi. Shuningdek, tegishli holatlarda Diniy ishlar boshqarmasi hamda Xorijdagi turklar va qardosh jamoalar boshqarmasi vakillari ham komissiya tarkibiga kiritilishi mumkin (BAOKK, 2003; 4-modda). Komissiyaning asosiy vazifalari quyidagilardan iborat:

1. Xorijga xizmatga yuboriladigan xodimlarning unvoni, soni va malaka talablarini belgilash;
2. Tanlovning asosiy qoidalari va usullarini (imtihon va suhbat jarayonlarini) tartibga solish;
3. Xodimlarning xizmat joylari va muddatlarini aniqlash;
4. Xorijdagi xizmat muddatini tugatish yoki uzaytirish bo'yicha qaror qabul qilish (BAOKK, 2003, 5-modda).

Komissiya o'z qarorlarini bir ovozdan qabul qiladi hamda xodimlarni tanlash va tayinlash jarayonida yagona vakolatli organ hisoblanadi. Xizmatga yuboriladigan umumiy xodimlar soni Vazirlar Mahkamasi qarori bilan chegaralangan bo'lib, bu ko'rsatkich 3500 nafardan oshishi mumkin emas (BAOKK, 2003; 6-modda).

Ushbu bo'limda MEBning Oliy ta'lim va xorijdagi ta'lim bosh boshqarmasi tomonidan e'lon qilingan "2026-yilda xorijga xizmatga yuboriladigan professor-o'qituvchi/dars beruvchi pedagog/lektorlarni tanlash imtihoni bo'yicha yo'riqnoma"ga asoslanib, professor-o'qituvchilarni tanlash jarayoni tahlil qilingan.

Xorijda, xususan, universitetlarning Turkologiya kafedralarida yoki Turk madaniyat markazlarida faoliyat yuritadigan nomzodlarga qo'yiladigan talablar "Umumiy" va "Maxsus" bo'lib, ikki toifaga bo'linadi:

- *Umumiy talablar:* Turkiya Respublikasi fuqarosi bo'lish, davlat muassasalarida (universitet yoki MEB tizimida) kamida 5 yillik ish stajiga ega bo'lish, sudlanmagan bo'lish, o'z vazifasini bajarishga to'sqinlik qiladigan sog'lig'i bilan bog'liq muammosi bo'lmasligi hamda so'nggi 10 yil ichida hayfsan jazosidan og'irroq intizomiy jazo olmagan bo'lish asosiy talablardir (MEB, 2025; 4-5; BAOKK, 2003; 7-modda).
- *Maxsus talablar va akademik malaka:* Lektor sifatida xizmatga yuboriladigan nomzodlar Turk tili va adabiyoti, Turk tili, Zamonaviy turkiy tillar yoki Xorijiy tillar (ingliz, fransuz, nemis va hokazo)

yo'nalishlarini tamomlagan hamda tegishli sohalarida kamida magistr yoki doktorlik darajasiga ega bo'lishlari lozim (MEB, 2025; 2-3).

- *Chet tili talabi:* Nomzodlardan xizmatga yuboriladigan hudud tili yoki xalqaro doirada keng qo'llaniladigan tillar (ingliz, nemis, fransuz, rus, arab va boshqalar) bo'yicha YDS yoki YÖKDİL kabi imtihonlardan komissiya tomonidan belgilangan minimal balni (odatda kamida 50 ball) olgan bo'lish talab etiladi (MEB, 2025; 2).

Nomzodlarni tanlash ularning kasbiy layoqati va davlat vakili bo'lish qobiliyatini baholovchi ikki bosqichli imtihon tizimi orqali amalga oshiriladi.

Jarayonning ilk bosqichi hisoblangan kasbiy layoqat imtihoni nomzodlarning mutaxassislik bilimlari va umumiy dunyoqarashini o'lchashni maqsad qilgan. 2026-yilgi yo'riqnomaga ko'ra, mazkur imtihon yozma va og'zaki bo'lishi bilan ikki qismdan iborat:

- *Yozma imtihon mazmuni:* Turk tili va turk adabiyoti (30%), Turk tarixi va madaniyati (30%), Pedagogika fanlari va o'qitish metodikasi (20%) hamda Qonunchilik va umumiy dunyoqarash (20%) mavzularini qamrab oladi (MEB, 2025; 6-7).
- *Og'zaki imtihon:* Yozma imtihondan muvaffaqiyatli o'tgan nomzodlar mutaxassislik bilimlari bilan bir qatorda; turk madaniyatini bilish, umumiy dunyoqarash, xalqaro munosabatlar va nutq madaniyati (fikrni ifodalash qobiliyati) kabi mezonlar bo'yicha og'zaki imtihondan o'tkaziladi. Kasbiy layoqat bali yozma va og'zaki imtihon ballarining o'rta arifmetigini hisoblash orqali aniqlanadi hamda 60 ballik chegaradan o'tgan nomzodlar keyingi bosqichda ishtirok etish huquqini qo'lga kiritadilar (BAOKK, 2003; 7/A-modda).

Ushbu bosqich nomzodning xorijda Turkiya Respublikasi nomidan munosib vakil bo'la olish yoki olmasligi baholanadigan eng

muhim bosqichdir. Vazirliklararo qo'shma madaniyat komissiyasi a'zolari tomonidan o'tkaziladigan mazkur suhbatda nomzodlar quyidagi mezonlar bo'yicha baholanadi:

1. Turk tili va turk adabiyoti bo'yicha bilim;
2. Turk tarixi va madaniyati sivilizatsiyasi;
3. Umumiy dunyoqarash va qonunchilik;
4. O'ziga ishonch, ishontirish qobiliyati, fikrni ifodalash va mantiqiy xulosa chiqarish qobiliyati;
5. Layoqat, vakillik qobiliyati, xulq-atvor va munosabatning vazifaga mosligi (MEB, 2025; 11).

Ushbu imtihondan 100 ballik tizimda kamida 70 ball to'plagan nomzodlar muvaffaqiyatli o'tgan hisoblanadi va ballar ustunligi asosida xizmatga yuboriladiganlar ro'yxatiga kiritiladi.

Imtihon jarayonlarini muvaffaqiyatli yakunlagan professor-o'qituvchilar va pedagoglar xorijdagi xizmatini boshlashdan oldin majburiy "Moslashuv seminari"ga jalb etiladi.

MEB tomonidan tashkil etiladigan ushbu seminarlarning maqsadi xodimlarni o'zlari boradigan mamlakat sharoitlariga, diplomatik protokolga va o'z zimmlariga oladigan missiyaga tayyorlashdan iboratdir. Seminarlarda Turk tashqi siyosatining asosiy tamoyillari, madaniy diplomatiya, xorijdagi fuqarolarning muammolari, boriladigan mamlakatning ta'lim tizimi va qonunchiligi kabi mavzularda ta'lim beriladi (Karasu, 2018; 180; Akman, 2017; 348). Şen (2020; 231) mazkur seminarlar 15 kun davom etishini va shoshilinch ehtiyoj holatlaridan tashqari barcha xodimlarning ishtirok etishi majburiy ekanligini ta'kidlaydi.

Muvaffaqiyat qozongan xodimlarni xizmatga yuborish Tashqi ishlar vazirligi muvofiqlashtiruvda tegishli mamlakatdagi universitetlar yoki rasmiy idoralardan olingan qabul (taklif) xati bilan tasdiqlanadi. Xizmat muddati dastlab 1 yil qilib belgilanadi. Biroq xodimning muvaffaqiyati va xizmat zaruriyati hisobga olingan holda, ushbu muddat har safar 1 yildan oshmasligi sharti bilan Komissiya

qaroriga muvofiq ko'pi bilan yana 4 yilga uzaytirilishi mumkin. Shu tariqa, umumiy xizmat muddati 5 yilgacha yetishi mumkin (BAOKK, 2003; 8-modda; MEB, 2025; 14).

Xizmatga yuboriladigan mamlakatlar strategik ustuvorliklar va ehtiyojlarga muvofiq guruhlariga ajratiladi. Masalan, 2026-yilgi rejalashtirishda; Afg'oniston, Pokiston va Suriya kabi mamlakatlar "A guruhi"dan joy olgan bo'lsa, dunyoning boshqa mamlakatlari "B guruhi" sifatida tasniflangan. Shuningdek, xorijiy til yo'nalishlari (ispan, italyan, fors va boshqalar) uchun maxsus kvotalar ("C guruhi") hamda Tarix sohasi ("D guruhi") uchun ham alohida xizmatga yuborishlar amalga oshiriladi (MEB, 2025; 2-3).

Xulosa

Turkiyaning ta'lim diplomatiyasi vizyoni doirasida MEB tomonidan amalga oshirilayotgan xorijga professor-o'qituvchilar va pedagoglarni yuborish jarayoni ko'p bosqichli va sinchkovlik bilan o'tkaziladigan tanlovga asoslangan tizimga ega. Markazida Vazirliklararo qo'shma madaniyat komissiyasi (BAOKK) joy olgan ushbu tuzilma nomzodlarning nafaqat kasbiy bilimlarini, balki turk madaniyatini namoyon etish qobiliyatlarini ham o'lchaydi.

Jarayon huquqiy talablarning bajarilishi, yozma va og'zaki kasbiy layoqat imtihonlari, vakillik qobiliyati suhbatlari hamda moslashuv

seminarlari zanjiridan tashkil topadi. Tanlab olingan professor-o'qituvchilar dunyoning turli mintaqalaridagi universitetlarning Turkologiya kafedralari va Turk madaniyat markazlarida faoliyat yuritib, turk tilining ilm-fan va madaniyat tili sifatida keng tarqalishiga hissa qo'shmoqdalar. Ushbu dastur Turkiyaning xalqaro maydondagi ommaviyligi va nufuzini oshiribgina qolmay, mamlakatlar o'rtasida madaniy ko'priklar o'rnatilishida ham o'ta muhim rol o'ynamoqda.

Ayni paytda, xususan, O'zbekiston miqyosida jami 22 nafar lektor poytaxt Toshkent va O'zbekistonning turli viloyatlarida faol xizmat qilmoqda. O'zbekistonda kundankunga turk tiliga bo'lgan qiziqishning ortib borayotgani bu sonni yanada oshirish kerakligi xulosasini yuzaga chiqarmoqda. Ushbu jarayonning to'g'ri va samarali ishlash yo'li esa Milliy ta'lim vazirligining mazkur dasturi doirasida pedagog kadrlarga ehtiyoji bo'lgan universitet va institutlarning ushbu ehtiyojlarini zarur rasmiy kanallar orqali Turkiya Respublikasi davlatiga yetkazishlaridan iboratdir. Turkiya Respublikasi davlati tomonidan amalga oshiriladigan kadrlar yuborish amaliyoti talabgor muassasaning ehtiyojidan kelib chiqqan holda shakllanishini hisobga olib, talablarning mavjud ehtiyojga muvofiq ravishda aniq bildirilishi ham alohida ahamiyat kasb etadi.

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Teaching English to students studying music: Integrative approaches and pedagogical strategies in ESP classrooms

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Annotation *This article examines contemporary approaches to teaching English to students specializing in music and highlights the role of integrative pedagogical strategies in developing their professional competence. The study emphasizes the practical value of musical terminology, authentic texts, song lyrics, performer interviews, concert reviews, listening tasks, and communicative activities in the English classroom. Particular attention is paid to English for Specific Purposes methodology, which allows music students to learn English through materials directly connected with their future professional activity. The article argues that music-based English lessons create a meaningful, motivating, and practice-oriented learning environment where students can connect language acquisition with artistic expression. The findings indicate that integrating English language teaching with music education expands students' professional vocabulary, improves listening and speaking skills, and enhances their ability to participate in international musical communication, academic exchange, performances, and creative collaboration. Thus, English becomes not merely an academic subject, but an essential instrument of professional, intercultural, and artistic communication for future musicians.*

Keywords *English language teaching, music education, ESP, musical terminology, communicative approach, integrative learning, authentic materials, professional competence, listening comprehension, linguodidactics*

Musiqa yo'nalishida o'qiyotgan talabalarga ingliz tilini o'qitish: ESP sinflarida integrativ yondashuvlar va pedagogik strategiyalar

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Katta o'qituvchi,

O'zbekiston davlat konservatoriya

Annotatsiya *Ushbu maqolada musiqa yo'nalishida tahsil olayotgan talabalarga ingliz tilini o'qitishning zamonaviy yondashuvlari tahlil qilinadi hamda ularning kasbiy kompetensiyasini rivojlantirishda integrativ pedagogik strategiyalarning ahamiyati yoritiladi. Tadqiqotda musiqiy terminologiya, autentik matnlar, qo'shiq matnlari, ijrochilar bilan intervyular, konsert taqrizlari, tinglab tushunish topshiriqlari va kommunikativ mashg'ulotlardan samarali til o'qitish vositalari sifatida foydalanish masalasiga alohida e'tibor qaratiladi. Ayniqsa, maxsus maqsadlar uchun ingliz tili metodikasi muhim o'rin tutadi, chunki u musiqa sohasi talabalari uchun ingliz tilini ularning kelajakdagi kasbiy faoliyati bilan bevosita bog'liq holda o'zlashtirish imkonini beradi. Maqolada musiqiy mazmunga asoslangan ingliz tili darslari mazmunli, motivatsion va amaliy yo'naltirilgan ta'lim muhitini yaratishi asoslab beriladi. Natijalar ingliz tilini musiqa ta'limi bilan integratsiya qilish talabalarning*

kasbiy lug'at boyligini kengaytirishi, tinglab tushunish va gapirish ko'nikmalarini rivojlantirishi hamda xalqaro musiqiy muloqot, akademik almashinuv, ijodiy hamkorlik va sahna faoliyatida ishtirok etish qobiliyatini mustahkamlashini ko'rsatadi. Demak, ingliz tili nafaqat o'quv predmeti, balki bo'lajak musiqachilar uchun kasbiy, madaniyatlararo va badiiy muloqotning muhim vositasiga aylanadi.

Kalit so'zlar *Ingliz tilini o'qitish, musiqa ta'limi, ESP, musiqiy terminologiya, kommunikativ metod, integrativ yondashuv, autentik materiallar, kasbiy kompetensiya, tinglab tushunish, lingvodidaktika*

Преподавание английского языка студентам, изучающим музыку: интегративные подходы и педагогические стратегии в классах английского языка для специальных целей

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Аннотация *В данной статье рассматриваются современные подходы к обучению английскому языку студентов, специализирующихся в области музыки, а также подчеркивается значение интегративных педагогических стратегий в развитии их профессиональной компетентности. Основное внимание уделяется использованию музыкальной терминологии, аутентичных текстов, текстов песен, интервью с исполнителями, концертных рецензий, заданий на аудирование и коммуникативных упражнений как эффективных средств языкового обучения. Особое место отводится методике английского языка для специальных целей, которая позволяет студентам музыкального направления изучать английский язык в тесной связи с их будущей профессиональной деятельностью. В статье обосновывается, что занятия английским языком, построенные на музыкальном содержании, создают более осмысленную, мотивирующую и практико-ориентированную образовательную среду. Результаты показывают, что интеграция преподавания английского языка с музыкальным образованием обогащает профессиональный словарный запас студентов, развивает навыки аудирования и говорения, а также укрепляет их способность участвовать в международной музыкальной коммуникации, академическом обмене, выступлениях и творческом сотрудничестве. Таким образом, английский язык становится не только учебным предметом, но и важным инструментом профессиональной, межкультурной и художественной коммуникации будущих музыкантов.*

Ключевые слова *Преподавание английского языка, музыкальное образование, ESP, музыкальная терминология, коммуникативный метод, интегративный подход, аутентичные материалы, профессиональная компетенция, аудирование, лингводидактика*

Introduction

In the modern educational landscape, the integration of foreign language instruction with professional disciplines has become one of the most significant directions in contemporary pedagogy. In particular, teaching English to students studying music requires innovative and interdisciplinary approaches that combine linguistic competence with artistic and professional development. As English has become the dominant language of international communication, scientific research, academic mobility, and artistic collaboration, music students increasingly need English not only for everyday communication but also for their future professional activities.

Today, musicians actively participate in international festivals, master classes, academic exchange programs, online performances, and intercultural collaborations where English serves as the primary medium of communication. Moreover, a substantial amount of musical literature, theoretical resources, research articles, vocal instructions, and performance guidelines are published in English. Consequently, insufficient language competence may limit students' professional growth and access to global musical culture.

Teaching English to music students differs considerably from general English instruction because it requires the application of specialized terminology, authentic materials, and professionally oriented communicative tasks. In this regard, the principles of English for Specific Purposes (ESP) play a crucial role. ESP methodology allows educators to adapt language teaching to the specific academic and professional needs of learners by integrating subject-related vocabulary, authentic discourse, and practical communication skills into the educational process.

Another important aspect is the close relationship between language and music. Both

systems are based on rhythm, intonation, sound perception, memory, and emotional expression. Researchers in Psycholinguistics and music pedagogy emphasize that musical training positively influences pronunciation, listening comprehension, memory retention, and phonetic awareness in foreign language acquisition. Therefore, music students often possess cognitive and auditory abilities that may facilitate successful language learning when appropriate teaching strategies are implemented.

Furthermore, the use of songs, musical performances, interviews with musicians, opera librettos, and authentic audio materials creates a highly motivating educational environment. Such materials not only improve students' listening and speaking skills but also strengthen their professional identity and intercultural competence. The integration of communicative activities with musical content encourages active participation, creativity, and collaborative learning, which are essential components of student-centered education. Despite the growing importance of interdisciplinary instruction, the methodological foundations of teaching English to music students remain insufficiently researched in many educational contexts. Traditional teaching methods frequently fail to address the professional needs, interests, and learning styles of music students. As a result, there is a need for more effective pedagogical models that combine linguistic, communicative, and artistic components within the framework of higher education.

The purpose of this article is to analyze modern approaches to teaching English to students studying music, to examine the role of ESP-oriented instruction in developing professional communicative competence, and to identify effective pedagogical strategies that contribute to successful language acquisition in music education environments.

Literature review

The teaching of English to students studying music has become an increasingly important area of research within Applied Linguistics and Music Education, particularly in the context of globalization and intercultural communication. Early studies primarily focused on the role of English as an international language in academic and artistic environments, emphasizing the necessity of developing communicative competence among future musicians. Researchers argued that music students require specialized language skills to participate effectively in international performances, academic exchanges, and professional collaborations. According to Hutchinson and Waters, English instruction for specialized learners should be directly connected to learners' professional needs and academic interests, which laid the foundation for ESP-oriented teaching methodologies (Hutchinson & Waters, 1987).

From a methodological perspective, scholars have examined the effectiveness of integrating musical content into foreign language instruction. Harmer emphasizes that authentic materials such as songs, interviews, concert reviews, and musical performances increase learners' motivation and improve listening comprehension (Harmer, 2007). Similarly, Murphey notes that music creates a psychologically supportive environment that enhances memory retention, pronunciation, and language fluency through rhythm and repetition (Murphey, 1992). These findings demonstrate that musical activities can function not only as supplementary tools but also as central pedagogical resources in English language teaching.

Recent research has increasingly explored the cognitive relationship between music and language acquisition. Studies in Psycholinguistics suggest that musical training positively affects auditory perception, phonological awareness, and verbal memory. Patel proposes that music and language share

common neural mechanisms related to sound processing, rhythm, and intonation, which may facilitate second language acquisition among music students (Patel, 2008). This perspective aligns with contemporary interdisciplinary theories that regard music as a cognitive and communicative system closely connected with linguistic development.

Scholars have also investigated the communicative and intercultural dimensions of teaching English to musicians. English proficiency enables students to access international musical literature, communicate with foreign colleagues, and participate in multicultural artistic projects. According to Byram, intercultural communicative competence is an essential component of modern language education because it allows learners to navigate cultural differences while maintaining effective communication (Byram, 1997). In the context of music education, this competence becomes especially important as musical performance often serves as a form of cross-cultural interaction.

Recent studies further highlight the importance of learner-centered and professionally oriented instruction in ESP classrooms. Researchers argue that traditional grammar-focused approaches are insufficient for music students whose primary needs involve communication in artistic and academic contexts. Instead, task-based learning, collaborative projects, and authentic performance-related activities are considered more effective in developing both linguistic and professional skills. Collectively, the literature demonstrates that teaching English to students studying music is a multidimensional process that combines linguistic, cognitive, artistic, and intercultural components. This body of research underscores the necessity of integrating music-oriented methodologies into English language teaching in order to enhance students' motivation, communicative competence, and professional development.

Methodology

This study employs a qualitative and descriptive research methodology to investigate effective approaches to teaching English to students studying music within the framework of English for Specific Purposes (ESP). The research focuses on analyzing pedagogical strategies, classroom practices, and linguistic needs associated with music-oriented English instruction. The methodological design combines theoretical analysis with practical observation in order to examine the relationship between language acquisition and music education.

The primary objective of the research is to identify effective methods for improving English language competence among music students through the integration of professional musical content into the educational process. The study specifically examines the role of authentic materials, communicative activities, musical terminology, and interdisciplinary teaching techniques in developing students' listening, speaking, reading, and vocabulary skills. The research data were collected through classroom observations, analysis of educational materials, and review of methodological literature related to language teaching and music pedagogy. Several English lessons conducted for music students were observed in order to evaluate students' engagement, communicative interaction, and response to music-based learning activities. Particular attention was given to the use of songs, interviews with musicians, concert reviews, performance discussions, and professional musical vocabulary in classroom instruction.

In addition, qualitative analysis was applied to examine how authentic musical materials contribute to students' motivation and language development. The selected materials included English-language song lyrics, opera librettos, musical documentaries, online master classes, and interviews with internationally recognized musicians. These resources were analyzed according to their

linguistic complexity, professional relevance, and communicative value within ESP instruction.

The study also utilizes comparative and analytical methods to evaluate different pedagogical approaches employed in teaching English to music students. Traditional grammar-translation methods were compared with communicative and task-based approaches in order to determine their effectiveness in developing professional communicative competence. Special emphasis was placed on learner-centered instruction, collaborative activities, pronunciation exercises, and listening tasks connected with musical performance.

Furthermore, the research applies an interdisciplinary approach by incorporating concepts from Psycholinguistics and music pedagogy. This approach allows for the examination of cognitive factors such as auditory perception, rhythm recognition, memory retention, and phonological awareness, which may positively influence foreign language acquisition among music students.

The findings of the study are interpreted through descriptive analysis, focusing on students' participation, communicative performance, vocabulary acquisition, and motivational development. The methodological framework of this research aims to demonstrate that integrating music-related content into English language teaching creates a more effective and professionally relevant educational environment for students studying music.

Results

The findings of the study demonstrate that integrating music-oriented materials into English language teaching significantly improves students' motivation, communicative competence, and professional vocabulary acquisition. Classroom observations revealed that students studying music showed greater participation and engagement during lessons that incorporated authentic musical content

compared to traditional grammar-focused instruction.

The use of songs, musical terminology, artist interviews, and performance-based discussions contributed positively to the development of listening comprehension and speaking fluency. Students responded more actively to communicative tasks connected with their professional interests, which created a more interactive and learner-centered classroom environment. Furthermore, authentic materials reduced language anxiety and encouraged students to use English more confidently in professional and academic contexts.

The research also showed that music students demonstrated strong auditory perception and pronunciation skills, which

facilitated the development of phonetic accuracy and listening comprehension. Activities involving rhythm, intonation, and repetition were particularly effective in improving students' pronunciation and vocabulary retention. In addition, ESP-oriented tasks helped students acquire specialized terminology necessary for international communication in the field of music.

The comparative analysis between traditional teaching methods and music-integrated instruction revealed noticeable differences in students' motivation and classroom interaction. Lessons based on authentic musical materials promoted collaborative learning, creativity, and intercultural communication more effectively than conventional textbook-based activities.

Teaching Components	Traditional English Instruction	Music-Integrated English Instruction	Observed Result
<i>Student Motivation</i>	Moderate participation	High participation and enthusiasm	Increased classroom engagement
<i>Listening Comprehension</i>	Limited authentic exposure	Frequent exposure to authentic audio materials	Improved listening skills
<i>Vocabulary Development</i>	General vocabulary focus	Professional musical terminology	Expanded ESP vocabulary
<i>Speaking Skills</i>	Controlled speaking activities	Interactive performance discussions	Greater communicative fluency
<i>Pronunciation Accuracy</i>	Standard phonetic exercises	Rhythm and intonation-based activities	Better pronunciation and stress patterns
<i>Classroom Interaction</i>	Teacher-centered approach	Collaborative and student-centered learning	Increased peer communication
<i>Cultural Awareness</i>	Limited intercultural content	Exposure to international musical culture	Improved intercultural competence

Table 1. *The Impact of Music-Integrated English Teaching on Students' Language Development*

The results further indicate that integrating music into English language instruction creates a psychologically supportive and professionally relevant learning environment. Students demonstrated higher levels of confidence when discussing topics related to music, performance, and artistic

expression. Authentic materials such as concert reviews, song lyrics, and interviews with musicians enabled learners to connect linguistic knowledge with their future professional activities.

Moreover, the findings confirm that interdisciplinary approaches based on Applied

Linguistics and Music Education contribute to the development of both linguistic and professional competencies. The study supports the view that ESP-oriented instruction tailored to the needs of music students enhances communicative effectiveness and prepares learners for participation in international academic and artistic environments.

Discussion and Analysis

The results of this study indicate that the integration of music-oriented content into English language teaching positively influences students' linguistic development, classroom participation, and professional motivation. The findings support the principles of English for Specific Purposes (ESP), which emphasize the importance of adapting language instruction to learners' academic and professional needs. In the case of students studying music, professionally relevant materials appear to create a stronger connection between language learning and future career objectives.

One of the most significant observations of the research is the increase in students' motivation during music-integrated lessons. Traditional language instruction often relies heavily on grammar exercises and textbook-based activities, which may not fully correspond to the interests of music students. However, when lessons incorporated songs, musical performances, interviews with artists, and professional terminology, students demonstrated greater enthusiasm and active participation. This finding confirms Harmer's view that authentic materials increase learner engagement by creating meaningful communicative contexts. The emotional and artistic nature of music also contributes to reducing classroom anxiety and encouraging freer communication in English.

The analysis further demonstrates that authentic musical materials improve listening comprehension and pronunciation skills. Music students generally possess advanced auditory perception due to their professional training, which allows them to recognize stress, rhythm,

and intonation patterns more effectively than many non-musician learners. In this regard, the findings align with research in Psycholinguistics suggesting that musical training enhances phonological awareness and auditory memory. Repetitive exposure to songs and spoken musical content enabled students to improve pronunciation accuracy and vocabulary retention simultaneously.

Another important aspect revealed by the study is the role of communicative activities in developing speaking fluency. Students participated more confidently in discussions related to music history, performance techniques, famous composers, and contemporary musical culture because these topics were directly connected with their academic specialization. This indicates that familiarity with subject content reduces communicative barriers and increases learners' willingness to speak in a foreign language. Consequently, interdisciplinary instruction creates favorable conditions for both linguistic and professional self-expression.

The study also highlights the importance of professional vocabulary acquisition. Music students require specialized terminology to communicate effectively in international artistic and academic environments. Through exposure to authentic texts such as concert reviews, music theory articles, and master class discussions, students expanded their ESP vocabulary and developed the ability to understand professional discourse in English. This finding demonstrates that vocabulary learning becomes more effective when lexical items are presented within meaningful professional contexts rather than through isolated memorization.

From an intercultural perspective, the integration of international musical materials promoted cultural awareness and global communication skills. Students became more familiar with different musical traditions, artistic practices, and performance cultures represented in English-speaking contexts. Such exposure contributes to the development of

intercultural communicative competence, which is increasingly important in modern higher education and international artistic collaboration.

Despite the positive findings, the study also identified several challenges associated with teaching English to music students. One difficulty involves the limited availability of specialized ESP materials designed specifically for music education. Many teachers are required to adapt general English resources independently, which may reduce methodological consistency. In addition, some students demonstrated uneven language proficiency levels, making it difficult to implement uniform communicative activities within the classroom. Time limitations and insufficient technological resources may also affect the successful integration of multimedia musical materials into language instruction.

Overall, the analysis confirms that music-integrated English teaching provides substantial pedagogical advantages compared to traditional approaches. The interdisciplinary combination of language and music creates a dynamic educational environment that supports linguistic competence, professional development, intercultural communication, and learner motivation simultaneously. The findings suggest that integrating authentic professional content into language instruction should become a central component of ESP methodology for students studying music.

Conclusion

In conclusion, this study has demonstrated that teaching English to students studying music requires interdisciplinary, communicative, and professionally oriented approaches that correspond to the specific academic and artistic needs of learners. The integration of music-related content into English language instruction creates a more engaging and effective educational environment in which students can simultaneously develop linguistic competence and professional skills.

The findings of the research reveal that authentic musical materials, including songs, interviews, performance discussions, and music-related texts, significantly improve students' motivation, listening comprehension, pronunciation, vocabulary acquisition, and speaking fluency. Such materials encourage active classroom participation and help learners establish meaningful connections between language learning and their future careers in music. The study also confirms that music students possess cognitive and auditory abilities that positively influence foreign language acquisition, particularly in the areas of phonological awareness and listening skills.

Furthermore, the research highlights the importance of English for Specific Purposes (ESP) in designing effective teaching strategies for music students. Professionally oriented instruction enables learners to acquire specialized terminology and communicative competence necessary for participation in international artistic and academic environments. In addition, the integration of intercultural content contributes to the development of global awareness and intercultural communication skills, which are essential in contemporary music education.

The study also identifies several methodological challenges, including the lack of specialized ESP materials for music students and differences in learners' language proficiency levels. Nevertheless, the overall results indicate that interdisciplinary and learner-centered methodologies are considerably more effective than traditional grammar-focused approaches in teaching English to students studying music.

Therefore, the research supports the view that English language instruction in music education should move beyond conventional teaching models and incorporate authentic, communicative, and professionally relevant materials. Such an approach not only improves students' linguistic performance but also prepares them for successful participation in

the global musical community. Future research may further explore the cognitive relationship between music and language acquisition as

well as the development of innovative ESP methodologies for artistic and creative disciplines.

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Artificial Intelligence in Language Teaching: Adaptive Tutors, Grammar Checkers, and the Future of Personalized Learning

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Annotation *Artificial Intelligence (AI) has rapidly become a central force in reshaping education, particularly in language teaching. This article examines the application of AI-powered tools such as adaptive tutors, grammar checkers, and speech recognition systems in language learning contexts. Using the IMRAD structure, the paper explores current developments, evaluates their effectiveness, and discusses both opportunities and challenges. The study highlights how AI promotes personalization, learner autonomy, and accessibility while also emphasizing the continuing importance of teachers in guiding meaningful communication and critical thinking. The findings suggest that AI should be integrated as a supportive educational partner rather than viewed as a replacement for human instruction.*

Keywords *Artificial Intelligence, Language Teaching, Adaptive Tutors, Grammar Checkers, Personalized Learning, Educational Technology*

Til o'qitishda sun'iy intellekt: adaptiv o'qituvchi tizimlar, grammatika tekshiruvchilari va shaxsiylashtirilgan ta'limning kelajagi

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Annotatsiya *Sun'iy intellekt (SI) ta'lim sohasini, ayniqsa til o'qitishni tubdan o'zgartirayotgan asosiy omillardan biriga aylandi. Ushbu maqolada til o'rganish jarayonida sun'iy intellektga asoslangan vositalar, jumladan adaptiv o'qituvchi tizimlar, grammatika tekshiruvchilari va nutqni aniqlash tizimlarining qo'llanilishi ko'rib chiqiladi. IMRAD tuzilmasiga asoslangan holda, maqola mavjud rivojlanishlarni tahlil qiladi, ularning samaradorligini baholaydi hamda imkoniyatlar va muammolarni muhokama etadi. Tadqiqot natijalari sun'iy intellekt ta'limni shaxsiylashtirish, o'quvchilarning mustaqilligini oshirish va ta'lim imkoniyatlarini kengaytirishga xizmat qilishini ko'rsatadi. Shu bilan birga, mazmunli muloqot va tanqidiy fikrlashni rivojlantirishda o'qituvchilarning o'rni muhimligi alohida ta'kidlanadi. Natijalar shuni ko'rsatadiki, sun'iy intellekt inson o'qituvchisini almashtiruvchi emas, balki ta'lim jarayonida yordamchi hamkor sifatida qaralishi lozim.*

Kalit so'zlar *Sun'iy intellekt, til o'qitish, adaptiv o'qituvchi tizimlar, grammatika tekshiruvchilari, shaxsiylashtirilgan ta'lim, ta'lim texnologiyalari*

Искусственный интеллект в преподавании языков: адаптивные обучающие системы, средства проверки грамматики и будущее персонализированного обучения

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- Аннотация** *Искусственный интеллект (ИИ) стремительно становится ключевой силой, трансформирующей образование, особенно в области преподавания языков. В данной статье рассматривается применение инструментов на основе ИИ, таких как адаптивные обучающие системы, проверка грамматики и системы распознавания речи, в контексте изучения языков. Используя структуру IMRAD, работа анализирует современные разработки, оценивает их эффективность, а также обсуждает возможности и вызовы. Исследование показывает, что ИИ способствует персонализации обучения, развитию автономности учащихся и расширению доступности образования, одновременно подчеркивая важную роль преподавателя в формировании осмысленного общения и критического мышления. Полученные результаты свидетельствуют о том, что ИИ следует рассматривать как вспомогательного партнёра в образовании, а не как замену человеческому обучению.*
- Ключевые слова** *Искусственный интеллект, преподавание языков, адаптивные обучающие системы, проверка грамматики, персонализированное обучение, образовательные технологии*

Introduction

The rapid advancement of digital technologies has transformed educational practices worldwide. Among these innovations, Artificial Intelligence stands out as a particularly disruptive force. In language teaching, AI has introduced new methods of instruction that emphasize personalization, flexibility, and accessibility. Students can now receive immediate feedback, customized exercises, and continuous support through AI-powered platforms. This shift is especially important in language education because language learning requires repeated exposure, corrective feedback, and active practice. Traditional classrooms often face challenges in meeting the individual needs of every learner. AI

systems attempt to bridge this gap by adapting to learner performance and preferences. Yet technology alone does not guarantee better learning. The integration of AI raises important questions about ethics, pedagogy, and teacher identity. This study explores both the opportunities and challenges of AI in language teaching (Holmes et al., 2019).

The integration of Artificial Intelligence into education is no longer a futuristic concept; it is a present-day reality. Language teaching, in particular, has embraced AI due to its ability to address individual learner needs. Traditional classrooms often struggle with providing personalized instruction because of time constraints and diverse student abilities. AI-powered technologies attempt to solve this

challenge by offering immediate, customized support. Applications such as adaptive tutoring systems analyze learner progress and tailor exercises to specific needs, while grammar checkers provide instant corrective feedback. Speech recognition tools further support oral practice by helping learners refine pronunciation and fluency. These innovations have transformed how students interact with language learning materials. However, the rise of AI in education has also sparked debate. While some celebrate its efficiency and scalability, others question its impact on creativity, critical thinking, and teacher roles. This article investigates the educational value of AI in language teaching, focusing on adaptive tutors and grammar-checking systems, while considering ethical and pedagogical concerns (Holmes et al., 2019).

Methodology

This study employs a qualitative literature review methodology. Sources include peer-reviewed journal articles, institutional reports, and case studies published between 2018 and 2026. The selected materials focus on practical applications of AI in language learning environments. The review centers on three categories of AI tools: Adaptive tutors 2. Grammar checkers and writing assistants 3. Speech recognition and pronunciation systems Comparative analysis was conducted to identify recurring themes, benefits, and limitations. The study also considers teacher perspectives and learner experiences in order to provide a balanced evaluation of AI's role in education (Luckin, 2018).

This article employs a qualitative review-based methodology, synthesizing academic studies, policy reports, and real-world case analyses published between 2018 and 2026. The review focuses on adaptive tutors, grammar checkers, pronunciation tools, and automated assessments. The analysis compares the educational outcomes of these technologies across different learning contexts, including higher education, online learning, and self-directed study. The aim is to identify

recurring benefits, challenges, and future trends in AI-supported language instruction (Luckin, 2018).

Results

The findings indicate that AI tools significantly improve language learning outcomes when integrated thoughtfully. Adaptive tutors provide personalized pathways that respond to learner performance. Students receive targeted practice in weak areas, which increases efficiency and engagement. Research shows these systems improve motivation by reducing frustration associated with generalized instruction. Grammar checkers support writing development by identifying errors in grammar, style, and clarity. Unlike traditional correction methods, AI systems offer immediate suggestions, allowing learners to revise in real time. This promotes independent learning and reinforces grammatical awareness. Speech recognition tools strengthen pronunciation skills. Learners can repeatedly practice speaking and receive objective feedback on accuracy, intonation, and fluency. This is particularly valuable for students without regular access to native-speaking environments. Overall, AI enhances personalization, accessibility, and flexibility in language education (UNESCO, 2023).

Research consistently shows that adaptive tutors enhance learner motivation and achievement. By tailoring content to individual needs, these systems reduce cognitive overload and create more engaging learning experiences. Grammar checkers improve writing quality by offering immediate feedback on grammar, style, and coherence. This supports learner independence and helps students internalize language rules over time. Speech recognition systems strengthen oral communication by providing pronunciation analysis and fluency guidance. These tools create opportunities for repeated speaking practice in low-pressure environments. Automated assessment platforms also reduce teacher workload by evaluating objective tasks

such as quizzes, vocabulary tests, and short writing samples. This allows educators to dedicate more time to higher-level instructional activities (UNESCO, 2023).

Discussion

Despite its benefits, AI is not without limitations. One concern is learner overdependence. If students rely too heavily on automated corrections, they may fail to develop independent problem-solving abilities. Another issue involves bias in AI systems. Many tools are trained on dominant language varieties, which may disadvantage learners from diverse linguistic backgrounds. Additionally, data privacy remains a critical concern, as educational platforms often collect large amounts of personal information. Pedagogically, AI cannot replace the human dimensions of teaching. Language is deeply tied to culture, emotion, and social interaction. Teachers play an irreplaceable role in fostering communication, empathy, and critical thinking. The most effective educational model combines AI efficiency with teacher expertise. AI can handle repetitive tasks, freeing educators to focus on mentorship, creativity, and meaningful classroom interaction (OECD, 2021).

Extended Discussion: Challenges and Ethical Considerations

Despite their advantages, AI tools present significant concerns. One major challenge is data privacy. Educational technologies often collect sensitive learner information, raising questions about consent and security. Another issue is algorithmic bias. If systems are trained on limited datasets, they may fail to recognize linguistic diversity, disadvantaging learners from non-dominant backgrounds. There is also the risk of overdependence. Students may rely on AI suggestions without critically engaging with the learning process. This could weaken problem-solving abilities and reduce confidence in independent performance.

Teachers must therefore guide students in using AI critically and responsibly.

Technology should support reflection, not replace it (OECD, 2021).

Future Directions

The future of AI in language teaching will likely involve deeper integration of generative AI, immersive virtual environments, and multilingual conversational agents. These systems may create increasingly realistic communication scenarios that simulate authentic interactions. However, future development must prioritize ethical design, transparency, and inclusivity. AI should be built to support learners of diverse cultural and linguistic backgrounds. Teacher training will also be essential. Educators need digital literacy skills to evaluate AI tools, interpret data, and integrate technology meaningfully into curricula. Ultimately, the goal should not be to automate teaching, but to enrich it through intelligent assistance.

Conclusion

Artificial Intelligence is reshaping language teaching by making learning more personalized, accessible, and efficient. Adaptive tutors, grammar checkers, and speech recognition systems offer valuable support for learners and educators alike. However, these technologies should not be viewed as substitutes for teachers. Rather, they should serve as complementary tools that enhance educational experiences. Responsible integration requires ethical safeguards, inclusive design, and pedagogical awareness. The future of language teaching lies in collaboration between intelligent technology and human-centered instruction, ensuring both innovation and authenticity in education.

Artificial Intelligence is redefining language teaching by introducing personalized, adaptive, and scalable learning opportunities. Its applications in tutoring, writing support, pronunciation, and assessment demonstrate its transformative potential. Yet AI is not a substitute for educators. Human teachers remain central in fostering creativity, empathy, and authentic communication. A balanced partnership between AI systems and

teachers offers the most promising future for language education – one where innovation

enhances, rather than replaces, the human dimensions of learning.

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The Role of Artificial Intelligence in Assessment

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- Annotation** *Artificial Intelligence (AI) has become an essential part of modern educational assessment systems and continues to influence teaching and learning processes worldwide. AI technologies provide innovative approaches for evaluating students' knowledge, academic performance, and practical skills through automated grading systems, adaptive testing, learning analytics, and personalized feedback. This article examines the role of AI in educational assessment and analyzes its benefits, challenges, and ethical implications. The study highlights that AI-based assessment improves efficiency, accuracy, consistency, and accessibility while supporting individualized learning experiences for students with different educational needs. AI tools also help teachers reduce workload and provide faster feedback to learners. However, several concerns remain significant, including data privacy, algorithmic bias, cybersecurity risks, and excessive dependence on technological systems in education. The article concludes that AI can significantly improve assessment quality and effectiveness when implemented responsibly, ethically, and together with professional human supervision and educational expertise in modern institutions.*
- Keywords** *Artificial Intelligence, AI in education, assessment, adaptive testing, automated grading, educational technology, personalized learning*

Sun'iy intellektning baholashdagi o'rni

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- Annotatsiya** *Sun'iy intellekt (SI) zamonaviy ta'lim baholash tizimlarining muhim tarkibiy qismiga aylanib, o'qitish va o'rganish jarayonlariga sezilarli ta'sir ko'rsatmoqda. SI texnologiyalari avtomatlashtirilgan baholash, adaptiv testlash, ma'lumotlarni tahlil qilish va shaxsiylashtirilgan fikr-mulohaza orqali talabalar bilimlari, ko'nikmalari hamda akademik natijalarini baholashning innovatsion usullarini taqdim etadi. Ushbu maqolada SI ning ta'limiy baholashdagi o'rni, afzalliklari, muammolari va etik jihatlarini tahlil qilinadi. Tadqiqot natijalari SI baholash samaradorligi, aniqligi va qulayligini oshirish bilan birga individual ta'limni qo'llab-quvvatlashini ko'rsatadi. Shu bilan birga, ma'lumotlar maxfiyligi, algoritmik xatolik va texnologiyaga ortiqcha bog'liqlik kabi muammolar ham mavjud. Maqola SI inson nazorati bilan birgalikda mas'uliyatli qo'llanganda ta'limiy baholash sifatini yaxshilashi hamda zamonaviy ta'lim tizimlarida samarali natijalar berishini ta'kidlaydi. Shuningdek, SI vositalari o'qituvchilarning ish yukini kamaytirib, tezkor baholash imkoniyatini yaratadi hamda talabalar uchun moslashtirilgan tavsiyalar beradi. Bu esa o'quv jarayonining samaradorligini oshirib, masofaviy va an'anaviy ta'lim tizimlarida doimo sifatli natijalarga erishishga yordam beradi.*
- Kalit so'zlar** *Sun'iy intellekt, ta'limda SI, baholash, adaptiv testlash, avtomatik baholash, ta'lim texnologiyalari, individual ta'lim*

Роль искусственного интеллекта в оценивании

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Аннотация *Искусственный интеллект (ИИ) стал важной частью современных систем образовательного оценивания и продолжает оказывать влияние на процессы преподавания и обучения во всем мире. Технологии ИИ предоставляют инновационные методы оценки знаний, академической успеваемости и практических навыков студентов с помощью автоматизированного выставления оценок, адаптивного тестирования, аналитики обучения и персонализированной обратной связи. В данной статье рассматривается роль ИИ в образовательном оценивании, а также анализируются его преимущества, проблемы и этические аспекты. Исследование показывает, что оценивание на основе ИИ повышает эффективность, точность, объективность и доступность образовательного процесса, одновременно поддерживая индивидуализированное обучение студентов с различными потребностями. Инструменты ИИ помогают преподавателям сократить рабочую нагрузку и быстрее предоставлять обратную связь обучающимся. Однако сохраняются серьезные проблемы, включая конфиденциальность данных, алгоритмическую предвзятость, кибербезопасность и чрезмерную зависимость от технологий. Статья делает вывод, что ИИ способен значительно улучшить качество оценивания при ответственном и этическом использовании вместе с человеческим контролем.*

Ключевые слова *Искусственный интеллект, ИИ в образовании, оценивание, адаптивное тестирование, автоматизированное оценивание, образовательные технологии, персонализированное обучение*

Introduction

Assessment is a fundamental aspect of education that measures learners' academic progress, knowledge, and skills (Black & Wiliam, 1998). Traditional assessment methods often require considerable time and effort from educators and require reliable classroom assessment practices (Brown, 2004). With the rapid development of technology, Artificial Intelligence (AI) has emerged as a transformative tool in educational assessment.

AI refers to computer systems capable of performing tasks that normally require human intelligence, such as decision-making, pattern

recognition, and language processing (Russell & Norvig, 2021).

The integration of AI into assessment practices has changed the way teachers evaluate student performance. AI technologies enable faster data processing, objective evaluation, and individualized learning experiences. However, the growing use of AI also raises concerns regarding fairness, ethics, and the role of teachers in the educational process.

This article explores the role of AI in assessment, its advantages and limitations, and its influence on modern educational systems.

Literature review

Researchers have widely discussed the impact of AI on educational assessment. According to Luckin et al. (2016), AI technologies can personalize learning and improve assessment accuracy by analyzing learner behavior and performance data. Their study emphasizes the importance of intelligent tutoring systems and adaptive learning environments.

Holmes, Bialik, and Fadel (2019) argue that AI-based assessment systems reduce teachers' workload by automating repetitive tasks such as grading multiple-choice questions and written assignments. Automated feedback systems also allow students to receive immediate responses, improving learning efficiency.

Another significant area of research is adaptive assessment. Van der Linden and Glas (2010) explain that adaptive testing uses AI algorithms to adjust question difficulty according to student performance. This approach creates more accurate and personalized evaluations.

Studies have also examined ethical issues related to AI in assessment. Williamson and Eynon (2020) highlight concerns about data privacy, algorithmic bias, and transparency in AI-driven educational systems. They argue that human oversight remains necessary to ensure fairness and accountability.

Recent literature demonstrates that AI has considerable potential to modernize educational assessment, although responsible implementation is essential.

Methods

This study employs a qualitative research approach based on literature analysis and comparative examination of AI-supported assessment practices in education. Academic journals, conference papers, books, and educational technology reports published between 2015 and 2025 were reviewed to identify the major applications of Artificial Intelligence in assessment systems.

The research process consisted of several stages. First, scholarly sources related to AI in education, automated assessment, adaptive learning, and educational data analytics were collected from academic databases. Second, the selected sources were categorized according to their focus areas, including automated grading, adaptive testing, personalized feedback, and learning analytics. Third, the collected data were analyzed to determine the effectiveness, benefits, and limitations of AI-based assessment methods.

The study focused on the following aspects:

1. Automated grading systems and their accuracy in evaluating objective and subjective tasks.
2. Adaptive testing technologies that modify question difficulty according to student performance.
3. Personalized feedback mechanisms generated through machine learning algorithms.
4. Learning analytics and predictive systems used to identify students at academic risk.
5. Ethical and practical challenges associated with AI assessment systems.

In addition, comparative analysis was conducted between traditional assessment approaches and AI-supported methods. The study also examined how AI tools are implemented in online learning platforms and higher education institutions.

The qualitative data analysis method allowed the researcher to identify common themes, patterns, and educational outcomes associated with AI assessment. This approach helped provide a broader understanding of how AI technologies influence modern educational evaluation systems.

Results

The analysis revealed that AI significantly influences educational assessment in several ways and contributes to the modernization of teaching and learning processes.

Automated grading systems were identified as one of the most widely used applications of AI in assessment. These systems can evaluate multiple-choice questions, short-answer tasks, and even essays using natural language processing technologies. The findings showed that automated grading reduces teachers' workload, saves time, and improves consistency in scoring. In large educational institutions and online learning environments, AI grading systems increase efficiency by processing thousands of assessments within a short period.

Adaptive testing technologies were found to improve assessment accuracy and learner engagement. AI-based adaptive systems analyze student responses in real time and adjust question difficulty according to individual performance levels. Students with stronger academic skills receive more challenging questions, while struggling learners receive simpler tasks that match their abilities. This personalized approach creates a more balanced and effective assessment process.

The study also demonstrated that AI-generated feedback positively affects student learning outcomes. AI systems provide immediate feedback, allowing learners to identify mistakes and improve their understanding without waiting for teacher responses. Personalized recommendations generated by AI encourage independent learning and support student motivation.

Another important finding involves learning analytics and predictive assessment tools. AI technologies collect and analyze large amounts of student performance data, attendance records, participation levels, and learning behavior. Educational institutions use these insights to identify students at academic risk and provide early intervention strategies. Predictive analytics also help teachers improve lesson planning and instructional methods.

The research further revealed that AI assessment systems enhance accessibility and inclusivity in education. Speech recognition

tools, automated translation systems, and adaptive learning platforms support students with different learning needs and disabilities. AI technologies make assessment more flexible and accessible for learners in remote and online education environments.

Despite these advantages, several challenges were identified. Algorithmic bias may create unfair assessment outcomes if AI systems are trained on biased datasets. Concerns regarding student data privacy and cybersecurity were also highlighted in the reviewed studies. Furthermore, some educators expressed concerns about excessive dependence on technology and the reduced role of human interaction in assessment practices.

Overall, the findings indicate that AI significantly improves efficiency, personalization, and accessibility in educational assessment while simultaneously creating ethical and practical challenges that require careful management.

Discussion

The use of AI in assessment has transformed educational practices by making evaluation more efficient and data-driven. Automated grading systems save time and allow educators to focus more on teaching and student support. Adaptive assessments create individualized learning experiences that help students progress according to their abilities.

AI-based feedback systems also encourage independent learning by providing immediate responses and recommendations. Such systems are especially useful in online and distance education environments where teacher-student interaction may be limited.

However, the integration of AI into assessment should not completely replace human judgment. Teachers play an essential role in interpreting student performance, understanding emotional and social factors, and ensuring fairness in evaluation.

Ethical considerations remain one of the most important issues in AI assessment. Educational institutions must ensure

transparency, data security, and equal opportunities for all learners. Proper teacher training and policy development are necessary for the effective use of AI technologies.

Therefore, AI should be viewed as a supportive tool rather than a substitute for educators.

Conclusion

Artificial Intelligence has become a powerful tool in modern educational assessment. AI technologies improve grading efficiency, provide personalized feedback, support adaptive learning, and enhance data analysis. These innovations contribute to more effective and learner-centered educational environments.

Despite these benefits, AI-based assessment systems also present ethical and practical challenges, including privacy concerns, algorithmic bias, and overreliance on technology. Human supervision and responsible implementation are essential to maintain fairness and educational quality.

The study concludes that AI can significantly improve assessment practices when integrated thoughtfully with traditional teaching methods and professional educator judgment. Future educational systems are likely to rely increasingly on AI-supported assessment tools to enhance learning outcomes and academic success.

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Linguodidactic potential of museum texts in teaching Russian as a foreign language (based on the material of the I.V. Savitsky State Museum of Arts)

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Annotation

The article explores the linguodidactic potential of museum discourse in teaching Russian as a foreign language within the context of modern language education. Particular emphasis is placed on the communicative-activity approach, which involves the use of authentic materials and the simulation of real-life communication situations. The empirical basis of the study includes texts from the State Museum of Arts of the Republic of Karakalpakstan named after I.V. Savitsky, such as exhibition descriptions, экскурсионные commentaries, and announcements. The research methodology combines literature review, discourse analysis, content analysis, and pedagogical modeling. The paper identifies the multi-level structure of museum discourse, including nominative, interpretative, and communicative-pragmatic levels, and demonstrates its applicability for developing various language skills: listening, speaking, reading, and writing. A system of exercises is presented to ensure the gradual formation of communicative competence, moving from receptive to productive language activities. Special attention is given to culturally marked vocabulary and intercultural communication, as well as to the integration of museum materials with digital educational technologies. The findings confirm that museum discourse is an effective tool for enhancing linguistic and sociocultural competence, increasing learner motivation, and fostering critical thinking skills in foreign language education.

Keywords

Russian as a foreign language, museum discourse, listening, speaking, communicative competence, linguodidactics, intercultural communication

Rus tilini chet tili sifatida o'qitishda muzey matnlarining lingvodidaktik salohiyati (I.V. Savitskiy nomidagi Nukus davlat san'at muzeyi materiallari asosida)

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Annotatsiya

Maqolada zamonaviy til ta'limi sharoitida rus tilini xorijiy til sifatida o'qitishda muzey diskursining lingvodidaktik salohiyati tahlil qilinadi. Asosiy e'tibor kommunikativ-faoliyat yondashuviga qaratilgan bo'lib, u autentik materiallardan foydalanish va real muloqot vaziyatlarini modellashtirishni nazarda tutadi. Tadqiqot materiallari sifatida I.V. Savitskiy nomidagi Qoraqalpog'iston Davlat san'at muzeyi matnlari – ekspozitsiya tavsiflari, ekskursiya izohlari va e'lonlar olingan. Tadqiqotda ilmiy adabiyotlar tahlili, diskurs tahlili, kontent tahlili va pedagogik modellashtirish metodlari qo'llanilgan. Muzey diskursining ko'p bosqichli tuzilmasi (nominativ, izohli

va kommunikativ-pragmatik darajalar) yoritilib, uning tinglab tushunish, gapirish, o'qish va yozish ko'nikmalarini rivojlantirishdagi imkoniyatlari ko'rsatib berilgan. Bosqichma-bosqich kommunikativ kompetensiyani shakllantirishga qaratilgan mashqlar tizimi ishlab chiqilgan. Shuningdek, madaniy belgili leksika, madaniyatlararo muloqot va raqamli ta'lim texnologiyalari bilan integratsiya masalalariga alohida e'tibor qaratilgan. Xulosa sifatida muzey diskursi til va sotsiomadaniy kompetensiyani rivojlantirish, o'quvchilarning motivatsiyasini oshirish hamda tanqidiy fikrlashni shakllantirishda samarali vosita ekanligi ta'kidlanadi.

Kalit so'zlar Rus tili chet tili sifatida, muzey diskursi, kommunikativ kompetensiya, tinglab tushunish, gapirish, madaniyatlararo muloqot, O'zbekiston, Nukus.

**Лингводидактический потенциал
музейных текстов в обучении
русскому языку как
иностранному (на материале
музея И.В. Савицкого)**

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Аннотация В статье рассматривается лингводидактический потенциал музейного дискурса в обучении русскому языку как иностранному в условиях современного языкового образования. Особое внимание уделяется коммуникативно-деятельностному подходу, ориентированному на использование аутентичных материалов и моделирование реальных ситуаций общения. В качестве эмпирической базы исследования выступают тексты Государственного музея искусств Каракалпакстана имени И.В. Савицкого, включая экспозиционные описания, экскурсионные комментарии и анонсы. В работе применяются методы анализа научной литературы, дискурс-анализа, контент-анализа и педагогического моделирования. Раскрывается многоуровневая структура музейного дискурса (номинативный, интерпретационный и прагматический уровни) и обосновываются возможности его использования для развития различных видов речевой деятельности: аудирования, говорения, чтения и письма. Представлен комплекс упражнений, направленных на поэтапное формирование коммуникативной компетенции обучающихся – от рецептивных к продуктивным видам деятельности. Особое внимание уделяется роли культурно маркированной лексики и межкультурной коммуникации, а также интеграции музейного контента с цифровыми образовательными технологиями. Делается вывод о высокой эффективности музейного дискурса как средства формирования языковой и социокультурной компетенции, повышения мотивации обучающихся и развития их критического мышления.

Ключевые слова РКИ, музейный дискурс, аудирование, говорение, коммуникативная компетенция, лингводидактика, межкультурная коммуникация

В условиях обновления содержания языкового образования особую значимость приобретает поиск эффективных средств формирования коммуникативной компетенции обучающихся. Современная методика обучения русскому языку как иностранному ориентирована на коммуникативно-деятельностный подход, предполагающий использование аутентичных материалов и моделирование реальных ситуаций общения (Азимов, Щукин, 2018).

В этой связи особый интерес представляет музейный дискурс как сложное коммуникативное образование, объединяющее элементы научного, публицистического и разговорного стилей (Мишуровская, 2013). Музейный текст выступает не только как источник информации, но и как средство культурной репрезентации, обеспечивающее интерпретацию культурных объектов и формирование межкультурной компетенции обучающихся.

В работе использованы следующие методы:

- анализ научной литературы по проблеме;
- дискурс-анализ музейных текстов;
- контент-анализ лексических и тематических особенностей;
- метод педагогического моделирования упражнений.

Материалом исследования послужили тексты экспозиций, экскурсионные комментарии и анонсы Государственного музея искусств Каракалпакстана им. И.В. Савицкого.

Музейный дискурс характеризуется многоуровневой структурой:

1. *номинативный уровень* (подписи к экспонатам);
2. *описательно-интерпретационный уровень* (экскурсионные тексты);

3. *коммуникативно-прагматический уровень* (афиши, объявления) (Ковешникова, 2010).

Данная структура обеспечивает широкие возможности использования музейных материалов в обучении различным видам речевой деятельности.

Аудирование

Аутентичные аудиоэкскурсии способствуют формированию навыков восприятия естественной речи, развитию умения выделять основную информацию, понимать детали и интерпретировать культурно маркированные единицы (Малахова, 2023). Работа с аудиоматериалами также развивает фонетическую и интонационную компетенцию, что особенно важно для инофонов.

Говорение

Музейные тексты создают условия для развития монологической и диалогической речи. На их основе возможно моделирование коммуникативных ситуаций, приближенных к реальному общению:

- описание экспоната;
- пересказ;
- аргументированное высказывание;
- ролевая игра «экскурсовод – посетитель».

Такие задания способствуют формированию спонтанной речи и развитию коммуникативных умений.

Практическая часть

Задание 1 (аудирование)

Прослушайте фрагмент аудиоэкскурсии:

- определите тему;
- выделите ключевые слова;
- ответьте на вопросы по содержанию.

Задание 2 (аудирование – аналитическое)

- сформулируйте основную идею текста;
- объясните культурные реалии;
- составьте краткий конспект.

Задание 3 (говорение – монолог)

Подготовьте сообщение об экспонате по плану: название – автор – техника – значение – личное мнение.

Задание 4 (диалог)

Ролевая игра: «Экскурсовод – турист». Задача: провести мини-экскурсию (2-3 минуты).

Задание 5 (дискуссия)

Тема: «Роль музея в изучении иностранного языка».

Задание 7 (лексика – продвинутый уровень)

Объясните значения следующих слов и составьте с ними предложения: «фактура», «символика», «художественный образ», «интерпретация».

Задание 8 (чтение – понимание текста)

Прочитайте описание экспоната и выполните задания:

- определите тему текста;
- выделите ключевые слова;
- найдите предложения, содержащие оценочную лексику;
- сформулируйте основную идею.

Задание 9 (чтение – трансформация текста)

- сократите текст до 3-4 предложений;
- перефразируйте описание в более простом стиле;
- преобразуйте текст в форму устного рассказа.

Задание 10 (письмо)

Напишите краткую аннотацию к экспонату (5-6 предложений), используя модель: название – автор – время создания – особенности – значение.

Задание 11 (говорение – интерактивное)

Работа в парах:

Студент А – экскурсовод, студент Б – посетитель.

Задача: задать 3-4 вопроса и дать развернутые ответы.

Задание 12 (проектная работа)

Разработайте мини-проект:

«Виртуальная экскурсия по музею»
Требования:

- 5-6 экспонатов;
- описание каждого на русском языке;
- логичная структура маршрута;
- устная презентация (3-5 минут).

Задание 13 (дискуссия – продвинутый уровень)

Обсудите проблему: «Может ли музей заменить учебник при изучении иностранного языка?» Аргументируйте свою позицию.

Задание 14 (межкультурная коммуникация)

Сравните:

- как представлена культура в музее вашей страны;
- какие сходства и различия вы видите.

Данный комплекс заданий позволяет реализовать поэтапное формирование коммуникативной компетенции обучающихся, обеспечивая переход от рецептивных видов речевой деятельности к продуктивным. Кроме того, задания ориентированы на развитие не только языковых навыков, но и критического мышления, межкультурной чувствительности и способности к самостоятельной интерпретации культурного материала.

Результаты исследования показывают, что музейный дискурс обладает высоким лингводидактическим потенциалом. Его использование способствует интеграции языкового и культурного компонентов обучения, повышению мотивации и развитию межкультурной компетенции обучающихся (Воронова, 2020). Кроме того, музейные тексты позволяют реализовать коммуникативный подход, поскольку обучение происходит в условиях, максимально приближенных к реальному общению (Азимов, Щукин, 2018).

Существенным аспектом лингводидактического потенциала музейных текстов является их лексико-стилистическое богатство, позволяющее

формировать у обучающихся различные компоненты языковой компетенции. Музейный дискурс включает как общеязыковую лексику, так и специализированные термины, относящиеся к сфере искусства, истории и культуры. Это создает условия для целенаправленного расширения словарного запаса обучающихся и формирования навыков работы с терминологией.

Особое значение имеет работа с культурно маркированной лексикой, отражающей национально-историческую специфику. Такие единицы, как «авангард», «иконопись», «композиция», «колорит», требуют не только языкового, но и культурного комментария. Включение подобных элементов в учебный процесс способствует формированию социокультурной компетенции и развитию навыков интерпретации текста (Зимняя, 2019).

С методической точки зрения эффективным является использование системы упражнений, направленных на поэтапное освоение музейного текста. На первом этапе целесообразно применять задания на понимание лексики, на втором – задания на трансформацию, на третьем – продуктивные задания, предполагающие самостоятельное высказывание (Шукин, 2018).

Дополнительно следует учитывать уровень языковой подготовки обучающихся. Для начального уровня рекомендуется использование адаптированных текстов и визуальной поддержки, для продвинутого – аутентичных материалов с углубленным анализом.

Важным компонентом является система оценки сформированности коммуникативной компетенции. Критерии могут включать полноту понимания, точность речи, логичность высказывания и адекватность коммуникативного поведения.

Следует также отметить роль преподавателя как медиатора между текстом и обучающимся. В данном контексте особое значение приобретают интерактивные методы обучения (Селевко, 2019).

Важным направлением развития методики преподавания русского языка как иностранного является интеграция музейного дискурса с цифровыми образовательными технологиями. В условиях цифровизации образования музейное пространство выходит за рамки традиционной экспозиции и становится частью мультимедийной образовательной среды. Ресурсы Государственного музея искусств Каракалпакстана им. И.В. Савицкого доступны в онлайн-формате, что позволяет эффективно использовать их в дистанционном и смешанном обучении.

Цифровые форматы музейной коммуникации, такие как виртуальные экскурсии, аудиогиды и электронные каталоги, представляют собой аутентичный материал, способствующий формированию коммуникативной компетенции обучающихся (Малахова, 2023).

Использование цифровых ресурсов способствует развитию проектной деятельности и навыков публичного выступления (Хуторской, 2017).

Следует подчеркнуть, что включение музейного контента в образовательный процесс способствует формированию социокультурной компетенции обучающихся (Зимняя, 2019).

В условиях Республики Узбекистан данный подход приобретает особую актуальность в связи с билингвальной образовательной средой.

Практика показывает, что систематическое использование музейных текстов повышает уровень владения языком и мотивацию обучающихся (Воронова, 2020).

Музейный дискурс является эффективным средством обучения русскому

языку как иностранному. Его использование способствует развитию аудирования и говорения, формированию коммуникативной компетенции и межкультурного понимания.

Практическая значимость исследования заключается в возможности

внедрения музейных материалов в образовательный процесс.

Перспективы дальнейших исследований связаны с разработкой цифровых образовательных ресурсов и интерактивных методик обучения на основе музейного контента.

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Methodological conditions for the integrative development of plurilingual and socio-cultural competence in Uzbekistan's higher education

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Annotation

This article examines the methodological conditions for the integrative development of students' plurilingual and socio-cultural competence in Uzbekistan's higher education. The study focuses on the Uzbek-Russian-English multilingual environment, where learners bring to the classroom accumulated language experience, cultural representations and communicative habits shaped by everyday and academic interaction. The article argues that this experience should be deliberately used as a didactic resource through cross-linguistic comparison, mediation tasks, authentic texts, reflective activities and criterion-based assessment. The views of local scholars on foreign language methodology, multilingual didactics and sociolinguistic competence are analysed in relation to the Council of Europe's approaches to plurilingual and intercultural education. The author proposes a compact methodological framework that connects diagnosis of learners' language repertoires, context-sensitive content selection, task design and assessment indicators. The paper concludes that language teaching in social-humanitarian fields becomes more effective when linguistic, cultural and methodological components are functionally coordinated and consistently implemented within classroom practice.

Keywords

Plurilingual competence, socio-cultural competence, multilingual education, mediation, cross-linguistic comparison, authentic texts, higher education, Uzbekistan

O'zbekiston oliy ta'limida plurilingval va ijtimoiy-madaniy kompetensiyani integrativ rivojlantirishning metodik shartlari

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Annotatsiya

Maqolada O'zbekiston oliy ta'limi sharoitida talabalarning plurilingval va ijtimoiy-madaniy kompetensiyasini integrativ rivojlantirishning metodik shartlari tahlil qilinadi. Asosiy e'tibor o'zbek-rus-ingliz tillari faol qo'llanadigan ko'p tilli muhitga qaratiladi. Bunday sharoitda talaba darsga oldindan shakllangan til tajribasi, madaniy tasavvurlari va kommunikativ odatlari bilan kirib keladi. Ushbu tajribani didaktik resurs sifatida maqsadli qo'llash tillararo qiyoslash, mediatsiya topshiriqlari, autentik matnlar, refleksiv faoliyat va mezonli baholash orqali amalga oshirilishi asoslanadi. Mahalliy olimlarning chet til o'qitish metodikasi, ko'p tilli didaktika va sotsiolingvistik kompetensiyaga oid qarashlari Yevropa Kengashining plurilingval va madaniyatlararo ta'limga doir yondashuvlari bilan bog'lab tahlil qilinadi. Muallif talabalarning til repertuarini tashxirlash, mazmunni kontekstga mos tanlash,

topshiriqlar tizimi va baholash indikatorlarini birlashtiruvchi ixcham metodik modelni taklif etadi. Ushbu model dars jarayonida mahalliy mazmun, akademik muloqot, kasbiy vaziyat va madaniyatlararo aloqa talablarini uyg'unlashtirishga xizmat qiladi. Maqolada til o'qitish jarayoni ijtimoiy-gumanitar yo'nalishlarda samarali bo'lishi uchun lingvistik, madaniy va metodik komponentlar o'zaro funksional muvofiqlikda rejalashtirilishi va izchil baholanishi zarurligi xulosa qilinadi.

Kalit so'zlar *Plurilingval kompetensiya, ijtimoiy-madaniy kompetensiya, ko'p tilli ta'lim, mediatsiya, tillararo qiyoslash, autentik matnlar, oliy ta'lim, O'zbekiston*

**Методические условия
интегративного развития
плюрилингвальной и
социокультурной компетенции
в высшем образовании
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Аннотация *В статье рассматриваются методические условия интегративного развития плюрилингвальной и социокультурной компетенции студентов в высшем образовании Узбекистана. Основное внимание уделяется узбекско-русско-английской многоязычной среде, в которой обучающиеся приходят на занятия с уже накопленным языковым опытом, культурными представлениями и коммуникативными привычками, сформированными в повседневном и академическом общении. Обосновывается необходимость целенаправленного использования данного опыта как дидактического ресурса через межъязыковое сопоставление, медиативные задания, аутентичные тексты, рефлексивные действия и критериальное оценивание. Труды отечественных исследователей по методике обучения иностранным языкам, многоязычной дидактике и социолингвистической компетенции анализируются в связи с подходами Совета Европы к плюрилингвальному и межкультурному образованию. Автор предлагает компактную методическую модель, объединяющую диагностику языкового репертуара студентов, контекстный отбор содержания, проектирование заданий и показатели оценивания. Такая организация учебного процесса позволяет связать языковую подготовку с реальными академическими, профессиональными и межкультурными задачами студентов в условиях современного высшего образования. Сделан вывод, что обучение языкам в социально-гуманитарных направлениях становится эффективнее при функциональном согласовании языкового, культурного и методического компонентов в учебной практике.*

Ключевые слова *Плюрилингвальная компетенция, социокультурная компетенция, многоязычное образование, медиация, межъязыковое сопоставление, аутентичные тексты, высшее образование, Узбекистан*

Kirish

O'zbekiston oliy ta'limida chet tillarni o'qitish bir tilli pedagogik muhitda kechmaydi. Talabalar auditoriyaga ona tili, rus tili, ingliz tili va ayrim hollarda boshqa xorijiy tillar bo'yicha to'plangan tajriba bilan kirib keladilar. Bu tajriba faqat leksik yoki grammatik bilimlardan iborat bo'lib qolmaydi; unda muloqot odobi, madaniy tasavvur, ijtimoiy maqomni sezish, rasmiy va norasmiy nutqni farqlash kabi omillar ham mavjud. Shuning uchun ijtimoiy-gumanitar yo'nalishlarda chet tilni o'qitish metodikasi talabaning mavjud til repertuarini hisobga olgan holda qurilishi zarur.

Mamlakatimizda oliy ta'limni modernizatsiya qilish, xalqaro hamkorlikni kengaytirish va raqobatbardosh kadrlar tayyorlash vazifalari oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasida aniq belgilangan (O'zbekiston Respublikasi Prezidenti, 2019). Xorijiy tillarni o'rgatishni ta'lim siyosatining ustuvor yo'nalishi sifatida rivojlantirish esa PQ-5117-son qarorda alohida qayd etilgan (O'zbekiston Respublikasi Prezidenti, 2021). Ushbu normativ asoslar chet til ta'limiga faqat fan sifatida yondashishni toraytiradi va uni kasbiy, madaniy hamda kommunikativ tayyorgarlik bilan bog'lash zaruratini kuchaytiradi.

O'zbekiston metodika maktabida chet til o'qitish masalasi amaliy kommunikativ faoliyat, til tajribasi va dars jarayonini ongli tashkil etish bilan bog'lab tahlil qilingan. J. Jalolov chet tilni o'rganish ona tili va ikkinchi tilni o'rganishdan farqlanishini, shu sabab tegishli o'qitish texnologiyasini tanlash zarurligini ko'rsatadi (Jalolov, 2012). Bu fikr ko'p tilli ta'lim uchun muhim. Talabaning oldingi til tajribasi chet til darsida nazorat qilinmagan aralashuv sifatida qolsa, interferensiya kuchayadi. Agar mazkur tajriba metodik reja asosida faollashtirilsa, o'zlashtirish tezlashadi.

G. Makhkamova til universiteti sharoitida bilingualizm va multilingualizmning ikkinchi chet tilni o'rganishga ta'sirini tahlil qilib, birinchi

chet til o'zlashtirilishi keyingi tilni o'rganishda lingvistik tayanch vazifasini bajarishi mumkinligini asoslaydi (Makhkamova, 2017). G. Makhkamova va A. Amirkulov O'zbekiston kontekstida qo'shimcha chet tilni o'qitishda oldingi til tajribasi, transfer, o'xshashlik va farqlarni ongli anglash kabi omillarni ko'p tilli didaktikaning asosiy masalalari sifatida ko'rsatadi (Makhkamova & Amirkulov, 2020). Bu yondashuvdan kelib chiqadigan mualliflik xulosasi shuki, ikkinchi chet til darsida o'zbek, rus va ingliz tillarining mavjudligi tasodifiy holat sifatida emas, maxsus boshqariladigan didaktik sharoit sifatida ko'rilishi kerak.

Sotsiolingvistik va ijtimoiy-madaniy komponentlar masalasida S. Ziyaeva tadqiqotlari alohida ahamiyatga ega. Olimaning ishlarida talabalar nutqiy vaziyatni, ijtimoiy markerlarni, muloqot registrarini va suhbatdoshning ijtimoiy xususiyatlarini hisobga olgan holda nutqiy xulqni qurishlari zarurligi ko'rsatiladi (Ziyaeva, 2021). Keyingi tadqiqotida esa sotsiolingvistik kompetensiyani baholashda mezon va indikatorlarning zarurligi ta'kidlanadi (Ziyaeva, 2023). Bu nuqtayi nazar chet til ta'limida grammatik to'g'rilik bilan kifoyalanish yetarli emasligini, talaba qaysi vaziyatda qanday ifoda, ohang, murojaat shakli va uslub mos kelishini ham amaliy ko'rsata olishi kerakliginii bildiradi.

Xorijiy nazariy manbalarda plurilingval ta'lim shaxsning bir nechta tillarni alohida-alohida saqlashi bilan cheklanmaydi. CEFR Companion Volume (CEFRning yangi jildi) til ta'limini harakatga yo'naltirilgan yondashuv, mediatsiya, onlayn muloqot, plurilingval va plurimadaniy kompetensiya deskriptorlari bilan kengaytiradi (Council of Europe, 2020). Beacco va hammualliflar plurilingval va madaniyatlararo ta'limni o'quv dasturining ichki qismi sifatida ko'rishni taklif qiladi (Beacco et al., 2016). Bu qarashlar O'zbekiston sharoitida to'g'ridan-to'g'ri ko'chirilmaligi, mavjud til siyosati, auditoriya tarkibi va fanlar mazmuniga moslashtirilishi lozim.

Translanguaging (tillararo resurslardan maqsadli foydalanish) yondashuvi ham shu nuqtada ehtiyotkor talqin talab qiladi. García va Li Wei ushbu tushunchani ko'p tilli shaxsning lingvistik resurslarini faol safarbar etishi bilan bog'laydi (García & Li Wei, 2014). O'zbekiston auditoriyasida bu holat tartibsiz code-mixing (tillarni nutq ichida aralashtirib qo'llash) ko'rinishiga tushib qolmasligi, maqsadli metodik faoliyat sifatida tashkil etilishi kerak. Demak, murakkab tushuncha ona tilida anglanadi, rus yoki ingliz tilidagi muqobil ifodalar bilan qiyoslanadi, keyin o'rganilayotgan chet tilda kommunikativ vazifaga mos qayta ifodalanadi. Bunda tillar o'rtasidagi harakat o'qituvchi nazorati, topshiriq maqsadi va baholash mezonini bilan boshqariladi.

Plurilingval va ijtimoiy-madaniy kompetensiyani birgalikda rivojlantirish uchun birinchi shart – talabalarning til repertuarini tashxislashdir. Dars boshida talabaning qaysi tillarni qaysi vaziyatda ishlatishi, birinchi chet til tajribasi, rus tilidagi akademik yoki kundalik resurslardan foydalanish darajasi, ingliz tilida o'qish va yozish odatlari aniqlanmasa, keyingi metodik qarorlar umumiy taxminga tayanib qoladi. Tashxis anketa, qisqa suhbat, diagnostik yozma topshiriq yoki ko'p tilli mini-portfolio orqali amalga oshirilishi mumkin.

Ikkinchi shart – mazmunni mahalliy va xalqaro kontekst uyg'unligida tanlashdan iborat. Bunda ijtimoiy-gumanitar yo'nalishlarda chet til darslari uchun universitet hayoti, ilmiy anjuman, xalqaro akademik almashinuv, rasmiy yozishma, madaniy meros, kasbiy etiket, ommaviy axborot, ijtimoiy tarmoq kommunikatsiyasi kabi mavzular samarali material bo'la oladi. S. Alimsaidova o'lkashunoslikka oid matnlar sotsiolingvistik kompetensiyani shakllantirishda muhim o'rin tutishini ko'rsatadi (Alimsaidova, 2022). Bu fikr oliy ta'limda ham amaliy qiymatga ega: mahalliy mazmun xorijiy tilda ifodalanganda talaba faqat so'z almashtirmaydi, o'z madaniy tajribasini boshqa auditoriya uchun tushunarli kommunikativ shaklga keltiradi.

Uchinchi shart – topshiriqlarni tillararo qiyoslash va mediatsiya asosida qurish hisoblanadi. Masalan, talaba o'zbek tilidagi universitet e'lonini ingliz tilida qisqacha sharhlaydi, rus tilidagi akademik matnning asosiy mazmunini o'rganilayotgan ikkinchi chet tilda bayon qiladi yoki ingliz tilidagi konferensiya axborotini o'zbek auditoriyasi uchun soddalashtirib tushuntiradi. Bunday topshiriqda maqsad tarjima qilishning texnik aniqligi bilan cheklanmaydi; talaba asosiy fikrni tanlaydi, kontekstni hisobga oladi, madaniy noaniqliklarni izohlaydi va suhbatdosh ehtiyojiga mos ifoda yaratadi. CEFR doirasidagi mediatsiya tushunchasi aynan shu turdagi faoliyatni baholash uchun qulay metodik asos beradi (Council of Europe, 2020).

To'rtinchi shart – CLIL va mazmun asosida o'qitish elementlarini ehtiyotkor joriy etishdan iborat. Coyle, Hood va Marsh CLILni mazmun va tilning qo'shma rivojlanishiga yo'naltirilgan yondashuv sifatida tavsiflaydi (Coyle et al., 2010). O'zbekiston ijtimoiy-gumanitar yo'nalishlarida bu yondashuvni kichik mazmuniy bloklar, terminologik xaritalar, qisqa akademik matnlar va muammoli vaziyatlar orqali bosqichma-bosqich qo'llash metodik jihatdan xavfsizroq. Til darajasi past guruhda murakkab fan matnini to'liq chet tilda berish talabaning mazmunni anglashini ham, til rivojini ham sustlashtirishi mumkin.

Beshinchi shart – refleksiv faoliyatni jarayonning tarkibiy qismi sifatida kiritishdir. Talaba "qaysi til menga mazmunni tushunishga yordam berdi?", "qaysi ifoda boshqa madaniy kontekstda noo'rin bo'lishi mumkin?", "qaysi manba asosiy fikrni aniqroq ko'rsatdi?", "men nima sababdan shu uslubni tanladim?" kabi savollarga javob berganda, til o'rganish ongli tus oladi. Refleksiv yozuv va portfel talabaning ko'p tilli repertuarini kuzatish, xatolarni tahlil qilish va keyingi rivojlanish yo'nalishini belgilash imkonini beradi.

Quyidagi model plurilingval va ijtimoiy-madaniy kompetensiyani parallel rivojlantirishni dars jarayonida izchil tashkil etishga xizmat qiladi.

Bosqich	Metodik vazifa	Namunaviy faoliyat	Kutiladigan natija
Tashxis	Talabaning til repertuari va madaniy tajribasini aniqlash	Ko'p tilli mini-anketa, diagnostik yozma topshiriq, qisqa suhbat	Guruhning real til imkoniyati va ehtiyojlari aniqlanadi
Mazmun tanlash	Mahalliy va xalqaro kontekstni bog'lash	Universitet e'loni, akademik xat, madaniy matn, konferensiya axboroti bilan ishlash	Til materiali real kommunikativ vaziyatga ulanadi
Tillararo qiyoslash	O'xshashlik va farqlarni ongli ko'rsatish	O'zbek-rus-ingliz birliklarini uslub, registr va vaziyat bo'yicha qiyoslash	Interferensiya kamayadi, transfer imkoniyati kuchayadi
Mediatsiya	Mazmunni boshqa auditoriya uchun moslashtirish	Bir tildagi axborotni boshqa tilda sharhlash, qisqartirish, izohlash	Talaba kommunikativ vositachi sifatida harakat qiladi
Refleksiya va baholash	Tanlangan til, uslub va strategiyani asoslash	Portfolio, o'zini baholash varag'i, mezonli rubrika	Kompetensiya rivoji kuzatiladi va dalillanadi

1-jadval.

Modelning asosiy farqi shundaki, u ko'p tillilikni auditoriyadagi tabiiy fon sifatida qoldirmaydi. Har bir bosqichda talabaning mavjud lingvistik resursi aniq o'quv vazifasiga bog'lanadi. Tashxis bosqichi o'qituvchiga guruhning real imkoniyatini ko'rsatadi; mazmun tanlash bosqichi tilni O'zbekiston oliy ta'limidagi akademik va ijtimoiy vaziyatlar bilan bog'laydi; qiyoslash bosqichi o'xshashliklar bilan birga farqli jihatlarni ham ko'rsatadi; mediatsiya bosqichi talabaning turli auditoriyalar o'rtasida mazmunni moslashtirish qobiliyatini rivojlantiradi; refleksiya va baholash bosqichi esa natijani oddiy "to'g'ri/noto'g'ri" darajasidan kompetensiya dalillariga olib chiqadi.

Bu yondashuvda baholash mezonlari alohida e'tibor talab qiladi. An'anaviy testlar grammatik birlikni yoki lug'at zahirasini tekshirishi mumkin, ammo ular talabaning madaniy moslashuvchanligi, uslub tanlovi, auditoriyani hisobga olish darajasi va mediatsiya qobiliyatini to'liq ko'rsatmaydi. Shuning uchun baholashda quyidagi indikatorlar qo'llanishi maqsadga muvofiq: vaziyatga mos til tanlash; murojaat shakli va registrni farqlash; madaniy realiyani izohlash;

bir tildagi axborotni boshqa tilda qayta tashkil etish; kommunikativ strategiyani asoslash; o'z xatosini tahlil qilish.

P. Omanovning ijtimoiy-madaniy kompetensiyaga oid avvalgi ishida chet til darsi madaniyatlararo muloqot nuqtasi sifatida talqin qilinadi va ijtimoiy-madaniy bilimlar chet til kommunikatsiyasining zarur tarkibi sifatida ko'rsatiladi (Omanov, 2018). Keyingi tadqiqotida esa O'zbekiston sharoitida multilingual va ijtimoiy-madaniy kompetensiyalarni integrativ rivojlantirish CLIL, EMI, translanguaging va loyiha asosidagi faoliyat bilan bog'lab tahlil qilingan (Omanov, 2025). Mazkur maqolada ushbu yo'nalish yanada torroq metodik masalaga – dars jarayonida kompetensiyalarni qanday shartlar asosida rivojlantirishga qaratildi.

Muhokama

O'zbekiston oliy ta'limidagi ko'p tilli muhit o'z-o'zidan sifat kafolati bermaydi. Bir nechta tilning mavjudligi metodik tizimga kiritilmasa, talaba bir tildan ikkinchisiga noaniq o'tadi, terminlarni aralashtiradi, uslubiy farqlarni sezmaydi va madaniy kontekstni yetarli hisobga olmaydi. Shu sabab asosiy vazifa tillar sonini ko'paytirishdan ko'ra, ularning

o'quv jarayonidagi vazifasini aniq belgilashda ko'rinadi.

D. Urolboeva O'zbekistondagi til siyosatini PQ-1875 qarori bilan bog'lab tahlil qilgan holda ingliz tilining ta'lim tizimidagi mavqei kuchayganini ko'rsatadi (Urolboeva, 2020). Bu jarayon oliy ta'limda o'zbek tilining davlat tili sifatidagi, rus tilining muloqot va ayrim akademik manbalar tili sifatidagi, ingliz tilining ilmiy va xalqaro kommunikatsiya tili sifatidagi funksiyalarini yangicha muvozanatlashni talab qiladi. Mazkur muvozanat metodik jihatdan boshqarilmasa, chet til darslarida bir tilning ustunligi boshqa tillarning o'quv resursi sifatidagi imkoniyatini cheklab qo'yadi.

Shu jihatdan O'zbekiston sharoitiga mos yondashuv uch asosga tayanishi kerak. Birinchisi –davlat tili va milliy madaniy mazmunning tayanch funksiyasi. Ikkinchisi – rus va ingliz tillarida mavjud akademik, kasbiy va kommunikativ resurslardan oqilona foydalanish. Uchinchisi –o'rganilayotgan chet tilni real muloqot vazifalari bilan bog'lash. Bunday modelda til o'qitish milliy kontekstdan uzilmaydi, xorijiy tajriba esa tanlab va moslashtirib qo'llanadi.

Xulosa

Xulosa qilib aytganda, talabalarning o'zbek, rus va ingliz tillariga oid tajribasi ikkinchi chet tilni o'rganishda muhim didaktik

resursdir. Bu resurs samarali ishlashi uchun u tashxis, mazmun tanlash, topshiriq loyihalash va baholash bilan bog'lanishi kerak. Ijtimoiy-madaniy kompetensiya til materialining ichki mazmuni sifatida rejalashtirilishi lozim. Murojaat shakllari, nutq registrarlari, madaniy realiyalar, rasmiy va norasmiy uslub, auditoriyaga mos ifoda tanlash kabi ko'nikmalar har bir kommunikativ topshiriqda ko'rinishi zarur. Mediatsiya, tillararo qiyoslash, autentik matnlar va refleksiv faoliyat plurilingval repertuarni boshqariladigan o'quv mexanizmiga aylantiradi. Ayniqsa ijtimoiy-gumanitar yo'nalishlarda bu vositalar talabanning lingvistik bilimni kasbiy va madaniy muloqotga yaqinlashtiradi. Baholash tizimi faqat grammatik aniqlikni o'lchash bilan cheklansa, integrativ kompetensiya rivoji ko'rinmaydi. Mezonda vaziyatga moslik, madaniy sezgirlik, axborotni qayta ifodalash, uslubni asoslash va kommunikativ strategiyani tanlash kabi indikatorlar aks etishi kerak.

Demak, O'zbekiston oliy ta'limida ko'p tillilikdan foydalanishning samarali yo'li uni nazoratsiz aralash til amaliyoti darajasida qoldirish emas. Uning metodik qiymati til repertuarini maqsadga muvofiq boshqarish, madaniy mazmunni real kommunikativ vazifaga bog'lash va talabanning ijtimoiy-gumanitar kasbiy tayyorgarligiga xizmat qildirish bilan belgilanadi.

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The Impact of Social Media on ESL Students' Writing Skills: A Case Study of Uzbekistan State World Languages University

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Annotation *In recent years, social media has become an integral part of students' everyday lives, influencing learning behaviors and communication patterns. This study investigates the impact of digital platforms on the development of writing skills among ESL students at Uzbekistan State World Languages University. As well as, using a quantitative approach through a three-stage survey (preparatory, implementation, and analytical), the research analyzes the experiences of 26 third- and fourth-year students. The findings reveal that while Telegram is the dominant educational tool (65.4%), its pedagogical potential remains only moderately realized. The study confirms that students favor a blended model where digital interaction complements traditional instruction. Key challenges identified include the "infiltration" of informal patterns into academic writing and a prioritization of speed over accuracy. Moreover, the research concludes that purposeful integration of social media can significantly enhance motivation and vocabulary, provided that structured teacher scaffolding and clear assessment criteria are in place.*

Keywords *Social media, writing skills, ESL, Telegram, blended learning, motivation, academic writing, Uzbekistan*

Ijtimoiy tarmoqlarning ESL talabalari yozish ko'nikmalariga ta'siri: O'zbekiston davlat jahon tillari universiteti misolida

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Annotatsiya *So'nggi yillarda ijtimoiy tarmoqlar talabalarining kundalik hayotining ajralmas qismiga aylanib, o'rganish xulq-atvori va muloqot shakllariga kuchli ta'sir ko'rsatmoqda. Ushbu tadqiqot O'zbekiston davlat jahon tillari universiteti ESL (ingliz tili ikkinchi til sifatida) yo'nalishi talabalarining yozish ko'nikmalarini rivojlantirishda raqamli platformalarning ta'sirini o'rganadi. Uch bosqichli so'rovnoma (tayyorgarlik, amalga oshirish va tahliliy) orqali miqdoriy yondashuvdan foydalangan holda, tadqiqot 26 nafar uchinchi va to'rtinchi kurs talabalarining tajribasini tahlil qiladi. Natijalar shuni ko'rsatadiki, Telegram asosiy ta'lim vositasi (65,4%) bo'lsa-da, uning pedagogik salohiyati hali ham o'rtacha darajada qolmoqda. Tadqiqot shuni tasdiqlaydiki, talabalar raqamli o'zaro aloqa an'anaviy o'qitishni to'ldiradigan gibridd (blended) modelni ma'qul ko'radilar. Aniqlangan asosiy muammolar qatoriga akademik yozishga norasmiy uslublarning "shizib kirishi" va aniqlikdan ko'ra tezlikka ustunlik berish kiradi. Tadqiqot shuni ko'rsatadiki, ijtimoiy tarmoqlarning maqsadli integratsiyasi, agar o'qituvchi tomonidan tizimli ko'rsatmalar va aniq baholash mezonlari ishlab chiqilsa, motivatsiya va lug'at boyligini sezilarli darajada*

oshirishi mumkin. Shuningdek, tadqiqot yakunida raqamli ta'lim muhitini samarali tashkil etish bo'yicha amaliy tavsiyalar ishlab chiqilgan.

Kalit so'zlar *Ijtimoiy tarmoqlar, yozish ko'nikmalari, ESL (ingliz tili ikkinchi til sifatida), Telegram, gibrid ta'lim (blended learning), motivatsiya, akademik yozuv, O'zbekiston*

Влияние социальных сетей на навыки письма студентов ESL: на примере Узбекского государственного университета мировых языков

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Аннотация *В последние годы социальные сети стали неотъемлемой частью повседневной жизни студентов, влияя на их учебное поведение и модели общения. Данное исследование изучает влияние цифровых платформ на развитие навыков письма у студентов ESL (английский как второй язык) в Узбекском государственном университете мировых языков. Используя количественный подход посредством трехэтапного опроса (подготовительный, практический и аналитический), авторы анализируют академический опыт 26 студентов третьего и четвертого курсов. Результаты показывают, что, хотя Telegram является доминирующим образовательным инструментом (65,4%), его педагогический потенциал реализуется лишь умеренно. Исследование подтверждает, что студенты отдают предпочтение смешанной модели обучения, в которой цифровое взаимодействие дополняет традиционные методы. Основные выявленные проблемы включают «проникновение» неформальных стилей в академическое письмо и приоритет скорости над точностью. В данном исследовании делается вывод о том, что целенаправленная интеграция социальных сетей может значительно повысить учебную мотивацию и расширить словарный запас будущих специалистов при обязательном условии наличия структурированной поддержки со стороны преподавателя и внедрения четких критериев академической оценки результатов.*

Ключевые слова *Социальные сети, навыки письма, ESL (английский как второй язык), Telegram, смешанное обучение, мотивация, академическое письмо, Узбекистан*

Introduction

In recent years, social media has become an integral part of students' everyday lives, influencing not only communication patterns but also learning behaviors. From an educational perspective, social media platforms

such as blogs, discussion forums, microblogging tools, and social networking sites provide a rich environment for language practice, especially in the development of writing skills. Their interactive nature, accessibility, and multimodal features create

new opportunities for meaningful written communication beyond the traditional classroom setting. Greenhow argues that social media doesn't just "help" writing; it creates New Literacies. Her research suggests that these platforms allow students to practice "digital citizenship" and "rhetorical flexibility". "Students are often more aware of their audience on social media than in a classroom. Because they are writing for peers or a public audience, they often put more thought into the "message" and "impact" of their words, even if the "grammar" is informal" (Christine Greenhow & Gleason, 2012). Other researchers have tracked how social media-driven shorthand (acronyms, lack of punctuation, and "textese") affects formal schooling. For example, there is a documented "infiltration" of informal patterns into academic essays. O'Keeffe found that because students log on at least once a day, the habit of "speed over accuracy" becomes the default mode, making the transition back to formal grammar difficult without explicit "switching" training (Bovill, 2010; O'Keeffe et al., 2011). One of the key educational potentials of social media lies in its ability to provide authentic writing contexts. Unlike traditional writing tasks that are often limited to teacher-student interaction, social media-based activities allow students to write for a real audience. This sense of audience awareness encourages learners to be more attentive to clarity, coherence, and accuracy in their writing. For example, writing posts on a class blog or participating in online discussions requires students to express ideas clearly and respond to others' opinions, thereby fostering purposeful writing. One research indicates that when students write on social media, they transition from "writing for a grade" to writing for a community". Galvin and Greenhow found that social media platforms serve as "authentic learning spaces" where students feel their voice has real-world relevance (Sarah Galvin & Christine Greenhow, 2019; Padgett & Curwood (2016). Students develop a stronger sense of authorship and ownership over their

work because they are managing a public or semi-public digital identity, which motivates them to refine their message more than a standard private essay would. Another important advantage is the flexibility of social media platforms. They can be integrated into writing activities in various ways, including collaborative writing projects, reflective journals, peer feedback tasks, and creative writing exercises. Teachers can design assignments where students co-author texts using shared online spaces, comment on each other's work, or revise drafts based on feedback received through social media tools. Such integration supports the process-oriented approach to writing, emphasizing planning, drafting, revising, and editing. Barrot's 2021 research specifically looked at the "flipped classroom" model using social media (Facebook, YouTube, Instagram) to address student stress (Jessie, Barrot, 2021). Moreover, social media promotes learner autonomy and engagement. Students are often more motivated to write on platforms they are already familiar with, which reduces anxiety and increases participation. The informal atmosphere of social media can help students overcome fear of making mistakes, allowing them to experiment with language and gradually improve their writing proficiency. At the same time, teachers can guide learners to transition from informal writing styles to more academic forms by setting clear objectives and criteria. The use of social media in writing instruction has significant psychological and pedagogical implications. From a psychological perspective, social media-based writing activities can positively affect students' motivation, confidence, and attitudes toward writing. The immediate feedback provided by peers and teachers through comments, likes, or reactions creates a sense of recognition and support, which can enhance students' self-esteem and willingness to write. "Social media use can be positively related to academic engagement through intrinsic motivation. It enhances interest in

academia by providing easily available materials and connecting students with peers in the same field" (Al-Rahmi et al., 2018/2021; Tahir & Suriaman, 2015). Tahir and Suriaman (2015) found that using social media for specific tasks, like narrative writing, makes students significantly more motivated to complete assignments compared to traditional pen-and-paper methods. Social interaction is another crucial psychological factor. Writing through social media is inherently social, as it involves communication, collaboration, and dialogue. This aligns with social constructivist theories of learning, which emphasize that knowledge is constructed through interaction with others. When students engage in discussions, respond to comments, or collaborate on written tasks, they actively negotiate meaning and refine their ideas, leading to deeper learning. From a pedagogical standpoint, social media supports student-centered learning. Teachers take on the role of facilitators rather than sole evaluators, guiding students through writing tasks while encouraging peer interaction and self-assessment. This shift promotes critical thinking and responsibility for learning. Additionally, social media allows for differentiated instruction, as students can work at their own pace and choose topics that match their interests and proficiency levels.

However, the pedagogical use of social media also requires careful planning. Teachers must establish clear guidelines to ensure that writing activities remain educationally focused. Issues such as distraction, inappropriate language use, and uneven participation should be addressed through well-structured tasks and monitoring. When used effectively, social media can create a supportive learning environment that balances freedom of expression with academic rigor. The research is based on the assumption that the purposeful and methodologically guided integration of social media into writing instruction can enhance students' writing skills. It is

hypothesized that social-media-based activities increase learners' motivation, participation, and frequency of writing practice, while also supporting vocabulary development, peer interaction, and feedback-based revision. It is further assumed that the most effective results can be achieved when social media are combined with traditional writing instruction in a balanced way.

Methods

The research employed comparative, analytical, descriptive, quantitative, and questionnaire-based methods. Comparative and analytical methods were used to examine traditional and social-media-based writing activities, while descriptive and interpretative approaches helped explain their educational role and effectiveness. In the empirical part, a questionnaire survey was conducted, and the collected data were processed through quantitative analysis, percentage-based calculation, and generalization of the results. The experimental part of the present research was carried out at Uzbekistan State World Languages University with the participation of third- and fourth-year students. In total, 26 respondents took part in the questionnaire survey. The empirical work was organized to identify how students perceive the role of social media in the development of writing skills and to determine which digital practices are considered the most useful in academic writing instruction. Since the central aim of the dissertation is to reveal the advantages of social media in enhancing students' writing skills, the questionnaire was designed as an instrument for diagnosing students' digital habits, attitudes toward social media-based writing, and their self-reported development in such areas as vocabulary, motivation, peer interaction, critical thinking, and adaptation of writing style.

The organization of the experimental work included **three main stages**.

- *The first stage* was preparatory and diagnostic. At this stage, the target group was identified, the questionnaire was

designed, and the main variables of the study were determined. The instrument included demographic questions and questions related to students' social media use, followed by core items focusing on the educational impact of social media on writing.

- *The second stage* was data collection and implementation, during which the questionnaire was administered to the selected students.
- *The third stage* was analytical and interpretative, when the collected data were systematized, the responses were quantified, and the dominant tendencies were interpreted in relation to the dissertation topic. Thus, the experimental work was not limited to collecting opinions; it was intended to reveal meaningful patterns that could inform practical recommendations for writing instruction.

Results and Discussions

The respondent profile provides useful insight into the context of the study. The survey data show that the sample was predominantly female: 25 respondents (96.2%) were female and 1 respondent (3.8%) was male. Most respondents belonged to the 19-21 age group, with age 21 forming the largest group among valid entries. Social media use was already well established in the respondents' daily routines. 42.3% reported spending 3-4 hours a day on social media, 30.8% spent 1-2 hours, 15.4% spent more than 4 hours, and only 11.5% used social media for less than one hour a day. This distribution indicates that the selected students were already active users of digital communication platforms, which made them an appropriate group for examining the educational potential of social media in writing development.

The data also show that social media were already used for academic purposes by a substantial proportion of the respondents. 53.8% stated that they often used social media for academic tasks, while 42.3% reported

sometimes using them in this way. Only 3.8% indicated that they never used social media for academic purposes. In terms of platform preference, Telegram emerged as the dominant tool for educational use, with 65.4% of responses referring to it directly, while Instagram and several other digital tools appeared only occasionally. This result is significant because it demonstrates that in the local context Telegram has become the central social-media-based learning environment, especially for sharing materials, exchanging information, and participating in communication related to study tasks.

The responses to the main questionnaire items reveal a generally positive but mostly moderate evaluation of the role of social media in writing development. For example, 84.6% of respondents stated that social media writing contributed to their vocabulary development to a moderate extent, while only 3.8% chose the high level. Social media also had a moderate influence on writing motivation, as 73.1% selected the moderate level for the item concerning motivation to write (table 3.1.1). A similar pattern can be observed in writing frequency, participation in online discussions, peer feedback, collaborative online activities, critical thinking, and adaptation of writing style: in all these areas, the majority of answers clustered around the moderate level. This suggests that social media already play a meaningful role in students' writing experience, but their pedagogical potential has not yet been fully realized.

A particularly important result concerns the perception of a combined traditional and digital approach. 73.1% of respondents evaluated the combination of traditional writing exercises and digital writing approaches as moderately effective, while 15.4% rated it highly effective, and only 11.5% considered it of low effectiveness. This finding is highly relevant for the dissertation because it confirms that students do not necessarily view social media as a replacement for traditional writing

instruction. Rather, they tend to support a blended model in which formal classroom

writing and social-media-based interaction complement one another.

Item	Low	Moderate	High
Contribution to vocabulary development	3 (11.5%)	22 (84.6%)	1 (3.8%)
Monitoring grammar and spelling online	9 (34.6%)	11 (42.3%)	6 (23.1%)
Increase in motivation to write	5 (19.2%)	19 (73.1%)	2 (7.7%)
Frequency of writing due to social media interaction	6 (23.1%)	17 (65.4%)	3 (11.5%)
Enhancement of participation in writing tasks	6 (23.1%)	17 (65.4%)	3 (11.5%)
Helpfulness of peer feedback	5 (19.2%)	17 (65.4%)	4 (15.4%)
Collaborative online activities and writing skills	6 (23.1%)	17 (65.4%)	3 (11.5%)
Development of critical thinking in writing	6 (23.1%)	16 (61.5%)	4 (15.4%)
Adaptation of writing style to formal/informal contexts	6 (23.1%)	18 (69.2%)	2 (7.7%)
Effectiveness of combining traditional and digital writing	3 (11.5%)	19 (73.1%)	4 (15.4%)

Table 1. *Students' Evaluation of the Impact of Social Media on Writing Development*

Overall, the experimental work demonstrates that the students of Uzbekistan State World Languages University are already immersed in social media environments, use these platforms for academic tasks with noticeable regularity, and recognize their value for writing-related development. At the same time, the predominance of moderate responses indicates that these tools are not yet being used to their fullest pedagogical capacity. This conclusion naturally leads to the identification of problems encountered during the experiment and to the search for practical ways to overcome them.

Conclusion and Limitations

The experimental part of the research, conducted among third- and fourth-year students of Uzbekistan State World Languages University, demonstrated that social media are already embedded in students' educational experience and are used with noticeable frequency for academic purposes. The findings showed that Telegram occupies a central place among educational platforms and that most respondents perceive the contribution of social media to writing development in moderately positive terms. These results confirm that social

media have already entered the instructional space, even if their role remains only partially systematized. The analysis of questionnaire responses also revealed that the strongest contribution of social media lies in increasing motivation, supporting regular written interaction, and creating opportunities for participation and peer response. At the same time, the predominance of moderate responses indicated that the full pedagogical capacity of social media has not yet been realized. In particular, grammar monitoring, deep critical engagement, and fully effective collaboration remain areas that require more structured support.

The study identified several problems that reduce the effectiveness of social-media-based writing instruction: insufficiently structured use of platforms, informal language habits, limited participation in online discussions, narrow dependence on Telegram, and uneven quality of peer feedback. These problems show that the educational effect of social media cannot be taken for granted. It must be deliberately constructed through clear learning objectives, teacher scaffolding, and appropriate assessment criteria.

At the same time, the empirical results point to strong prospects for future development. The most promising direction is the integration of traditional writing instruction with platform-specific social media tasks, especially discussion-based writing, reflective writing, caption writing, collaborative drafting, and guided peer review. Such an approach would allow students to benefit from the authenticity and immediacy of digital environments without losing the structural discipline of academic writing.

In conclusion, the development of students' writing skills through social media is both realistic and pedagogically promising in the local higher education context. The findings support the view that social media should not replace traditional instruction, but should be integrated into it in a balanced, purposeful, and methodologically sound way. This conclusion strengthens the overall argument of the dissertation that social media, when properly managed, can become an effective tool for enhancing students' writing competence.

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Features of teaching Russian to adults taking into account their previous language experience

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Annotation

The article examines the specific features of teaching Russian to adult learners, taking into account their previous language experience. The relevance of the study is determined by the fact that an adult learner enters the classroom not as a passive recipient of knowledge, but as a speaker of a native language, with established speech habits, professional experience and individual learning strategies. Such experience may serve as a foundation for the conscious acquisition of grammar, vocabulary and norms of speech behavior; however, at the same time, it often causes phonetic, grammatical, lexical and syntactic errors related to interference from the native language or a previously studied language. The paper analyzes the main manifestations of language interference and considers the importance of the contrastive approach, initial diagnostics, motivation, and the real communicative needs of adult learners. Special attention is paid to the practice-oriented organization of lessons, including professionally relevant texts, speech situations, exercises for self-monitoring and conscious error correction. It is emphasized that effective teaching of Russian to adults is possible through a combination of systematic explanation of language material, communicative practice and individualization of the learning process. The proposed methodological recommendations can be used in Russian language courses for adult learners, teachers, specialists undergoing professional development, as well as in classrooms with diverse linguistic backgrounds. The material of the article has an applied character, since it helps the teacher not only to identify typical errors, but also to understand their causes, choose appropriate methods of explanation, prevent the recurrence of difficulties, and develop learners' more confident, independent and conscious command of Russian speech.

Keywords

Russian language, adult learners, language experience, interference, language transfer, teaching methodology

Kattalarga rus tilini o'qitishda ularning oldingi til tajribasini hisobga olish xususiyatlari

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Annotatsiya

Maqolada katta yoshdagi ta'lim oluvchilarga rus tilini o'qitishning ularning avvalgi til tajribasini hisobga olgan holdagi o'ziga xos xususiyatlari ko'rib chiqiladi. Tadqiqotning dolzarbligi shundaki, katta yoshdagi o'quvchi auditoriyaga bilimlarni passiv qabul qiluvchi sifatida emas, balki ona tili, barqaror nutqiy odatlari, kasbiy tajribasi va individual o'quv strategiyalariga ega shaxs sifatida kirib keladi. Bunday tajriba grammatika, leksika va nutqiy xulq-atvor me'yorlarini ongli ravishda o'zlashtirishda tayanch bo'lishi mumkin, biroq ayni paytda u ona tili yoki ilgari

o'rganilgan til interferensiyasi bilan bog'liq fonetik, grammatik, leksik va sintaktik xatolarga ham sabab bo'ladi. Ishda til interferensiyasining asosiy ko'rinishlari tahlil qilinadi, qiyosiy yondashuv, boshlang'ich diagnostika, motivatsiya hamda katta yoshdagi ta'lim oluvchilarning real kommunikativ ehtiyojlarini hisobga olishning ahamiyati yoritiladi. Mashg'ulotlarni amaliy yo'naltirilgan tarzda tashkil etish, jumladan, kasbiy jihatdan ahamiyatli matnlar, nutqiy vaziyatlar, o'z-o'zini nazorat qilish va xatolarni ongli ravishda tuzatishga qaratilgan mashqlardan foydalanishga alohida e'tibor beriladi. Ta'kidlanadiki, katta yoshdagilarga rus tilini samarali o'qitish til materialini tizimli tushuntirish, kommunikativ amaliyot va o'quv jarayonini individuallashtirish uyg'unligida amalga oshiriladi. Taklif etilgan metodik tavsiyalar katta yoshdagi tinglovchilar, o'qituvchilar, malaka oshirish kurslarida tahsil olayotgan mutaxassislar uchun mo'ljallangan rus tili kurslarida, shuningdek, turli til muhitiga ega auditoriyalarda qo'llanilishi mumkin. Maqola materiali amaliy ahamiyatga ega, chunki u o'qituvchiga nafaqat tipik xatolarni aniqlash, balki ularning sabablarini tushunish, mos tushuntirish usullarini tanlash, qiyinchiliklarning takrorlanishining oldini olish hamda ta'lim oluvchilarda rus nutqidan yanada ishonchli, mustaqil va ongli foydalanish ko'nikmasini shakllantirishga yordam beradi.

Kalit so'zlar *Rus tili, katta yoshdagi o'quvchilar, til tajribasi, interferensiya, til transferi, o'qitish metodikasi*

Особенности преподавания русского языка взрослым с учетом их предыдущего языкового опыта

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Аннотация *В статье рассматриваются особенности преподавания русского языка взрослым обучающимся с учетом их предыдущего языкового опыта. Актуальность исследования определяется тем, что взрослый учащийся приходит в аудиторию не как пассивный получатель знаний, а как носитель родного языка, устойчивых речевых привычек, профессионального опыта и индивидуальных учебных стратегий. Такой опыт может становиться опорой при осознанном усвоении грамматики, лексики и норм речевого поведения, однако одновременно он нередко вызывает фонетические, грамматические, лексические и синтаксические ошибки, связанные с интерференцией родного или ранее изученного языка. В работе анализируются основные проявления языковой интерференции, рассматривается значение сопоставительного подхода, начальной диагностики, учета мотивации и реальных коммуникативных потребностей взрослых обучающихся. Особое внимание уделяется практико-ориентированной организации занятий, включающей профессионально значимые тексты, речевые ситуации, упражнения на самоконтроль и осознанное исправление ошибок. Подчеркивается, что*

эффективное обучение взрослых русскому языку возможно при сочетании системного объяснения языкового материала, коммуникативной практики и индивидуализации учебного процесса. Предложенные методические рекомендации могут быть использованы в курсах русского языка для взрослых слушателей, преподавателей, специалистов, проходящих повышение квалификации, а также в аудиториях с разным языковым фоном. Материал статьи имеет прикладной характер, поскольку помогает преподавателю не только выявлять типичные ошибки, но и понимать их причины, выбирать адекватные приемы объяснения, предупреждать повторение трудностей и формировать у обучающихся более уверенное, самостоятельное и осознанное владение русской речью.

**Ключевые
слова**

Русский язык, взрослые обучающиеся, языковой опыт, интерференция, языковой трансфер, методика преподавания

Проблема преподавания русского языка взрослым обучающимся в последние годы становится особенно значимой для образовательной практики. Русский язык используется в профессиональном общении, научной коммуникации, деловой переписке, подготовке отчетов, участии в конференциях и повышении квалификации. Для взрослого человека изучение языка почти всегда связано с конкретной целью: понимать профессиональные тексты, грамотно выражать мысль, вести беседу, готовить выступление или оформлять письменную работу. Поэтому обучение взрослых не может быть полностью тождественным обучению школьников или студентов младших курсов.

Взрослый учащийся приходит на занятия с уже сформированной системой представлений о языке. Он владеет родным языком, часто имеет опыт изучения других языков, обладает профессиональными знаниями и собственными приемами запоминания информации. В андрагогике подчеркивается, что взрослые обучающиеся стремятся понимать практическую ценность учебного материала и активно соотносят его со своим жизненным опытом (Knowles et al., 2015). В этом отношении предыдущий языковой опыт становится одним из

ключевых факторов, влияющих на процесс овладения русским языком.

С одной стороны, такой опыт помогает обучающемуся осознанно воспринимать грамматические категории, сравнивать языковые явления, устанавливать закономерности и контролировать собственную речь. С другой стороны, он может вызывать устойчивые ошибки, связанные с переносом норм родного языка на русский. В методике преподавания русского языка как иностранного учет целей, уровня подготовки, языковой среды и речевых потребностей обучающихся рассматривается как необходимое условие успешного обучения (Щукин, 2017). Следовательно, преподаватель должен видеть в предыдущем языковом опыте не только ресурс, но и возможный источник трудностей.

Цель данной статьи – рассмотреть особенности преподавания русского языка взрослым с учетом их предыдущего языкового опыта и определить методические приемы, которые помогают предупреждать и преодолевать типичные трудности обучения.

Под предыдущим языковым опытом в данной работе понимается совокупность знаний, навыков, речевых привычек и

коммуникативных стратегий, которые были сформированы у обучающегося до начала или в процессе изучения русского языка. Он включает родной язык, ранее изученные иностранные языки, опыт чтения, письма, перевода, профессионального общения, публичных выступлений и учебной деятельности.

Взрослые обучающиеся обычно лучше осознают цель обучения, чем дети. Они способны объяснить, какие именно умения им необходимы: свободно говорить, писать официальные тексты, понимать лекции, читать научную литературу, составлять методические материалы. Это позволяет преподавателю точнее подбирать содержание занятий. Вместе с тем взрослые часто ожидают быстрого результата, поэтому учебный материал должен быть не только научно корректным, но и практически значимым.

Предыдущий языковой опыт может выступать опорой при объяснении новых тем. Например, если обучающийся знаком с понятием грамматической категории, ему легче понять род, число, падеж, вид глагола и синтаксические связи в русском предложении. Если он уже работал с иностранными текстами, ему проще пользоваться словарем, выделять ключевую информацию, строить пересказ. Такие умения следует активизировать, поскольку они делают обучение более осознанным.

Однако опора на прежний опыт требует осторожности. Языковые системы не совпадают полностью, поэтому привычные модели родного языка могут переноситься на русский язык механически. В результате возникают ошибки в согласовании, управлении, выборе предлогов, порядке слов, употреблении устойчивых словосочетаний. Для преподавателя важно не ограничиваться исправлением формы, а объяснять, почему именно такая ошибка появилась и какой языковой механизм за ней стоит. В словарях методических терминов интерференция

определяется как влияние одной языковой системы на другую, проявляющееся в отклонениях от нормы изучаемого языка (Азимов, Щукин, 2009).

Проблема языковой интерференции имеет давнюю научную традицию. У. Вайнрайх рассматривал интерференцию в контексте языковых контактов и показывал, что влияние одного языка на другой может проявляться на разных уровнях – фонетическом, грамматическом и лексическом (Weinreich, 1953). Для преподавателя русского языка это положение имеет прямое практическое значение: ошибки обучающегося не всегда являются случайными, часто они отражают устойчивое воздействие родного языка.

На фонетическом уровне интерференция проявляется в трудностях произношения отдельных звуков, различения твердых и мягких согласных, постановки ударения, соблюдения русской интонации. В русском языке ударение подвижно, поэтому взрослому обучающемуся приходится запоминать не только значение слова, но и его звуковую форму. Ошибки в ударении могут затруднять восприятие речи и снижать уверенность учащегося в устном общении.

На грамматическом уровне одной из наиболее сложных тем является падежная система. Даже если в родном языке обучающихся имеются падежи, их функции и способы выражения могут отличаться от русских. Особую трудность представляет также категория рода. Для узбекскоязычных обучающихся эта тема требует специального внимания, поскольку в узбекском языке отсутствует грамматическая категория рода в том виде, в каком она представлена в русском языке (Кононов, 1948). Поэтому ошибки типа «мой книга», «новая кабинет», «интересный тема» следует рассматривать как закономерный результат различия языковых систем, а не только как невнимательность.

На лексическом уровне частотны ошибки, связанные с буквальным переводом и нарушением сочетаемости слов. Обучающийся может знать значение слова, но не знать, с какими словами оно употребляется. Например, в русском языке говорят «принять решение», «оказать помощь», «сделать вывод», «поставить вопрос». Эти сочетания необходимо специально отрабатывать, потому что они редко усваиваются только через перевод.

На синтаксическом уровне интерференция проявляется в построении предложения по модели родного языка. В письменной речи это особенно заметно: нарушается порядок слов, неправильно оформляются придаточные предложения, появляются лишние или отсутствующие служебные слова. Такие ошибки важны для диагностики. С.П. Кордер отмечал, что ошибки обучающихся позволяют понять, как формируется их промежуточная языковая система, и потому имеют не только отрицательное, но и исследовательское значение (Corder, 1967).

Сопоставительный подход является одним из наиболее продуктивных при работе со взрослыми обучающимися. Его сущность заключается в том, что явления русского языка рассматриваются не изолированно, а в сравнении с родным или ранее изученными языками учащихся. Такой подход помогает взрослому человеку понять не только правило, но и причину трудности.

При изучении рода существительных целесообразно сначала показать внешние признаки: нулевое окончание у многих существительных мужского рода, окончания -а, -я у существительных женского рода, окончания -о, -е у существительных среднего рода. Затем важно связать род с согласованием прилагательных, местоимений и глаголов прошедшего времени. Например: «новый учебник», «новая программа», «новое задание»; «он пришел», «она пришла», «оно появилось».

После этого правило нужно перевести в речевую практику: описание аудитории, рассказ о месте работы, составление короткого текста о занятии.

При изучении падежей полезно объяснять не только окончания, но и смысловые функции. Винительный падеж можно связывать с объектом действия: «читать статью», «готовить доклад», «проверять тесты». Творительный падеж – с инструментом, профессией, совместным действием: «работать преподавателем», «писать ручкой», «обсуждать с коллегой». Предложный падеж – с темой и местом: «говорить о методике», «работать в университете». Такие примеры особенно эффективны, когда они связаны с профессиональной сферой обучающихся.

В то же время сопоставление не должно превращаться в постоянный перевод. Его задача – помочь учащемуся увидеть различие между языковыми системами, после чего необходима многократная речевая тренировка. Современные исследования языкового трансфера показывают, что влияние ранее усвоенных языков может быть как отрицательным, так и положительным, а его проявление зависит от уровня владения языками, возраста, учебной ситуации и характера языкового материала (Odlin, 1989). Поэтому преподаватель должен использовать сопоставление гибко, не сводя обучение к простому перечню различий.

Взрослые обучающиеся обычно оценивают обучение через практический результат. Им важно не только знать правило, но и уметь использовать его в речи. Поэтому грамматический материал должен включаться в реальные или приближенные к реальным коммуникативные ситуации. Коммуникативный метод, разработанный в отечественной методической традиции, предполагает обучение языку через речевую деятельность, где язык выступает

средством общения, а не только объектом анализа (Пассов, 1985).

На занятиях для взрослых целесообразно использовать задания, связанные с их жизненным и профессиональным опытом: представить себя и свою организацию, описать должностные обязанности, обсудить учебную проблему, составить план выступления, подготовить аннотацию, сформулировать выводы по прочитанному тексту. Такие задания не только развивают речь, но и повышают мотивацию, потому что обучающийся видит прямую связь между учебной аудиторией и реальной практикой.

Коммуникативная направленность не отменяет системности. Напротив, правило должно быть объяснено достаточно ясно, но закрепление должно происходить в речи. Например, после изучения конструкций с родительным падежом можно предложить задания: «нет времени», «не хватает материалов», «у слушателей нет опыта», «в тексте нет примеров». После этого учащиеся могут составить собственные фразы о трудностях обучения или профессиональной деятельности.

Важным направлением является развитие письменной речи. Взрослые обучающиеся часто нуждаются в умении писать заявления, отчеты, аннотации, резюме, тезисы и научные статьи. Поэтому работа с письменными жанрами должна занимать заметное место в обучении. Учащимся полезно давать образцы текстов, речевые клише, планы, упражнения на редактирование и самопроверку.

Общеввропейские подходы к языковому образованию подчеркивают, что владение языком включает не только грамматическую правильность, но и способность действовать в различных коммуникативных ситуациях, участвовать в медиации и межкультурном взаимодействии (Council of Europe, 2020). Для взрослых это особенно важно,

поскольку язык используется ими не в абстрактной учебной среде, а в реальной социальной и профессиональной коммуникации.

Работа со взрослой аудиторией требует начальной и текущей диагностики. На первом этапе важно выяснить уровень владения русским языком, родной язык обучающихся, опыт изучения других языков, цели обучения и основные трудности. Диагностика может включать короткую письменную работу, устное интервью, чтение текста с пересказом, выполнение грамматических заданий и анализ типичных речевых ситуаций.

Особенно полезна карта типичных ошибок. Преподаватель может фиксировать повторяющиеся ошибки группы: неправильное согласование, смешение падежей, пропуск предлогов, нарушение порядка слов, неточное употребление лексики, трудности с ударением. Такая карта помогает планировать коррекционную работу. Например, если большая часть группы ошибается в согласовании прилагательных с существительными, необходимо вернуться к теме рода и числа, но сделать это не в форме повторения правила, а через новые речевые упражнения.

Индивидуализация обучения не означает, что для каждого учащегося нужно создавать отдельную программу. Скорее, она предполагает гибкую организацию занятия. Одним обучающимся требуется больше фонетической практики, другим - работа с текстом, третьим - упражнения на грамматику и письменную речь. Преподаватель может давать задания разного уровня сложности, использовать парную и групповую работу, предлагать дополнительные материалы для самостоятельного изучения.

Взрослые обучающиеся обычно хорошо воспринимают задания на анализ и самоконтроль. Им можно предлагать найти ошибку в предложении, объяснить ее

причину, подобрать правильный вариант и составить собственный пример. Такой прием развивает не только языковую правильность, но и осознанность. Учащийся начинает понимать, что ошибка – это не повод для страха, а материал для продвижения вперед.

Важно также учитывать эмоциональный аспект. Взрослые часто боятся выглядеть некомпетентными, особенно если изучение языка связано с профессиональной сферой. Поэтому атмосфера занятия должна быть доброжелательной. Исправление ошибок должно быть корректным, объяснение – понятным, а задания – посильными. Только в этом случае обучающийся будет активно говорить, задавать вопросы и пробовать новые речевые модели.

Русский язык как средство общения неразрывно связан с культурой, речевым этикетом и нормами поведения в разных ситуациях. С.Г. Тер-Минасова подчеркивает, что язык и культура образуют единую систему, поэтому обучение языку неизбежно включает межкультурный компонент (Тер-Минасова, 2000). Для взрослой аудитории это особенно актуально, потому что она чаще сталкивается с русским языком в профессиональном и официальном общении.

На практике это означает, что преподаватель должен обращать внимание не только на грамматику и лексику, но и на речевые формулы: как обратиться к коллеге, как выразить просьбу, как вежливо не согласиться, как начать доклад, как поблагодарить за вопрос, как оформить вывод. Такие формулы помогают взрослым обучающимся чувствовать себя увереннее в реальном общении.

Профессиональная направленность обучения позволяет сделать занятия содержательными. Если обучающиеся являются преподавателями, полезно использовать тексты о педагогической

деятельности, методике обучения, цифровых технологиях, оценивании знаний, воспитательной работе. На основе таких текстов можно формировать задания на чтение, пересказ, обсуждение, аннотирование, составление тезисов и подготовку устного выступления.

Особое значение имеет работа с научным стилем речи. Взрослым обучающимся часто нужно готовить доклады, статьи, отчеты и презентации. Поэтому преподаватель должен обучать их типичным научным конструкциям: «актуальность темы определяется...», «цель исследования состоит в...», «в статье рассматривается...», «полученные результаты позволяют сделать вывод...». Освоение таких моделей помогает учащимся не только правильно говорить, но и включаться в академическую коммуникацию.

С учетом рассмотренных особенностей можно выделить ряд практических рекомендаций для преподавателя русского языка, работающего со взрослой аудиторией.

Во-первых, обучение следует начинать с диагностики. Необходимо выявить не только общий уровень владения русским языком, но и характер предыдущего языкового опыта: родной язык, изучавшиеся языки, опыт профессионального общения, типичные трудности. Это позволит определить, какие темы требуют особого внимания.

Во-вторых, объяснение материала должно быть осознанным и сопоставительным. Взрослый обучающийся лучше усваивает правило, если понимает его логику и видит отличие русского языка от родного. Однако сопоставление должно обязательно завершаться практикой: составлением предложений, диалогов, мини-текстов, устных ответов.

В-третьих, необходимо специально работать с лексической сочетаемостью. Новое слово следует давать не

изолированно, а в типичных сочетаниях: «проводить занятие», «повышать квалификацию», «составить план», «подготовить доклад», «сделать вывод», «принять участие». Это помогает избежать буквального перевода и делает речь естественнее.

В-четвертых, полезно включать задания на редактирование. Учащимся можно предложить предложения с типичными ошибками и попросить исправить их, объяснив причину. Например: «мой статья», «я участвовал конференция», «мы обсудили о проблеме», «преподаватель дал задание студентам написать доклад по тему». Такие упражнения развивают языковое чутье и закрепляют норму.

В-пятых, следует поддерживать профессиональную мотивацию. Тексты и задания должны быть связаны с реальными потребностями обучающихся. Если слушатели работают в сфере образования, то материал должен включать педагогическую лексику, ситуации методического общения, темы повышения квалификации и научной деятельности.

В-шестых, важно формировать навык самостоятельной работы. Взрослые обучающиеся способны использовать словари, справочники, онлайн-ресурсы, образцы текстов. Преподаватель должен показать, как проверять ударение, сочетаемость, грамматическую форму, структуру научного текста. Это делает обучение более устойчивым и продолжительным за пределами аудитории.

Преподавание русского языка взрослым с учетом предыдущего языкового

опыта является важным направлением современной методики. Взрослый обучающийся обладает сформированной системой родного языка, профессиональным опытом, учебными привычками и осознанной мотивацией. Эти особенности необходимо учитывать при планировании занятий, выборе материала, объяснении грамматики и организации речевой практики.

Предыдущий языковой опыт выполняет двойную функцию. Он помогает взрослым осмысленно воспринимать новый материал, сравнивать языковые явления и применять уже сформированные стратегии обучения. Одновременно он может становиться причиной интерференционных ошибок, проявляющихся на фонетическом, грамматическом, лексическом и синтаксическом уровнях. Поэтому преподавателю важно анализировать ошибки, устанавливать их причины и подбирать специальные коррекционные задания.

Наиболее эффективным является сочетание сопоставительного подхода, коммуникативной направленности, системной диагностики и профессиональной ориентации обучения. Русский язык должен изучаться не только как система правил, но и как средство реального общения, профессионального взаимодействия и научной коммуникации. Именно такой подход позволяет взрослым обучающимся постепенно переходить от знания отдельных норм к свободному и осознанному использованию русского языка в практической деятельности.

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Effective factors in developing students' monologic speech

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Annotation

This article provides a comprehensive scientific and pedagogical analysis of the systematic organization of the literary reading process and the effectiveness of specialized pedagogical technologies in enhancing the monologic speech of higher education students. The relevance of the research is determined by the necessity of developing Uzbek language speech competencies in students not merely through theoretical knowledge, but by deeply understanding the essence of a literary work, perceiving it emotionally, and transferring the derived conclusions into live speech processes in the era of globalization. Modern educational standards require students not only to receive information but also to process it analytically and present it as independent thought. The instructor proposes a unique staged system for organizing literary reading: this process begins with providing preliminary information about the work and its author, continues with working on the active and passive vocabulary of the text, involves analyzing subtextual meanings through questioning, and concludes with the expression of a personal-critical attitude toward the work in the form of a monologue. The complex of interactive exercises presented in the article serves to systematically develop students' skills in articulating their thoughts in the state language in a consistent, logical, and creative manner, while also enriching their vocabulary. The obtained scientific and practical results indicate that the synthesis of literary analysis and speech activity significantly increases students' intrinsic motivation for language learning. This approach strengthens the skill of creating independent texts and presenting them before an audience – the highest and most complex stage of speech activity. The research findings can serve as a practical recommendation for improving lesson efficiency in the fields of philology and pedagogy in higher education.

Keywords

Monologic speech, theater-lesson, literary reading, text creation technology, speech competence, syntactic variation, artistic analysis

Talabalar monologik nutqini o'stirishning samarali omillari

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Annotatsiya

Ushbu maqolada oliy ta'lim muassasalari talabalarining monologik nutqini o'stirish va rivojlantirishda adabiy o'qish jarayonini tizimli tashkil etish hamda maxsus pedagogik texnologiyalarning samaradorligi ilmiy-pedagogik jihatdan atroflicha tahlil qilinadi. Tadqiqotning dolzarbligi bugungi globallashuv davrida talabalarda o'zbek tilidagi nutqiy kompetensiyalarni shunchaki quruq nazariy bilimlar orqali emas, balki badiiy asar mohiyatini chuqur anglash, uni hissiy idrok etish va olingan xulosalarni jonli nutq jarayoniga ko'chirish orqali shakllantirish zarurati bilan

belgilanadi. Zamonaviy ta'lim standartlari talabadan nafaqat axborotni qabul qilishni, balki uni tahliliy qayta ishlab, mustaqil fikr sifatida taqdim eta olishni talab etmoqda. O'qituvchi adabiy o'qishni tashkil etishda o'ziga xos bosqichli tizimni taklif etadi: bu jarayon asar va uning muallifi haqida dastlabki ma'lumot berishdan boshlanib, matndagi faol va passiv lug'atlar ustida ishlash, matnosti yashirin ma'nolarini savollar orqali tahlil qilish hamda yakuniy bosqichda asarga nisbatan shaxsiy-tanqidiy munosabatni monolog shaklida ifodalashni o'z ichiga oladi. Maqolada keltirilgan interfaol mashqlar majmuasi talabalarning nafaqat lug'at boyligini oshirishga, balki o'z fikrlarini davlat tilida izchil, mantiqiy va ijodiy tarzda bayon etish malakasini tizimli shakllantirishga xizmat qiladi. Olingan ilmiy-amaliy natijalar shuni ko'rsatadiki, adabiy tahlil va nutqiy faoliyat sintezi talabalarning til o'rganishga bo'lgan ichki motivatsiyasini keskin oshiradi. Bu yondashuv talabalarda nutqiy faoliyatning eng yuqori va murakkab bosqichi hisoblangan – mustaqil matn yaratish va uni auditoriya oldida namoyish etish ko'nikmasini mustahkamlaydi.

Kalit so'zlar *Monologik nutq, teatr-dars, adabiy o'qish, matn yaratish texnologiyasi, nutqiy kompetensiya, sintaktik variatsiya, badiiy tahlil*

Эффективные факторы развития монологической речи студентов

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Аннотация *В данной статье представлен всесторонний научно-педагогический анализ системной организации процесса литературного чтения и эффективности специальных педагогических технологий в развитии монологической речи студентов высших учебных заведений. Актуальность исследования обусловлена необходимостью формирования речевых компетенций студентов на узбекском языке не просто через теоретические знания, но и через глубокое понимание сути художественного произведения, его эмоциональное восприятие и перенос полученных выводов в процесс живой речи в эпоху глобализации. Современные образовательные стандарты требуют от студента не только получения информации, но и её аналитической переработки и представления в виде самостоятельного суждения. Преподаватель предлагает своеобразную поэтапную систему организации литературного чтения: этот процесс начинается с предоставления предварительных сведений о произведении и его авторе, продолжается работой над активным и пассивным словарем текста, анализом подтекстовых смыслов через вопросы и завершается выражением личностно-критического отношения к произведению в форме монолога. Представленный в статье комплекс интерактивных упражнений служит системному формированию навыков последовательного, логичного и творческого изложения своих мыслей на государственном языке, одновременно обогащая словарный запас студентов. Полученные научно-*

практические результаты свидетельствуют о том, что синтез литературного анализа и речевой деятельности значительно повышает внутреннюю мотивацию студентов к изучению языка. Данный подход укрепляет навык создания самостоятельных текстов и их публичного представления перед аудиторией – высшего и наиболее сложного этапа речевой деятельности. Выводы исследования могут служить практической рекомендацией по повышению эффективности занятий в области филологии и педагогики высшего образования.

Ключевые слова

Монологическая речь, театр-урок, литературное чтение, технология создания текста, речевая компетенция, синтаксическая вариация, художественный анализ

Kirish

Bugungi kunda ta'lim rus va boshqa tillarda olib boriladigan guruhlarda o'zbek tili darslarining asosiy maqsadi talabani shunchaki lug'at boyligini oshirish emas, balki uni o'zbek tilida erkin fikrlash va muloqot qilishga o'rgatishdir. Ko'p hollarda o'qitish jarayoni tayyor matnlarni o'qish, tarjima qilish va savollarga javob berish bilan cheklanib qolmoqda. Biroq, talabani amaliy nutqiy ehtiyojini qondirish uchun matnni passiv qabul qilishdan faol matn yaratish bosqichiga o'tish zarur. O'zbek tili ta'limi mazmuni talabalarning nutqiy savodxonligini grammatikani o'qitish orqali emas, balki turmush va mehnat faoliyatidagi nutqiy mavzular doirasini yanada kengaytirgan hamda ixtisoslikka moslashtirgan tarzda o'zbekcha nutqni tinglash, so'zlash, o'qish va yozish amallarini uyg'unlashtirib o'rgatish bilan ajralib turadi. (Yo'ldoshev, Usmonov, 2008). O'zbek tili ta'limi jarayonida grammatik, leksik, orfoepik, uslubiy me'yorlarni nutqiy mavzularni belgilovchi matnlar asosida tushuntirish (Sayfullayeva, 2009) va natijada og'zaki va yozma nutqiy savodxonlikka erishish dolzarb ahamiyat kasb etadi. Rus guruhlar talabalarining o'zbek tilidagi monologik nutqini izchillik va mantiqiylik, o'zaro bog'liqlik va kontekstuallik tamoyillari asosida bosqichma-bosqich rivojlantirishga yo'naltirilgan matn oldi, matn usti, matn osti topshiriqlar tizimi, shuningdek, ilmiy-badiiy adabiyotlarni o'qib

tushunish, turli mavzularda, ixtisoslik sohasida matn yaratish, matn ustida ishlash, matnni shakl va mazmun jihatdan yangilash, boshqa nutq uslubiga ko'chira olish kabi murakkab talablarni bajara olish talabalarining tinglab tushunish ko'nikma-malakalarini rivojlantiradi. Talabalarining o'zbek tilida bog'lanishli matn tuza olish malakalarini rivojlantirishda adabiy o'qish, auditoriyadan tashqari o'qishlar, sayohat-dars, muzey-dars, teatr-dars kabi innovatsion usullardan samarali foydalanish talabalarining o'zbek tili imkoniyatlaridan qanchalik to'g'ri va keng foydalana bilishlariga, xususan, leksik va uslubiy imkoniyatlardan o'rinli foydalanishni qanchalik puxta o'zlashtirganliklariga bog'liq bo'ladi. Bularning barchasi ta'limning yuqori bosqichida o'zbek tilidan tavsiya etilayotgan bilimlarning hayotiyliigi, kengligi va qiziqarliligi, tanlagan kasbi, mutaxassisligiga muvofiqiligi, o'qitish metodlari va usullarining zamonaviyligi, metodik vositalarning samarali qo'llanilishi orqali ta'minlanadi.

O'zbek tilini matn tahlili asosida o'qitishda rus guruhlar talabalarini tayyor matnlar topshiriqlari ustida ishlatishning o'zi yetarli emas, ularda, avvalo, so'zlardan so'z birikmalari, so'z birikmalaridan gaplar tuza olish, o'z nutqiy faoliyatiga ijodiy yondashgan holda sintaktik sinonimik variatsiyalardan foydalana olish ko'nikmalarini hosil qildirish kerak bo'ladi. Ta'lim boshqa tillarda olib

boriladigan guruh talabalarida o'zbekcha nutqiy ko'nikmalarni hosil qildirishda turli gap qurilmalarini o'rgatish, zarur bo'lgan grammatik bilimlarni, so'z va so'z birikmalarining bog'lanish qoidalarini nutqiy ehtiyoj, fikr ifodalash maqsadidan kelib chiqqan holda o'rgatish talab qilinadi. Bu o'rinda e'tiborni matn yaratishga qaratish lozim.

Matn yaratishning bosqichli tizimi talaba xotirasi, idroki, tafakkuri, tilning nutqda moddiylashuv, yaxlitlashuv, uyg'unlashuv jarayonini to'g'ri yo'lga solish, lug'at doirasini kengaytirish, og'zaki va yozma matn yaratishda izchillik, uzviylik, uzluksizlik tamoyillariga, gapda so'z tartibiga amal qilish ko'nikmalarini shakllantirishga yordam beradi. Matn yaratishning bosqichli tizimi talabani mustaqil fikrlash, fikrni og'zaki va yozma holda izchil, jadal ifodalash ko'nikmalarini shakllantiruvchi til o'rganish mexanizmidir. U o'quvchida xususiyan umumiyga qarab borish: *so'z tarkibi* (tovush, bo'g'in, o'zak, qo'shimcha), *so'z birikmasi tarkibi* (hokim va tobe so'zlar), *gap tarkibi* (so'z, atama, so'z birikmasi, ibora va tasviriy ifodalar; *gap bo'laklari* (ega, kesim, aniqllovchi, to'ldiruvchi hol), *matn tarkibi* (gap, xatboshi, murakkab sintaktik butunlik); matnning mazmuniy tugallik, shakllanganlik belgilari: *kirish, asosiy qism, xulosa*) haqida amaliy ko'nikmalar hosil qilish, ularni yozma nutqda qo'llashning ishonchli va kafolatli vositasidir (Ziyodova, 2007; 76-77).

Matn yaratishga yo'naltiruvchi lingvopsixologik o'quv topshiriqlari tizimini o'zbek tili ta'limiga keng joriy etish, talaba ongida so'z boyligini oshirish, qiyoslash, analiz va sintez qilish asosida mustaqil fikrlash, so'z tanlash va mustaqil fikr bildirish ehtiyojini hosil qilishga yordam beradi. (Matchonov, 2015). Shunday ko'nikma va malakalarni uzluksiz shakllantirish va rivojlantirish esa, talaba nutqiy mahoratining oshib borishi, mustaqil fikrlash va ijodiy tafakkur ko'lamining kengayishi hamda matn yaratish ko'pikmalarining avtomatlashuviga xizmat qiladi.

Monologik nutqni egallash ko'nikmalarini takomillashtirish fikrni mantiqiy rivojlantirib

borishni va monologik nutq hajmini kengaytirib borishni taqozo qiladi. Bu o'rinda talabalar mustaqil mulohaza yuritishni va o'z fikrini asoslashni bilishlari kerak bo'ladi. Monologik nutqqa o'rgatishda qo'llanadigan barcha ish turlari bir umumiy tizimga ega bo'lishi, ushbu topshiriqlarni bajarish jarayonida talabalarning bilimlarida ilgoriga qarab o'sish sodir bo'layotganini his qilishlarini sezdirib borish zarur. Bu talabalarning til o'rganishga bo'lgan qiziqishlarini va intilishlarini oshiradi. Oliy ta'limda auditoriyadan tashqari o'qish uchun rejalashtirilgan adabiy o'qish materiallarini (hikoya, rivoyat, qissa, doston, romandan parchalarni) mustaqil ish turi sifatida ajratilishi va talabalar tomonidan individual monologik so'zlab berish – hikoya qilish orqali qabul qilinishi ushbu mustaqil ish soatlaridan unumli foydalanishga olib keladi. Bu ayni paytda talabalarda monologik nutqning hikoya qilish turi ko'nikmasining shakllanishiga yordam beradi. Hikoya qilish monologik nutqning eng murakkab turlaridan biri bo'lib, unda voqealar o'rtasidagi sabab-natija munosabatlari orqali muayyan izchillikda rivojlanishi kuzatiladi (Salisheva, 2019; 64-68). Hikoyada voqealar rivoji odatda xronologik tartibda amalga oshiriladi. Adabiy o'qish materiallari rus guruhlar talabalarining lug'at boyligini oshirish, mamlakatimiz, o'zbek xalqining hayoti, madaniy-ma'naviy qarashlari, milliy xususiyatlari bilan chuqurroq tanishish imkoniyatini beruvchi vositadir. Bizningcha, aynan yuqori ta'lim bosqichlarida adabiy o'qishni kuchaytirish, o'quvchi-talabalarni adabiy asarlarni asliyatida mustaqil o'qishlarini tashkil etish talabalarning monologik nutq malakalarini rivojlantirishda ham muhim o'rin tutadi va talabalarda quyidagi ko'nikmalarni shakllantirishga yordam beradi:

- o'qilgan adabiy asarlarni qayta hikoyalash orqali rus guruhlar talabalarining so'z boyligini oshirish va monologik nutqini rivojlantirish;
- asarlardan parchalarni ifodali o'qitish, she'rlarni yod aytirish orqali rus guruhlar

talabalarining o'zbekcha talaffuzini yaxshilash;

- asar matnidani mavzuga oid nutqiy konstruksiyalarni aniqlash va tahlil qilish orqali egallangan bilimlarni mustahkamlash va ularning amaliy qo'llanishini o'rgatish.

Adabiy o'qishni tashkil etishda tizimli topshiriqlardan foydalanish, ya'ni adabiy o'qish uchun berilgan asar haqida muayyan ma'lumotlar berish orqali mazkur asarni

o'qishga tayyorlash, lug'at ustida ishlash orqali asarni tushunib qabul qilish, asar bo'yicha berilgan matnosti savol va topshiriqlarga e'tibor qaratish orqali asar mohiyatini anglash va undan xulosa chiqarish, ilgari surilgan g'oyaga shaxsiy munosabat bildirish, ushbu aytilganlarni o'zbek tilida ifodalash malakasini shakllantirib borish orqali talabalarining monologik nutqini o'stirib borish malakalari hosil qilib boriladi. Masalan:

1-topshiriq. "Nurli cho'qqilar" hikoyasidagi Zuhraga baho bering.

Zuhraning xatti-harakatlari	Sabablar	Mening munosabatim

2-topshiriq. Savollar bo'yicha ishleng.

1. Asar nega "Nurli cho'qqilar" deb nomlanganligini izohlang.
2. Asardagi muammo nimadan iborat va bu muammo qanday yechim topdi?
3. Asar qahramonlarini qiyoslang.
4. Asar qahramonlari o'zlarini qanday his qilishganini tasvirlab bering.
5. Asarda qo'llanilgan iboralarni topib, maqsadini tushuntirib bering.
6. Asardagi tabiat (ob-havo) manzarasining nima uchun ishlatilganligini tushuntiring.
7. Yozuvchining bu asarni yozishdan maqsadi nima deb o'ylaysiz?
8. Zuhraning ijarada turgan xonasini tasvirlang. Bundan nima xulosaga kelish mumkin?
9. Asardagi muammoga boshqacha yechim toping.
10. Asardagi bir voqea o'zgarsa, boshqa voqealar qanday rivojlangan bo'lardi?
11. Asardagi voqeaga o'xshash voqea sizning hayotingizda sodir bo'lganmi?
12. Siz Zuhraning o'rnida bo'lganingizda nima qilardingiz?

3-topshiriq. Asar qahramonidan (muallifidan) intervyu oling.

4-topshiriq. Asarga boshqacha yakun yozing. Nega aynan shunday yakunlaganingizni izohlang.

5-topshiriq. Tasavvur qiling, siz asar qahramonlaridan birisiz. Hayotingizdagi bir kunni tasvirlab kundalik yozing.

Mustaqil fikrlashga undovchi matnni kengaytirish bo'yicha topshiriqlar ham berish mumkin. Talabalar tuzgan gaplari va birikmalarini qo'shib, tayanch matnni kengaytirilgan shaklda yozishi, ayni paytda fikrga munosabat bildiruvchi so'zlar va birikmalar yordamida matnni xulosalashi, bunda maqol va aforizmlardan, ko'chirma yoki o'zlashtirma gaplardan foydalanishlari kerak bo'ladi. Quyida shu yo'nalishda berilgan topshiriq va uning bajarilishi namunasini keltiramiz:

Kichik matnni o'qing va quyida berilgan topshiriqlar asosida bosqichma-bosqich kengaytirib matn tuzing.

1. Matndagi gaplarni obyekt bildiruvchi bo'laklar bilan to'ldiring. Ushbu bo'laklarga savol bering, grammatik shaklini tushuntiring.
2. Matnni ko'makchili konstruksiyalar bilan to'ldiring. Bunda quyidagi

ko'makchilardan foydalaning: bilan, uchun, kabi, singari, tomon, yonida, atrofida, tepasida, orqasida, o'rtasida, qoshida.

3. Matndagi gaplarga belgi bildiruvchi so'zlar qo'shib, matnni kengaytiring. So'ngra sifatlovchili, qaratqichli va izohlovchili birikmalarni 3 guruhga ajratib yozing.
4. Matndagi har bir ish-harakatning qaytarzda bajarilishini bildiruvchi so'zlar yoki birikmalarni qo'shib, holli birikmalar tuzing. Ularga savol bering, bog'lanishi va ifodalanishini tushuntiring.
5. Matnga o'rin va payt ma'nosini ifodalovchi so'zlar qo'shib, matnni kengaytiring, ularga savol bering va ifodalanishini tushuntiring.
6. Matnga sabab va maqsad ma'nosini ifodalovchi so'zlar qo'shib, matnni kengaytiring, ularga savol bering va ifodalanishini tushuntiring.
7. Matnga shart va to'siqsizlik ma'nosini ifodalovchi so'zlar qo'shib, matnni kengaytiring, ularga savol bering va ifodalanishini tushuntiring.
8. Matnga o'xshatish va qiyoslash ma'nosini ifodalovchi so'zlar qo'shib, matnni kengaytiring, ularga savol bering va ifodalanishini tushuntiring.
9. Tuzgan gaplaringiz va birikmalaringiz hamda fikrga munosabatni ifodalovchi so'zlar, birikmalar qo'shib, matnni kengaytirib yozing.
10. Matnga ko'chirma yoki o'zlashtirma gaplar qo'shing va xulosalang.

Shuni ta'kidlash kerakki, bunday tizimlashtirilgan topshiriqlar talabalarning quyi bosqichlarda o'zlashtirgan bilim va ko'nikmalarini turli vaziyatlarda amalda qo'llay olish malakalarini shakllantirishga yordam beradi hamda ularning bog'lanishli monologik nutqini rivojlantiribgina qolmay, mustaqil fikrlash faoliyatlarini ham o'stiradi. Matn ustida ishlashdan ko'zlanadigan asosiy maqsad talabaga mukammal matn haqida atroflicha tushuncha berish, undagi ijodiy tafakkur mexanizmini harakatga keltirish, aniq yo'nalishda, izchil, mantiqli mushohada yuritishga, fikr mahsulini yozma ravishda to'g'ri ravon ifodalashga tayyorlashdan iborat. Ushbu faoliyat talabalarni matn turlarini farqlashga o'rgatish, matndagi gaplarni analiz va sintez qilish, imloviy va uslubiy nuqsonlarni farqlash va bartaraf qilish, matn mazmunini ochib beradigan, badiiy bo'yoqdor so'zlarni guruhlash va tanlash, fikrni aniq, izchil va ravon ifodalash, matndan to'g'ri xulosa chiqarish ko'nikmalarining shakllantirilishi va mustahkamlanishini ta'minlaydi.

O'zbek tilini matn tahlili asosida o'qitishda talabalarning ijodiy nutqiy faoliyatini rag'batlantirish kutilgan natijani beradi. Tayyor matnlar faqatgina namuna vazifasini o'tashi, talabaning asosiy faoliyati esa sintaktik qurilmalarni mustaqil bog'lash va o'z fikrini variativ ifodalash ko'nikmasini hosil qilishga qaratilishi lozim. Bu yondashuv talabalarning nafaqat grammatik savodxonligini, balki kommunikativ kompetensiyasini ham oshiradi.

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Developmental Differences in Foreign Language Instruction: A Comparative Study of Child and Adult Learners

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- Annotation** *This article examines the developmental, psychological, and pedagogical differences between teaching foreign languages to children, adolescents, and adults. The study explores age-related factors influencing language acquisition, including cognitive development, motivation, emotional characteristics, communicative behavior, and social interaction. Special attention is given to young learners' ability to acquire language implicitly through play-based, interactive, and communicative activities that promote natural language use and learner engagement. The article also highlights the influence of peer relationships and friendship on motivation and communicative competence in language learning environments. In contrast, adolescent and adult learners are described as relying more heavily on explicit instruction, analytical thinking, metacognitive awareness, and goal-oriented learning strategies. Drawing on contemporary theories and research in foreign language pedagogy, the study emphasizes the necessity of applying learner-centered teaching approaches that correspond to learners' developmental and psychological characteristics. The findings suggest that age-sensitive instructional methods significantly contribute to improving the effectiveness, motivation, and overall outcomes of foreign language education.*
- Keywords** *Foreign language teaching, young learners, adult learners, language acquisition, implicit learning, explicit learning, learning-centered approach, motivation in language learning, friendship and language learning, child psychology*

Chet tilini o'qitishdagi bolalar va o'smirlar rivojlanish bosqichlaridagi qiyosiy tahlili

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- Annotatsiya** *Ushbu maqola bolalar, o'smirlar va kattalarga chet tillarini o'qitish jarayonidagi rivojlanish, psixologik hamda pedagogik farqlarni ilmiy jihatdan tahlil qiladi. Tadqiqotda chet tilini o'zlashtirishga ta'sir etuvchi yoshga oid omillar, jumladan, kognitiv rivojlanish, motivatsiya, emotsional xususiyatlar, kommunikativ xulq-atvor va ijtimoiy o'zaro munosabatlar ko'rib chiqiladi. Ayniqsa, kichik yoshdagi o'quvchilarning tilni tabiiy va implitsit tarzda egallash qobiliyati hamda o'yin asosidagi, interaktiv va kommunikativ metodlarning samaradorligiga alohida e'tibor qaratiladi. Shuningdek, tengdoshlar bilan munosabatlar va do'stlikning kommunikativ kompetensiya hamda o'quv motivatsiyasiga ta'siri tahlil qilinadi. O'smir va katta yoshdagi o'quvchilar esa ko'proq analitik fikrlash, metakognitiv nazorat, aniq maqsadga yo'naltirilgan strategiyalar va eksplitsit o'qitish usullariga tayanishi bilan tavsiflanadi. Zamonaviy chet til pedagogikasi nazariyalari va ilmiy*

tadqiqotlarga asoslanib, maqolada o'quvchilarning rivojlanish va psixologik ehtiyojlarini hisobga oluvchi learner-centered yondashuvning ahamiyati yoritiladi. Tadqiqot natijalari yoshga mos metodlarni qo'llash chet til ta'limining samaradorligi, motivatsiyasi va umumiy natijalarini sezilarli darajada oshirishini ko'rsatadi.

Kalit so'zlar *Chet til ta'limi, yoshga oid xususiyatlar, kognitiv rivojlanish, kommunikativ kompetensiya, motivatsiya, interaktiv o'qitish metodlari, o'yin asosidagi ta'lim, psixologik omillar, til o'zlashtirish jarayoni*

**Возрастные особенности
обучения иностранному языку:
сравнительное исследование
детей и взрослых обучающихся**

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Аннотация *Данная статья посвящена исследованию психологических, возрастных и педагогических различий в обучении иностранным языкам детей, подростков и взрослых. В работе рассматриваются возрастные факторы, влияющие на процесс овладения иностранным языком, включая когнитивное развитие, мотивацию, эмоциональные особенности, коммуникативное поведение и социальное взаимодействие обучающихся. Особое внимание уделяется способности детей к имплицитному усвоению языка, а также эффективности игровых, интерактивных и коммуникативных методов обучения, способствующих естественному развитию речевых навыков. Кроме того, анализируется влияние межличностных отношений, дружбы и взаимодействия со сверстниками на формирование коммуникативной компетенции и учебной мотивации. Подростки и взрослые обучающиеся характеризуются большей ориентацией на аналитическое мышление, метакогнитивный контроль, целенаправленные стратегии обучения и эксплицитное усвоение языкового материала. На основе современных исследований и теоретических подходов в области методики преподавания иностранных языков в статье подчеркивается значимость learner-centered подхода, учитывающего психологические и возрастные особенности обучающихся. Результаты исследования подтверждают, что использование возрастно-ориентированных методов способствует повышению эффективности, мотивации и качества иноязычного образования.*

Ключевые слова *Обучение иностранным языкам, возрастные особенности, когнитивное развитие, коммуникативная компетенция, мотивация обучения, интерактивные методы обучения, игровое обучение, психологические факторы, процесс усвоения языка*

Introduction

What is different about teaching a foreign language to children, in contrast to teaching adults or adolescents? Some differences are immediately obvious: children are often more enthusiastic and lively as learners. They want to please the teacher rather than their peer group. They will have a go at an activity even when they do not quite understand why or how. However, they also lose interest more quickly and are less able to keep themselves motivated on tasks they find difficult. According to a contemporary painter and writer Lynne Cameron, children do not find it as easy to use language to talk about language; in other words, they do not have the same access as older learners to meta-language that teachers can use to explain about grammar or discourse (Cameron, 2001). Children often seem less embarrassed than adults at talking in a new language, and their lack of inhibition seems to help them get a more native-like accent. But these are generalisations which hide the detail of different children, and of the skills involved in teaching them. We need to unpack the generalisations to find out what lies underneath as characteristic of children as language learners. We will find that important differences do arise from the linguistic, psychological and social development of the learners, and that, as a result, we need to adjust the way we think about the language we teach and the classroom activities we use. Although conventional language teaching terms like "grammar" and "listening" are used in connection with the young learner classroom, understanding of what these mean *to the children who are learning them* may need to differ from how they are understood in mainstream language teaching.

In the learning-centred perspective taken from the book which was called "Teaching languages to young learners" by L. Cameron, knowledge about children's learning is seen as

central to effective teaching. Successful lessons and activities are those that are tuned to the learning needs of pupils, rather than to the demands of the next text-book unit, or to the interests of the teacher. She distinguishes a *learning-centred* perspective from "*learner-centred*" teaching. Learner-centred teaching places the child at the centre of teacher thinking and curriculum planning. While this is a great improvement on placing the subject or the curriculum at the centre, she has found that it is not enough. In centring on the child, we risk losing sight of what it is we are trying to do in schools, and of the enormous potential that lies beyond the child.

Imagine a child standing at the edge of a new country that represents new ideas and all that can be learnt; ahead of the child are paths through valleys and forests, mountains to be climbed and cities to be explored. The child, however, may not be aware of the vast possibilities on offer, and, being a child, may either be content with the first stream or field s/he comes across, or may rush from one new place to the next without stopping to really explore any. If a teacher's concern is centred on the child, there is a temptation to stay in that first place or to follow the child. I have seen too many classrooms where learners are enjoying themselves on intellectually undemanding tasks but failing to learn as much as they might. The time available in busy school timetables for language teaching is too short to waste on activities that are fun but do not maximise learning. The teacher has to do what the child may not be able to do: to keep in sight the longer view, and move the child towards increasingly demanding challenges, so that no learning potential is wasted. A learning-centred perspective on teaching will, I believe, help us to do that more effectively.

Another study links even early friendships with high-quality sibling relationships.

Children who experience a rewarding friendship before the birth of a sibling are likely

to have a better relationship with that brother or sister that endures throughout their childhood, said Laurie Kramer in a University of Illinois study published in December's Journal of Family Psychology (Kramer, 2008). It may influence on their adulthood study in terms of their learning foreign languages as it is associated with child's background psychology and mind from their early age. "When early friendships are successful, young children get the chance to master sophisticated social and emotional skills, even more than they do with a parent. When parents relate to a child, they do a lot of the work, figuring what the child needs and then accommodating those needs," says Kramer.

Friendship plays a critical, supportive role in foreign language acquisition, acting as a natural motivator that drives verbal interaction, builds confidence, and fosters emotional, authentic communication. For children, friends provide safe opportunities for play-based language practice, while for adults, they offer low-stress environments that reduce anxiety and increase communicative competence (Cullen, 2008).

The child is considered as an active learner. As Piaget's concern was with how young children function in the world that surrounds them, and how this influences their mental development. The child is seen as continually interacting with world around her/him, solving problems that are presented by the environment (Piaget, 2002). It is through taking action to give a solution to the problems that learning process occurs. For instance, a very young child may come across the issue of how to get food from the plate into her mouth. In this process solving the problem, with a spoon or with fingers, the young child acquires the skill that the muscle control and direction-finding needed to feed herself. The knowledge that results from such action is not imitated or in-born, however, is actively constructed by the child.

What happens early on with concrete objects, continues to happen in the mind, as

problems are confronted internally, and action taken to solve them or think them through. In this way, *thought is seen as deriving from action*; action is internalised, or carried out mentally in the imagination, and in this way thinking develops. Piaget gives a much less important role to language in cognitive development than does Vygotsky. It is action, rather than the development of the first language which, for Piaget, is fundamental to cognitive development.

Piagetian psychology differentiates two ways in which development can take place as a result of activity: *assimilation* and *accommodation*. Assimilation happens when action takes place without any change to the child; accommodation involves the child adjusting to features of the environment in some way. Returning to the example of feeding, let's imagine what might happen when a child, who has learnt to use a spoon, is presented with a fork to eat with. She may first use the fork in just the same way as the spoon was used; this is assimilation of the new tool to existing skills and knowledge. When the child realises that the prongs of the fork offer new eating opportunities – spiking food rather than just "spooning" it – accommodation occurs; the child's actions and knowledge adapt to the new possibility and something new is created. These two adaptive processes, although essentially different, happen together. Assimilation and accommodation are initially adaptive processes of behaviour, but they become processes of thinking. Accommodation is an important idea that has been taken into second language learning under the label "restructuring", used to refer to the re-organisation of mental representations of a language (McLaughlin, 1992). We will encounter it again when we consider the development of grammar.

From a Piagetian viewpoint, a child's thinking develops as gradual growth of knowledge and intellectual skills towards a final stage of formal, logical thinking. However, gradual growth is punctuated with certain fundamental changes, which cause the child to

pass through a series of stages. At each stage, the child is capable of some types of thinking but still incapable of others. In particular, the Piagetian end-point of development – thinking that can manipulate formal abstract categories using rules of logic – is held to be unavailable to children before they reach 11 years of age or more.

An important dimension of children's lives that Piaget neglects is the *social*; it is the child on his or her own in the world that concerns him, rather than the child in communication with adults and other children.

Key Aspects of Friendship in Language Learning

- *Social Scaffolding and Practice:* Friendships allow learners to practice in real-time, helping them “scaffold” their learning by using social interaction to build language skills.
- *Reduced Stress and Anxiety:* Friendship creates a supportive, low-anxiety environment where mistakes are permitted, encouraging learners to speak more freely without fear of judgment.
- *Improved Motivation:* Friendships provide a “natural” setting that fosters a desire to communicate, acting as a powerful, non-academic motivator to improve proficiency.
- *Deepened Cultural Understanding:* Learning a language through friends fosters empathy and deeper cultural understanding, as friendships encourage communicating through emotions and shared experiences.

Friendship in Children's Language Learning

- *Peer Interaction:* Mutual friends and “best friends” in classroom settings improve language proficiency through collaborative, social interaction.
- *Play-Based Learning:* Children use peer interactions to negotiate, play, and express emotions, providing a natural context for acquiring new vocabulary.

- *Inclusivity:* Peer relationships, regardless of initial proficiency, encourage children with language disorders or differences to participate and feel a sense of belonging.

Friendship in Adult Language Learning

- *Real-Time Communication:* Adult friendships provide opportunities for practicing conversation in a natural, real-world context, helping to reduce the inhibitions often felt in formal classroom settings.
- *Building Confidence:* Overcoming language challenges with friends helps adults gain confidence in their ability to cope with new, challenging situations.
- *Creating Deeper Bonds:* Learning a language for a friend or with a friend strengthens relationships, as it demonstrates care and curiosity.

Teaching a foreign language to children focuses on natural acquisition through play, songs, and routine, capitalizing on high energy and low inhibition. Unlike adults/adolescents, children learn implicitly, requiring short, varied activities to maintain engagement, whereas adults benefit from explicit grammar, analytical learning, and goal-oriented, structured instruction.

Key differences include:

- *Learning Mechanism:* Children acquire language through immersion and context (“implicit learning”), often achieving native-like pronunciation. Adults rely on cognitive analysis (“explicit learning”) and logical understanding of grammatical rules.
- *Motivation and Engagement:* Children are driven by curiosity, enthusiasm, and a desire to please, but have shorter attention spans. Adults are motivated by specific goals, life experience, and practical application.
- *Social/Emotional Factors:* Children lack self-consciousness, allowing them to try new language without fear of mistakes.

Adults often struggle with inhibitions and a fear of sounding silly.

- *Teaching Methods:* Lessons for children should be interactive, involving total physical response (TPR), games, and storytelling. Adult lessons allow for longer, intensive, and topic-focused sessions.

- *Meta-language:* Children do not grasp grammatical terminology (metalinguage), whereas adults can use it to understand how the language functions.

In summary: Teaching children is about **acquisition and engagement**, while teaching adults is about **instruction and application**.

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Research-based learning in teaching the Russian language at university: theory, methodology and pedagogical conditions for implementation

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Annotation *The article is devoted to the theoretical and methodological substantiation of research activities of students in Russian language classes in higher education. The paper reveals the essence of research activity as a pedagogical category, its place in modern educational concepts, and the specifics of its organization in language education. Domestic and international approaches to defining research competence are analyzed; theoretical foundations – the activity approach, constructivism, and self-determination theory – are examined in relation to Russian language teaching. Pedagogical conditions are identified under which research activity becomes an effective instrument for forming linguistic, communicative, and metacognitive competencies. Special attention is paid to the methodological apparatus: diagnostics, assessment, and evaluation of students' research skills; the use of analytical rubrics and performance-based assessment; and the development of transferable skills and soft skills. The results of the analysis of international studies in the field of inquiry-based learning and problem-based learning are presented. The conclusion is drawn that systematic incorporation of research tasks into the Russian language learning process promotes the development of critical thinking, student autonomy, and improvement of the quality of language education.*

Keywords *Research activities, Russian language, language education, communicative competence, activity approach, problem-based learning, assessment, rubrics, soft skills, critical thinking, student autonomy, metacognitive skills*

Oliy ta'lim muassasalarida rus tilini o'qitishda tadqiqotga asoslangan ta'lim: nazariya, metodologiya va amalga oshirishning pedagogik shartlari

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Annotatsiya *Maqola oliy ta'lim sharoitida rus tili darslarida talabalarning tadqiqot faoliyatini nazariy va metodologik jihatdan asoslashga bag'ishlangan. Unda pedagogik kategoriya sifatida tadqiqot faoliyatining mohiyati, zamonaviy ta'lim kontseptsiyalaridagi o'rni va til ta'limini tashkil etishning o'ziga xos xususiyatlari ochib beriladi. Tadqiqot kompetentsiyasini aniqlashga oid mahalliy va xorijiy yondashuvlar tahlil qilinadi, rus tilini o'qitishga nisbatan faoliyat yondashuvi, konstruktivizm va o'z-o'zini belgilash nazariyasi kabi nazariy asoslar ko'rib chiqiladi. Tadqiqot faoliyati til, kommunikativ va metakognitiv kompetentsiyalarni shakllantirishning samarali vositasiga aylanadigan pedagogik shartlar aniqlanadi.*

Diagnostika, baholash (assessment) va ekspertiza (evaluation) kabi metodologik apparat, analitik rubrikalar (rubrics) va performativ baholash shakllarini (performance-based assessment) qo'llash, shuningdek universal (transferable skills) va yumshoq ko'nikmalarni (soft skills) shakllantirishga alohida e'tibor qaratiladi. Inquiry-based learning va problem-based learning sohasidagi xalqaro tadqiqotlar tahlilining natijalari taqdim etiladi. Rus tili o'quv jarayoniga tadqiqot topshiriqlarini muntazam kiritish tanqidiy fikrlashni rivojlantirish, o'quvchilar mustaqilligini oshirish va til ta'limi sifatini yaxshilashga yordam beradi, degan xulosa chiqariladi.

Kalit so'zlar *Tadqiqot faoliyati, rus tili, til ta'limi, kommunikativ kompetensiya, faoliyat yondashuvi, muammoli ta'lim, baholash, rubrikalar, yumshoq ko'nikmalar, tanqidiy fikrlash, talabalar mustaqilligi, metakognitiv ko'nikmalar*

Исследовательское обучение в преподавании русского языка в вузе: теория, методология и педагогические условия реализации

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Аннотация *Статья посвящена теоретическому и методологическому обоснованию исследовательской деятельности студентов на занятиях по русскому языку в условиях высшей школы. В работе раскрывается сущность исследовательской деятельности как педагогической категории, её место в современных образовательных концепциях, а также специфика организации в языковом образовании. Анализируются отечественные и зарубежные подходы к определению исследовательской компетентности, рассматриваются теоретические основания – деятельностный подход, конструктивизм, теория самодетерминации – применительно к обучению русскому языку. Выявлены педагогические условия, при которых исследовательская деятельность становится эффективным инструментом формирования языковой, коммуникативной и метакогнитивной компетенций. Особое внимание уделяется методологическому аппарату: диагностике (diagnostics), оценке (assessment) и экспертизе (evaluation) исследовательских умений студентов, применению аналитических рубрик (rubrics) и перформативных форм оценивания (performance-based assessment), а также формированию универсальных (transferable skills) и мягких навыков (soft skills). Представлены результаты анализа международных исследований в области inquiry-based learning и problem-based learning. Сделан вывод о том, что систематическое включение исследовательских заданий в учебный процесс по русскому языку способствует развитию критического мышления, автономии учащихся и повышению качества языкового образования.*

**Ключевые
слова**

Исследовательская деятельность, русский язык, языковое образование, коммуникативная компетенция, деятельностный подход, проблемное обучение, оценивание, рубрики, мягкие навыки, критическое мышление, автономия студентов, метакогнитивные умения

Введение

Современный этап развития высшего образования характеризуется переориентацией с трансляционной модели обучения на деятельностную, предполагающую активное участие студента в конструировании знания. В условиях компетентностной парадигмы, нашедшей отражение в государственных образовательных стандартах нового поколения, особую значимость приобретает исследовательская деятельность как вид учебной работы, обеспечивающий не только усвоение предметного содержания, но и формирование надпредметных умений – критического мышления, самостоятельности суждений, способности к постановке и решению проблем. Применительно к дисциплине «Русский язык» данная стратегия приобретает дополнительное дидактическое измерение: язык выступает одновременно объектом изучения и инструментом познания, что создаёт уникальные возможности для интеграции предметных и исследовательских задач.

Актуальность темы обусловлена рядом противоречий, наблюдаемых в практике преподавания русского языка в высшей школе: между декларируемой ориентацией на формирование исследовательской компетентности и преобладанием репродуктивных методов обучения; между богатством методологического арсенала современной лингводидактики и недостаточной разработанностью конкретных технологий включения студентов в исследовательскую деятельность на занятиях по русскому языку.

Настоящая статья направлена на преодоление данного разрыва посредством систематизации теоретических оснований и прикладных механизмов организации исследовательской деятельности студентов.

Цель исследования – определить теоретические и методологические основания организации исследовательской деятельности студентов на занятиях по русскому языку, выявить педагогические условия её эффективности и обосновать систему диагностики и оценивания соответствующих компетенций. Объектом исследования является учебный процесс по русскому языку в высшей школе; предметом – исследовательская деятельность как его структурный компонент.

Теоретические основы

Исследовательская деятельность в педагогике трактуется как специально организованная познавательная деятельность учащихся, воспроизводящая основные этапы научного исследования: формулировку проблемы, выдвижение гипотезы, сбор и интерпретацию данных, формулировку выводов. Теоретическим основанием данного подхода служит деятельностная концепция, разработанная в отечественной психологии. Выготский, раскрывая механизм зоны ближайшего развития, показал, что подлинное развитие осуществляется не через усвоение готовых знаний, а в процессе решения задач на пределе актуальных возможностей субъекта при поддержке более компетентного участника (Vygotsky, 1999; 264). Данное положение имеет принципиальное значение для организации исследовательских занятий: задание должно

находиться в зоне достижимой трудности, а роль преподавателя состоит в создании «лесов» (scaffolding), поддерживающих, но не замещающих самостоятельный поиск студента.

А.Н. Леонтьев разграничил деятельность, действие и операцию, подчеркнув, что деятельность конституируется мотивом: исследовательская деятельность студента подлинна лишь тогда, когда она направлена на открытие нового для субъекта знания, а не на воспроизведение известного (Leontiev, 1975; 82). Это разграничение имеет практические следствия: задания на заполнение пропусков или воспроизведение грамматического правила, будучи учебными действиями, не являются исследовательской деятельностью в строгом смысле; подлинное исследование предполагает проблемный характер задачи и неалгоритмизированный поиск решения.

В зарубежной дидактике теоретическим прообразом исследовательской деятельности является концепция «обучения через открытие» (discovery learning) Дж. Брунера, согласно которой усвоение структуры предметной области эффективнее всего происходит тогда, когда учащийся самостоятельно выявляет закономерности, а не воспринимает их в готовом виде (Bruner, 1960; 21). Дж. Дьюи ещё раньше обосновал принцип «обучения через делание» (learning by doing), рассматривая познание как процесс решения подлинных проблем, возникающих в опыте учащегося (Dewey, 1933; 78). В лингводидактике эти идеи нашли воплощение в коммуникативном методе: коммуникативная задача, неизменно сопряжённая с поиском и обработкой языкового материала, обладает свойствами исследовательской ситуации (Passov, 1991; 34).

С точки зрения психологии обучения, вовлечение студентов в исследовательскую деятельность обеспечивается механизмами

внутренней мотивации. Э. Деси и Р. Райан в теории самодетерминации выделяют три базовые психологические потребности – автономию, компетентность и принадлежность, – удовлетворение которых в учебной деятельности предсказывает глубинное, а не поверхностное усвоение содержания (Deci, Ryan, 2008; 183). Исследовательские задания по русскому языку – анализ языкового корпуса, составление лингвистических аннотаций, этимологические изыскания, дискурс-анализ текстов – дают студентам опыт подлинной автономии и переживание роста компетентности, что существенно повышает учебную мотивацию.

Важным теоретическим конструктом является понятие метакогниции – способности субъекта осознавать, контролировать и регулировать собственные познавательные процессы. И.А. Зимняя, анализируя структуру учебной деятельности, указывает, что исследовательская составляющая формирует у студентов рефлексивное отношение к языку как системе, позволяя перейти от наивной языковой интуиции к осознанному лингвистическому анализу (Zimnyaya, 2004; 142). Таким образом, исследовательская деятельность служит одновременно средством формирования предметных (языковых) и метапредметных (метакогнитивных) компетенций.

Теоретические основания исследовательской деятельности студентов на занятиях по русскому языку образуют синтез деятельностного, конструктивистского и мотивационного подходов. Данный синтез не эклектичен: все три подхода объединяет признание субъектной позиции учащегося как условия подлинного развития, что и составляет методологическое ядро исследовательского обучения.

Анализ исследований

Международное педагогическое сообщество накопило значительный

исследовательский опыт в области inquiry-based learning (IBL) – обучения на основе исследовательского запроса. Метаанализ Дж. Хэтти, охватывающий более восьмисот независимых исследований, свидетельствует о том, что стратегии, основанные на активном исследовании и самооценке, дают существенно больший прирост учебных достижений ($\text{effect size} > 0,5$), чем традиционные пассивные формы обучения (Hattie, 2009; 243). Применительно к языковому обучению это означает, что задания, в которых студент анализирует живой языковой материал и строит гипотезы о его организации, превосходят по эффективности упражнения на заполнение пропусков или механическое запоминание правил.

С.Е. Хмело-Сильвер в систематическом обзоре исследований проблемно-ориентированного обучения (problem-based learning, PBL) показала, что данный формат способствует формированию как предметных знаний, так и универсальных компетенций – способности к совместному решению проблем, навыков аргументации, умения работать с информационными источниками (Hmelo-Silver, 2004; 255). В контексте обучения русскому языку перечисленные компетенции прямо соответствуют требованиям коммуникативного стандарта: студент, проводящий мини-исследование по синтаксису делового текста, одновременно осваивает нормы официально-делового стиля и развивает аналитические способности.

Отечественная педагогика располагает богатой традицией проблемного обучения, систематически разработанной М.И. Махмутовым. Предложенная им типология проблемных ситуаций – ситуация неожиданности, конфликта, опровержения, несоответствия – непосредственно применима к занятиям по русскому языку (Makhmudov, 1975; 183). Ситуация лингвистического конфликта (столкновение

нормы и узуса, варианты произношения или ударения, разночтения в грамматических справочниках) является мощным стимулом для исследовательской активности студентов. В.Т. Кудрявцев показал, что проблемное обучение не сводится к постановке трудных вопросов, а предполагает создание условий, при которых студент испытывает подлинное интеллектуальное затруднение и вынужден искать нестандартное решение (Kudryavtsev, 1991; 24).

В области языкового образования особого внимания заслуживают работы А.Н. Щукина, в которых исследовательская деятельность рассматривается как компонент языковой компетенции, а не только как метапредметный навык (Shchukin, 2004; 201). Данная позиция представляется принципиальной: на занятиях по русскому языку исследовательская деятельность должна быть органично встроена в языковое содержание, а не носить характера «надстройки» над традиционным обучением. А.А. Леонтьев, разрабатывая теорию речевой деятельности, подчёркивал, что владение языком предполагает способность к рефлексии над собственным речевым поведением, а не только к воспроизведению языковых образцов (Leontiev, 1969; 27).

М. Кокран-Смит и С. Лайтл в своей концепции «исследования как позиции» (inquiry as stance) обосновали, что исследовательская ориентация является не методом, а фундаментальной установкой, пронизывающей все аспекты образовательной деятельности (Cochran-Smith, Lytle, 2009; 37). Перенесённая в контекст преподавания русского языка, эта идея предполагает формирование у студентов устойчивого аналитического отношения к языковым фактам – способности видеть в каждом тексте исследовательский объект. С. Савиньон, разрабатывая теорию коммуникативной

компетенции, указала на неразрывную связь между способностью к аутентичной коммуникации и умением анализировать языковые явления в контексте их реального употребления (Savignon, 1997; 14). Коммуникативно ориентированное исследование – анализ газетных заголовков, изучение речевых стратегий в публичном дискурсе, сопоставление стилистических регистров – органично соединяет языковую и исследовательскую составляющие обучения.

Анализ международных и отечественных исследований позволяет констатировать: исследовательская деятельность на занятиях по русскому языку является доказательно эффективным дидактическим инструментом, позволяющим одновременно достигать предметных и надпредметных образовательных результатов. Ключевым условием эффективности выступает не формальное включение «исследовательских» заданий в учебный план, а создание подлинной исследовательской ситуации, порождающей интеллектуальное затруднение и требующей самостоятельного поиска решения.

Методология

В качестве методологического основания настоящего исследования избран интегративный подход, объединяющий системный анализ педагогических концепций, компаративный анализ международного опыта и теоретическое моделирование. Опираясь на принципы деятельностного подхода, мы рассматриваем исследовательскую деятельность как целостную единицу педагогического процесса, включающую три взаимосвязанных компонента: мотивационно-ориентировочный (принятие исследовательской задачи и формирование плана её решения), операциональный (поиск, обработка и интерпретация языкового материала) и рефлексивно-оценочный (соотнесение

полученных результатов с исходной задачей и осмысление методологии исследования).

Диагностика (diagnostics) исследовательских умений студентов предполагает выявление исходного уровня сформированности отдельных компонентов исследовательской компетентности – умения формулировать проблему, находить и критически оценивать источники информации, строить аргументированные выводы. Диагностика отличается от оценивания (assessment) по функции: если первая направлена на получение информации о текущем состоянии компетентности студента с целью корректировки учебного процесса, то второе фиксирует достигнутый уровень и выносит педагогическое суждение. Экспертиза (evaluation) представляет собой более высокий уровень методологической рефлексии: она относится не к отдельному студенту, а к качеству образовательной программы или учебного курса в целом.

Для диагностических целей целесообразно использовать аналитические рубрики (analytical rubrics), позволяющие операционализировать расплывчатые компетентностные описания в конкретные измеримые показатели. Рубрика исследовательского эссе по русскому языку может включать следующие критерии: точность постановки исследовательского вопроса, обоснованность привлечения языковых источников, корректность лингвистического анализа, аргументированность и логичность выводов, соответствие научному стилю изложения. Каждый критерий описывается на нескольких уровнях достижения (недостаточный, базовый, продвинутый, высокий), что трансформирует оценивание из субъективного акта в инструмент педагогического управления и самодиагностики студента.

Перформативное оценивание (performance-based assessment) – защита

исследовательского проекта, лингвистическое портфолио, аналитическое эссе – создаёт возможность для более полного и нюансированного выявления исследовательских достижений студента, чем стандартизированный тест. Данный формат особенно органичен для занятий по русскому языку, поскольку позволяет одновременно оценить языковую правильность (норма и стиль), аргументативную структуру текста и глубину лингвистического анализа.

В контексте формирования мягких навыков (soft skills) и универсальных компетенций (transferable skills) исследовательская деятельность на занятиях по русскому языку обеспечивает развитие коммуникативных, организационных, аналитических и коллаборативных умений, востребованных в профессиональной деятельности вне зависимости от специализации студента. Данные навыки не являются побочным эффектом исследовательского обучения – они формируются целенаправленно при условии, что задания проектируются с учётом их развития и включают рефлексивный компонент.

Таким образом, методология организации исследовательской деятельности студентов на занятиях по русскому языку строится на взаимодополняющих принципах: проблемности заданий, диагностической направленности оценивания, рубричной прозрачности критериев и рефлексивного сопровождения учебного процесса.

Результаты

На основе проведённого теоретического анализа сформулированы педагогические условия эффективной организации исследовательской деятельности студентов на занятиях по русскому языку.

Первым условием является постановка аутентичных исследовательских задач, связанных с реальными языковыми

явлениями и актуальными для студентов проблемами. Аутентичность задания усиливает внутреннюю мотивацию и обеспечивает продуктивную вовлечённость. Примерами таких задач служат: анализ изменений в лексике русского языка под влиянием интернет-коммуникации; исследование стилистической вариативности в текстах средств массовой информации; сопоставительный анализ синтаксических структур научного и публицистического стиля; изучение прецедентных текстов в современном дискурсе.

Вторым условием является методически организованное сопровождение исследовательского процесса. Преподаватель выступает не транслятором знания, а фасилитатором: направляет поисковую деятельность студентов, задаёт уточняющие вопросы, указывает на логические противоречия в ходе анализа. Принцип «управляемого открытия», сформулированный Брунером, предполагает дозированную помощь, не снимающую с учащегося ответственности за конечный результат (Bruner, 1960; 54). На практике это означает: преподаватель помогает студенту сформулировать исследовательский вопрос, но не предлагает готового ответа; указывает на противоречие в интерпретации языкового факта, но не устраняет его.

Третьим условием является интеграция рефлексивного компонента на всех этапах исследовательской деятельности. Студенты должны не только проводить лингвистический анализ, но и осмысливать методологию своей работы: почему выбран именно этот материал, какие альтернативные интерпретации возможны, каковы ограничения проведённого исследования. Рефлексивный дневник, портфолио лингвистических наблюдений, методологическое введение к исследовательскому проекту – инструменты формирования метакогнитивных умений,

без которых исследовательская деятельность рискует свестись к механическому сбору языкового материала.

Четвёртым условием является использование многоуровневой системы оценивания, включающей самооценку, взаимооценку и экспертное оценивание преподавателя с применением аналитических рубрик. Такая система обеспечивает не только итоговую аттестацию, но и непрерывную обратную связь, ориентирующую студента на улучшение результата. Исследования в области формирующего оценивания убедительно свидетельствуют о том, что регулярная содержательная обратная связь является одним из наиболее значимых факторов учебных достижений (Hattie, 2009; 186).

Пятым условием является организация коллективных форм исследовательской деятельности – мини-конференций, лингвистических дискуссий, совместных исследовательских проектов. Коллаборативное исследование формирует коммуникативные и социальные компетенции, закрепляет навык аргументированной дискуссии на русском языке, создаёт среду интеллектуального обмена, в которой каждый участник одновременно является субъектом и адресатом научной коммуникации.

Выявленные условия образуют целостную систему: аутентичность задания создаёт мотивацию, сопровождение обеспечивает продуктивность поиска, рефлексия формирует метакогнитивные умения, многоуровневое оценивание поддерживает самодиагностику, а коллаборативные форматы создают коммуникативный контекст для языкового развития.

Обсуждение

Полученные результаты позволяют уточнить место исследовательской деятельности в системе методов преподавания русского языка. Данный

подход не противостоит традиционным формам работы – грамматическому анализу, орфографическому тренингу, работе с текстом, – но надстраивается над ними, придавая им новое дидактическое измерение. Студент, усвоивший правило через собственное «открытие» в ходе анализа языкового корпуса, демонстрирует существенно более высокий уровень удержания знания по сравнению с тем, кто получил правило в готовом виде. Этот тезис подтверждается метааналитическими данными, фиксирующими устойчивые эффекты стратегий активного обучения (Hattie, 2009; 186).

Вместе с тем необходимо учитывать ограничения рассматриваемого подхода. Исследовательская деятельность требует значительных временных ресурсов, высокого уровня мотивации и наличия у студентов базовых методологических умений. На начальных этапах обучения целесообразно применять структурированные исследовательские задания с чётко заданным алгоритмом действий, постепенно переходя к более открытым форматам по мере роста компетентности и автономии студентов. Данный принцип постепенного снятия «лесов» вполне соответствует идее зоны ближайшего развития в её применении к педагогическому проектированию (Vygotsky, 1999; 264).

Дискуссионным остаётся вопрос о соотношении исследовательской деятельности и формирования базовых языковых навыков. Отдельные исследователи указывают на риск «растворения» предметного содержания в процессуальных аспектах исследования. Данная опасность реальна, однако преодолима при условии чёткой формулировки предметных целей каждого исследовательского задания и последующей систематизации языкового материала. Исследовательская деятельность в языковом образовании должна выполнять

инструментальную функцию: её результатом является не только исследовательский продукт, но и обогащённый лексико-грамматический опыт студента (Shchukin, 2004; 312).

Важным аспектом является проблема оценивания исследовательской деятельности в условиях разнородных студенческих групп. Применение единых рубрик в группах с различным уровнем языковой подготовки требует адаптации критериев; при этом принцип справедливости оценивания (fairness in assessment) должен оставаться приоритетным. Перформативное оценивание – защита исследовательского проекта, лингвистическое портфолио – создаёт возможность для более полного и нюансированного выявления исследовательских достижений студента, нежели стандартизированный тест, поскольку позволяет учесть индивидуальную траекторию развития.

Необходимо также отметить, что исследовательская деятельность по русскому языку обладает значительным воспитательным потенциалом: работа с языковым материалом разных эпох и стилей формирует у студентов историко-культурную рефлексию, понимание языка как живой системы, отражающей социокультурный опыт народа. Тем самым исследовательская деятельность выходит за рамки узкопредметных задач и реализует гуманитарный потенциал языкового образования в полной мере.

Заключение

Проведённый анализ свидетельствует о том, что исследовательская деятельность студентов на занятиях по русскому языку представляет собой методологически обоснованный и практически эффективный

дидактический инструмент, отвечающий требованиям современной компетентностной парадигмы образования. Интеграция принципов деятельностного подхода, проблемного обучения, теории самодетерминации и коммуникативной методики создаёт устойчивую теоретическую базу для проектирования исследовательских заданий по русскому языку.

Систематическое включение исследовательских задач в учебный процесс обеспечивает одновременное достижение предметных – языковой компетенции, коммуникативной компетенции – и надпредметных – критического мышления, метакогнитивных умений, soft skills – образовательных результатов. Условиями педагогической эффективности выступают аутентичность заданий, методически организованное сопровождение, рефлексивный компонент, многоуровневое оценивание с применением аналитических рубрик и коллаборативные форматы работы.

Перспективами дальнейших исследований являются: разработка типологии исследовательских заданий по русскому языку с учётом уровня владения языком и предметного содержания курса; эмпирическая проверка эффективности различных форматов исследовательской деятельности в сопоставительном аспекте; создание инструментария диагностики и оценивания исследовательской компетентности студентов языковых специальностей. Реализация данных направлений позволит перевести исследовательскую деятельность из области методических рекомендаций в область научно обоснованной педагогической практики.

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The effect of project-based assessment on student motivation and language skills in high school EFL classes

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- Annotation** *This study explores how project-based assessment influences student motivation and language skills in high school EFL classes. In foreign language teaching, assessment should not only measure students' knowledge but also support their learning process and help them develop practical language abilities. Traditional tests often focus mainly on grammar, vocabulary, or written answers, while project-based assessment gives students an opportunity to use English in more meaningful, creative, and communicative situations. The research considers the value of project-based assessment in improving students' interest in learning and strengthening their speaking, writing, reading, and listening skills. It also examines how project tasks encourage teamwork, creativity, independent thinking, and meaningful language practice in the classroom. Through projects, learners can prepare presentations, create written materials, discuss ideas, solve problems, and use English for real communicative purposes. The results indicate that project-based assessment increases learners' participation, confidence, and sense of responsibility. Students become more motivated when they are actively involved in the assessment process and can demonstrate their knowledge through practical tasks. The study suggests that project-based assessment can be an effective alternative to traditional testing in high school EFL education, as it supports both language development and student-centered learning.*
- Keywords** *Project-based assessment, student motivation, language skills, EFL, high school, classroom assessment*

Loyiha orqali baholash usulining yuqori sinf o'quvchilarining ingliz tilini o'rganishga bo'lgan qiziqishi va til bilimlariga ta'siri

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- Annotatsiya** *Ushbu tadqiqot loyiha asosida baholashning yuqori sinf EFL darslarida o'quvchilar motivatsiyasi va til ko'nikmalariga qanday ta'sir qilishini o'rganadi. Chet tilini o'qitishda baholash faqat o'quvchilarning bilimni tekshirish bilan cheklanmasligi, balki ularning o'quv jarayonini qo'llab-quvvatlashi va amaliy til qobiliyatlarini*

rivojlantirishga yordam berishi kerak. An'anaviy testlar ko'pincha grammatika, lug'at yoki yozma javoblarga e'tibor qaratadi, loyiha asosida baholash esa o'quvchilarga ingliz tilidan yanada mazmunli, ijodiy va kommunikativ vaziyatlarda foydalanish imkonini beradi. Tadqiqot loyiha asosida baholashning o'quvchilarning o'qishga bo'lgan qiziqishini oshirish va ularning gapirish, yozish, o'qish hamda tinglab tushunish ko'nikmalarini mustahkamlashdagi ahamiyatini ko'rib chiqadi. Shuningdek, loyiha topshiriqlari sinfda jamoaviy ish, ijodkorlik, mustaqil fikrlash va mazmunli til amaliyotini qanday rag'batlantirishi ham tahlil qilinadi. Loyihalar orqali o'quvchilar taqdimotlar tayyorlashlari, yozma materiallar yaratishlari, fikrlarni muhokama qilishlari, muammolarni hal qilishlari va ingliz tilidan haqiqiy kommunikativ maqsadlarda foydalanishlari mumkin. Natijalar shuni ko'rsatadiki, loyiha asosida baholash o'quvchilarning darsdagi ishtirokini, o'ziga bo'lgan ishonchini va mas'uliyat hissini oshiradi. O'quvchilar baholash jarayonida faol ishtirok etganlarida va bilimlarini amaliy topshiriqlar orqali namoyon qila olganlarida ko'proq motivatsiyaga ega bo'ladilar. Tadqiqot loyiha asosida baholash yuqori sinf EFL ta'limida an'anaviy testlarga samarali muqobil bo'lishi mumkinligini ko'rsatadi, chunki u til rivojlanishi va o'quvchiga yo'naltirilgan ta'limni qo'llab-quvvatlaydi.

Kalit so'zlar Loyiha asosida baholash, o'quvchilar motivatsiyasi, til ko'nikmalari, EFL, yuqori sinf, sinfda baholash

Влияние проектно-ориентированного оценивания на учебную мотивацию и языковые навыки учащихся старших классов на уроках английского языка как иностранного

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Аннотация Данное исследование рассматривает, как проектное оценивание влияет на мотивацию учащихся и языковые навыки в старших классах, изучающих английский язык как иностранный. В преподавании иностранного языка оценивание не должно ограничиваться только проверкой знаний учащихся, оно также должно поддерживать процесс обучения и помогать развивать практические языковые умения. Традиционные тесты часто сосредоточены главным образом на грамматике, лексике или письменных ответах, тогда как проектное оценивание предоставляет учащимся возможность использовать английский язык в более содержательных, творческих и коммуникативных ситуациях. В исследовании рассматривается значение проектного оценивания в повышении интереса учащихся к обучению и укреплении их навыков говорения, письма, чтения и аудирования. Также анализируется, каким образом проектные задания способствуют

командной работе, творчеству, самостоятельному мышлению и содержательной языковой практике в классе. С помощью проектов учащиеся могут готовить презентации, создавать письменные материалы, обсуждать идеи, решать проблемы и использовать английский язык для реальных коммуникативных целей. Результаты показывают, что проектное оценивание повышает участие учащихся в учебном процессе, их уверенность в себе и чувство ответственности. Учащиеся становятся более мотивированными, когда активно вовлечены в процесс оценивания и могут демонстрировать свои знания через практические задания. В исследовании делается вывод, что проектное оценивание может быть эффективной альтернативой традиционному тестированию в обучении английскому языку как иностранному в старших классах, поскольку оно поддерживает как развитие языковых навыков, так и личностно ориентированное обучение.

**Ключевые
слова**

Проектное оценивание, мотивация учащихся, языковые навыки, английский как иностранный, старшие классы, оценивание в классе

Introduction

Project-based assessment has become an important approach in modern foreign language teaching, especially in English as a Foreign Language (EFL) classrooms. In recent years, education systems have shifted from traditional teacher-centered methods to more student-centered approaches that focus on active participation and practical skills development. Assessment is no longer seen only as a tool to measure students' knowledge, but also as a way to support their learning process and improve their performance (Harmer, 2007).

In high school EFL classes, student motivation is one of the key factors that determine the success of language learning. Many students experience difficulties in learning English due to lack of interest, low confidence, and limited opportunities to use the language in real situations. Traditional assessment methods, such as written tests and exams, often fail to engage students and do not always reflect their true abilities (Dörnyei, 2001).

Project-based assessment offers an alternative approach that encourages students

to work on meaningful tasks, collaborate with their peers, and apply language skills in real-life contexts. Through projects, learners become more involved in the learning process and develop not only their language skills but also critical thinking, creativity, and communication abilities.

The relevance of this study lies in the need to improve assessment methods in EFL teaching and to create more engaging learning environments for students. The aim of this research is to examine the effect of project-based assessment on student motivation and language skills in high school EFL classes.

Literature review

Previous studies have shown that project-based assessment is an effective approach in foreign language teaching. It allows students to take an active role in the learning process and apply their knowledge in practical situations. According to Bell (2010), project-based learning helps students develop essential skills such as collaboration, communication, and problem-solving, which are important in modern education.

Researchers also emphasize that motivation plays a key role in successful

language learning. Dörnyei (2001) states that students who are motivated are more likely to participate actively in classroom activities and achieve better learning outcomes. In traditional classrooms, where assessment is mainly based on tests, students often lose interest and become passive learners.

Project-based assessment provides a different learning experience. Blumenfeld et al. (1991) argue that when students are involved in meaningful tasks, they become more engaged and responsible for their own learning. This approach encourages learners to explore topics in depth, work collaboratively, and present their ideas using the target language.

In addition, project-based assessment has a positive impact on the development of language skills. Stoller (2006) highlights that project work integrates all four language skills – speaking, writing, reading, and listening – into one learning process. Students are required to use English in real-life contexts, which helps them improve their fluency and confidence.

Fragoulis (2009) also notes that project-based learning creates a more student-centered environment, where learners are encouraged to express their opinions and think critically. This makes the learning process more interesting and meaningful for students.

Overall, the literature shows that project-based assessment is not only an effective tool for evaluating students' knowledge, but also a powerful method for increasing motivation and improving language skills in EFL classrooms.

Methodology

This study is based on a practical and comparative research approach aimed at analyzing the effect of project-based assessment on student motivation and language skills in high school EFL classes. The research was conducted in a classroom setting with a group of high school students learning English as a foreign language.

A total of students were divided into two groups. The first group was assessed using traditional methods such as written tests, quizzes, and individual tasks. The second group was assessed through project-based activities, including group projects, presentations, and creative assignments. These tasks required students to use English actively in meaningful and real-life contexts.

The research was carried out over a certain period of time during regular English lessons. Students in the project-based group worked collaboratively, discussed ideas, and prepared presentations using different materials such as texts, online resources, and visual aids. This allowed them to practice all four language skills – speaking, writing, reading, and listening.

Data was collected through classroom observation, participation tracking, and simple evaluation of students' performance. The level of student motivation was measured based on their activity, interest, and involvement in the lessons. Language skills were evaluated through students' ability to communicate, express ideas, and complete tasks successfully.

The collected data was then analyzed and compared between the two groups in order to identify the effectiveness of project-based assessment. This method made it possible to observe differences in student engagement and language development (Thomas, 2000).

Analysis and Discussion

The analysis of the research results shows that project-based assessment has a significant positive impact on student motivation and language skills in high school EFL classes. Compared to traditional assessment methods, project-based activities create a more engaging and interactive learning environment, where students are encouraged to participate actively in the lesson.

During the research process, it was observed that students who were involved in project-based tasks showed higher levels of interest and motivation. They were more willing

to take part in classroom discussions, ask questions, and share their ideas with others. This indicates that project-based assessment helps to reduce anxiety and increases students' confidence in using English.

In contrast, students in the traditional assessment group were less active and showed lower levels of engagement. Their participation was mostly limited to answering questions or completing written tasks. This confirms that traditional methods do not always provide enough opportunities for students to use language in a meaningful way.

One of the key findings of the study is that project-based assessment improves students' speaking and writing skills. While working on projects, students had to present their ideas, explain their opinions, and communicate with their peers in English. This helped them develop fluency and accuracy in speaking, as well as improve their writing skills through preparing reports and presentations.

In addition, reading and listening skills were also developed during the project work. Students used different sources of information, including texts, videos, and online materials, which helped them improve their comprehension skills. This shows that project-based assessment supports the integrated development of all four language skills (Stoller, 2006).

Another important aspect is collaboration. Students worked in groups, which allowed them to exchange ideas, solve problems together, and support each other in the learning process. This not only improved their communication skills but also helped them develop teamwork and social interaction abilities.

The results also show that students who participated in project-based assessment became more responsible for their own learning. They showed greater independence, creativity, and initiative when completing tasks. This supports the idea that project-based learning encourages student autonomy

and active involvement in education (Bell, 2010).

Overall, the comparison between the two groups demonstrates that project-based assessment is more effective than traditional assessment methods in increasing student motivation and improving language skills. It creates a dynamic and student-centered learning environment that supports both academic and personal development.

Conclusion

In conclusion, this study has demonstrated that project-based assessment is an effective approach for improving both student motivation and language skills in high school EFL classes. The results show that when students are involved in meaningful and practical tasks, they become more interested in learning and more active in classroom activities.

The research findings indicate that project-based assessment creates a supportive and interactive learning environment. Students feel more confident in expressing their ideas and are more willing to communicate in English. This positive atmosphere helps reduce anxiety and encourages students to participate more actively in the learning process.

Furthermore, project-based assessment contributes to the development of all four language skills—speaking, writing, reading, and listening. Students are able to use English in real-life situations, which makes learning more effective and meaningful. In addition, learners develop important skills such as teamwork, creativity, and problem-solving, which are essential for their future academic and professional life.

The study also highlights that traditional assessment methods are often limited in measuring students' real abilities. In contrast, project-based assessment allows students to demonstrate their knowledge and skills in a more practical and comprehensive way.

Overall, the findings of this research suggest that teachers should consider using project-based assessment as an alternative or

complementary method in EFL classrooms. It not only improves learning outcomes but also

makes the educational process more engaging and student-centered.

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Metatext as a cognitive-discursive mechanism of text organization and interpretation

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- Annotation** *The article provides a theoretical and methodological substantiation of metatext as a cognitive-discursive mechanism for organizing and interpreting text. The relevance of the study is determined by the growing interest of contemporary linguistics and psycholinguistics in the procedural aspects of textual activity, including reflection, structuring, and interpretation management. The paper systematizes major approaches to defining metatext within text linguistics, cognitive discourse theory, and pedagogical communication. An original model of metatext is proposed, conceptualizing it as a multi-level structure comprising structural-organizing, reflexive, interpretative, and evaluative components. A functional typology of metatext is developed, encompassing cognitive, structuring, communicative, and metacognitive functions. The findings demonstrate that metatext acts as a cognitive navigator, reduces cognitive load, ensures discourse coherence, and regulates interpretative strategies of the addressee. Particular attention is paid to the functioning of metatext in pedagogical communication, where it serves as a tool for organizing instructional discourse and fostering learners' metacognitive skills. The scientific novelty lies in the operationalization of the concept of metatext and the development of an analytical model applicable to the study of scientific and educational discourse.*
- Keywords** *Metatext, cognitive discursive analysis, text organization, text interpretation, pedagogical discourse, metacommunication, metacognition, discourse structuring, reflexivity, academic writing*

Metamatn matnni tashkil etish va talqin qilishning kognitiv-diskursiv mexanizmi sifatida

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- Annotatsiya** *Maqolada metamatn matnni tashkil etish va talqin qilishning kognitiv-diskursiv mexanizmi sifatida nazariy va metodologik jihatdan asoslanadi. Tadqiqotning dolzarbligi zamonaviy lingvistika va psixolingvistikada matn faoliyatining jarayoniy jihatlariga, xususan, refleksiya, tuzilmalashtirish va tushunishni boshqarish mexanizmlariga qiziqish ortib borayotganligi bilan belgilanadi. Ishda metamatn tushunchasiga doir asosiy yondashuvlar tizimlashtirilgan hamda mualliflik modeli taklif etilgan. Ushbu model tarkibiy-tashkiliy, refleksiv, interpretatsion va baholovchi komponentlarni o'z ichiga oladi. Metamatnning kognitiv, strukturaviy, kommunikativ va metakognitiv funksiyalari aniqlangan. Tadqiqot natijalari metamatn diskursda kognitiv navigatsiya vositasi sifatida xizmat qilishi, axborotni qayta ishlash jarayonini optimallashtirishi va talqin strategiyalarini boshqarishini ko'rsatadi. Pedagogik kommunikatsiyada metamatn o'quv jarayonini tashkil etish hamda talabalar metakognitiv ko'nikmalarini rivojlantirish vositasi sifatida talqin*

etiladi. Ilmiy yangilik metamatn tushunchasining operatsionallashuvi va uning ilmiy hamda ta'lim diskursini tahlil qilish uchun model sifatida ishlab chiqilganligidadir.

Kalit so'zlar *Metamatn, kognitiv diskursiv tahlil, matnni tashkil etish, matn talqini, pedagogik diskurs, metakommunikatsiya, metakognitsiya, diskursni strukturaviylashtirish, refleksivlik, ilmiy yozuv*

Метатекст как когнитивно-дискурсивный механизм организации и интерпретации текста

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Аннотация *Статья посвящена теоретико-методологическому обоснованию метатекста как когнитивно-дискурсивного механизма организации и интерпретации текста. Актуальность исследования обусловлена возрастанием интереса современной лингвистики и психолингвистики к процессуальным аспектам текстовой деятельности, включая механизмы рефлексии, структурирования и управления пониманием. В работе систематизированы основные подходы к определению метатекста в рамках лингвистики текста, когнитивной теории дискурса и педагогической коммуникации. Предложена авторская модель метатекста как многоуровневой структуры, включающей структурно-организующий, рефлексивный, интерпретационный и оценочный компоненты. Обоснована функциональная типология метатекста, охватывающая когнитивную, структурирующую, коммуникативную и метапознавательную функции. Показано, что метатекст выполняет роль когнитивного навигатора, снижает когнитивную нагрузку, обеспечивает связность дискурса и управляет интерпретационными стратегиями адресата. Особое внимание уделено функционированию метатекста в педагогической коммуникации, где он выступает инструментом организации учебного процесса и формирования метакогнитивных навыков обучающихся. Научная новизна исследования заключается в операционализации понятия метатекста и разработке его аналитической модели для исследования научного и образовательного дискурса.*

Ключевые слова *Метатекст, когнитивно дискурсивный анализ, организация текста, интерпретация текста, педагогический дискурс, метакоммуникация, метакогниция, структурирование дискурса, рефлексивность, научное письмо*

В современной лингвистике и психолингвистике всё большее внимание уделяется не только содержательному

аспекту текста, но и механизмам его организации, интерпретации и рефлексии. Одним из центральных понятий в этом

контексте выступает категория метатекста. Переход от рассмотрения текста как замкнутого продукта к пониманию его как процесса и коммуникативного события обусловил интерес к тем языковым средствам, которые «говорят о самом тексте», направляют восприятие адресата и структурируют когнитивное пространство коммуникации.

Метатекст позволяет рассматривать речь не только как передачу информации, но и как форму управления вниманием, пониманием и интерпретацией. В этом смысле он является связующим звеном между языковой формой, когнитивными процессами и педагогической практикой.

Несмотря на активное использование понятия метатекста в современной лингвистике и педагогике, в научной литературе до настоящего времени сохраняется методологическая размытость данного термина, выражающаяся в отсутствии единых критериев его идентификации, типологии и операционального описания. Это затрудняет как теоретическое осмысление метатекста, так и его эмпирическое исследование в образовательных и коммуникативных практиках.

Цель научной статьи заключается в обосновании метатекста как когнитивно-дискурсивного механизма организации и интерпретации текста, а также в разработке его операциональной модели для анализа научного и педагогического дискурса.

Задачи исследования:

- осуществить теоретический анализ и систематизацию основных научных подходов к определению категории метатекста в современной лингвистике, психолингвистике и дискурсивных исследованиях;
- уточнить и концептуально обосновать операциональное определение метатекста с позиций когнитивно-дискурсивной парадигмы;

- выявить и описать структурные компоненты метатекста как многоуровневой системы организации и интерпретации дискурса;
- разработать функциональную типологию метатекста с учётом его когнитивных, коммуникативных и метапознавательных функций;
- определить и проанализировать специфику функционирования метатекста в педагогической коммуникации как особом типе институционального дискурса.

Понятие метатекста широко применяется в различных областях гуманитарного знания, включая теорию литературы, герменевтику, текстологию, семиотику искусства, библиографию, историографию, теорию перевода, психолингвистику, лингвистическую поэтику, структурную лингвистику и ряд других дисциплин. В то же время данная категория не обладает однозначной и универсально признанной интерпретацией: в современной научной парадигме она рассматривается как концептуально проблематичная и полисемантическая, что обуславливает существование множества исследовательских подходов к её определению, содержательному наполнению и функциональному статусу в структуре текста и дискурса.

Термин «метатекст», восходит к понятию «метаязык» и соотносится с ним. Метатекст, представляющий собой «текст в тексте», то есть явление поли текстуальное, рассматривается как проявление метаязыковой функции естественного языка (Ахметбекова, 2014).

А. Вежбицкая описывает метатекст как «метатекстовые нити», представленные как слова и выражения, которые имеют своими референтами тему высказывания, дистанцию по отношению к отдельным элементам (словам) внутри предложения». Метатекстовые элементы являются средством связности текста, служат для

переключения внимания читателя на наиболее существенные, с точки зрения автора, фрагменты текста, помогают ориентироваться в пространстве текста, то есть проясняют «семантический узор» основного текста, соединяют различные его элементы, усиливают, скрепляют. Иногда их можно изъять, не повредив остального, иногда нет (Вежбицкая, 1978).

В работах И.Р. Гальперина метатекст соотносится с категорией текста как целостной коммуникативной единицы и рассматривается преимущественно в аспекте композиционно-речевой организации (Кожина, 1984). Т. ван Дейк трактует метатекст в рамках когнитивной модели дискурса как систему метакоммуникативных сигналов, регулирующих интерпретацию (Власенко, 2015). В отличие от данных подходов, в настоящей работе метатекст понимается как многоуровневая когнитивно-дискурсивная структура, интегрирующая языковую, рефлексивную и педагогическую функции.

В операциональном плане метатекст определяется как совокупность языковых единиц, эксплицитно маркирующих процесс порождения и интерпретации текста и направленных на управление когнитивными стратегиями адресата.

Метатекст выступает не просто вспомогательным элементом по отношению к основному тексту, а представляет собой важнейший механизм его смысловой организации и интерпретации: через метатекстовые структуры автор осмысляет собственное высказывание, управляет процессом понимания и выстраивает

коммуникативную стратегию взаимодействия с адресатом. Полисеманτικότητα и междисциплинарный характер данного понятия свидетельствуют о его методологической значимости, поскольку метатекст функционирует как уровень рефлексии над текстом, обеспечивающий когнитивную навигацию в дискурсе, связность смыслов и переход от линейного восприятия сообщения к его интерпретативному, метаязыковому осмыслению.

Метатекст представляет собой многоуровневую систему, включающую совокупность функционально значимых компонентов, каждый из которых выполняет специфическую роль в организации и интерпретации основного текста. В его структуре можно выделить несколько ключевых компонентов.

В рамках настоящего исследования предлагается авторская модель структурной организации метатекста, основанная на функционально-когнитивном подходе и синтезирующая положения лингвистической прагматики, психолингвистики и педагогической теории.

Структурно-организующий компонент обеспечивает логическую упорядоченность и связность изложения, формируя последовательность развертывания мысли и структурируя текстовое пространство (например: во-первых, перейдем к следующему аспекту, подведем итог).

№	Наименование	Описание
1.	Рефлексивный компонент	отражает осознание автором собственного дискурса и процессуальности высказывания, выступая формой метаязыковой рефлексии и самоописания речевой деятельности (например: следует отметить, важно подчеркнуть, как было показано выше).

2.	Интерпретационный компонент	ориентирован на управление процессом понимания со стороны адресата, направляя интерпретацию смыслов и обеспечивая их когнитивную прозрачность (например: это означает, что..., данный пример иллюстрирует...).
3.	Оценочный компонент	выражает модальность, аксиологическую позицию автора и его отношение к сообщаемому, актуализируя субъективно-смысловое измерение текста (например: представляется важным, можно предположить).

Таблица 1. *Метатекст как многоуровневая система организации и интерпретации дискурса*

Таким образом, метатекст формирует особую надстроечную структуру по отношению к содержательному уровню высказывания и выполняет функцию когнитивной навигации, обеспечивая связность, рефлексивность и интерпретативную направленность текстового дискурса.

В академическом и научном письме метатекст выполняет ряд принципиально значимых функций, обеспечивающих не только формальную связность текста, но и эффективность его когнитивного и коммуникативного восприятия.

№	Наименование	Описание
1.	Когнитивная функция	заключается в облегчении обработки информации со стороны адресата, снижении когнитивной нагрузки и оптимизации процессов понимания за счёт экспликации логических связей, смысловых акцентов и структуры рассуждения.
2.	Структурирующая функция	направлена на организацию текста в виде иерархически выстроенной логической системы, в которой метатекстовые элементы задают последовательность аргументации, сегментируют дискурс и обеспечивают его внутреннюю целостность.
3.	Коммуникативная функция	реализуется через установление и поддержание диалогического взаимодействия между автором и читателем, поскольку метатекст маркирует авторское присутствие в тексте и формирует пространство intersubъективного понимания.
4.	Метапознавательная функция	связана с формированием у читателя осознания стратегии мышления автора, логики научного поиска и способов концептуализации предмета исследования, тем самым переводя восприятие текста на уровень рефлексивного анализа.

Таблица 2. *Функциональная типология метатекста в письменном дискурсе*

Таким образом, в научном дискурсе метатекст фактически выполняет роль

своеобразного «встроенного навигатора», позволяющего читателю ориентироваться

не только в содержании высказывания, но и в способах его конструирования, интерпретации и целеполагания.

Методологическую основу исследования составляют принципы когнитивно-дискурсивного анализа, функциональной лингвистики и теории метакогниции. В качестве методов используются теоретический анализ научных источников, концептуальное моделирование, дискурсивный анализ педагогических текстов и интроспективный анализ метакоммуникативных стратегий преподавателя.

В педагогической коммуникации метатекст приобретает особую методологическую и практическую значимость, поскольку речь преподавателя по своей природе носит не только информативный, но и регулятивно-организующий характер. В образовательном дискурсе метатекст выступает как средство управления процессами восприятия, понимания и усвоения учебного материала, обеспечивая направленность когнитивной активности обучающихся.

В данном контексте метатекст выполняет ряд ключевых функций: **управление вниманием студентов**, позволяющее фокусировать их когнитивные ресурсы на наиболее значимых фрагментах содержания; **маркирование ключевых смысловых узлов**, способствующее выделению концептуально важных элементов учебного знания; **формирование учебной логики материала**, посредством которой структурируется последовательность изложения и выстраивается дидактическая траектория освоения темы; **поддержание диалога и вовлечённости**, обеспечивающее интерактивный характер образовательного взаимодействия.

Преподавательский метатекст реализуется в типичных метакоммуникативных высказываниях, таких как: *сейчас обратите внимание,*

важно понять, здесь мы делаем вывод, вернёмся к этому позже, которые выполняют функцию навигационных маркеров в пространстве учебного дискурса.

Анализ педагогического дискурса показал, что наибольшую частотность имеют метатекстовые конструкции, выполняющие функции фокусирования внимания («обратите внимание», «важно понять»), структурирования («перейдём к следующему пункту», «подведём итог») и рефлексивного сопровождения («здесь мы делаем вывод», «вернёмся к этому позже»). Данные маркеры формируют когнитивный каркас учебного материала и способствуют его осмысленному усвоению.

Тем самым метатекст фактически трансформируется в инструмент педагогического мышления, позволяя переводить процесс обучения из режима линейной трансляции информации в управляемый когнитивно-рефлексивный процесс, ориентированный на осознанное усвоение знаний и активное конструирование смыслов обучающимися.

Преимущества использования метатекста в образовательном и академическом дискурсе могут быть концептуализированы на трёх взаимосвязанных уровнях анализа, отражающих различные аспекты когнитивной, коммуникативной и педагогической организации текстовой деятельности.

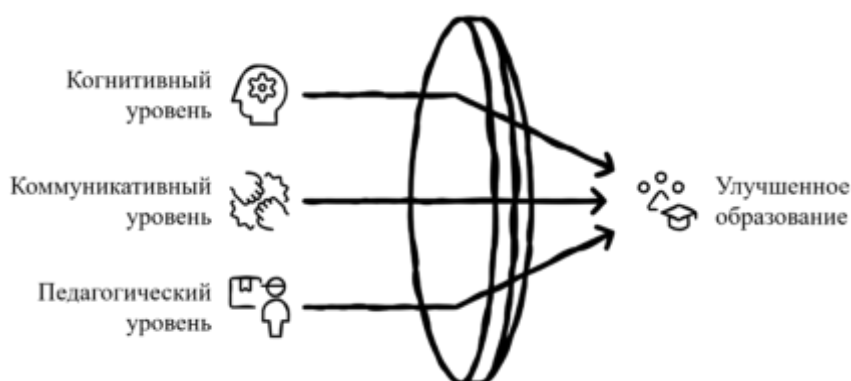


Рисунок 1. Влияние метатекста на образование

На когнитивном уровне метатекст способствует повышению степени осмысленности восприятия информации, снижению фрагментарности и хаотичности когнитивной обработки, а также оптимизации процессов понимания за счёт экспликации логической структуры материала и смысловых акцентов.

На коммуникативном уровне метатекст усиливает диалогичность и семантическую прозрачность текста, обеспечивая более эффективное взаимодействие между субъектами коммуникации и создавая условия для intersubъективного согласования смыслов.

На педагогическом уровне метатекст выступает как средство формирования у обучающихся навыков рефлексивного мышления, способности к структурированию знания и осознанному управлению собственными учебными стратегиями.

В более широком когнитивном контексте метатекст способствует развитию метакогниции как способности субъекта осознавать и контролировать собственные мыслительные процессы, что рассматривается в современной педагогической и психологической парадигме как один из ключевых компонентов образования, ориентированного на формирование самостоятельности, критического мышления и осмысленного конструирования знания.

Проведённый теоретико-методологический анализ позволяет сделать вывод о том, что метатекст представляет собой не вспомогательный, а системообразующий компонент текстовой и дискурсивной организации, обеспечивающий переход от линейной передачи информации к рефлексивно управляемому процессу смыслообразования. В рамках когнитивно-дискурсивной парадигмы метатекст обоснованно рассматривается как многоуровневая структура, интегрирующая языковые, когнитивные и коммуникативно-педагогические механизмы.

Методологическая полисемантичность понятия «метатекст» не является его недостатком, а отражает междисциплинарный характер данной категории и её эвристический потенциал для анализа процессов интерпретации, рефлексии и метакоммуникации. Предложенная авторская модель метатекста, включающая структурно-организующий, рефлексивный, интерпретационный и оценочный компоненты, позволяет операционализировать данное понятие и использовать его в качестве аналитического инструмента для исследования научного и педагогического дискурса.

Метатекст выполняет ключевые когнитивные, структурирующие, коммуникативные и метапознавательные функции, обеспечивая когнитивную

навигацию адресата в пространстве текста, снижение когнитивной нагрузки и повышение степени осмысленности восприятия информации. В научном письме метатекст формирует особый уровень метаязыкового сопровождения, посредством которого автор эксплицирует логику аргументации и управляет интерпретационными стратегиями читателя.

В педагогической коммуникации метатекст приобретает статус инструмента педагогического мышления и дидактического проектирования, позволяя трансформировать образовательный процесс в управляемую когнитивно-

рефлексивную систему. Использование метатекстовых стратегий способствует развитию у обучающихся метакогнитивных навыков, критического мышления и способности к самостоятельному конструированию знаний.

Тем самым метатекст может быть концептуализирован как универсальный механизм рефлексивной организации дискурса, обеспечивающий интеграцию языковых, когнитивных и педагогических процессов и выступающий ключевым фактором повышения эффективности научной и образовательной коммуникации в условиях современного знания.

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The Content, Essence and Structural Foundations of Creative Competence

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Annotation *This article presents a scientific analysis of the content, structure, and psychological-pedagogical foundations of creative competence within the competence-based approach. It examines the role of creativity in education, its importance for personal development, and its link to the modern educational paradigm. Drawing on the views of foreign, CIS, and Uzbek scholars, the motivational-value, cognitive, operational-activity, and reflective-evaluative components of creative competence are explained consistently. The stages of its formation, influencing factors, and necessary pedagogical conditions are discussed. Attention is given to how creative competence appears in professional and pedagogical activity, as well as to methods and approaches for its development and assessment. The author interprets creative competence as a multidimensional system that can be taught, developed, and measured. The importance of creating a supportive creative environment, using problem situations, project-based learning, and organizing reflective activity is emphasized. Theoretical conclusions are connected with national educational practice and supported by practical recommendations for teachers.*

Keywords *Creative competence, creativity, competence-based approach, structural components, cognitive activity, reflection, pedagogical technology, creative thinking, divergent thinking, metacognitive skills*

Kreativ kompetensiyaning mazmun-mohiyati va tarkibiy asoslari

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Annotatsiya *Mazkur maqolada kreativ kompetensiyaning mazmun-mohiyati, tarkibiy tuzilishi hamda psixologik-pedagogik asoslari kompetentlik yondashuvi doirasida ilmiy jihatdan tahlil qilinadi. Tadqiqot kreativlik tushunchasining ta'lim jarayonidagi o'rni, shaxs rivojlanishidagi ahamiyati va zamonaviy ta'lim paradigmasi bilan bog'liqligini yoritadi. Xorijiy, MDH va o'zbek olimlari qarashlariga tayangan holda kreativ kompetensiyaning motivatsion-qadriyatli, kognitiv, operatsional-faoliyatli hamda refleksiv-baholovchi komponentlari izchil ochib beriladi. Shuningdek, mazkur kompetensiyaning shakllanish bosqichlari, unga ta'sir etuvchi omillar, zarur pedagogik shart-sharoitlar batafsil muhokama qilinadi. Kreativ kompetensiyaning kasbiy-pedagogik faoliyatda namoyon bo'lish xususiyatlari, uni rivojlantirishga xizmat qiluvchi metod va texnologiyalar, hamda baholashning metodologik yondashuvlari tahlil etiladi. Tadqiqotda kreativ kompetensiya shaxs kamolotining muhim mezon sifatida asoslanadi va amaliy tavsiyalar ta'lim jarayoniga kreativ yondashuvni samarali tatbiq etishga yo'naltiriladi. Muallif kreativ kompetensiyani o'qitiladigan, rivojlantiriladigan va o'lchanadigan ko'p o'lchovli tizim sifatida talqin qiladi. Maqolada kreativ muhitni yaratish, muammoli vaziyatlar bilan ishlash, loyiha*

asosida o'qitish va refleksiv faoliyatni tashkil etishning ahamiyati alohida ta'kidlanadi. Nazariy xulosalar milliy ta'lim amaliyoti bilan uyg'unlashtiriladi. Natijalar amaliy tavsiyalar bilan boyitiladi va pedagoglar uchun yo'l-yo'riq beradi.

Kalit so'zlar *Kreativ kompetensiya, kreativlik, kompetentlik yondashuvi, tarkibiy komponentlar, kognitiv faollik, refleksiya, pedagogik texnologiya, ijodiy tafakkur, divergent tafakkur, metakognitiv ko'nikmalar*

Содержание, сущность и структурные основы креативной компетенции

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Аннотация *В статье представлен развернутый научный анализ содержания, структуры и психолого-педагогических основ креативной компетенции в рамках компетентностного подхода. Подробно раскрывается роль креативности в образовательном процессе, её значение для всестороннего развития личности и связь с современной образовательной парадигмой. Опираясь на труды зарубежных, постсоветских и узбекских учёных, автор последовательно описывает мотивационно-ценностный, когнитивный, операционально-деятельностный и рефлексивно-оценочный компоненты креативной компетенции как взаимосвязанные элементы целостной системы. Рассматриваются этапы её формирования, основные влияющие факторы и необходимые педагогические условия, обеспечивающие её эффективное развитие в учебной среде. Особое внимание уделяется проявлению креативной компетенции в профессионально-педагогической деятельности, а также современным методам, технологиям и подходам к её развитию и оценке. Креативная компетенция обосновывается как важнейший критерий личностного и профессионального роста обучающихся. Автор трактует её как многомерную систему, поддающуюся целенаправленному обучению, развитию и объективному измерению в образовательной практике. Подчёркивается значимость создания креативной образовательной среды, использования проблемных ситуаций, проектного обучения и организации рефлексивной деятельности. Теоретические выводы соотносятся с национальной образовательной практикой и дополняются конкретными практическими рекомендациями для педагогов.*

Ключевые слова *Креативная компетенция, креативность, компетентностный подход, структурные компоненты, когнитивная активность, рефлексия, педагогическая технология, творческое мышление, дивергентное мышление, метакогнитивные навыки*

Kirish

XXI asr – bilim iqtisodiyoti, sun'iy intellekt va tez o'zgaruvchan global muhit asri. Ushbu sharoitda mutaxassisdan nafaqat egallangan bilimlar, balki muammoni sezish, yangicha yechimlar taklif etish va o'zgargan vaziyatlarga moslashish ko'nikmalari talab etilmoqda. Aynan shu talablar majmui ilmiy jamoatchilikni «kreativ kompetensiya» tushunchasi atrofida chuqur tadqiqotlar olib borishga undadi. Bugungi kunda kreativ kompetensiya nafaqat san'at yoki dizayn sohasida, balki muhandislik, pedagogika, tibbiyot, boshqaruv va ijtimoiy sohalar kabi barcha kasbiy yo'nalishlarda hal qiluvchi omil sifatida tan olinmoqda.

O'zbekiston Respublikasida ta'lim tizimini modernizatsiya qilish sohasida olib borilayotgan islohotlar doirasida shaxsning kreativ salohiyatini rivojlantirish ustuvor vazifalardan biri sifatida belgilangan. Jumladan, «Ta'lim to'g'risida»gi Qonun (2020), «Maktabgacha ta'limdan tortib oliy ta'limgacha uzluksiz ta'limni rivojlantirish konsepsiyasi» (2021) va O'zbekiston Respublikasi Prezidentining «Yoshlarga oid davlat siyosati to'g'risida»gi Qonuni (2016) matnlarida ijodiy, tanqidiy va innovatsion tafakkurli fuqarolarni shakllantirish davlat siyosatining ajralmas qismi sifatida ko'rsatilgan. Ushbu hujjatlar kreativ kompetensiyani milliy ta'lim tizimiga joriy etishning qonuniy-me'yoriy zaminini yaratadi.

Shunga qaramay, kreativ kompetensiyaning ilmiy-nazariy mohiyati, tarkibiy tuzilishi va uni shakllantirish metodologiyasi masalalari hali yetarlicha tadqiq etilmagan. Mavjud ilmiy adabiyotlarda kreativlik ko'pincha psixologik xususiyat (trait) yoki qobiliyat sifatida o'rganilgan bo'lsa, uni kompetensiya sifatida – ya'ni o'qitiladigan, o'lchanadigan va rivojlantiriladigan ko'p o'lchovli hodisa sifatida – tadqiq etish nisbatan yangi yo'nalish hisoblanadi. Biz ushbu maqolada aynan ana shu bo'shliqni to'ldirish – kreativ kompetensiyaning mazmunini aniq

belgilash, tarkibiy modelini ilmiy asoslash va uni shakllantirish shartlarini ko'rsatish – maqsadini ko'zladik.

Tadqiqotning metodologik asosini quyidagi yondashuvlar tashkil etadi: kompetentlik yondashuvi (J. Raven, A.V. Xutorskoy, I. Yo'ldoshev), faoliyat nazariyasi (L.S. Vigotskiy, A.N. Leontyev), kreativlik psixologiyasi (J.P. Gilford, E.P. Torrance, M. Csikszentmihalyi) va shaxsga yo'naltirilgan ta'lim paradigmasi (K. Rogers, D.B. Bog'yavlenskaya). Ushbu yondashuvlarning sintezi bizga kreativ kompetensiyani bir tomonlama emas, balki ko'p o'lchovli va tizimli tarzda tahlil qilish imkonini berdi.

1. Kompetensiya va kreativlik tushunchalarining ilmiy-tarixiy talqini

1.1. «Kompetensiya» kategoriyasining ilmiy tadrixi

«Kompetensiya» (lotincha: competentia – muvofiqliq, mos kelish) tushunchasi pedagogika faniga 1960-70-yillarda, ayniqsa Amerika va G'arbiy Yevropa ta'lim islohotlari davrida kirib kelgan. Dastlab ushbu tushuncha kasbiy ta'lim sohasida qo'llanilib, ma'lum kasbiy vazifalarni bajarishga zarur bo'lgan bilim, ko'nikma va malakalar majmuini anglatgan. Biroq keyinchalik uning ma'nosi kengayib, shaxsiy, ijtimoiy va kognitiv xususiyatlarni ham qamrab ola boshladi.

Amerikalik psixolog J. Raven (1984) kompetensiyani motivatsion, kognitiv va xulq-atvor elementlarini o'z ichiga olgan samarali faoliyat qobiliyati sifatida ta'riflagan. U o'zining «Zamonaviy jamiyatda kompetensiya» asarida insonning biror muhim sohadagi yuqori motivatsiyasi bilan birlashgan qobiliyatlarini kompetensiya deb ataydi (Raven, 1984). Nemis didaktigi D. Mertens (1974) «kalit kvalifikatsiyalar» (Schlüsselqualifikationen) tushunchasini kiritib, ta'lim maqsadi faqat maxsus bilimlar emas, balki turli hayotiy vaziyatlarda qo'llaniladigan umumiy qobiliyatlar bo'lishi kerakligini asoslab berdi (Mertens, 1974).

MDH pedagogika fanida kompetensiya nazariyasiga eng katta hissa qo'shgan olim A.V. Xutorskoy «kompetensiya» va «kompetentlik» tushunchalarini qat'iy farqlaydi: kompetensiya – ijtimoiy jihatdan talab qilinadigan, oldindan berilgan mezonlarga muvofiq shakllantirilgan bilim, ko'nikma, faoliyat usullari va munosabatlar majmuasi; kompetentlik esa – shaxsning ushbu kompetensiyalarni real hayot va kasbiy faoliyatda muvaffaqiyatli qo'llash qobiliyati (Xutorskoy, 2003). Ushbu farq kreativ kompetensiyani o'rganishda ham muhimdir: biz kreativ kompetensiyani shaxsda shakllantirishga harakat qilamiz, kreativ kompetentlikni esa – uni namoyon etish darajasi sifatida o'lchaymiz.

O'zbek pedagogika fanida kompetentlik yondashuvini milliy ta'lim tizimiga tatbiq etish masalalarini I. Yo'ldoshev, N. Muslimov, R. Mavlonova va boshqalar chuqur o'rganishgan. I. Yo'ldoshev kasbiy ta'limda kompetentlik yondashuvining amaliy-metodologik asoslarini ishlab chiqib, uning milliy ta'lim standartlarida aks ettirilishi bo'yicha ilmiy tavsiyalar bergan (Yo'ldoshev, 2005). N.N. Azizxo'jayeva esa pedagogik kompetensiyalar tizimida kreativ komponentning alohida o'rnini asoslab, o'qituvchi shaxsida kreativ kompetensiyani shakllantirish metodikasini ishlab chiqqan (Azizxo'jayeva, 2005).

1.2. «Kreativlik» tushunchasining ilmiy talqini va tadqiqot yo'nalishlari

Kreativlik (ingl. creativity, lotincha: creatio – yaratmoq) tushunchasi psixologiya va pedagogikada XX asrning ikkinchi yarmidan boshlab mustaqil tadqiqot ob'yektiga aylangan. Ilk ilmiy ta'riflardan biri Amerikalik psixolog J.P. Gilfordga tegishli bo'lib, u kreativlikni divergent tafakkurning ifodasi sifatida tavsiflagan va uning tarkibiga to'rt asosiy xususiyatni kiritgan: ravonlik (fluency – qisqa vaqtda ko'p g'oyalar hosil qilish), moslashuvchanlik (flexibility – turli kategoriyalarga o'tish qobiliyati), originallik (originality – noodatiy, yangi g'oyalar yaratish) va elaboratsiya (elaboration – g'oyalarni batafsil ishlab chiqish) (Guilford, 1967). Ushbu

model kreativlikni o'lchash sohasida bugungi kunga qadar asosiy mezon bo'lib xizmat qilmoqda.

E.P. Torrance (1974) kreativlikni yanada kengroq doirada tushunib, uni muammolarni his etish, kamchiliklarni sezish, bilimlar orasidagi bo'shliqlarni topish, taxminlar va gipotezalar ilgari surish, ularni sinab ko'rish va natijalarni boshqalarga etkazish jarayoni sifatida ta'riflagan (Torrance, 1974). Torrance yaratgan «Ijodiy tafakkur testlari» (TTCT) 50 yildan ortiq vaqt davomida 40 dan ziyod mamlakatda qo'llanilgan va kreativlikni diagnostika qilishning eng keng tarqalgan vositasiga aylangan.

Vengriya-Amerikalik psixolog M. Csikszentmihalyi (1996) «sistemali nazariya» (systems theory of creativity) doirasida kreativlikni uch tizimning o'zaro ta'siri mahsuli sifatida tushuntiradi: shaxs (individual), soha (domain – madaniy simvollar va qoidalar tizimi) va ijtimoiy muhit (field – sohani baholovchi ekspertlar guruhi). Ushbu yondashuv kreativlikni faqat shaxs ichidagi psixologik hodisa sifatida emas, balki ijtimoiy-madaniy jarayon sifatida ko'rishga imkon beradi (Csikszentmihalyi, 1996).

Rossiyalik psixolog Ya.A. Ponomaryov (1976) kreativlikni tafakkur rivojlanishining eng yuqori bosqichi sifatida ko'rib, uni «psixologik mexanizm» nazariyasi orqali izohlaydi. Uning fikricha, ijodiy mahsulot – bu ongli maqsad va ongsiz jarayonlarning birlashuvidan paydo bo'ladi. D.B. Bog'yavlenskaya esa kreativlikni «intelektual faollik» (intellectual initiative) tushunchasi bilan bog'lab, shaxsning berilgan vazifadan tashqariga chiqib, o'z-o'zicha yangi muammolarni qo'yish va hal etish qobiliyatiga urg'u beradi (Bog'yavlenskaya, 2002).

2. Kreativ kompetensiyaning mazmuni va uning farqli xususiyatlari

2.1. Kreativ kompetensiyaning ta'riflari va uning boshqa tushunchalardan farqi

Ilmiy adabiyotda «kreativlik», «ijodkorlik», «kreativ qobiliyat», «kreativ kompetensiya» va «kreativ kompetentlik» tushunchalari ko'pincha sinonim sifatida

qo'llanilsa-da, ularni ilmiy jihatdan farqlash zarur. Kreativlik – shaxsning yangilik yaratish potentsiali va ko'lami; kreativ qobiliyat – mazkur potentsialning biologik va psixologik negizi; kreativ kompetensiya – ijtimoiy talablar va ta'lim jarayoni natijasida shakllangan, faoliyatda namoyon bo'luvchi ko'p o'lchovli tizim; kreativ kompetentlik esa – ushbu tizimning muayyan vaziyatda muvaffaqiyatli qo'llanilish darajasi.

Biz o'z tadqiqotimizda kreativ kompetensiyaning quyidagicha ta'riflaymiz: kreativ kompetensiya – bu shaxsning muammoli vaziyatlarda yangi, original va ijtimoiy ahamiyatli yechimlar yaratish, bilim va tajribasini noodatiy tarzda qo'llash, turli kontekstlarda moslashuvchan va samarali ijodiy faoliyat ko'rsatish hamda bu jarayonni ong, maqsadli va mustaqil boshqarish qobiliyatlarining yaxlit tizimi. Ushbu ta'rif bir necha olimlarning konsepsiyalarini sintez qilgan holda shakllantirildi va quyidagi belgilar bilan ajralib turadi: birinchidan, kompetensiya tug'ma xususiyat emas, balki ta'lim jarayonida shakllanadigan dinamik tizimdir; ikkinchidan, u faqat bilim emas, balki motivatsion, kognitiv, operatsional va refleksiv elementlarni birlashtiradi; uchinchidan, u muayyan ijtimoiy kontekstda namoyon bo'lib, ijtimoiy ahamiyatli natijalar beradi.

R. Sternberg o'zining triarhik intellekt nazariyasida (triarchic theory of intelligence) kreativ intellektni – yangilikni yaratish va muammoni noodatiy usulda ko'rish qobiliyatini – alohida komponent sifatida ajratib ko'rsatadi (Sternberg & Lubart, 1995). Uning «Investitsion nazariyasi» (Investment Theory of Creativity) kreativ shaxsni qiymat past bo'lgan g'oyalarni «sotib oluvchi» va ularni katta «foyda»ga aylantirib «sotuvchi» investor sifatida tasvirlaydi. Bu metafor kreativ kompetensiyaning amaliy-strategik jihatini yorqin ifodalaydi.

2.2. Kreativ kompetensiyaning psixologik-pedagogik asoslari

Kreativ kompetensiyaning psixologik-pedagogik asoslarini tushunish uchun L.S.

Vigotskiyning «yaqin rivojlanish zonasi» (zona blizyshego razvitiya) tushunchasi muhim ahamiyat kasb etadi. Vigotskiy fikricha, bola mustaqil bajara olmaydigan, ammo yetakchi yordamida bajarishi mumkin bo'lgan faoliyat sohasi – bu eng samarali ta'lim yuzasidir (Vigotskiy, 1982). Kreativ kompetensiyaning rivojlantirish ham aynan ushbu zona doirasida amalga oshiriladi: o'quvchi o'z bilganidan bir qadam oldinga chiqib, yangi muammo bilan to'qnashadi va uni hal etish orqali kompetensiyasini kengaytiradi.

A. Maslouning motivatsion ehtiyojlar piramidasi kreativ kompetensiyaning motivatsion asosini tushunishda katta ahamiyatga ega. Uning fikricha, o'z-o'zini ro'yobga chiqarish (self-actualization) – bu insonning yaratish, kashf etish va o'zini to'la namoyon etish ehtiyoji – piramidaning eng yuqori pog'onasida turadi. Biroq Maslou bu ehtiyoj faqat quyi ehtiyojlar — fiziologik xavfsizlik, tegishlilik va hurmatlilash – qondirilgandan keyin paydo bo'lishini ta'kidlaydi (Maslow, 1954). Bu pedagogik jihatdan muhim xulosa: kreativ kompetensiyaning rivojlantirish uchun avvalo o'quvchi uchun psixologik xavfsiz, qo'llab-quvvatlovchi muhit yaratish zarur.

K. Rogersning gumanistik psixologiyasi kreativ faoliyat uchun zarur shartlar sifatida quyidagilarni ajratib ko'rsatadi: psixologik xavfsizlik (psychological safety), psixologik erkinlik (psychological freedom) va shaxsiy tajribaning to'la qabul qilinishi (unconditional positive regard). Rogers fikricha, kreativlik har bir insonning tabiiy imkoniyati bo'lib, uni ko'rsatishga to'sqinlik qiluvchi tashqi sharoitlar yo'qotilganda u o'z-o'zicha ochiladi. Ushbu g'oya zamonaviy kreativ pedagogikaning asosiy prinsiplaridan biriga aylangan.

3. Kreativ kompetensiyaning tarkibiy modeli va komponentlarining tavsifi

3.1. Tarkibiy model haqida umumiy ma'lumot

Ilmiy adabiyotda kreativ kompetensiyaning tarkibiy modellariga nisbatan turli yondashuvlar mavjud. Bir guruh olimlar (Guilford, Torrance) kognitiv

yondashuvni ustuvor bilib, kreativlikni asosan tafakkur jarayoni sifatida o'rgansa, boshqalari (Maslow, Rogers) motivatsion-shaxsiy jihatlarni birinchi o'ringa qo'yadi. Faoliyat nazariyasi (Vigotskiy, Leontyev) esa kreativlikni birinchi navbatda amaliy-faoliyatli jarayon sifatida tavsiflaydi. Biz tadqiqot davomida mazkur yondashuvlarni sintez qilib, kreativ kompetensiyaning to'rt komponentli tarkibiy modelini taklif etdik. Ushbu model kreativ kompetensiyaning yaxlit, dinamik va o'zaro bog'liq elementlar tizimi sifatida ko'rsatadi.

3.2. Motivatsion-qadriyatli komponent

Motivatsion-qadriyatli komponent kreativ kompetensiyaning eng chuqur, «ichki» qatlamini tashkil etadi. U shaxsning ijodiy faoliyatga bo'lgan ichki intilishi, qiziqishi, yangilikka moyilligi, muammolarni musobaqa emas, balki qiziqarli vazifa sifatida idrok etish qobiliyatini o'z ichiga oladi. Psixologik tadqiqotlar shuni ko'rsatadiki, tashqi rag'bat (baho, mukofot, tan olinish) kreativ faoliyatni vaqtincha oshirishi mumkin, biroq uzoq muddatli kreativlik uchun ichki motivatsiya hal qiluvchi omil hisoblanadi. Ayniqsa, E. Disi va R. Ryanning «o'z-o'zini belgilash nazariyasi» (Self-Determination Theory) doirasida o'tkazilgan tadqiqotlar tashqi rag'batning ba'zan kreativlikni pasaytirishi (overjustification effect) mumkinligini isbotlagan.

Motivatsion komponentning muhim qismi – xavf-xatarni qabul qilish tayyorligi (risk tolerance). Kreativ faoliyat har doim noaniqlik, yangilik va muvaffaqiyatsizlik ehtimolini o'z ichiga oladi. Shaxs yangilik yaratishda muvaffaqiyatsizlikka uchraganida uni shaxsiy mag'lubiyat emas, balki o'rganish imkoniyati sifatida qabul qila olish kreativ kompetensiyaning tarkibiy belgisi hisoblanadi. K. Dweck (2006) «o'sish tafakkuri» (growth mindset) kontseptsiyasida ushbu xususiyatni «qobiliyatlar rivojlanadi» degan ishonch sifatida tavsiflaydi va u kreativ faollikning asosi ekanligini empirik ma'lumotlar orqali isbotlaydi.

O'zbek ta'lim tizimida motivatsion komponentni rivojlantirish bo'yicha alohida e'tibor talab etiladi. Uzoq yillar davom etgan

reproduktiv (takrorlovchi) ta'lim an'anasi natijasida o'quvchilarda «to'g'ri javob» izlash stereotipi kuchli shakllangan. Shu sababli motivatsion-qadriyatli komponentni rivojlantirish uchun avvalo bu stereotipni yo'qotish, yangilik va original fikrni qadrlash madaniyatini shakllantirish zarur.

3.3. Kognitiv komponent

Kognitiv komponent kreativ kompetensiyaning intellektual asosini tashkil etadi va quyidagi qo'yilish elementlarni o'z ichiga oladi: (a) divergent tafakkur – bitta muammoga ko'p xil yechimlar topish qobiliyati; (b) assotsiativ tafakkur – bir-biriga aloqasiz ko'rinadigan tushunchalar o'rtasida yangi bog'liqliklar o'rnatish; (c) metakognitiv ko'nikmalar – o'z tafakkur jarayonlarini kuzatish va boshqarish; (d) bilimlarni transfer qilish – bir sohadagi bilimlarni butunlay boshqa sohaga ko'chirish; (e) analogik tafakkur – turli sohalardagi o'xshashliklarni ko'rish orqali yangi g'oyalar hosil qilish.

V.N. Drujinin (1999) kognitiv komponentni tahlil qilib, intellekt va kreativlik o'rtasidagi munosabatni «daraja nazariyasi» (threshold theory) orqali izohlaydi: intellektning ma'lum darajasidan (odatda IQ 120 atrofida) pastda intellekt va kreativlik o'rtasida sezilarli korrelyatsiya mavjud, yuqorisida esa kreativlik mustaqil, intellektdan alohida omil sifatida namoyon bo'ladi. Bu kuzatuv pedagogika uchun muhim xulosa beradi: intellektual bazani shakllantirish kreativ kompetensiyaning zaruriy, biroq yetarli sharti emas.

Kognitiv komponentda alohida e'tibor talab etuvchi jihat – metakognitiv ko'nikmalar. J. Flavell (1979) tomonidan kiritilgan «metakognitsiya» tushunchasi – bu insonning o'z bilish jarayonlari haqida bilishi va ularni boshqara olishi. Kreativ muammoni hal etishda metakognitsiya shaxsga qaysi strategiyani qo'llash, qachon yangi yondashuv izlash va natijani qanday baholash kerakligini aniqlashda yordam beradi. Zamonaviy tadqiqotlar metakognitiv ko'nikmalarni maqsadli o'qitish kreativ faoliyat samaradorligini sezilarli darajada oshirishini ko'rsatmoqda.

3.4. *Operatsional-faoliyatli komponent*

Operatsional-faoliyatli komponent kreativ kompetensiyaning «amaliy» qatlami bo'lib, shaxsning ijodiy g'oyalarni real faoliyatga tatbiq etish usul va strategiyalarini egallash hamda ularni moslashuvchan tarzda qo'llay olish ko'nikmalarini o'z ichiga oladi. Bu komponent kreativlikni faqat tafakkur jarayoni sifatida emas, balki amaliy natijaga yo'naltirilgan faoliyat sifatida ko'rishni ta'minlaydi.

Operatsional komponentning asosiy elementlari qatoriga quyidagilar kiradi: muammoni aniqlash va qo'yish ko'nikmalari (problem finding), turli ijodiy muammo yechish strategiyalarini bilish (brainstorming, TRIZ, dizayn-tafakkur va h.k.), g'oyani prototipga aylantirish va sinovdan o'tkazish qobiliyati, jamoaviy ijodiy faoliyatni tashkil etish hamda ijodiy loyihani boshidan oxirigacha olib borish ko'nikmalari. Bu elementlarning barchasi yig'indisi shaxsga nafaqat g'oya hosil qilish, balki uni ijtimoiy ahamiyatli mahsulotga aylantirish imkonini beradi.

Shunisi diqqatga sazovorki, bir qancha tadqiqotlar (Amabile, 1996; Csikszentmihalyi, 1996) ko'rsatganidek, sohaviy bilimlar (domain knowledge) kreativ kompetensiyaning operatsional komponenti uchun zamin bo'lib xizmat qiladi. Sohoni chuqur bilmaydigan odam sohada chinakam yangilik yarata olmaydi – u «yangi» deb hisoblagan narsa aslida allaqachon ma'lum bo'lgan bo'lishi mumkin. Shu bois kreativlikni «bo'sh sahifadan» iborat erkin o'yin sifatida emas, balki chuqur bilimga tayangan faoliyat sifatida ko'rish to'g'riroq. Bu nuqtai nazar «sohaviy bilim + ijodiy qo'llash» formulasini kreativ kompetensiyaning yadrosiga joylashtiradi.

3.5. *Refleksiv-baholovchi komponent*

Refleksiv-baholovchi komponent kreativ kompetensiyaning eng yuqori, «integratsion» qatlamini tashkil etib, shaxsning o'z ijodiy faoliyatini kuzatish, baholash, tahlil qilish va uni takomillashtirishga yo'naltirish qobiliyatlarini o'z ichiga oladi. G.P. Shchedrovitskiy (1995) refleksiyani «faoliyatdan chiqish» va «faoliyatni

faoliyat sifatida ko'rish» imkoniyati sifatida ta'riflaydi. Kreativ kompetensiyada refleksiv komponent shaxsga o'z ijodiy jarayonining kuchli va zaif tomonlarini aniqlash, muvaffaqiyatsizlikdan o'rganish va tajribasini umumlashtirish imkonini beradi.

Refleksiv komponent faqat o'z faoliyatiga nisbatan emas, balki boshqalarning faoliyatini baholash va ulardan o'rganish qobiliyatini ham o'z ichiga oladi. Bu konstruktiv tanqidiy tafakkur (critical thinking) bilan uzviy bog'liq. Kreativ shaxs nafaqat yangi g'oya taklif qiladi, balki uni to'g'ri baholaydi, muqobil variantlar bilan solishtiradi va eng samaralisini tanlaydi. Ushbu jarayon ilmiy adabiyotda «konvergent tafakkur» deb ataladi va u divergent tafakkur bilan birgalikda kreativlikning to'liq tsiklini hosil qiladi.

4. **Kreativ kompetensiyani shakllantirishning pedagogik shartlari va texnologiyalari**

4.1. *Ta'lim muhitiga qo'yiladigan talablar*

Kreativ kompetensiyani rivojlantirish uchun avvalo mos pedagogik muhit zarur. Biz «kreativ ta'lim muhiti» deganda o'quvchi/talabanning ijodiy faolligini uyg'otuvchi, qo'llab-quvvatlovchi va rivojlantiruvchi barcha moddiy, psixologik va didaktik shartlar majmuini tushunamiz. Bunday muhit uchun bir qancha zaruriy belgilar ajratib ko'rsatish mumkin.

Birinchidan, psixologik xavfsizlik (psychological safety). A. Edmondson (1999) tomonidan ilgari surilgan ushbu tushuncha jamoadagi insonning yangi g'oyalar bildirish, savol berish, xatoga yo'l qo'yish va o'z fikrini himoya qilishda jazoga duchor bo'lmasligiga ishonch sifatida ta'riflanadi. Kreativ ta'lim muhitida o'quvchi o'zining noodatiy g'oyasi uchun tanqid qilinmasligini bilishi, xatosidan yerga urmasligini his etishi zarur. Bu shart bajarilgandagina ichki motivatsiya faollashadi va haqiqiy ijodiy faollik boshlanadi.

Ikkinchidan, muammoli vaziyatlar va real loyihalar bilan ishlash imkoniyati. Tadqiqotlar ko'rsatdiki (Barron & Harrington, 1981),

kreativlik real muammolarni hal etish jarayonida, «hayot bilan bog'liq» vazifalarni bajarishda eng faol rivojlanadi. Shu sababli o'quv jarayoniga ijtimoiy loyihalar, startap musobaqalar, ilmiy tadqiqot elementlari va amaliy ishlab chiqarish bilan hamkorlikni kiritish kreativ kompetensiyani rivojlantirishning muhim sharti hisoblanadi.

Uchinchi, o'qituvchining kreativ namuna bo'lishi. Tajribalar shuni ko'rsatadiki, o'qituvchi o'zi muammolarga qiziqish bilan yondashsa, noodatiy savollar bersa va yangi yechimlar izlasa, o'quvchilarda ham xuddi shunday faollik shakllanadi. K. Robinson o'qituvchi shaxsini ta'limdagi kreativlik uchun birinchi omil sifatida ko'rsatadi va «kreativlikni o'rgatish uchun avvalo kreativ o'qituvchi bo'lish zarur» degan fikrni ilgari suradi (Robinson, 2011).

4.2. Kreativ kompetensiyani rivojlantiruvchi pedagogik texnologiyalar

Zamonaviy pedagogika kreativ kompetensiyani rivojlantirish uchun bir qancha samarali texnologiyalarni taklif etadi. Biz ulardan eng muhimlarini ko'rib chiqamiz.

Muammoli ta'lim texnologiyasi (Problem-Based Learning, PBL) – o'quvchilar real hayotiy muammoni hal etish jarayonida zaruriy bilimlarni mustaqil o'zlashtiradilar. Bu texnologiya birinchi marta tibbiyot ta'limida (McMaster universiteti, Kanada, 1969) qo'llanilgan bo'lib, hozirda dunyoning yetakchi universitetlarida keng tarqalgan. PBL kreativ kompetensiyaning barcha to'rt komponentini bir vaqtning o'zida rivojlantiradi.

Dizayn-tafakkur (Design Thinking) metodologiyasi – foydalanuvchini markazga qo'yib muammoni empatiya bilan tushunish, muammoni aniq belgilash, g'oyalar generatsiyasi, prototip yaratish va sinovdan o'tkazish bosqichlarini ketma-ket amalga oshirish. D School (Stanford universiteti) tomonidan tizimlashtirilib, keng qo'llanilayotgan ushbu yondashuv operatsional-faoliyatli va refleksiv komponentlarni rivojlantirishda ayniqsa samarali.

Loyiha asosida o'qitish (Project-Based Learning) va STEM/STEAM yondashuvi o'quvchilarni fan, texnologiya, muhandislik, san'at va matematika sohalari kesishmasida real muammolarni hal etishga yo'naltiradi. O'zbekistonda so'nggi yillarda tatbiq etilayotgan ushbu yondashuv milliy ta'lim tizimida kreativ kompetensiyani rivojlantirishning istiqbolli yo'nalishi sifatida e'tirof etilmoqda.

4.3. Kreativ kompetensiyani baholash muammosi

Kreativ kompetensiyani baholash – ilmiy va amaliy jihatdan hali to'liq hal etilmagan muammo. An'anaviy test va imtihon usullari kreativlikni to'g'ri o'lcha olmaydi, chunki ular ko'pincha yagona «to'g'ri javob» printsipligina asoslanadi. Shu munosabat bilan biz quyidagi baholash yondashuvlarini amalga oshirishni maqsadga muvofiq deb hisoblaymiz: portfel baholash (portfolio assessment) – o'quvchining vaqt o'tishi bilan ijodiy o'sishini kuzatish; jarayon va mahsulotni birga baholash (process + product); rubrika asosida ko'p mezonli baholash; o'z-o'zini baholash va tengdosh baholash (peer assessment).

Xalqaro PISA 2022 testida birinchi marta «kreativ fikrlash» (creative thinking) alohida komponent sifatida kiritildi va 64 mamlakat o'quvchilari ishtirokida o'tkazildi (OECD, 2021). Natijalar shuni ko'rsatdiki, kreativ kompetensiyasi yuqori bo'lgan o'quvchilar boshqa akademik sohalarida ham yuqori ko'rsatkichlarni namoyish etdi. Bu kreativ kompetensiyani ta'lim standartlarining majburiy elementi sifatida joriy etishning xalqaro ilmiy asosini yanada mustahkamladi.

Xulosa va Tavsiyalar

Biz amalga oshirgan ilmiy-nazariy tahlil natijasida kreativ kompetensiya to'g'risida bir qancha muhim xulosalar chiqarish imkoniyatiga ega bo'ldik.

Birinchi, kreativ kompetensiya – bu tug'ma qobiliyat emas, balki maqsadli ta'lim jarayonida shakllanadigan, rivojlanadigan va o'lchanganiga bo'lgan ko'p o'lchovli dinamik tizim. Uning tarkibida motivatsion-qadriyatli,

kognitiv, operatsional-faoliyatli va reflektiv-baholovchi komponentlar o'zaro uzviy bog'liq holda mavjud bo'lib, ularning har birini rivojlantirishga alohida e'tibor qaratish zarur.

Ikkinchidan, kreativ kompetensiyani shakllantirish faqat alohida «kreativlik darslarini» joriy etish bilan emas, balki butun ta'lim jarayonini kreativlikka qulay tarzda qayta yo'naltirish – muhit, metodika va baholash tizimini birgalikda o'zgartirish – orqali amalga oshirilishi mumkin. Bu sistematik va uzoq muddatli jarayon bo'lib, o'qituvchilarning kreativ kompetensiyasini rivojlantirishdan boshlanishi kerak.

Uchinchidan, kreativ kompetensiya milliy-madaniy kontekstdan ajralmas holda rivojlanadi. O'zbek milliy ta'lim tizimida kreativ kompetensiyani rivojlantirishda milliy qadriyatlar, an'anaviy hunarmandchilik va xalq ijodi tajribalarini zamonaviy innovatsion

yondashuvlar bilan uyg'unlashtirish alohida imkoniyat bo'lib xizmat qiladi.

To'rtinchidan, kreativ kompetensiyani baholashda an'anaviy test usullaridan voz kechilib, jarayon va mahsulotni kompleks, ko'p mezonli baholash yondashuvi qo'llanilishi lozim. Portfel baholash, o'z-o'zini va tengdosh baholash kreativ kompetensiyani o'lchashda eng samarali usullar sifatida tavsiya etiladi.

Kelajakdagi tadqiqotlar uchun quyidagi yo'nalishlar istiqbolli deb hisoblaymiz: kreativ kompetensiyani rivojlantiruvchi xususiy metodikalar va o'quv dasturlarini ishlab chiqish hamda ularning samaradorligini empirik tekshirish; sun'iy intellekt texnologiyalari asosida kreativ kompetensiyani diagnostika qilish vositalarini yaratish; o'zbek maktab va oliy o'quv yurtlari sharoitida kreativ kompetensiyaning shakllanish mexanizmlarini longitudinal tadqiq etish.

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Digital technologies in teaching Russian as a foreign language

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Annotation

The article examines the features of the use of digital technologies in teaching Russian as a foreign language (RFL) in the context of the active digitalization of the modern educational space. The key directions of the introduction of information and communication technologies in the process of teaching foreign students the Russian language are analyzed, as well as the pedagogical possibilities of the digital educational environment in the context of the formation of language, speech and communicative competencies of students. Special attention is paid to the use of online platforms, multimedia resources, interactive services, mobile applications and artificial intelligence technologies as effective means of increasing motivation, individualizing learning and developing independent cognitive activity of students. The paper reveals the didactic advantages of digital technologies, among which are the availability of educational materials, the flexibility of the educational process, the possibility of modeling communicative situations and operational control of knowledge. Along with this, certain difficulties are considered related to the lack of digital competence of teachers and students, the problems of adapting electronic resources to the goals of RFL training, as well as the risks of reducing the level of live speech interaction. Based on the analysis of scientific works of domestic and foreign researchers, the necessity of integrating digital technologies into modern teaching methods of Russian language is substantiated as an important condition for improving the effectiveness and quality of language education.

Keywords

Russian as a foreign language, digitalization of education, digital technologies, distance learning, multimedia resources, digital didactics, communicative competence, online learning

Rus tilini chet tili sifatida o'qitishda raqamli texnologiyalar

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Annotatsiya

Maqolada zamonaviy ta'lim makonining faol raqamlashuvi sharoitida rus tilini chet tili sifatida o'qitishda raqamli texnologiyalardan foydalanishning o'ziga xos xususiyatlari ko'rib chiqiladi. Xorijiy talabalarga rus tilini o'qitish jarayoniga axborot-kommunikatsiya texnologiyalarini joriy etishning asosiy yo'nalishlari tahlil qilinadi, shuningdek, talabalarning til, nutq va muloqot kompetensiyalarini shakllantirish nuqtai nazaridan raqamli ta'lim muhitining pedagogik imkoniyatlari tadqiq etiladi. Talabalarning motivatsiyasini oshirish, ta'limni individuallashtirish va mustaqil bilish faoliyatini rivojlantirishning samarali vositalari sifatida onlayn platformalar, multimedia resurslari, interaktiv xizmatlar, mobil ilovalar va sun'iy intellekt

texnologiyalaridan foydalanishga alohida e'tibor qaratilmoqda. Ishda raqamli texnologiyalarning didaktik afzalliklari ochib berilgan bo'lib, ular orasida ta'lim materiallarining qulayligi, o'quv jarayonini tashkil etishning moslashuvchanligi, kommunikativ vaziyatlarni modellashtirish va bilimlarni tezkor nazorat qilish imkoniyatlari ajratib ko'rsatilgan. Shu bilan birga, o'qituvchilar va o'quvchilarning raqamli kompetentligining yetarli emasligi, elektron resurslarni RCHS o'quv maqsadlariga moslashtirish muammolari, shuningdek, jonli nutqiy o'zaro ta'sir darajasini pasaytirish xavfi bilan bog'liq muayyan qiyinchiliklar ko'rib chiqiladi. Mahalliy va xorijiy tadqiqotchilarning ilmiy ishlari tahlili asosida til ta'limi samaradorligi va sifatini oshirishning muhim sharti sifatida raqamli texnologiyalarni RCHS o'qitishning zamonaviy metodikasiga joriy etish zarurati asoslab berilgan.

Kalit so'zlar *Rus tili chet tili sifatida, ta'limni raqamlashtirish, raqamli texnologiyalar, masofaviy ta'lim, multimedia resurslari, raqamli didaktika, kommunikativ kompetensiya, onlayn ta'lim*

Цифровые технологии в преподавании русского языка как иностранного

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Аннотация *В статье рассматриваются особенности использования цифровых технологий в преподавании русского языка как иностранного (РКИ) в условиях активной цифровизации современного образовательного пространства. Анализируются ключевые направления внедрения информационно-коммуникационных технологий в процесс обучения иностранных студентов русскому языку, а также исследуются педагогические возможности цифровой образовательной среды в контексте формирования языковой, речевой и коммуникативной компетенций обучающихся. Особое внимание уделяется использованию онлайн-платформ, мультимедийных ресурсов, интерактивных сервисов, мобильных приложений и технологий искусственного интеллекта как эффективных средств повышения мотивации, индивидуализации обучения и развития самостоятельной познавательной деятельности студентов. В работе раскрываются дидактические преимущества цифровых технологий, среди которых выделяются доступность образовательных материалов, гибкость организации учебного процесса, возможность моделирования коммуникативных ситуаций и оперативного контроля знаний. Наряду с этим рассматриваются определённые трудности, связанные с недостаточной цифровой компетентностью преподавателей и обучающихся, проблемами адаптации электронных ресурсов к целям обучения РКИ, а также рисками снижения уровня живого речевого взаимодействия. На основе анализа научных трудов отечественных и зарубежных исследователей обосновывается необходимость интеграции цифровых технологий в современную методику преподавания РКИ как*

важного условия повышения эффективности и качества языкового образования.

Ключевые слова

Русский язык как иностранный, цифровизация образования, цифровые технологии, дистанционное обучение, мультимедийные ресурсы, цифровая дидактика, коммуникативная компетенция, онлайн-обучение

Современный этап развития образования характеризуется активным внедрением цифровых технологий во все сферы учебного процесса. Глобальная информатизация общества, развитие интернет-коммуникации, распространение дистанционных форм обучения обусловили необходимость переосмысления традиционных подходов к преподаванию русского языка как иностранного. В условиях цифровой образовательной среды преподаватель РКИ уже не ограничивается использованием исключительно печатных учебников и аудиторных методов работы. Существенную роль начинают играть электронные образовательные ресурсы, мультимедийные платформы, мобильные приложения, онлайн-курсы и технологии искусственного интеллекта.

Особенно актуальной проблема цифровизации становится в преподавании русского языка как иностранного, поскольку обучение иностранцев предполагает формирование не только языковой, но и коммуникативной, социокультурной и межкультурной компетенций. Цифровые технологии позволяют моделировать реальные речевые ситуации, создавать интерактивную языковую среду и обеспечивать постоянный доступ к аутентичным материалам.

Как отмечает Э.Г. Азимов, использование информационно-коммуникационных технологий способствует формированию принципиально новой модели языкового образования, ориентированной на интерактивность, автономность

обучающихся и индивидуализацию обучения (Азимов, 2019).

В последние годы проблема цифровизации методики РКИ активно исследуется в трудах А.Н. Богомолова, А.Д. Дейкиной, В.Д. Янченко, Н.Л. Шибко, Н.Л. Федотовой, Т.В. Кортова и других ученых. Исследователи подчеркивают, что цифровая трансформация образования влияет не только на формы организации учебного процесса, но и на содержание обучения, методы преподавания и характер взаимодействия преподавателя и обучающегося (Павловская, 2024).

Понятие цифровизации образования тесно связано с развитием цифровой дидактики как нового направления педагогической науки. Цифровая дидактика рассматривается как область педагогики, изучающая организацию образовательного процесса в условиях цифровой образовательной среды (Рождественская, 2020).

Цифровизация обучения предполагает интеграцию педагогических и информационных технологий, направленных на повышение эффективности образовательного процесса. В преподавании РКИ это выражается в использовании мультимедийных средств, интерактивных платформ, электронных учебников, онлайн-тестирования, виртуальных экскурсий и дистанционного обучения.

По мнению А. Н. Богомолова, цифровая образовательная среда создает условия для формирования виртуального языкового пространства, в котором

обучающийся получает возможность постоянного речевого взаимодействия (Богомолов, 2008). Данная концепция особенно значима для преподавания иностранного языка, поскольку языковая среда является одним из ключевых факторов успешного овладения речевой деятельностью.

Современные исследователи отмечают, что цифровые технологии способствуют реализации коммуникативного и компетентного подходов в обучении РКИ. Благодаря использованию онлайн-платформ обучающиеся получают возможность участвовать в интерактивных диалогах, выполнять проектные задания, работать с аутентичными текстами и аудиоматериалами.

Кроме того, цифровые технологии позволяют реализовать принцип индивидуализации обучения. Электронные образовательные платформы дают возможность учитывать уровень языковой подготовки, темп усвоения материала и индивидуальные особенности обучающихся. Это особенно важно в полиэтнических группах, где студенты обладают различным уровнем владения русским языком.

Следует отметить, что цифровизация преподавания РКИ связана не только с техническим обновлением образовательного процесса, но и с изменением роли преподавателя. Современный преподаватель становится организатором цифровой образовательной среды, координатором учебной деятельности и модератором коммуникативного взаимодействия.

Одним из наиболее распространенных направлений цифровизации преподавания РКИ является использование онлайн-платформ и систем дистанционного обучения. Наиболее популярными являются Moodle, Google Classroom, Microsoft Teams, Zoom и другие цифровые сервисы.

Использование данных платформ позволяет организовать полноценный учебный процесс в дистанционном формате: проводить видеолекции, семинары, тестирование, обмен учебными материалами и контроль знаний.

В период пандемии COVID-19 дистанционное обучение стало одним из основных способов организации преподавания иностранных языков. Исследователи отмечают, что переход к онлайн-обучению способствовал активному развитию цифровой методики преподавания РКИ (Ислямова, 2022).

Важным преимуществом онлайн-платформ является возможность организации синхронного и асинхронного обучения. Синхронное обучение предполагает непосредственное взаимодействие преподавателя и студентов в режиме реального времени, тогда как асинхронное обучение предоставляет обучающимся возможность самостоятельно изучать материалы в удобное время.

Кроме того, цифровые платформы обеспечивают доступ к большому количеству аутентичных материалов: видеофрагментам, подкастам, электронным словарям, новостным ресурсам и образовательным сайтам. Это способствует развитию всех видов речевой деятельности: аудирования, чтения, письма и говорения.

Особое место в преподавании РКИ занимают мультимедийные технологии. Использование видео, аудио, анимации, инфографики и интерактивных упражнений делает процесс обучения более наглядным и мотивирующим.

Как подчеркивают современные исследователи, мультимедийные ресурсы обеспечивают полимодальное восприятие информации, что способствует более прочному усвоению языкового материала (Петрова, 2022).

Мультимедийные технологии особенно эффективны при формировании навыков аудирования и говорения. Видео- и

аудиоматериалы позволяют обучающимся воспринимать живую русскую речь, знакомиться с различными стилями общения, интонацией и особенностями речевого поведения носителей языка.

Кроме того, использование мультимедиа способствует развитию социокультурной компетенции. Через видеоматериалы иностранные студенты знакомятся с культурой, традициями, нормами поведения и речевым этикетом русскоязычного общества.

Следует отметить, что мультимедийные технологии повышают уровень учебной мотивации. Интерактивный характер цифровых ресурсов делает процесс обучения более динамичным и эмоционально насыщенным.

Одним из перспективных направлений цифровизации является мобильное обучение (mobile learning). Использование смартфонов и планшетов позволяет обучающимся изучать русский язык независимо от времени и места.

Мобильные приложения для изучения русского языка включают электронные словари, тренажеры грамматики, программы для развития произношения и интерактивные упражнения. Преимуществом мобильного обучения является его доступность и гибкость.

По мнению исследователей, мобильное обучение способствует развитию автономности обучающихся и формированию навыков самостоятельной работы (Rashevskaya, 2018).

Особенно важным является использование мобильных технологий в процессе формирования лексических навыков. Краткие интерактивные задания, повторение слов через игровые элементы и регулярная практика обеспечивают более эффективное запоминание языкового материала.

Современная методика преподавания РКИ постепенно включает элементы виртуальной и дополненной реальности.

Технологии VR и AR позволяют моделировать реальные коммуникативные ситуации и создавать эффект языкового погружения.

Использование виртуальных экскурсий, интерактивных пространств и QR-кодов способствует развитию коммуникативных навыков и повышает мотивацию обучающихся (Tarasenko, 2022).

Особое значение технологии виртуальной реальности имеют в формировании социокультурной компетенции. Виртуальные экскурсии по Москве, Санкт-Петербургу и другим городам России помогают иностранным студентам лучше понять культурный контекст изучаемого языка.

В последние годы особое внимание уделяется использованию технологий искусственного интеллекта в языковом образовании. Искусственный интеллект позволяет создавать адаптивные обучающие системы, анализировать ошибки обучающихся и персонализировать образовательный процесс.

Современные цифровые платформы способны автоматически подбирать задания в зависимости от уровня владения языком, отслеживать прогресс обучающихся и формировать индивидуальные образовательные траектории.

Кроме того, технологии искусственного интеллекта используются при автоматической проверке письменных работ, анализе произношения и создании виртуальных языковых помощников.

Однако исследователи подчеркивают, что искусственный интеллект не может полностью заменить преподавателя. Основной задачей цифровых технологий остается поддержка образовательного процесса, а не устранение педагогического взаимодействия.

Использование цифровых технологий в преподавании русского языка как иностранного обладает рядом существенных преимуществ.

Во-первых, цифровые технологии обеспечивают интерактивность обучения. Студенты становятся активными участниками образовательного процесса, а не пассивными слушателями.

Во-вторых, цифровая образовательная среда способствует повышению мотивации обучающихся. Использование игровых элементов, мультимедийных ресурсов и интерактивных заданий делает процесс изучения языка более привлекательным.

В-третьих, цифровые технологии позволяют реализовать индивидуальный подход к обучению. Электронные платформы дают возможность учитывать уровень подготовки, интересы и образовательные потребности студентов.

В-четвертых, цифровизация способствует расширению доступа к образовательным ресурсам. Обучающиеся получают возможность использовать электронные библиотеки, онлайн-словари, видеолекции и аутентичные материалы.

Наконец, цифровые технологии обеспечивают развитие навыков самостоятельной работы и учебной автономии, что особенно важно в современной образовательной парадигме.

Несмотря на многочисленные преимущества, цифровизация преподавания РКИ сопровождается рядом проблем.

Одной из основных трудностей является недостаточный уровень цифровой компетентности преподавателей. Многие педагоги испытывают сложности при использовании современных образовательных платформ и цифровых инструментов.

Кроме того, существует проблема технического обеспечения образовательного процесса. Не все обучающиеся имеют стабильный доступ к интернету и необходимым устройствам.

Исследователи также обращают внимание на риск снижения уровня живого речевого общения. Чрезмерное

использование цифровых технологий может привести к ограничению непосредственного коммуникативного взаимодействия между преподавателем и студентами.

Еще одной проблемой является информационная перегрузка обучающихся. Большое количество цифровых ресурсов требует тщательного отбора и методической организации учебного материала.

Следовательно, эффективное использование цифровых технологий возможно только при условии их методически грамотной интеграции в образовательный процесс.

Таким образом, цифровые технологии становятся неотъемлемой частью современной методики преподавания русского языка как иностранного. Их использование способствует повышению эффективности обучения, развитию коммуникативной компетенции, индивидуализации образовательного процесса и расширению доступа к аутентичным материалам.

Современная цифровая образовательная среда предоставляет широкие возможности для организации интерактивного и личностно ориентированного обучения. Онлайн-платформы, мультимедийные технологии, мобильные приложения, виртуальная реальность и искусственный интеллект позволяют создавать новые модели языкового образования.

Вместе с тем цифровизация преподавания РКИ требует серьезной методической подготовки преподавателей, разработки качественных электронных ресурсов и рационального сочетания традиционных и инновационных методов обучения.

Перспективы дальнейшего развития цифровой методики РКИ связаны с расширением использования искусственного интеллекта, адаптивных обучающих систем и технологий

виртуальной коммуникации. В условиях глобальной цифровизации образование продолжает трансформироваться, а

цифровые технологии становятся важнейшим инструментом формирования современной языковой личности.

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Teaching English vocabulary through AI-powered mnemonic techniques

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Annotation *The rapid development of artificial intelligence has changed the nature of modern education, especially in the field of English language teaching. Traditional vocabulary instruction relies on repetition and variation, which may reduce learner motivation and fail to ensure long-term retention of lexical items. This study investigates the effectiveness of AI-based learning strategies on students learning English as a second language. It investigates how the combination of AI tools and mnemonic strategies can improve vocabulary learning, student motivation, contextual understanding, and long-term memory. The study used qualitative and quantitative research among English secondary school students and university-level English learners. AI-learning technologies include digital visualization technology, blended learning activities, interchangeable flash card systems, remote viewing software, interactive chatbot interfaces, and experiential learning. The results showed that the AI-based memory strategy improved word recognition accuracy, context awareness, speed of word recall, and accuracy. Moreover, learners reported reduced anxiety and increased motivation during vocabulary learning activities.*

Keywords *Artificial intelligence, mnemonic techniques, vocabulary acquisition, EFL learners, cognitive learning, memory retention, AI-assisted language learning, vocabulary teaching, psycholinguistics, educational technology*

Sun'iy intellektga asoslangan mnemonika yordamida ingliz tilidagi so'z boyligini o'rgatish

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Annotatsiya *Sun'iy intellektning jadal rivojlanishi zamonaviy ta'lim tizimi, ayniqsa ingliz tilini o'qitish sohasini sezilarli darajada o'zgartirmoqda. An'anaviy lug'at o'qitish usullari asosan takrorlash va yodlashga asoslangan bo'lib, bu ko'pincha o'quvchilarning motivatsiyasini pasaytiradi hamda leksik birliklarning uzoq muddatli xotirada saqlanishini yetarli darajada ta'minlay olmaydi. Ushbu tadqiqotda ingliz tilini ikkinchi til sifatida o'rganayotgan talabalar uchun AI asosidagi o'rganish strategiyalarining samaradorligini tahlil qilindi. Tadqiqotda AI vositalari va mnemonik strategiyalar uyg'unligi so'z boyligini oshirish, talabalarning motivatsiyasi, kontekstni anglash hamda uzoq muddatli xotirani rivojlantirishga qanday ta'sir ko'rsatishi o'rganilgan. AI asosidagi o'rganish texnologiyalariga raqamli vizualizatsiya vositalari, aralash ta'lim, moslashuvchan flesh-karta tizimlari, masofaviy o'rganish dasturlari, interaktiv chatbot interfeyslari hamda tajribaviy o'rganish metodlari kiritildi. Tadqiqot natijalari AI asosidagi mnemonik strategiyalar so'zlarni tanib olish aniqligi, kontekstual tushunish, shuningdek, so'zlarni eslab*

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qolish tezligi va aniqligini sezilarli darajada oshirganini ko'rsatdi. Maqola yakunida sun'iy intellekt va mnemonik texnikalarning uyg'un qo'llanilishi ingliz tilini chet tili sifatida o'rganishda innovatsion, samarali va boyitilgan yondashuvni taqdim etishi xulosasi berilgan.

Kalit so'zlar *Sun'iy intellekt, mnemonik texnikalar, so'z boyligini oshirish, ingliz tilini o'rganuvchilar, kognitiv o'rganish, xotirani saqlash, sun'iy intellekt yordamida til o'rganish, so'z boyligini o'qitish, psixolingvistika, ta'lim texnologiyalari*

Обучение английской лексике с помощью мнемонических приемов на основе искусственного интеллекта

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Аннотация Быстрое развитие искусственного интеллекта изменило природу современного образования, особенно в области преподавания английского языка. Традиционное обучение лексике основано на повторении и вариативности, что может снизить мотивацию учащихся и не обеспечить долговременное запоминание лексических единиц. В данном исследовании изучается эффективность стратегий обучения на основе ИИ для студентов, изучающих английский как второй язык. Исследуется, как сочетание инструментов ИИ и мнемонических стратегий может улучшить усвоение лексики, мотивацию студентов, понимание контекста и долговременную память. В исследовании использовались качественные и количественные методы исследования среди учащихся английских средних школ и студентов университетов, изучающих английский язык. Технологии обучения с использованием ИИ включают цифровые технологии визуализации, смешанные формы обучения, системы сменных флеш-карт, программное обеспечение для удаленного просмотра, интерактивные интерфейсы чат-ботов и обучение на основе опыта. Результаты показали, что стратегия запоминания на основе ИИ улучшила точность распознавания слов, контекстную осведомленность, скорость и точность запоминания слов. Кроме того, учащиеся сообщили о снижении тревожности и повышении мотивации во время изучения лексики.

Ключевые слова Искусственный интеллект, мнемонические техники, усвоение лексики, изучающие английский как иностранный, когнитивное обучение, сохранение памяти, изучение языка с помощью ИИ, обучение лексике, психолингвистика, образовательные технологии

Introduction

Vocabulary acquisition is one of the most important aspects of learning a foreign

language. Without adequate vocabulary, learners find it difficult to understand spoken and written language, express their ideas, and

participate actively in conversations. According to Wilkins (1972), "without grammar very little can be conveyed, without vocabulary nothing can be conveyed." This statement emphasizes the importance of vocabulary for language development.

Despite its importance, vocabulary acquisition is one of the biggest challenges for English learners. Many learners struggle to memorize and retain new information because traditional learning methods rely on repetition, explanations, dictionaries, and isolated word lists. These methods do not promote deep thinking and therefore do not contribute to long-term retention of vocabulary.

Modern educational psychology emphasizes that learning is most effective when learners actively interact with information, make meaningful connections, engage emotionally, and process visual information. In this context, learning methods have attracted much interest in language learning. Mnemonics are special behaviors designed to enhance memorization through associations, visual representations, classifications, stories, visual language, and emotional connections. Artificial intelligence (AI) has emerged as one of the most important innovations in education. AI-based learning programs can adapt to learners' interests, cognitive abilities, learning styles, and memory. Unlike traditional teaching methods, AI can provide personalized learning with more appropriate rewards. The combination of AI and mnemonics offers a unique opportunity to improve vocabulary acquisition. AI tools can automatically generate specific stories, images, key comparisons, memory associations, and repetition patterns to promote long-term retention of words.

This study examined the effectiveness of AI-based mnemonics for learning English words in foreign speakers. It focused on the cognitive, motivational, and pedagogical benefits of combining artificial intelligence with memory-based learning strategies.

The study addressed the following research questions:

1. How do AI-powered mnemonic techniques influence vocabulary retention among EFL learners?
2. What is the impact of AI-assisted mnemonics on learner motivation and engagement in the classroom?
3. How can AI support the learning of specific words?
4. What are the benefits of integrating AI tools with memory-removal techniques?

Literature Review

Artificial intelligence (AI) refers to computer systems that can perform tasks that typically require human intelligence, including problem solving, natural language processing, pattern recognition, specialized tasks and adaptive learning. In education, AI technologies are increasingly being used in the development of personalized learning, computer-based learning, intelligent learning tools, and personalized learning technologies. In English language teaching, AI-powered tools such as ChatGPT, Duolingo Max, Quizlet AI, Grammarly, and Chatbots provide learners with specific ideas, real-world word models, pronunciation support, and conversational communication tools to help learners learn the skills needed to communicate with students.

One of the biggest advantages of AI in language learning is its personalization. Traditional teaching methods treat students equally, regardless of individual differences in learning ability, recall ability, learning style, and motivation. Artificial intelligence overcomes this limitation by analyzing the learning process and adjusting learning materials accordingly.

Mnemonic techniques are specific techniques for organizing and improving information processing. The word "mnemonic" comes from the Greek word "mneme" (memory). Mnemonic learning is based on association, visualization, emotional engagement, categorization, and meaningful connection (Oxford, 1990). Common

mnemonic techniques include: visual imagery; keyword method; storytelling; memory palace technique; chunking; acronyms; association chains; spaced repetition.

Psychologists have demonstrated that mnemonic techniques enhance learning because the human brain stores information related to complex and emotional information in the brain more effectively than isolated data.

Paivio's Dual Coding Theory suggests that simultaneous processing of verbal and visual information improves memory performance. According to this theory, learners retain information better when words are paired with pictures, stories, symbols, or visual associations (Paivio, 1986; 67). AI-generated visual prompts and contextual imagery therefore support vocabulary learning by activating both verbal and visual memory systems.

Sweller's Cognitive Load Theory suggests that learners will experience difficulties when instructional materials overload working memory (Sweller, 1988; 257-285). Traditional vocabulary learning often leads to cognitive difficulties because learners tend to retain simple words without contextual context. Mnemonic techniques reduce cognitive difficulty by organizing words into meaningful models. AI-based approaches improve this process with the help of adaptive repetition schedules and personalized contextual support.

Several studies have examined word acquisition from linguistic, cognitive, technological, and educational perspectives.

Oxford believes that language learning strategies, particularly mnemonic strategies, are effective in improving vocabulary acquisition and learning autonomy. Memory connections help students retrieve information more efficiently by making more complex mental connections.

Gardner's theory (2011) of Multiple Intelligences also supports observational and rote learning. Visual-spatial learners particularly benefit from programs in visual

recognition, color coding, storytelling, and contextual memory strategies.

Recent technological developments have created scientific breakthroughs in AI-assisted education. Holmes (2019; 53) emphasizes that artificial intelligence transforms learning by supporting personalized and adaptive learning. AI technologies can analyze learning behaviors and improve the quality of learning.

Wang's research (2022) showed that AI-powered word processing tasks significantly improved recall accuracy and learning motivation. Similarly, Chen found that AI-generated visual storytelling improved students' ability to remember word lists (Chen Yu, 2023).

Another area of research is the spaced repetition systems. Scientific studies have shown that scientifically timed repetition intervals improve long-term memory. AI-powered shared learning programs automatically determine optimal learning times based on an individual's learning style.

Despite the increasing popularity of AI-based education, especially in Central Asian countries, little research has been conducted on the relationship between AI and mnemonic learning strategies. Therefore, this study contributes to the literature in this area by investigating the impact of AI-powered mnemonic techniques on vocabulary acquisition by English as a Foreign Language (EFL) students.

Methodology

The study used a mixed-method research design combining quantitative and a qualitative research design. Quantitative methods were used to measure vocabulary improvement statistically, while qualitative methods explored learner perceptions, motivation, and classroom behavior. Fifty English as a Foreign Language (EFL) students from secondary schools and universities participated in the study. The participating students ranged in age from 15 to 21 years old. The participating students were divided into two groups: experimental group – 25 students;

control group – 25 students. Both groups demonstrated similar English proficiency levels according to placement test results.

Participants in the experimental group received language training using AI-powered mnemonic techniques for six weeks. In instructional process, students used AI tools to generate images representing difficult English words. For example, abstract words such as "resilient" or "melancholy" were connected with emotionally meaningful visual scenes. Artificial intelligence generated short stories connecting target vocabulary items with students' interests, hobbies, and personal experiences. AI-based flashcard applications analyzed learners' memory performance and automatically scheduled vocabulary review sessions. Students practiced newly learned vocabulary through interactive conversations with AI chatbots. Artificial intelligence generated contextual examples, dialogues, and situational tasks using target vocabulary.

The control group learned the same vocabulary items through traditional methods including translation, dictionary memorization, and repetition exercises.

Results

The findings showed significant differences between the experimental and control groups.

The experimental group scored higher than the control group in vocabulary retention rates. According to post-test results, students who used the AI-powered mnemonic techniques had 30% higher retention levels. Students in the control group recalled the learned words more quickly in both oral and written tasks. Students who participated in the AI-assisted mnemonic instruction training showed significant improvements in word accuracy on multiple measures. Questionnaire responses showed that students found AI-assisted activities more interesting, useful, and engaging than traditional learning.

Many learners reported that AI-generated stories made vocabulary memorable, visual imagery reduced boredom,

chatbot interaction increased speaking confidence and personalized learning improved motivation.

Classroom observations revealed that students in the experimental group increased collaboration, active participation, and reduced anxiety.

Discussion

These results support previous studies that have demonstrated the cognitive benefits of mnemonics and artificial intelligence for learning.

One of the most significant advantages observed in this study was personalization. Artificial intelligence-based programs adapt language learning according to learners' memory performance, interests, and cognitive needs. This personalized approach has been proven to increase motivation and retention.

The effectiveness of mnemonic learning can also be explained by the principles of learning psychology. According to Dual Coding Theory, the integration of verbal and visual processing improves long-term memory (Paivio, 1986; 70). Thus, AI-generated visual images and storytelling generated by artificial intelligence improve word retention.

Moreover, emotional interest plays an important role in learning. Memorizing vocabulary in traditional ways can be difficult and stressful, but artificial intelligence-based memorization activities create an interactive and emotionally engaging learning environment. Another important factor was spaced repetition. AI systems optimized repetition intervals scientifically, helping learners review vocabulary before forgetting occurred. This process significantly improved memory consolidation.

The study also highlights the importance of educational technology in modern pedagogy. Artificial intelligence cannot replace teachers. Instead, it should be a helpful teaching tool that supports student-centered learning.

However, some limitations must be acknowledged. This study had a small sample

size and a short observation period. More research is needed to examine the long-term impact of artificial intelligence on education, moral considerations, and effectiveness of specific artificial intelligence programs.

Conclusion

This study explored the effectiveness of English language teaching using AI-based mnemonic strategies to learn English as a foreign language learner. Research has shown that combining AI with cognitive learning approaches significantly improves vocabulary retention, student engagement, comprehension, classroom participation, and

quick recall. AI-powered memory techniques turn language learning into a more relevant, interactive, and contextual experience. Combining AI with cognitive learning approaches opens up new possibilities for teaching modern English. Therefore, English teachers should be encouraged to use AI and mnemonic learning strategies to enhance their knowledge and engage students. Future educational practices may increasingly depend on intelligent learning environments that combine artificial intelligence, cognitive psychology, and language pedagogy.

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The importance of student journalism: analysis of international experience

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Annotation *This article analyzes the role and significance of student journalism in the journalism education system based on international experience. The study examines the article "Why student journalism matters" published in The Washington Post through qualitative analysis methods. The research reveals the importance of student journalism in developing professional competencies, strengthening editorial independence, improving critical thinking skills, and helping future journalists adapt to the real media environment. In addition, international media practices are comparatively interpreted in relation to journalism education and media activities in Uzbekistan. The findings demonstrate that journalism education should focus not only on theoretical knowledge but also on practical media activities, independent content creation, and stronger cooperation between media organizations and educational institutions. The study emphasizes the necessity of transforming journalism education from a purely informational approach into a practical and analytical model. At the end of the article, scientific and practical conclusions and recommendations for improving journalism education are proposed.*

Keywords *Student journalism, journalism education, international experience, media discourse, qualitative analysis, editorial independence, practical media activity*

Talaba jurnalistikasi ahamiyati: xalqaro tajriba tahlili

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Annotatsiya *Maqolada talaba jurnalistikasining jurnalistika ta'limi tizimidagi o'rni va ahamiyati xalqaro tajriba asosida tahlil qilinadi. Tadqiqot davomida AQShning The Washington Post nashrida e'lon qilingan "Why student journalism matters" maqolasi sifat tahlili asosida o'rganildi. Tahlil natijalari talaba jurnalistikasi bo'lajak jurnalistlarda kasbiy kompetensiyalarni shakllantirish, tahririy mustaqillikni rivojlantirish, tanqidiy fikrlashni kuchaytirish hamda real media muhitiga moslashuv jarayonida muhim amaliy platforma vazifasini bajarishini ko'rsatdi. Shuningdek, xalqaro media tajribasi O'zbekiston jurnalistika ta'limi va ommaviy axborot vositalari amaliyoti bilan qiyosiy jihatdan tahlil qilindi. Tadqiqot natijalari jurnalistika ta'limida nazariy bilimlar bilan bir qatorda amaliy media faoliyatini kengaytirish, multimedia kontent yaratish, faktcheking va raqamli jurnalistika ko'nikmalarini rivojlantirish zarurligini ko'rsatadi. Shu bilan birga, OAV va ta'lim muassasalari o'rtasidagi hamkorlikni kuchaytirish jurnalistika ta'limi samaradorligini oshirishga xizmat qilishi asoslandi. Talaba nashrlari va universitet media platformalarini rivojlantirish bo'lajak jurnalistlarning amaliy tajribasini oshirishda muhim omil sifatida baholandi. Mazkur yondashuv jurnalistlarning zamonaviy media muhitiga tez moslashuvini ham ta'minlaydi. Maqola yakunida*

jurnalistika ta'limini informatsion yondashuvdan amaliy-analitik modelga o'tkazish bo'yicha ilmiy-amaliy xulosalar va tavsiyalar ilgari suriladi.

Kalit so'zlar *Talaba jurnalistikasi, jurnalistika ta'limi, xalqaro tajriba, media diskurs, sifat tahlili, tahririy mustaqillik, amaliy media faoliyat*

Значение студенческой журналистики: анализ международного опыта

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Аннотация В данной статье анализируются роль и значение студенческой журналистики в системе журналистского образования на основе международного опыта. В ходе исследования методом качественного анализа была изучена статья "Why student journalism matters", опубликованная в *The Washington Post*. Анализ показал, что студенческая журналистика играет важную роль в формировании профессиональных компетенций будущих журналистов, развитии редакционной независимости, критического мышления и адаптации к реальной медиасреде. Кроме того, международный медиаопыт был сопоставлен с системой журналистского образования и практикой средств массовой информации Узбекистана. Результаты исследования свидетельствуют о необходимости усиления практической медийной деятельности наряду с теоретической подготовкой, развития навыков самостоятельного создания мультимедийного контента, фактчекинга и цифровой журналистики, а также укрепления сотрудничества между СМИ и образовательными учреждениями. Особое внимание уделяется значению студенческих медиаплатформ как среды формирования профессионального опыта и развития аналитических способностей будущих журналистов. Подчеркивается необходимость внедрения мультимедийных и конвергентных моделей обучения в образовательный процесс. В заключении статьи выдвигаются научно-практические выводы и рекомендации по переходу журналистского образования от информационного подхода к практико-аналитической модели.

Ключевые слова *Студенческая журналистика, журналистское образование, международный опыт, медиадискурс, качественный анализ, редакционная независимость, практическая медийная деятельность*

Kirish

Zamonaviy media makonida jurnalistika ta'limi masalalarining yoritilishi jamiyatning bu sohaga bo'lgan munosabatini shakllantiruvchi muhim omillardan biri hisoblanadi (McQuail,

2010). Ommaviy axborot vositalari nafaqat axborot uzatish, balki muammolarni aniqlash, ularni tahlil qilish hamda jamoatchilik muhokamasiga olib chiqish orqali faol kommunikativ institut sifatida namoyon bo'ladi

(Entman, 1993). Shu jihatdan, OAVning kun tartibini shakllantirishdagi roli jurnalistika ta'limi masalalarining jamiyatda qanday qabul qilinishini belgilaydi (McCombs & Shaw, 1972).

O'zbekiston Respublikasida ham axborot ochiqligi, ommaviy kommunikatsiyalarni rivojlantirish hamda jurnalistika sohasini modernizatsiya qilish davlat siyosatining muhim yo'nalishlaridan biri sifatida e'tirof etilmoqda. Xususan, O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi PF-4947-sonli "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi Farmonida ommaviy axborot vositalarining jamiyatdagi rolini kuchaytirish, axborot ochiqligini ta'minlash va professional jurnalist kadrlarni tayyorlash masalalariga alohida e'tibor qaratilgan (O'zbekiston Respublikasi Prezidenti, 2017). Shuningdek, O'zbekiston Respublikasining "Ommaviy axborot vositalari to'g'risida"gi Qonunida OAVning xolis, ishonchli va to'liq axborot yetkazishdagi mas'uliyati belgilab qo'yilgan (O'zbekiston Respublikasi Qonuni, 2007). Bu esa jurnalistika ta'limining sifatini oshirish hamda uni media amaliyoti bilan integratsiyalash zaruratini yanada kuchaytiradi (Potter, 2013).

Biroq kuzatuvlar shuni ko'rsatadiki, jurnalistika ta'limiga oid materiallar ko'pincha informatsion xarakter bilan cheklanib, ularning analitik va konseptual yoritilishi yetarli darajada ta'minlanmayapti (Vartanova, 2019). Natijada muammolar asosan fakt sifatida qayd etilib, ularning sabab-oqibat bog'liqligi va tizimli xususiyatlari chuqur ochib berilmaydi. Bu esa jurnalistika ta'limiga oid masalalarning jamoatchilik ongida fragmentar va yuzaki shakllanishiga olib keladi (Pocheptsov, 2018). Bunday holat nafaqat milliy media makoniga, balki xalqaro jurnalistika amaliyotiga ham xos muammo sifatida qayd etilmoqda. Xususan, ayrim tadqiqotlarda zamonaviy jurnalistika axborot yetkazish bilan cheklanib, murakkab ijtimoiy masalalarni chuqur tushuntirish va tizimli bilimga aylantirishda yetarli

samaradorlikni ta'minlay olmayotgani ta'kidlanadi (Kovach & Rosenstiel, 2021). Bu esa jurnalistika ta'limi muammolarini OAVda yoritishning sifat jihatdan yangi modelini ishlab chiqish zaruratini yuzaga keltiradi.

Bundan tashqari, O'zbekiston Respublikasi Prezidentining 2022-yil 14-iyundagi PF-154-sonli "Davlat organlari va tashkilotlari faoliyatining ochiqlik darajasini yanada oshirish chora-tadbirlari to'g'risida"gi Farmoni axborot ochiqligi va jamoatchilik bilan kommunikatsiya mexanizmlarini rivojlantirishga xizmat qilmoqda (O'zbekiston Respublikasi Prezidenti, 2022). Mazkur normativ-huquqiy asoslar jurnalistika ta'limi va media amaliyoti o'rtasidagi integratsiyani kuchaytirish, OAVda jurnalistika ta'limi masalalarini tizimli va analitik yoritish zaruratini dolzarb ilmiy muammo sifatida belgilaydi (UNESCO, 2023).

Metodologiya

Joriy tadqiqotda jurnalistika ta'limiga oid xalqaro media materiallarini tahlil qilishda sifat tahlili (qualitative analysis) usulidan foydalanildi (Creswell, 2014). Tadqiqot obyekti sifatida AQShning yetakchi nashrlaridan biri bo'lgan The Washington Post gazetasida e'lon qilingan "Why student journalism matters" nomli maqola tanlab olindi (The Washington Post, 2023).

Tahlil jarayonida maqolaning mazmuniy tuzilishi, unda ilgari surilgan asosiy g'oyalar, muammo talqini hamda jurnalistika ta'limiga oid yondashuvlar diskursiv va semantik jihatdan o'rganildi (Fairclough, 1995). Xususan, maqolada talaba jurnalistikasi fenomenining ta'lim jarayonidagi o'rni, uning kasbiy shakllanishga ta'siri hamda ijtimoiy ahamiyati tahlil qilindi (Potter, 2013).

Shuningdek, maqolada aks etgan yondashuvlar O'zbekiston media makonidagi mavjud tendensiyalar bilan qiyosiy tarzda talqin qilinib, o'xshash va farqli jihatlar aniqlashga harakat qilindi (Vartanova, 2019). Bu metodologik yondashuv jurnalistika ta'limiga oid muammolarni xalqaro tajriba asosida tahlil qilish hamda ularni milliy media

amaliyoti bilan bog'lash imkonini berdi (McQuail, 2010).

Natijalar

Tahlil obyekti sifatida The Washington Post nashrida 2023-yilda e'lon qilingan "Why student journalism matters" nomli maqola tanlab olindi (The Washington Post, 2023). Mazkur materialda talaba jurnalistikasi jurnalistika ta'limining muhim amaliy komponenti sifatida talqin qilinadi. Xususan, maqolada talaba jurnalistlarga real media muhitida faoliyat yuritish imkoniyatini yaratish ularning kasbiy kompetensiyalarini shakllantirishdagi muhim omillardan biri sifatida baholanadi (Potter, 2013).

Shuningdek, materialda tahririy mustaqillik, tanqidiy fikrlash hamda amaliy media tajribasi jurnalistika ta'limining ajralmas tarkibiy qismi sifatida ko'rsatiladi (McQuail, 2010). Maqolada asosiy urg'u talaba jurnalistlarga mustaqil kontent yaratish imkoniyatini berish zaruratiga qaratilgan. Ta'kidlanishicha, aynan mustaqil jurnalistik faoliyat talabalarda axborotni tahlil qilish, media etikasi va jurnalistik standartlarga rioya qilish ko'nikmalarini shakllantiradi (Kovach & Rosenstiel, 2021). Bu esa jurnalistika ta'limining faqat nazariy bilimlar bilan cheklanmasligi, balki real amaliy tajriba bilan mustahkamlanishi zarurligini ko'rsatadi (Deuze, 2006).

Bundan tashqari, maqolada talaba jurnalistikasi ijtimoiy ahamiyatga ega kommunikativ fenomen sifatida ham talqin qilinadi (Entman, 1993). Talaba jurnalistlar lokal muammolarni yoritish orqali axborot ochiqligi va jamoatchilik nazoratini ta'minlashga hissa qo'shishi qayd etiladi. Shu jihatdan, ular nafaqat o'quvchi, balki faol kommunikativ subyekt sifatida namoyon bo'ladi (Habermas, 1989).

Tahlil natijalari shuni ko'rsatdiki, maqolada jurnalistika ta'limi muammolari nazariy mulohazalar orqali emas, balki amaliy media faoliyati misolida ochib beriladi. Asosiy muammolar sifatida talabalar uchun real media muhit yetishmasligi, tahririy erkinlikning

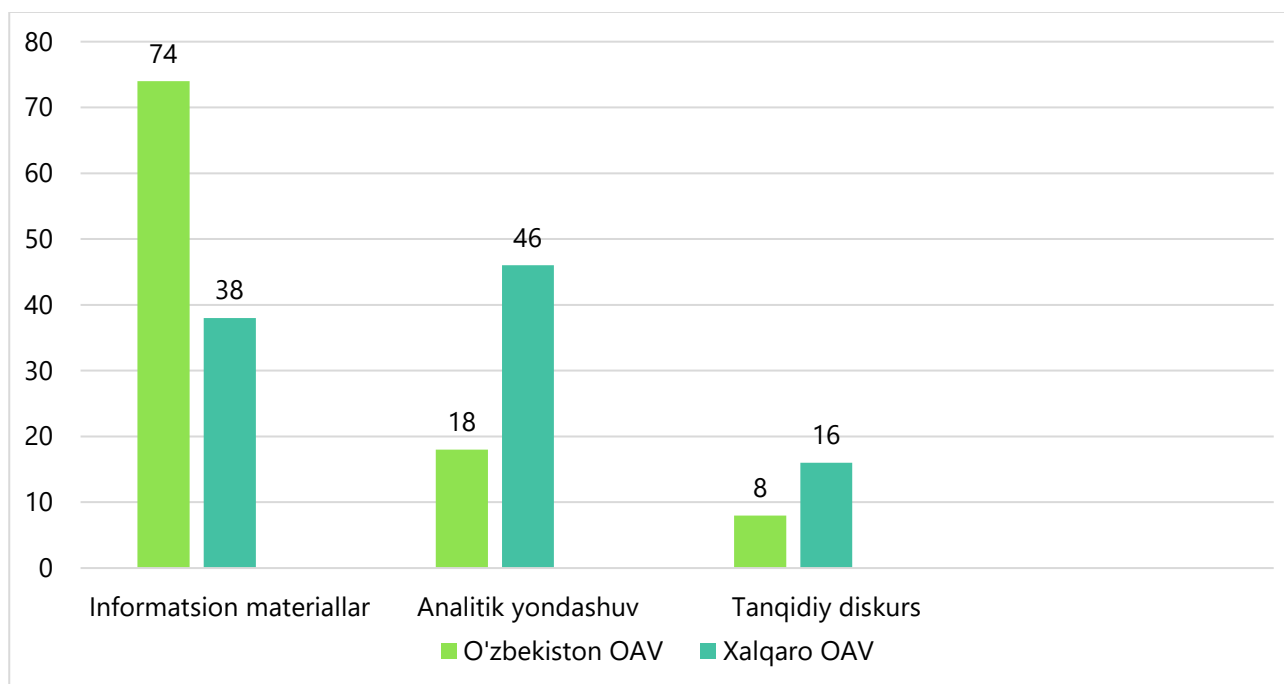
cheklanishi hamda talaba jurnalistikasining institutsional qo'llab-quvvatlanmasligi ko'rsatiladi (UNESCO, 2023).

Shu bilan birga, maqolada jurnalistika ta'limini takomillashtirishning asosiy yo'nalishlari sifatida talaba jurnalistikasini rivojlantirish, talabalarni real media jarayonlarga jalb etish hamda mustaqil kontent yaratish imkoniyatlarini kengaytirish zarurligi asoslanadi (Vartanova, 2019). Olingan natijalar xalqaro media tajribasi va O'zbekiston media makonidagi mavjud holatni qiyosiy tahlil qilish zaruratini ko'rsatadi (Pocheptsov, 2018).

Muhokama

Olingan natijalar shuni ko'rsatadiki, talaba jurnalistikasi jurnalistika ta'limining ajralmas amaliy komponenti sifatida uning samaradorligini belgilovchi muhim omillardan biri hisoblanadi. Xususan, xalqaro media tajribasida talaba jurnalistikasi real media muhitning modeli sifatida shakllanib, jurnalistlarning kasbiy kompetensiyalarini rivojlantirishga xizmat qilmoqda.

Mazkur yondashuv O'zbekiston media makonidagi mavjud holat bilan qiyoslanganda muayyan tafovutlar kuzatiladi. Mahalliy amaliyotda jurnalistika ta'limi ko'proq nazariy bilimlar bilan chegaralanib, talabalarni real media jarayonlarga jalb etish yetarli darajada yo'lga qo'yilmagan. Natijada talabalarning amaliy tajribasi cheklangan bo'lib, bu ularning kasbiy moslashuv jarayoniga salbiy ta'sir ko'rsatadi.



1-rasm. Mahalliy va xalqaro media yondashuvlari qiyosi

(Manba: tadqiqot doirasida o'rganilgan mahalliy va xalqaro media materiallarining qiyosiy sifat tahlili asosida muallif tomonidan ishlab chiqilgan)

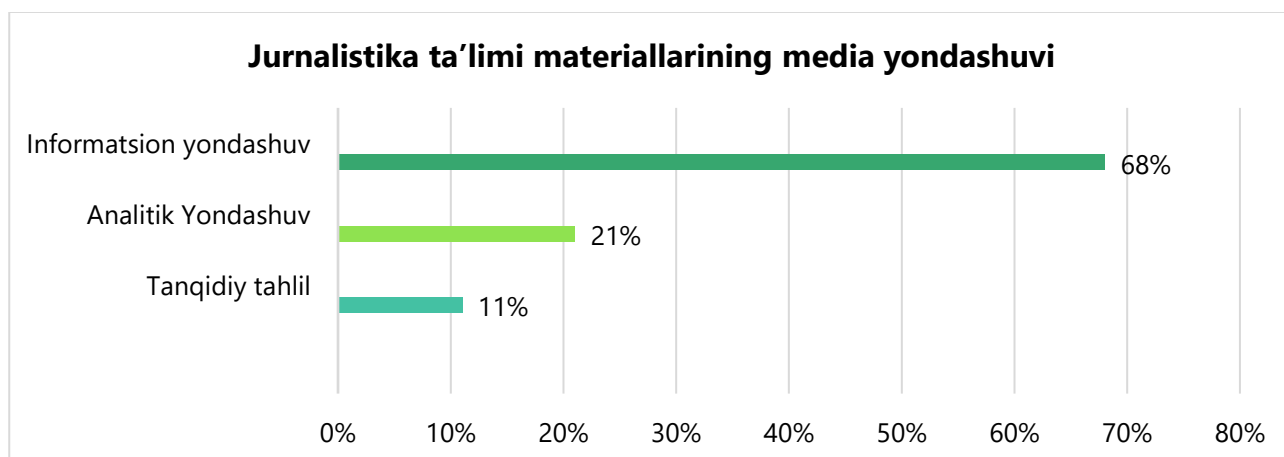
Diagramma natijalari O'zbekiston OAVlarida jurnalistika ta'limiga oid materiallar asosan informatsion xarakterga ega ekanligini ko'rsatadi. Xalqaro media tajribasida esa analitik va tanqidiy yondashuv elementlari nisbatan yuqori darajada namoyon bo'ladi. Bu esa jurnalistika ta'limini yoritishda tizimli va konseptual yondashuvni kuchaytirish zaruratini anglatadi. Shuningdek, O'zbekiston OAVlarida jurnalistika ta'limiga oid materiallar asosan informatsion xarakterga ega bo'lib, talaba jurnalistikasi, uning muammolari va imkoniyatlari yetarli darajada analitik yoritilmaydi. Bu esa mazkur yo'nalishning media kun tartibida mustahkam o'rin egallamasligiga olib keladi.

Xalqaro tajriba shuni ko'rsatadiki, talaba jurnalistikasining samarali rivojlanishi uchun tahririy mustaqillik, ochiq axborot muhiti hamda ta'lim va media o'rtasidagi uzviy hamkorlik muhim ahamiyat kasb etadi. Aynan ushbu omillar talabalarni real jurnalistik faoliyatga tayyorlashda hal qiluvchi rol o'ynaydi.

Shu nuqtai nazardan, O'zbekiston sharoitida jurnalistika ta'limini takomillashtirish uchun quyidagi yo'nalishlarni rivojlantirish zarur:

- talaba jurnalistikasi platformalarini rivojlantirish;
- talabalarni real media loyihalarga jalb etish;
- tahririy mustaqillik elementlarini joriy etish;
- OAV va ta'lim muassasalari o'rtasidagi hamkorlikni kuchaytirish.

Natijada, jurnalistika ta'limini rivojlantirish informatsion modeldan amaliy va analitik modelga o'tishni talab qiladi.



2-rasm. Jurnalistika ta'limiga oid media materiallarning yondashuv modeli

(Manba: jurnalistika ta'limiga oid media materiallarning diskursiv tahlili asosida muallif tomonidan ishlab chiqilgan model)

Aynan shunday transformatsiya jurnalistika ta'limining sifatini oshirish, talabalarni zamonaviy media muhitiga moslashtirish hamda ularning kasbiy kompetensiyalarini shakllantirish imkonini kengaytiradi.

Xulosa

Mazkur tadqiqot natijalari jurnalistika ta'limi muammolarining OAVda yoritilishi ularning miqdoriga emas, balki mazmuniy chuqurligi va analitik yondashuv darajasiga bevosita bog'liqligini ko'rsatdi. Xalqaro media tajribasi, xususan AQSh nashrlarida talaba jurnalistikasi fenomenining yoritilishi jurnalistika ta'limining amaliy komponentini kuchaytirish zarurligini yaqqol namoyon etdi.

Tahlillar shuni ko'rsatdiki, talaba jurnalistikasi jurnalistlarning kasbiy

shakllanishida muhim rol o'ynab, ularni real media muhitga tayyorlashda samarali vosita hisoblanadi. Shu bilan birga, O'zbekiston media makonida mazkur yo'nalish yetarli darajada rivojlanmagan bo'lib, jurnalistika ta'limi ko'proq nazariy va informatsion yondashuv doirasida qolib ketmoqda.

Natijada, jurnalistika ta'limini takomillashtirish uchun uni amaliyot bilan integratsiyalash, talaba jurnalistikasini rivojlantirish hamda OAVda ushbu yo'nalishni analitik va tizimli yoritish zarur. Aynan shunday yondashuv jurnalistika ta'limining sifatini oshirish, uning ijtimoiy ahamiyatini kuchaytirish va zamonaviy media talablariga moslashtirish imkonini beradi.

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Modern trends in teaching foreign languages and methods of expanding students' vocabulary

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Annotation

This scientific article comprehensively examines modern trends in foreign language teaching and innovative methods aimed at developing students' vocabulary competence. The study analyzes the role of Communicative Language Teaching, Task-Based Learning, Project-Based Learning, gamification, multimedia technologies, digital platforms, and interactive teaching methods in contemporary foreign language education. Special attention is paid to the development of speaking skills, communicative competence, and lexical competence through modern pedagogical technologies. The article also discusses the effectiveness of digital platforms such as Quizlet, Kahoot, Duolingo, and Wordwall in vocabulary acquisition and language learning processes. The findings of the research demonstrate that communicative and technology-based methods significantly increase students' motivation and interest in learning foreign languages, facilitate faster vocabulary retention, and improve learners' ability to communicate fluently in English. Furthermore, the article highlights the pedagogical potential, practical significance, and educational advantages of innovative language teaching methods in modern educational systems. The study confirms that integrating interactive technologies and communicative methodologies into foreign language instruction contributes substantially to the effectiveness and quality of language education.

Keywords

Foreign language education, modern pedagogical technologies, communicative approach, vocabulary development, lexical competence, speaking skills, digital platforms, gamification, Task-Based Learning, Project-Based Learning, multimedia technologies, interactive methods, vocabulary acquisition, communicative competence

Chet tilini o'qitishning zamonaviy tendensiyalari va talabalarning lug'at boyligini oshiruvchi metodlar

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Annotatsiya

Mazkur ilmiy maqolada chet tilini o'qitishning zamonaviy tendensiyalari hamda talabalarning lug'at boyligini rivojlantirishga xizmat qiluvchi innovatsion metodlar ilmiy-nazariy va amaliy jihatdan tahlil qilingan. Tadqiqotda kommunikativ yondashuv, Task-Based Learning, Project-Based Learning, gamification, multimedia texnologiyalari, raqamli platformalar va interaktiv metodlarning chet tili ta'limidagi o'rni yoritilgan. Shuningdek, zamonaviy pedagogik texnologiyalar yordamida talabalarning speaking ko'nikmalari, kommunikativ kompetensiyasi va lexical

competence darajasini rivojlantirish masalalari ko'rib chiqilgan. Maqolada Quizlet, Kahoot, Duolingo, Wordwall kabi platformalarning vocabulary acquisition jarayonidagi samaradorligi ilmiy tadqiqotlar asosida izohlangan. Tadqiqot natijalari shuni ko'rsatadiki, kommunikativ va texnologiyaga asoslangan metodlar talabalarning darsga bo'lgan qiziqishini oshiradi, yangi leksik birliklarni tezroq o'zlashtirishga yordam beradi hamda chet tilida erkin muloqot qilish ko'nikmalarini shakllantiradi. Maqola natijalari oliy ta'lim tizimida chet tillarini o'qitishda innovatsion yondashuvlardan samarali foydalanish zarurligini tasdiqlaydi. Tadqiqot davomida talabalar faol ishtirokini ta'minlovchi interaktiv metodlar mustaqil ta'lim ko'nikmalarini rivojlantirish, motivatsiyani kuchaytirish hamda zamonaviy raqamli kompetensiyalarni shakllantirishda muhim omil ekanligi aniqlandi. Shuningdek, maqolada zamonaviy metodlarning afzalliklari, pedagogik imkoniyatlari va ta'lim jarayonidagi amaliy ahamiyati keng yoritilgan.

Kalit so'zlar Chet tili ta'limi, zamonaviy pedagogik texnologiyalar, kommunikativ yondashuv, lug'at boyligi, lexical competence, speaking skills, digital platforms, gamification, Task-Based Learning, Project-Based Learning, multimedia technologies, interaktiv metodlar, vocabulary acquisition, communicative competence

Современные тенденции в преподавании иностранных языков и методы расширения словарного запаса учащихся

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Аннотация В данной научной статье всесторонне рассматриваются современные тенденции преподавания иностранных языков и инновационные методы, направленные на развитие словарного запаса студентов. В исследовании анализируются коммуникативный подход, Task-Based Learning, Project-Based Learning, игровые технологии, мультимедийные средства, цифровые платформы и интерактивные методы обучения иностранным языкам. Особое внимание уделяется вопросам формирования коммуникативной компетенции, развитию навыков устной речи и расширению лексического запаса учащихся посредством современных педагогических технологий. В статье также раскрывается эффективность использования таких цифровых платформ, как Quizlet, Kahoot, Duolingo и Wordwall в процессе усвоения новой лексики. Результаты исследования показывают, что коммуникативные и технологически ориентированные методы значительно повышают интерес студентов к изучению иностранных языков, способствуют более быстрому усвоению новых слов и формированию навыков свободного общения. В ходе исследования было установлено, что интерактивные методы, обеспечивающие активное участие студентов, являются важным фактором развития навыков

самостоятельного обучения, усиления мотивации и формирования современных цифровых компетенций. Кроме того, в статье подробно освещаются педагогические возможности, преимущества и практическая значимость современных методов обучения в системе языкового образования.

Ключевые слова

Преподавание иностранных языков, современные педагогические технологии, коммуникативный подход, словарный запас, лексическая компетенция, навыки говорения, цифровые платформы, игровые технологии, Task-Based Learning, Project-Based Learning, мультимедийные технологии, интерактивные методы, усвоение лексики, коммуникативная компетенция

Hozirgi globallashuv va raqamli texnologiyalar jadal rivojlanayotgan davrda chet tillarini o'qitish tizimi ham tubdan o'zgarib bormoqda. Zamonaviy ta'lim paradigmasi an'anaviy grammatika va tarjimaga asoslangan yondashuvlardan kommunikativ, interaktiv hamda texnologiyaga integratsiyalashgan metodlarga o'tishni talab qilmoqda. Bugungi kunda chet tilini bilish nafaqat akademik ehtiyoj, balki professional faoliyat, xalqaro hamkorlik, ilm-fan, biznes va madaniyatlararo kommunikatsiyaning muhim vositasi hisoblanadi. Shu sababli chet tilini o'qitishda zamonaviy pedagogik texnologiyalar, innovatsion metodlar va kommunikativ yondashuvlarning ahamiyati tobora ortib bormoqda. Ayniqsa, talabalarining lug'at boyligini rivojlantirish, erkin fikrlashini shakllantirish va speaking ko'nikmalarini takomillashtirish zamonaviy chet tili ta'limining asosiy maqsadlaridan biriga aylangan. An'anaviy chet tili o'qitish metodlarida asosan grammatik qoidalarni yodlash, matn tarjima qilish va yozma mashqlar ustun bo'lgan. Bunday metodlar ayrim nazariy bilimlarni shakllantirgan bo'lsa-da, talabalarining real kommunikativ vaziyatlarda chet tilidan foydalanish imkoniyatlarini cheklab qo'ygan. Natijada ko'plab talabalar grammatik qoidalarni yaxshi bilgan holda ham erkin gapira olmagan yoki o'z fikrini mustaqil ifoda etishda

qiyinchiliklarga duch kelgan. Zamonaviy pedagogik yondashuvlar esa tilni muloqot vositasi sifatida o'qitishga asoslanadi. Bu esa talabalarining amaliy nutqini, lug'at boyligini va kommunikativ kompetensiyasini rivojlantirishga xizmat qiladi.

Chet tilini o'qitishning zamonaviy tendensiyalaridan biri Communicative Language Teaching hisoblanadi. Ushbu metod tilni real kommunikatsiya vositasi sifatida o'rganishga asoslanadi. Communicative Language Teachingda asosiy e'tibor grammatika qoidalarini alohida o'rganishga emas, balki tilni tabiiy muloqot jarayonida qo'llashga qaratiladi. talabalar juftlik va guruh ishlari, role-play, debat, munozara, intervyu va prezentatsiyalar orqali faol muloqotga kirishadilar. Natijada ular yangi so'z va iboralarni real kontekstda qo'llash orqali tezroq o'zlashtiradilar. David Nunan, Jeremy Harmer va Jack Richards (Harmer, 2015; Nunan, 2004; Richards, 2014) kabi olimlarning tadqiqotlarida kommunikativ metod talabalarining speaking ko'nikmalarini rivojlantirishda eng samarali yondashuvlardan biri sifatida baholanadi. Ularning fikricha, kommunikativ faoliyatlar davomida talabalar tilni tabiiy ravishda qabul qiladi va amaliy qo'llash orqali lug'at boyligini kengaytiradi. Ayniqsa, speaking jarayonida talabalar yangi so'zlarni faol ishlatgani sababli vocabulary retention darajasi yuqori bo'ladi.

Task-Based Language Teaching ham zamonaviy chet tili ta'limining muhim metodlaridan biridir. Ushbu metodda talabalar tilni amaliy topshiriqlarni bajarish orqali o'rganadilar. Topshiriqlar real hayotiy vaziyatlarga yaqinlashtirilgan bo'lib, talabalardan muammoni hal qilish, ma'lumot almashish yoki fikr bildirish talab etiladi. Masalan, "Travel Planning", "Environmental Problems", "Healthy Lifestyle" yoki "Digital Technologies" kabi mavzularda tashkil etilgan topshiriqlar davomida talabalar mavzuga oid yangi leksik birliklarni o'zlashtiradilar (Nation, 2001). Task-Based Learning metodining asosiy ustunligi shundaki, unda til maqsad emas, balki kommunikatsiya vositasi sifatida qo'llaniladi. Bu esa talabalarni erkin fikrlashga, o'z nuqtai nazarini ifodalashga va yangi vocabularyni amaliyotda qo'llashga undaydi. Rod Ellis va Jane Willis tadqiqotlariga ko'ra, task-based faoliyatlar talabalarning speaking fluency va lexical competence darajasini sezilarli darajada oshiradi.

Project-Based Learning ham zamonaviy chet tili ta'limida keng qo'llanilayotgan metodlardan biridir. Ushbu metod talabani mustaqil izlanishga, axborot topishga, ma'lumotlarni tahlil qilishga va natijalarni taqdim etishga o'rgatadi (Xoliqova, 2020). Loyiha ustida ishlash jarayonida talabalar mavzuga oid ko'plab yangi so'zlarni o'rganadi va ularni amaliy muloqotda qo'llaydi. Masalan, "Global Environmental Issues", "Technology in Education", "Cultural Diversity" kabi loyihalar davomida talabalar ingliz tilida izlanish olib boradi, prezentatsiyalar tayyorlaydi va guruh muhokamalarida ishtirok etadi.

Lug'at boyligini oshirishda digital technologies va online platformslarning roli ham juda katta. Hozirgi kunda Quizlet, Kahoot, Duolingo, Memrise, Wordwall, BBC Learning English va British Council platformalari talabalar vocabulary kompetensiyasini rivojlantirishda keng qo'llanilmoqda (O'rinova, 2025). Ushbu platformalar interaktiv mashqlar, testlar, audio materiallar va o'yinlar orqali yangi so'zlarni

samarali o'zlashtirish imkonini beradi. Quizlet platformasi ayniqsa vocabulary teachingda samarali vositalardan biri hisoblanadi. Flashcardlar, matching games va testlar yordamida talabalar yangi so'zlarni takrorlaydi va mustahkamlaydi. Kahoot platformasi esa gamification elementlari orqali talabalarning darsga bo'lgan qiziqishini oshiradi. O'yin shaklidagi testlar va competition-based activities talabalarni faol qatnashishga undaydi. Gamification zamonaviy chet tili ta'limining eng innovatsion tendensiyalaridan biri hisoblanadi. Gamification o'yin elementlarini ta'lim jarayoniga integratsiya qilishni anglatadi. Points, badges, rewards va leaderboards kabi elementlar talabalarning motivatsiyasini oshiradi. Vocabulary race, guessing games, word matching, storytelling competitions kabi faoliyatlar lug'at boyligini rivojlantirishda samarali hisoblanadi.

Zamonaviy ta'limda multimedia texnologiyalaridan foydalanish ham alohida ahamiyat kasb etmoqda. Audio va video materiallar, podkastlar, subtitrlar videolar va interaktiv taqdimotlar talabalarning listening va reading skills bilan bir qatorda lug'at boyligini ham rivojlantiradi. Richard Mayerning multimedia learning nazariyasiga ko'ra, vizual va audial axborotning birgalikda berilishi ma'lumotni yaxshiroq eslab qolishga yordam beradi.

Flipped Classroom modeli ham chet tilini o'qitishning zamonaviy metodlaridan biri sifatida keng tarqalmoqda. Ushbu metodda talabalar nazariy materiallarni uyda mustaqil o'rganadi, dars vaqti esa amaliy faoliyatlarga bag'ishlanadi. Natijada speaking activities, vocabulary practice va communicative discussions uchun ko'proq vaqt ajratiladi. Bu esa tilni amaliy qo'llash imkoniyatlarini kengaytiradi. Differentiated Instruction yondashuvi ham lug'at boyligini oshirishda muhim rol o'ynaydi. Har bir talabaning til darajasi, qobiliyati va o'rganish uslubi turlicha bo'lgani sababli individual yondashuv talab etiladi. Kuchli talabalarga murakkabroq lexical tasks berilsa, boshlang'ich darajadagi

talabalarga visual support va simpler vocabulary exercises taqdim etiladi.

Shuningdek, extensive reading va intensive reading metodlari ham vocabulary acquisition jarayonida samarali hisoblanadi. Extensive reading davomida talabalar katta hajmdagi qiziqarli matnlarni o'qish orqali yangi so'zlarni tabiiy ravishda o'zlashtiradi. Intensive reading esa murakkab matnlarni chuqur tahlil qilish orqali academic vocabularyni rivojlantiradi. Shuningdek, keng qamrovli o'qish va chuqurlashtirilgan o'qish metodlari ham talabalar lug'at boyligini oshirishda hamda matnni tushunish ko'nikmalarini rivojlantirishda muhim ahamiyat kasb etadi. Ushbu ikki metod zamonaviy chet tili ta'limida eng samarali yondashuvlardan biri sifatida baholanadi. Chunki ular talabalarning nafaqat yangi so'zlarni o'rganishiga, balki ularni real matn tarkibida anglashiga, mazmunni tahlil qilishiga va mustaqil fikrlashiga yordam beradi. Keng qamrovli o'qish metodida talabalar katta hajmdagi qiziqarli va o'z yoshiga mos matnlarni muntazam ravishda o'qiydi. Bunda asosiy maqsad har bir so'zni tarjima qilish emas, balki umumiy mazmunni tushunish va o'qishga bo'lgan qiziqishni shakllantirishdan iborat bo'ladi. Talabalar hikoyalar, ertaklar, sarguzasht asarlar, maqolalar yoki sodda badiiy matnlarni erkin tarzda o'qish orqali yangi so'zlarga tabiiy ravishda duch keladi. So'zlar bir necha marotaba turli kontekstlarda uchragani sababli ular asta-sekin xotirada mustahkamlanadi. Bu metod talabalarda tez o'qish, mazmunni umumiy anglash va matn bilan erkin ishlash ko'nikmalarini rivojlantiradi. Keng qamrovli o'qishning yana bir muhim jihati shundaki, u talabalarning chet tiliga bo'lgan qiziqishini oshiradi. Agar matnlar qiziqarli va talabalarning yoshiga mos tanlansa, ular til o'rganishni majburiyat sifatida emas, balki zavqli jarayon sifatida qabul qiladi. Natijada talabalarda mustaqil o'qishga bo'lgan ehtiyoj shakllanadi. Bu esa lug'at boyligining tabiiy ravishda ortishiga xizmat qiladi.

Chuqurlashtirilgan o'qish metodida esa matn batafsil tahlil qilinadi. Ushbu

yondashuvda har bir jumla, ibora va yangi so'zning ma'nosi ustida alohida ishlanadi. Talabalar matnning grammatik tuzilishini, asosiy g'oyasini, muallif fikrini va uslubiy xususiyatlarini chuqur o'rganadi. Bu metod ayniqsa ilmiy, rasmiy yoki murakkab matnlar bilan ishlashda samarali hisoblanadi. Chuqurlashtirilgan o'qish davomida talabalarning yangi so'zlarning ma'nosini lug'at yordamida aniqlaydi, ularni gaplarda qo'llaydi va mazmunini tahlil qiladi. Natijada talabalarning ilmiy va akademik so'z boyligi rivojlanadi. Bundan tashqari, matnni tahlil qilish jarayonida talabalar tanqidiy fikrlash, xulosa chiqarish va mantiqiy bog'lanishlarni aniqlash ko'nikmalarini ham rivojlantiradi. Mazkur ikki metod bir-birini to'ldiruvchi yondashuvlar hisoblanadi. Keng qamrovli o'qish talabalarning erkin o'qish malakasini va umumiy lug'at boyligini oshirsa, chuqurlashtirilgan o'qish murakkab matnlarni tahlil qilish va ilmiy so'zlarni o'zlashtirishga yordam beradi. Shu sababli zamonaviy chet tili ta'limida ushbu metodlardan birgalikda foydalanish yuqori samaradorlik beradi. Tadqiqotlar shuni ko'rsatadiki, muntazam ravishda o'qish faoliyati bilan shug'ullanuvchi talabalarning nafaqat lug'at boyligi, balki yozma va og'zaki nutqi ham rivojlanadi. O'qish jarayonida talabalar yangi so'zlarning qanday qo'llanishini ko'radi, jumla tuzilishini o'rganadi va ularni keyinchalik o'z nutqida qo'llay boshlaydi. Ayniqsa, kommunikativ yondashuv bilan birgalikda qo'llanganda o'qish metodlari speaking ko'nikmalarini rivojlantirishda ham samarali natija beradi. Bugungi kunda raqamli texnologiyalar yordamida ushbu metodlarni yanada samarali tashkil etish mumkin. Elektron kitoblar, onlayn maqolalar, interaktiv matnlar va audio qo'llanmalar talabalarning o'qishga bo'lgan qiziqishini oshiradi. Shu orqali talabalar tilni nafaqat dars davomida, balki mustaqil ravishda ham o'rganish imkoniyatiga ega bo'ladi.

Chet tilini o'qitishda collaborative learning metodlari ham zamonaviy tendensiyalar qatoriga kiradi. Pair work va

group work faoliyatlari talabalarni birgalikda ishlashga, fikr almashishga va muloqot qilishga o'rgatadi. Vygotskiyning social constructivism nazariyasiga ko'ra, bilim ijtimoiy muloqot jarayonida samaraliroq shakllanadi. Shu sababli collaborative activities vocabulary va speaking skills rivojlanishida muhim ahamiyatga ega. Bugungi kunda sun'iy intellekt texnologiyalarining chet tili ta'limiga integratsiyasi ham yangi tendensiyalardan biri hisoblanadi. ChatGPT, Grammarly, ELSA Speak kabi AI-based tools talabalarning talafuz qilish, yozish va lug'at boyligini oshirishda qo'llanilmoqda. Ayniqsa, ELSA Speak platformasi og'zaki nutqda talafuzni rivojlantirish orqali kommunikativ kompetensiyani oshirishga xizmat qiladi. Tadqiqotlar shuni ko'rsatadiki, zamonaviy pedagogik texnologiyalar va kommunikativ metodlar qo'llanilgan darslarda talabalarning ingliz tiliga bo'lgan qiziqishi ortadi. Ular darslarda faolroq qatnashadi, yangi so'zlarni tezroq o'zlashtiradi va gapirish jarayonida

erkinroq muloqot qiladi. Motivatsiya oshishi esa til o'rganish samaradorligiga bevosita ijobiy ta'sir ko'rsatadi.

Xulosa qilib aytganda, chet tilini o'qitishning zamonaviy tendensiyalari innovatsion texnologiyalar, kommunikativ metodlar va learner-centered approaches bilan chambarchas bog'liqdir. Communicative Language Teaching, Task-Based Learning, Project-Based Learning, gamification, digital platforms va multimedia vositalari talabalarning lug'at boyligini rivojlantirish, gapirish ko'nikmasini oshirish hamda chet tiliga bo'lgan motivatsiyasini kuchaytirishda muhim ahamiyat kasb etadi. Zamonaviy metodlarning asosiy afzalligi shundaki, ular tilni nazariy bilim sifatida emas, balki real kommunikatsiya vositasi sifatida o'rgatadi. Shu sababli zamonaviy pedagogik yondashuvlarni chet tili ta'limiga integratsiya qilish bugungi ta'lim tizimining eng muhim vazifalaridan biri hisoblanadi.

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Enhancing Students' Reading Competence through Multilingual Texts in Modern Education

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Annotation

This article broadly examines the issue of developing students' reading competence through the use of multilingual texts based on modern teaching methods from both theoretical and practical perspectives. The article provides a detailed analysis of the pedagogical, psychological, and linguistic significance of multilingual texts in the reading process and explains their role in enriching students' vocabulary, improving deep text comprehension, and developing analytical and critical thinking skills. Furthermore, effective ways of using multilingual texts through digital learning environments, interactive technologies, and innovative teaching methods are highlighted. The article also emphasizes the importance of the multilingual approach in increasing students' motivation, developing independent thinking, strengthening intercultural communicative competence, and enhancing interest in reading activities. In addition, it is scientifically justified that lessons organized through multilingual texts increase students' classroom participation, improve reading speed and comprehension levels, and serve as an effective pedagogical tool in modern education. The results of the study confirm that reading activities conducted through multilingual texts significantly improve students' reading efficiency and positively influence the development of reading competence.

Keywords

Multilingual texts, reading competence, reading skills, foreign language education, modern pedagogy, digital education, interactive methods, critical thinking, communicative competence, intercultural communication, bilingual education, academic literacy, language learning strategies, EFL education

Zamonaviy ta'limda multilingual matnlar orqali talabalarning o'qish kompetensiyasini rivojlantirish

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Annotatsiya

Ushbu maqolada zamonaviy metodlar orqali multilingual matnlardan foydalanib talabalarning o'qish kompetensiyasini rivojlantirish masalasi ilmiy-nazariy va amaliy jihatdan keng yoritilgan. Maqolada multilingual matnlarning o'qish jarayonidagi pedagogik, psixologik hamda lingvistik ahamiyati batafsil tahlil qilinib, ularning talabalar lug'at boyligini oshirish, matn mazmunini chuqur anglash, analitik va tanqidiy fikrlash ko'nikmalarini rivojlantirishdagi o'rni asoslab berilgan. Shuningdek, raqamli ta'lim muhiti, interaktiv texnologiyalar va innovatsion o'qitish metodlari asosida multilingual matnlardan foydalanishning samarali usullari ham ko'rsatib o'tilgan. Maqolada multilingual yondashuvning talabalar motivatsiyasini

oshirish, mustaqil fikrlashni shakllantirish, madaniyatlararo kommunikativ kompetensiyani rivojlantirish hamda o'qishga bo'lgan qiziqishni kuchaytirishdagi ahamiyati yoritilgan. Bundan tashqari, multilingual matnlar asosida tashkil etilgan dars jarayonlari talabalarning darsdagi faolligini oshirishi, o'qish tezligi va tushunish darajasini yaxshilashi hamda zamonaviy ta'lim jarayonida samarali pedagogik vosita sifatida xizmat qilishi ilmiy jihatdan asoslangan. Tadqiqot natijalari multilingual matnlar asosida olib borilgan o'qish faoliyatlari talabalarning o'qish samaradorligini sezilarli darajada yaxshilashini va o'qish kompetensiyasining rivojlanishiga ijobiy ta'sir ko'rsatishini tasdiqlaydi.

Kalit so'zlar *Multilingual matnlar, o'qish kompetensiyasi, o'qish ko'nikmasi, xorijiy til ta'limi, zamonaviy pedagogika, raqamli ta'lim, interaktiv metodlar, tanqidiy fikrlash, kommunikativ kompetensiya, madaniyatlararo kommunikatsiya, bilingval ta'lim, akademik savodxonlik, til o'rganish strategiyalari, EFL ta'lim*

Развитие читательской компетенции студентов посредством мультязычных текстов в современном образовании

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Аннотация *В данной статье широко рассматривается проблема развития читательской компетенции студентов посредством использования мультязычных текстов на основе современных методов обучения с теоретической и практической точек зрения. В статье подробно анализируются педагогическое, психологическое и лингвистическое значение мультязычных текстов в процессе чтения, а также обосновывается их роль в расширении словарного запаса студентов, углублении понимания текста и развитии аналитического и критического мышления. Кроме того, освещаются эффективные способы использования мультязычных текстов с применением цифровой образовательной среды, интерактивных технологий и инновационных методов обучения. В статье также подчеркивается значение мультязычного подхода в повышении мотивации студентов, формировании самостоятельного мышления, развитии межкультурной коммуникативной компетенции и усилении интереса к чтению. Помимо этого, научно обосновано, что занятия, организованные на основе мультязычных текстов, повышают активность студентов на уроках, улучшают скорость чтения и уровень понимания текста, а также служат эффективным педагогическим средством в современном образовании. Результаты исследования подтверждают, что читательская деятельность, организованная на основе мультязычных текстов, значительно повышает эффективность*

чтения студентов и положительно влияет на развитие их читательской компетенции.

Ключевые слова

Мультиязычные тексты, читательская компетенция, навыки чтения, обучение иностранным языкам, современная педагогика, цифровое образование, интерактивные методы, критическое мышление, коммуникативная компетенция, межкультурная коммуникация, билингвальное образование, академическая грамотность, стратегии изучения языка, EFL-образование

Introduction

In recent years, the rapid development of globalization, digital communication, and multicultural interaction has significantly transformed the educational landscape throughout the world. These changes have influenced not only the structure of educational systems but also the approaches used in teaching foreign languages and developing literacy skills among students. In modern education, reading competence is considered one of the most essential components of academic achievement because it enables learners to process information, interpret meanings, analyze ideas critically, and participate actively in educational and social environments (Urinova, 2025). As a result, educators and researchers have increasingly focused on innovative approaches that can strengthen students' reading abilities in diverse and multilingual contexts.

One of the emerging approaches in language education is the integration of multilingual texts into the learning process. Multilingual texts refer to educational materials that contain more than one language or involve linguistic elements from different languages within the same context. Such texts may include bilingual articles, translated literary works, multilingual digital platforms, comparative reading materials, and culturally diverse online resources. The use of multilingual texts has become especially relevant in countries where learners study English as a foreign language

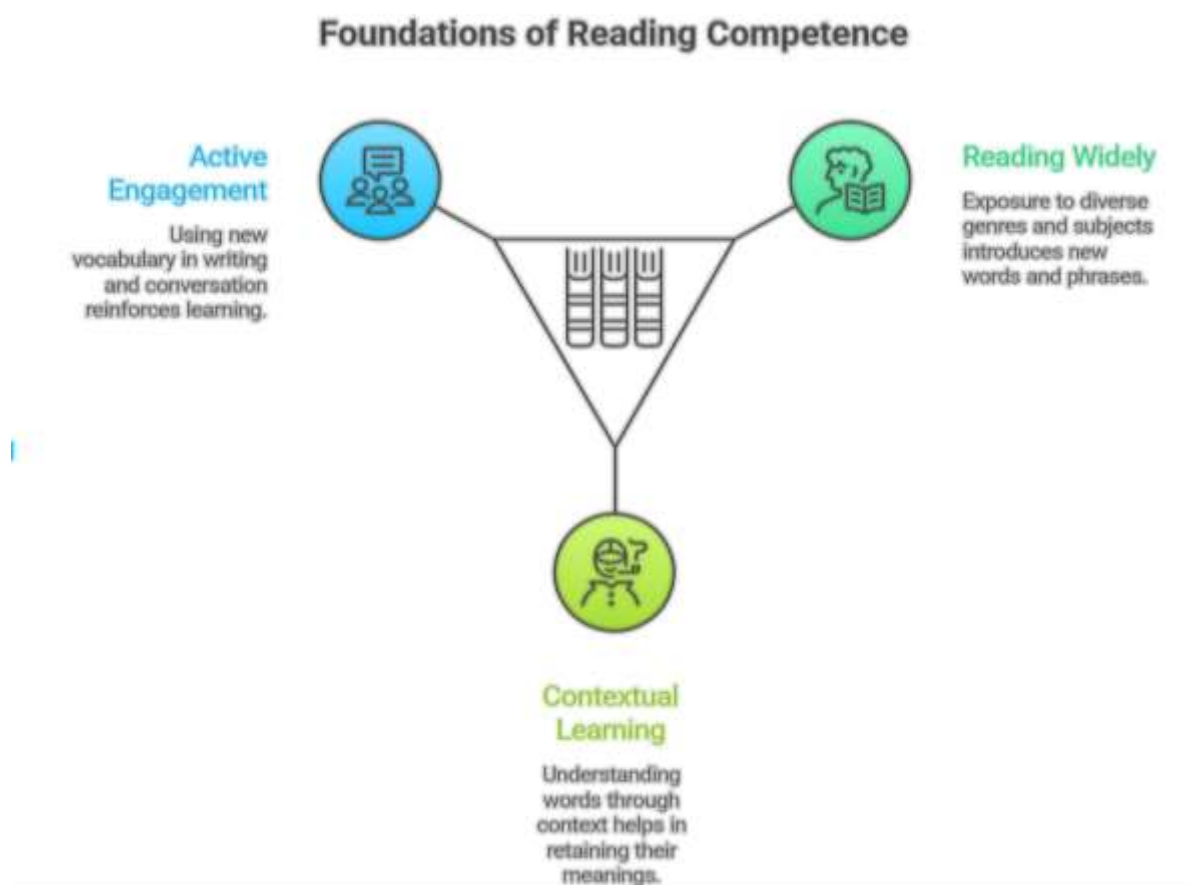
while simultaneously maintaining competence in their native and second languages. Modern scholars emphasize that multilingual education contributes not only to linguistic development but also to cognitive flexibility, intercultural awareness, and deeper comprehension skills. Reading multilingual materials encourages students to compare vocabulary, grammatical structures, semantic meanings, and cultural concepts across languages. Consequently, learners become more active readers who are capable of interpreting information critically rather than relying solely on memorization. Furthermore, technological progress has increased access to multilingual resources through digital libraries, educational websites, electronic textbooks, and interactive learning applications. Students today interact with multilingual information in academic, professional, and social environments more frequently than previous generations. Therefore, educational institutions must prepare learners to navigate multilingual realities effectively and confidently.

Reading competence is generally defined as the ability to understand, interpret, evaluate, and use written information effectively for educational and communicative purposes. It involves several interconnected skills such as decoding, vocabulary recognition, comprehension, critical thinking, inference-making, and contextual interpretation (Cenoz and Gorter, 2015). Modern theories of language learning emphasize that reading is

not merely a passive activity but an active cognitive process requiring interaction between the reader and the text. Scholars such as Stephen Krashen argue that language acquisition develops when learners are exposed to meaningful and comprehensible input. According to Krashen's Input Hypothesis, students improve their language competence when they encounter authentic materials slightly above their current proficiency level. Multilingual texts can serve this purpose effectively because they provide contextual support through multiple linguistic systems.

Similarly, Lev Vygotsky's sociocultural theory highlights the significance of social interaction and cultural context in learning.

Multilingual reading materials create opportunities for collaborative learning, discussion, and interpretation, which help students construct meaning collectively (Safonova, 2016). This process enhances both cognitive development and language acquisition. Another important perspective is provided by schema theory, which explains that learners comprehend texts more successfully when they can connect new information with prior knowledge. Multilingual texts activate learners' existing linguistic and cultural schemas because students recognize familiar concepts from their native language while simultaneously developing competence in the target language.



1-rasm.

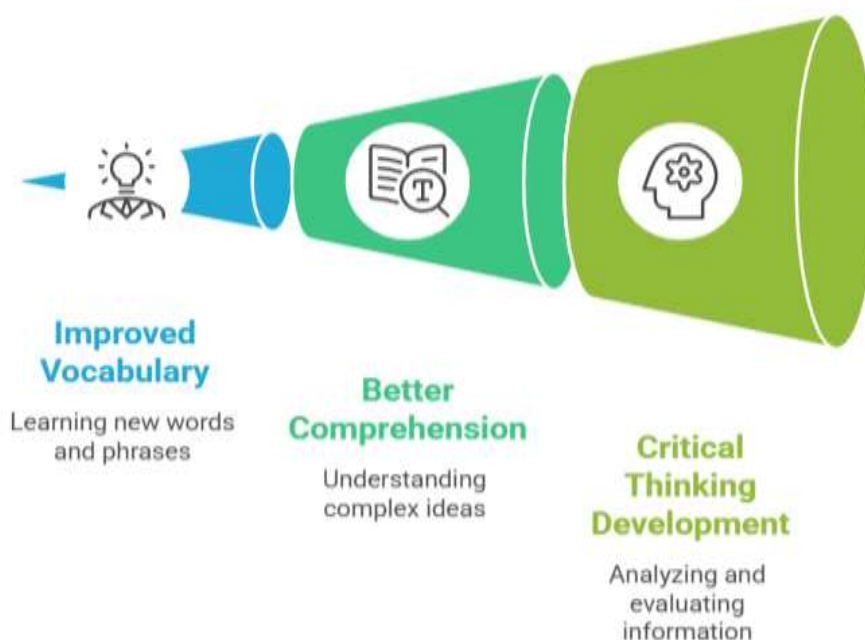
The picture above demonstrates that reading competence is multidimensional and influenced by both linguistic and cognitive factors. Multilingual texts support all of these dimensions simultaneously. The integration of

multilingual texts into modern education creates a more inclusive and interactive learning environment. In traditional classrooms, students often encounter only monolingual materials, which may limit their

ability to connect new knowledge with their existing linguistic experiences. By contrast, multilingual texts encourage learners to utilize all of their language resources while developing reading competence. One of the major advantages of multilingual texts is their ability to reduce linguistic anxiety among students. Learners frequently experience difficulties when reading complex texts entirely in a foreign language. However, when familiar linguistic elements are included, students feel more confident and motivated to participate actively in classroom activities. Additionally, multilingual reading materials improve vocabulary acquisition because learners can compare lexical units across languages. This comparative process strengthens semantic understanding and memory retention. For example, students reading parallel texts in English and Uzbek can identify similarities and differences in word usage, sentence structure, and stylistic features. Another important benefit involves the development of intercultural competence. Modern education increasingly emphasizes the importance of cultural understanding in global communication. Multilingual texts expose students to diverse perspectives, traditions, and social values, helping them become culturally sensitive readers. Digital technologies have further expanded opportunities for multilingual reading instruction. Educational applications, online journals, interactive e-books, and digital storytelling platforms provide students with access to authentic multilingual resources. Such technologies allow learners to interact with texts dynamically through audio support, translation features, annotations, and multimedia integration. Researchers also note that multilingual reading activities improve students' metacognitive strategies. Learners become more capable of monitoring comprehension, identifying key information, and applying problem-solving strategies when encountering unfamiliar vocabulary or structures.

The cognitive benefits of multilingual reading have attracted considerable scholarly attention in recent years. Studies indicate that multilingual learners often demonstrate stronger executive functioning skills, including attention control, cognitive flexibility, and problem-solving abilities. When students read multilingual texts, the brain actively switches between different linguistic systems. This process strengthens neural connections related to memory, concentration, and analytical reasoning. As a result, multilingual learners frequently develop more advanced critical thinking skills compared to monolingual learners. Moreover, multilingual reading promotes deeper comprehension because learners analyze texts from multiple perspectives. Instead of translating mechanically, students engage in interpretation, comparison, and contextual analysis. This active engagement improves overall reading efficiency and academic performance. Psychologically, multilingual reading also increases learner motivation. Students often perceive multilingual tasks as more meaningful and relevant to real-life communication. Consequently, they participate more actively in reading activities and demonstrate greater enthusiasm toward language learning (Vaughn, Klingner, Swanson, 2011). Furthermore, multilingual education supports learner autonomy. Students become independent readers capable of accessing information from different linguistic and cultural sources. This independence is particularly important in higher education, where learners must analyze academic materials critically and conduct research using diverse resources.

Multilingual Texts' Impact on Student Development



2-rasm.

The practical implementation of multilingual texts in EFL classrooms requires careful planning and methodological adaptation. Teachers should select materials appropriate to learners' age, proficiency level, and educational goals. Effective multilingual instruction does not involve random translation but systematic integration of linguistic diversity into educational activities. One practical strategy is parallel reading, in which students analyze texts presented in two or more languages simultaneously. This approach allows learners to compare vocabulary, sentence patterns, and stylistic structures directly. Another effective technique involves collaborative multilingual discussions. Students can discuss reading materials in groups while utilizing both their native language and the target language strategically. Such interaction promotes communicative competence and reduces fear of making mistakes.

Teachers may also integrate digital multilingual resources into classroom instruction. Online newspapers, bilingual educational websites, multilingual podcasts,

and interactive reading applications can significantly enrich the learning experience. Experimental classroom observations demonstrate that students exposed to multilingual reading instruction generally show higher levels of engagement, stronger comprehension skills, and improved reading fluency (Clarke, 2015). Many learners also report increased confidence when dealing with authentic foreign-language materials. In addition, multilingual reading activities encourage collaborative learning environments where students support one another through peer explanation and shared interpretation. This collaborative atmosphere strengthens both academic and social development.

Despite its advantages, multilingual reading instruction may also present certain challenges. Some teachers lack sufficient methodological preparation for integrating multilingual materials effectively. Others may face difficulties related to limited educational resources or time constraints within the curriculum. Another challenge concerns balancing multiple languages without

overwhelming learners. Excessive linguistic complexity may confuse students if instructional objectives are unclear. Therefore, teachers must carefully scaffold multilingual activities and provide adequate guidance. To overcome these difficulties, teacher training programs should include modern multilingual pedagogical strategies. Educational institutions should also invest in digital resources and create supportive learning environments that encourage linguistic diversity. Moreover, curriculum developers should design reading programs that gradually integrate multilingual elements according to students' developmental stages. Such systematic implementation can maximize educational effectiveness while minimizing cognitive overload.

Conclusion

The integration of multilingual texts into modern education represents an effective and innovative approach to improving students' reading competence. Multilingual reading instruction enhances vocabulary development, comprehension abilities, critical thinking skills, cultural awareness, and learner motivation simultaneously. The use of multilingual materials also creates more interactive and inclusive classroom environments where students actively engage with texts and

develop confidence in their reading abilities. Theoretical perspectives from modern linguistics, psychology, and pedagogy support the importance of multilingual learning for cognitive and academic development. Furthermore, practical classroom experiences demonstrate that students exposed to multilingual reading activities achieve higher levels of comprehension and participate more actively in educational processes. The findings of this study indicate that multilingual texts significantly contribute to the improvement of students' reading competence and overall academic effectiveness. Students who participated in multilingual reading activities demonstrated stronger analytical skills, improved comprehension accuracy, and greater motivation toward reading tasks. Consequently, this approach can be considered one of the productive directions of modern language education. Overall, the research confirms that multilingual reading instruction positively influences students' reading development and helps achieve higher educational outcomes. The effectiveness observed during the learning process proves that this form of instruction enables students to master reading skills more successfully and efficiently in contemporary educational environments.

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Modern pedagogical technologies as a means of developing oral speech of students in national classes

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Annotation *The article examines the problem of developing oral speech among students of national classes through the use of modern pedagogical technologies in Russian language lessons. The relevance of the research is обусловлена the necessity of improving students' communicative competence in conditions of a limited Russian-speaking environment. The purpose of the study is to analyze the effectiveness of interactive teaching methods in the process of forming oral speech skills. The research employed methods of pedagogical observation, comparative analysis, experimental teaching, and diagnostics of students' speech activity. The experimental work was conducted among 6–8 grade students of secondary school №42 in the Chimbay district. The article analyzes the use of role-playing games, digital technologies, group activities, discussions, and creative speech-development methods. The results of the study demonstrated that the systematic implementation of modern pedagogical technologies contributes to increasing students' speech activity, expanding vocabulary, reducing grammatical and phonetic mistakes, and developing sustainable motivation for learning Russian*

Keywords *Oral speech, Russian language, pedagogical technologies, interactive learning, communicative competence, national classes, speech activity, motivation*

Zamonaviy pedagogik texnologiyalar milliy sinflar o'quvchilarining og'zaki nutqini rivojlantirish vositasi sifatida

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Annotatsiya *Ushbu maqolada milliy sinf o'quvchilarining og'zaki nutqini rus tili darslarida zamonaviy pedagogik texnologiyalar asosida rivojlantirish masalalari keng yoritilgan. Tadqiqotning dolzarbligi rus tilidagi tabiiy nutq muhiti cheklangan sharoitda o'quvchilarning kommunikativ kompetensiyasini rivojlantirish, nutq amaliyotini kuchaytirish hamda ta'lim samaradorligini oshirish zarurati bilan belgilanadi. Ushbu tadqiqotning asosiy maqsadi interaktiv o'qitish metodlarining o'quvchilarda og'zaki nutq ko'nikmalarini shakllantirishdagi samaradorligini aniqlash va tahlil qilishdan iborat. Tadqiqot davomida pedagogik kuzatish, qiyosiy tahlil, tajriba-sinov, suhbat, o'quvchilarning nutq faolligini diagnostika qilish hamda natijalarni umumlashtirish metodlaridan foydalanildi. Tajriba ishlari Chimboy tumanidagi 42-sonli umumta'lim maktabining 6–8-sinf o'quvchilari ishtirokida olib borildi. Maqolada rolli o'yinlar, raqamli texnologiyalar, guruhli ishlash, munozara metodlari, dialogik nutqni rivojlantirish usullari hamda refleksiv yondashuvlarning ahamiyati tahlil qilingan. Olib borilgan tadqiqot natijalari zamonaviy pedagogik texnologiyalarni muntazam qo'llash o'quvchilarning nutq faolligini oshirishini, lug'at*

boyligini kengaytirishini, kommunikativ ko'nikmalarini rivojlantirishini, mustaqil va ijodiy fikrlashini yaxshi shakllantirishini, grammatik va fonetik xatolarni sezilarli darajada kamaytirishini hamda rus tilini o'rganishga bo'lgan barqaror motivatsiyasini sezilarli darajada kuchaytirishini ko'rsatdi.

Kalit so'zlar *Og'zaki nutq, rus tili, pedagogik texnologiyalar, interaktiv ta'lim, kommunikativ kompetensiya, milliy sinflar, nutq faoliyati, motivatsiya*

Современные педагогические технологии как средство развития устной речи учащихся национальных классов

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Аннотация *В данной статье рассматриваются вопросы развития устной речи учащихся национальных классов посредством использования современных педагогических технологий на уроках русского языка в национальных классах. Актуальность исследования определяется необходимостью совершенствования коммуникативной компетенции учащихся в условиях ограниченной русскоязычной среды и недостаточной речевой практики в повседневном общении. Цель данного исследования заключается в анализе эффективности интерактивных методов обучения в процессе формирования устной речи школьников. В ходе исследования были использованы методы педагогического наблюдения, сравнительного анализа, экспериментального обучения, диагностики речевой активности и обобщения полученных результатов. Экспериментальная работа была проведена среди учащихся 6–8 классов общеобразовательной школы №42 Чимбайского района. В данной работе анализируются особенности применения ролевых игр, цифровых технологий, групповых форм работы, дискуссий и методов развития диалогической речи. Результаты проведенного исследования показали, что систематическое использование современных педагогических технологий способствует повышению речевой активности учащихся, расширению их словарного запаса, заметному снижению количества речевых ошибок, развитию различных коммуникативных навыков, познавательной активности и хорошему формированию устойчивой мотивации к изучению русского языка.*

Ключевые слова *Устная речь, русский язык, педагогические технологии, интерактивное обучение, коммуникативная компетенция, национальные классы, речевая деятельность, мотивация, диалогическая речь, обучение русскому языку*

Современная система образования ориентирована на формирование личности, способной к активному коммуникативному

взаимодействию в условиях многоязычного и поликультурного общества. В этой связи особое значение приобретает развитие

устной речи учащихся, поскольку именно устная форма общения обеспечивает эффективное взаимодействие людей в реальных жизненных ситуациях. В условиях национальных школ Республики Каракалпакстан проблема развития устной русской речи приобретает особую актуальность, так как русский язык изучается преимущественно как неродной и вне естественной языковой среды.

В современной методике преподавания русского языка особое внимание уделяется коммуникативному подходу, предполагающему активное использование языка как средства общения. Однако практика показывает, что учащиеся национальных классов испытывают значительные трудности при формировании устной речи. Это проявляется в ограниченности словарного запаса, недостаточной сформированности грамматических навыков, наличии фонетических ошибок и низкой речевой активности (Пассов, 1991).

В условиях Чимбайского района данные проблемы усугубляются отсутствием постоянной русскоязычной среды, ограниченным количеством учебных часов и недостаточным использованием современных педагогических технологий. В связи с этим возникает необходимость поиска эффективных методов обучения, способствующих активизации речевой деятельности учащихся и развитию их коммуникативной компетенции.

Целью данного исследования является анализ эффективности современных педагогических технологий в процессе развития устной речи учащихся национальных классов на уроках русского языка.

Устная речь является важнейшим компонентом коммуникативной компетенции учащихся. Она представляет собой сложный психолингвистический процесс, включающий восприятие, осмысление и воспроизведение речевой

информации (Леонтьев, 1969). По мнению Е.И. Пассова, обучение языку должно быть ориентировано не на механическое усвоение грамматических правил, а на формирование способности использовать язык в процессе реального общения (Пассов, 1991).

В современной педагогике развитие устной речи рассматривается как комплексный процесс, включающий формирование фонетических, лексических, грамматических и коммуникативных навыков. Особую роль в данном процессе играют современные педагогические технологии, ориентированные на активизацию познавательной и речевой деятельности учащихся (Селевко, 1998).

Важнейшим условием эффективного развития устной речи является создание коммуникативной образовательной среды. Коммуникативный подход предполагает организацию учебного процесса таким образом, чтобы учащиеся постоянно находились в ситуации речевого взаимодействия. Именно в процессе активной коммуникации формируются устойчивые речевые навыки, развивается способность выражать собственные мысли и воспринимать речь собеседника (Леонтьев, 1969).

Особое значение в обучении русскому языку в национальных классах имеют интерактивные методы обучения. Их применение позволяет преодолеть психологические барьеры, повысить мотивацию учащихся и создать условия для естественного использования языка (Полат, 2009).

На базе общеобразовательной школы №42 Чимбайского района среди учащихся 6–8 классов проводилось экспериментальное исследование. В исследовании приняли участие 50 учащихся, разделённых на экспериментальные группы.

На констатирующем этапе исследования было установлено, что у

большинства учащихся наблюдается низкий уровень сформированности устной речи, что проявлялось в ограниченности словарного запаса, наличии грамматических ошибок и слабой коммуникативной активности.

До проведения эксперимента:

- низкий уровень – 32 учащихся (59%);
- средний уровень – 16 учащихся (30%);
- относительно высокий уровень – 6 учащихся (11%).

Наиболее распространёнными проблемами являлись:

- ограниченный словарный запас;
- наличие фонетических ошибок;
- нарушение грамматических норм;
- низкая речевая активность;
- страх допустить ошибку;
- отсутствие мотивации к изучению русского языка.

Целью формирующего этапа являлось повышение уровня устной речи учащихся посредством использования интерактивных педагогических технологий, обеспечивающих активное вовлечение учащихся в коммуникативную деятельность. В качестве основных методов были выбраны: «Цифровой двойник», «Юный конструктор», «Креативный дубляж», игровые и геймификационные технологии, а также приёмы рефлексии.

Одним из ключевых показателей эффективности внедрённых методов стала динамика речевой активности учащихся. На констатирующем этапе было установлено, что в ходе традиционных уроков активное участие в устной деятельности принимали в среднем 5–6 учащихся из 18 (около 30–33%), тогда как остальные демонстрировали пассивную позицию.

Метод «Цифровой двойник» применялся преимущественно на этапе актуализации знаний и введения в тему. Учителем с использованием цифровых инструментов создавались видеоматериалы, в которых виртуальные персонажи (Дед

Мороз, Снегурочка, Баба Яга и другие сказочные персонажи) обращались к учащимся с простыми речевыми заданиями.

На начальном этапе применения метода (первые 2–3 занятия) активный отклик демонстрировали около 40% учащихся. Однако уже через несколько уроков этот показатель увеличился до 70–75%. Учащиеся стали более охотно вступать в диалог, давать развернутые ответы и проявлять инициативу.

Качественный анализ показал, что:

- увеличилась длина высказываний (с 1–2 слов до 5–7 слов в среднем);
- снизилось количество пауз и речевых затруднений;
- повысилась точность использования базовой лексики.

Данный метод оказался особенно эффективным для учащихся с низким уровнем подготовки, так как позволял им включаться в работу без страха оценки. Это подтверждает положение о том, что игровые и цифровые формы обучения способствуют снижению психологического барьера и активизации речевой деятельности.

Метод «Юный конструктор» применялся на этапе закрепления и развития речевых навыков. Учащиеся работали с трансформированными сюжетами и создавали собственные рассказы.

На начальном этапе эксперимента только 4–5 учащихся могли самостоятельно составить связный рассказ. После систематического применения метода количество таких учащихся увеличилось до 10–12 человек в классе (55–65%).

При этом были зафиксированы следующие изменения:

- увеличение средней длины рассказа с 3–4 предложений до 7–9 предложений;
- улучшение логической структуры высказывания;

- снижение количества грубых грамматических ошибок (в среднем с 6–7 до 3–4 на высказывание).

Особенно важно отметить, что учащиеся стали использовать элементы творческого мышления, добавлять новые детали в сюжет, что свидетельствует о развитии не только языковых, но и когнитивных способностей. Это соответствует положениям коммуникативного подхода, согласно которому язык усваивается в процессе творческой речевой деятельности.

Метод «Креативный дубляж» был направлен на развитие диалогической речи. Учащиеся работали в парах и группах, создавая новые диалоги на основе визуального материала.

На начальном этапе лишь 30–35% учащихся могли поддерживать диалог более чем из 2–3 реплик. После внедрения метода этот показатель увеличился до 60–70%.

Были отмечены следующие положительные изменения:

- учащиеся стали чаще задавать вопросы;
- увеличилось количество реплик в диалоге (с 2–3 до 5–7);
- улучшилась интонационная выразительность речи;
- снизилось количество односложных ответов.

Метод также способствовал развитию навыков сотрудничества и взаимодействия, что является важным компонентом коммуникативной компетенции.

Применение приёмов «Новогодний шар» и «Анонимка» позволило получить ценную обратную связь от учащихся. Анализ результатов показал, что:

- около 60% учащихся оценили уроки как «интересные и полезные»;
- 25% отметили, что им стало легче говорить на русском языке;
- 15% указали на сохраняющиеся трудности, связанные с пониманием и словарным запасом.

Таким образом, рефлексивные методы способствовали осознанию учащимися собственных достижений и проблем, что является важным условием эффективного обучения.

Результаты наблюдений показали, что многие учащиеся избегали участия в устной коммуникации и предпочитали краткие односложные ответы. В процессе аудирования учащиеся испытывали трудности при восприятии устной речи в естественном темпе.

В ходе формирующего этапа эксперимента была внедрена система современных педагогических технологий, направленных на развитие устной речи учащихся.

Одним из наиболее эффективных методов стали ролевые игры. Учащимся предлагались различные коммуникативные ситуации: разговор в магазине, беседа с другом, посещение врача, интервью и другие жизненные ситуации.

Использование ролевых игр позволило:

- повысить речевую активность учащихся;
- развить навыки диалогической речи;
- снизить психологическое напряжение;
- повысить мотивацию к изучению языка.

В процессе ролевого взаимодействия учащиеся учились быстро реагировать на реплики собеседника, формулировать собственные высказывания и использовать изученную лексику в практической речи.

Особое внимание уделялось организации групповой работы. Учащиеся выполняли коллективные задания, обсуждали проблемные ситуации, готовили мини-проекты и презентации.

Групповая работа способствовала:

- формированию коммуникативных навыков;
- развитию сотрудничества;
- активизации речевой деятельности;
- преодолению языкового барьера.

Следует отметить, что учащиеся проявляли значительно большую активность при работе в малых группах, чем при фронтальной форме обучения.

В процессе обучения активно использовались дискуссионные методы. Учащимся предлагались темы, связанные с их повседневной жизнью, интересами и школьной деятельностью.

Например:

- «Нужен ли интернет школьникам?»;
- «Какую профессию выбрать?»;
- «Почему важно изучать русский язык?».

Дискуссии способствовали развитию монологической речи, умению аргументировать свою точку зрения и логически строить высказывание.

Важным направлением работы стало использование мультимедийных материалов. Аудио- и видеозаписи позволяли учащимся воспринимать образцы аутентичной русской речи, совершенствовать произношение и развивать навыки аудирования.

Использование видеоматериалов значительно повысило интерес учащихся к урокам русского языка. Особенно эффективными оказались задания на основе коротких диалогов, мультфильмов и фрагментов учебных видеороликов.

По завершении формирующего этапа исследования была проведена повторная диагностика уровня устной речи учащихся.

Результаты показали положительную динамику по следующим показателям:

- увеличился объём активного словарного запаса;
- снизилось количество грамматических ошибок;
- улучшилось произношение;
- повысилась связность речи;
- возросла речевая активность учащихся.

Особенно заметные изменения наблюдались у учащихся, ранее испытывавших страх перед устными

ответами. В процессе интерактивного взаимодействия они стали более уверенно участвовать в диалогах и обсуждениях.

Также было выявлено повышение уровня учебной мотивации. Учащиеся начали проявлять больший интерес к предмету, активнее участвовать в уроках и чаще использовать русский язык в учебной коммуникации. И.А. Зимняя связывала успешность изучения языка с уровнем учебной мотивации обучающихся (Зимняя, 1991).

Результаты исследования подтвердили, что систематическое использование современных педагогических технологий оказывает положительное влияние на развитие устной речи учащихся национальных классов.

Проведённое исследование позволило установить, что развитие устной речи учащихся национальных классов является одной из важнейших задач современного преподавания русского языка. В условиях ограниченной языковой среды эффективность обучения во многом зависит от использования современных педагогических технологий, ориентированных на активизацию речевой деятельности учащихся.

Результаты экспериментальной работы показали, что интерактивные методы обучения способствуют:

- развитию коммуникативной компетенции;
- повышению речевой активности;
- формированию устойчивой мотивации;
- преодолению психологических барьеров;
- совершенствованию фонетических, лексических и грамматических навыков.

Наиболее эффективными оказались ролевые игры, дискуссии, групповые формы работы и использование информационно-коммуникационных технологий.

Таким образом, внедрение современных педагогических технологий в процесс преподавания русского языка в национальных классах позволяет

значительно повысить качество обучения и создать условия для успешного развития устной речи учащихся.

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Teaching English Action Verbs to Young EFL Learners Through Video-Based Instruction: A Quasi-Experimental Study

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Annotation *This research examines differences in teaching English action verbs to young EFL learners through video-based instruction compared to traditional methods. The study compares learning outcomes of students taught action verbs using videos with those who received traditional text-based instruction. A quasi-experimental research design was employed, involving an experimental and a control group. Participants were young learners aged 7–8 with beginner-level English proficiency (A1–A2), studying at private school “Ixlos” in Tashkent, Uzbekistan. Both groups completed pre-tests and post-tests to measure their knowledge of English action verbs. The experimental group received instruction supported by videos and visual demonstrations, while the control group was taught using traditional methods without video treatment. Reliability of the research instrument was checked through internal consistency analysis using JASP software. Results reveal that video-based instruction has a significant positive impact on students’ understanding and retention of English action verbs, contributing to improved vocabulary teaching strategies for young EFL learners and demonstrating the effectiveness of multimedia integration in foreign language education.*

Keywords *Action verbs, video-based instruction, young EFL learners, quasi-experimental design, vocabulary acquisition, multimedia learning, EFL teaching*

Yosh xorijiy til o'rganuvchilariga inglizcha harakat fe'llarini video asosidagi ta'lim orqali o'rgatish: kvazi-eksperimental tadqiqot

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Annotatsiya *Ushbu tadqiqot inglizcha harakat fe'llarini 7–8 yoshli boshlang'ich ingliz tili (EFL) o'rganuvchilariga video asosidagi ta'lim orqali o'rgatishning an'anaviy usul bilan solishtirilgan farqini o'rgana di. Tadqiqot video yordamida harakat fe'llari o'rgatilgan o'quvchilarning o'quv natijalarini an'anaviy matn asosidagi ta'lim olgan o'quvchilar bilan taqqoslashni maqsad qiladi. Kvazi-eksperimental tadqiqot dizaynidan foydalanilgan bo'lib, eksperimental guruh va nazorat guruhini o'z ichiga oladi. Ishtirokchilar A1–A2 darajasidagi ingliz tili bilimiga ega, 7–8 yoshli yosh o'rganuvchilar bo'lib, Toshkentdagi «Ixlos» xususiy maktabida tahsil oladi. Ikkala guruh ham harakat fe'llari bilimini o'lchash uchun oldingi test va keyingi testni topshirdi. Eksperimental guruh video va vizual ko'rsatmalar yordamida ta'lim oldi, nazorat guruhi esa an'anaviy usulda o'rgatildi. Tadqiqot ishonchiligi JASP dasturida ichki izchillik tahlili orqali tekshirildi. Natijalar shuni ko'rsatadiki, video asosidagi ta'lim o'quvchilar harakat fe'llari rini tushunishi va eslab qolishiga sezilarli ijobiy ta'sir*

ko'rsatadi hamda yosh EFL o'rganuvchilari uchun lug'aviy o'rgatish strategiyalarini takomillashtirishga hissa qo'shadi.

Kalit so'zlar *Harakat fe'llari, video asosidagi ta'lim, yosh xorijiy til o'rganuvchilari, kvazi-eksperimental dizayn, lug'aviy o'zlashtirish, ko'p vositali ta'lim, ingliz tilini o'rgatish*

Обучение английским глаголам действия молодых учащихся посредством видеоинструкций: квазиэкспериментальное исследование

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Аннотация Данное исследование изучает различия в обучении английским глаголам действия молодых учащихся, изучающих английский как иностранный язык, с применением видеоинструкций по сравнению с традиционными методами. Цель работы – сравнить результаты обучения учащихся, которых учили глаголам действия с использованием видеоматериалов, с результатами тех, кто получал традиционное текстовое обучение. Применялся квазиэкспериментальный дизайн исследования, включавший экспериментальную и контрольную группы. Участниками стали дети 7–8 лет с начальным уровнем владения английским языком (A1–A2), обучающиеся в частной школе «Ихлос» в Ташкенте, Узбекистан. Обе группы прошли предварительное и итоговое тестирование. Экспериментальная группа получала инструкции с видеоподдержкой, контрольная группа обучалась по традиционным методикам. Надёжность инструмента проверялась посредством анализа внутренней согласованности в программе JASP. Результаты показывают, что видеообучение оказывает значительное положительное влияние на понимание и запоминание учащимися глаголов действия и вносит вклад в совершенствование стратегий обучения иностранному языку.

Ключевые слова Глаголы действия, видеообучение, молодые учащиеся ИЯ, квазиэкспериментальный дизайн, усвоение словарного запаса, мультимедийное обучение, преподавание английского языка

Introduction

Vocabulary acquisition is a central aspect of second language learning, particularly for young learners who are at the early stages of English language development. Vocabulary knowledge enables learners to understand spoken and written language and to express their ideas effectively. Among various

categories of vocabulary, action verbs are especially important because they are used frequently in daily communication and help learners describe movements, activities, and routines. For young EFL learners, mastering action verbs is essential for building basic sentence structures and developing communicative competence.

However, teaching action verbs to young learners can be challenging when instruction relies mainly on traditional methods such as textbooks, translations, and verbal explanations. Children aged 7–8 are still developing their cognitive and language abilities, and they often learn more effectively through concrete experiences rather than abstract explanations. As a result, purely text-based instruction may limit learners' understanding and retention of new vocabulary, including action verbs.

In recent years, the integration of technology in education has transformed language teaching practices. One widely used technological tool in English language teaching is video. Videos combine visual, auditory, and sometimes kinesthetic elements, allowing learners to see actions performed while hearing the corresponding words. This multisensory input can make learning more meaningful and engaging for young learners. Video-based instruction also supports different learning styles and can increase learners' motivation, attention, and participation in the classroom.

For young EFL learners, videos provide a clear and contextualized representation of action verbs, helping them to associate words with actions more easily. When learners observe actions in videos and repeat them, they are more likely to understand the meaning of the verbs and remember them over time. Additionally, video-based lessons can create a more enjoyable learning environment, which is particularly important for maintaining young learners' interest and reducing anxiety in language learning.

Therefore, this study aims to investigate whether there is a difference in teaching English action verbs through video-based instruction compared to traditional text-based methods. By employing a quasi-experimental design with an experimental and a control group, the study seeks to determine whether video-based instruction leads to different learning outcomes in terms of young learners'

knowledge of action verbs. The findings may provide practical implications for EFL teachers and contribute to the development of more effective vocabulary teaching strategies for young learners.

Literature review

Vocabulary acquisition is a fundamental aspect of second language learning, as it directly influences learners' ability to comprehend and produce language. Nation (2001) emphasizes the importance of vocabulary by arguing that without grammar very little can be conveyed, but without vocabulary nothing can be conveyed at all. This highlights the central role of vocabulary in communication. For young EFL learners, vocabulary learning is especially important because it forms the foundation for further language development.

Young learners acquire language differently from adults, as they rely more on sensory input and concrete experiences. Cameron (2001) explains that children learn language through seeing, hearing, touching, and doing, which suggests that vocabulary instruction should involve visual and physical support. This is particularly relevant when teaching action verbs, as these words describe observable movements and actions. When learners can see and perform an action, they are more likely to understand and remember the corresponding verb.

Traditional vocabulary teaching methods often focus on written forms, translation, and teacher explanation. While these approaches may help learners recognise words, they can be less effective for young learners who struggle with abstract instruction. Cameron (2001) argues that young learners benefit most from learning activities that are meaningful and connected to real-life experiences rather than isolated word lists. Therefore, relying solely on text-based instruction may limit vocabulary retention and engagement.

In response to these challenges, researchers have highlighted the benefits of multimedia and video-based instruction in

language learning. Mayer (2009), in his Cognitive Theory of Multimedia Learning, argues that people learn more deeply from words and pictures than from words alone. Video-based instruction combines visual and auditory input, allowing learners to process information through multiple channels. This can reduce cognitive load and enhance understanding, especially for young learners.

Similarly, Paivio (1986) proposed the Dual Coding Theory, which suggests that information presented both visually and verbally is more easily remembered. According to Paivio (1986), memory is improved when information is encoded in both verbal and non-verbal systems simultaneously. When action verbs are taught through video, learners can associate the word with a visual representation of the action, which strengthens memory and recall.

Several studies have demonstrated positive effects of video use in vocabulary instruction. Berk (2009) notes that videos can increase students' attention, motivation, and engagement, making them particularly effective for young learners. In the context of action verbs, videos allow learners to observe movements, imitate actions, and actively participate in the learning process, which supports deeper understanding.

However, researchers also caution that videos must be used purposefully. Mayer (2009) emphasises that multimedia instruction is most effective when learners are actively engaged rather than passively watching. This means videos should be integrated with activities such as repetition, physical response, and practice tasks to maximise learning outcomes.

Despite strong theoretical support for video-based instruction, relatively few studies focus specifically on teaching English action verbs to young EFL learners using video. This indicates a gap in the existing literature. The present study aims to address this gap by examining whether teaching action verbs

through video leads to better learning outcomes compared to traditional text-based instruction.

Methods

Research Design

The study investigated whether there is a difference between students who learned action verbs through video-based instruction and students who received no video treatment in regard to their knowledge of English action verbs. The independent variable was the instructional method (video-based vs. traditional), and the dependent variable was students' action verb test scores. The research employed a *quasi-experimental design* with two groups: an experimental group (video-based instruction) and a control group (traditional instruction).

Null hypothesis: *There will be no significant difference between students who learned through video and students who received no video treatment in regard to their knowledge of English action verbs.*

Alternative hypothesis: *There will be a significant difference in the test results of students who learned through video-based instruction compared to those who received traditional instruction.*

Participants

The research involved 50 elementary school pupils from private school "Ixlos" in Chilonzor district, Tashkent, including both male and female learners from 1st and 2nd grades. All participants are native Uzbek speakers who have been learning English as a foreign language for approximately two years within the educational curriculum. Their overall English proficiency level was estimated to be within the A1–A2 range according to CEFR standards. The students shared comparable educational backgrounds and were taught according to the same state-approved English curricula. All pupils possess basic literacy skills and demonstrate familiarity with elementary English vocabulary, simple sentence patterns, and common classroom instructions.

The quasi-experimental design included two independent groups of 25 students each. The experimental group received instruction through short action verb videos, acquiring knowledge via audio-visual input. The control group was taught in the traditional way: action verb words were written on the board with their Uzbek translation, without the use of any visual aids or multimedia materials. Since the two mean scores derived from the two independent groups involved no matching or pairing, an *independent samples t-test* was identified as the most appropriate statistical procedure.

The research took place over two weeks, comprising six class hours (three hours per week). The first class was dedicated to the pre-test, the middle four lessons were used for instruction, and the sixth class was dedicated to the post-test.

Research Instruments

To address the research question, two main instruments were used: pre-tests and post-tests, along with lesson plans for both teaching methods. The tests were designed to measure learners' understanding and use of action verbs before and after the instructional intervention. Each test consisted of 15 matching items used to assess students' knowledge of the action verbs taught during the experiment. The tests were researcher-designed based on CEFR A1–A2 level tasks. Multimedia tools (videos) and the *Family and Friends* textbook were selected according to research objectives. The post-test employed a similar matching activity, and all results were calculated to assess learners' awareness of action verbs.

Scoring Procedures

The tests were scored using a dichotomous coding system: 1 point for each correct answer and 0 for each incorrect answer. The maximum possible score was 15 out of 15 items. Inter-rater reliability was ensured by using three independent raters to mark the tests.

Results

Descriptive Statistics

A total of 50 students participated in the research, with 25 students in the experimental group and 25 in the control group. All students took part in both the pre-test and post-test. In the pre-test, the mean score of the control group was 6.00, while the experimental group's mean score was 7.68. In the post-test, the control group averaged 9.88, while the experimental group achieved 11.12.

Regarding minimum scores, in the pre-test the control group scored 2.00 and the experimental group scored 4.00; in the post-test, both groups' minimum scores were 8.00. Regarding maximum scores, the control group received 10.00 in the pre-test and 13.00 in the post-test, while the experimental group received 12.00 in the pre-test and 15.00 in the post-test.

Inferential Statistics

An independent samples *t-test* was conducted to compare the mean scores of the two groups on both the pre-test and post-test. For the pre-test, results showed a statistically significant difference between the groups, $t(48) = -2.944$, $p = .005$. For the post-test, there was also a statistically significant difference, $t(48) = -2.537$, $p = .014$, suggesting that the difference between the groups was maintained after the intervention.

Assumption checks were conducted prior to interpreting the results. The Shapiro–Wilk test indicated that the pre-test scores were normally distributed ($W = 0.984$, $p = .727$), while the post-test scores showed a statistically significant deviation from normality ($W = 0.949$, $p = .030$). Levene's test for equality of variances was satisfied for the pre-test ($p = .605$) but was significant for the post-test ($p = .012$), indicating unequal variances between groups. Therefore, Welch's *t-test* is a more appropriate procedure for analysing the post-test results.

Overall, the experimental group demonstrated higher mean scores than the control group in both the pre-test and post-

test. Following the intervention, the experimental group showed substantially greater improvement compared to the control group, suggesting a positive effect of video-based instruction on learners' knowledge of English action verbs.

Discussion

The primary aim of this quasi-experimental study was to investigate the effect of video-based instruction compared to traditional text-based methods on the acquisition of English action verbs among young EFL learners. The results, analysed through independent samples *t*-tests, provide meaningful insights into the effectiveness of multimedia integration in vocabulary teaching.

The descriptive statistics reveal a clear pattern. Before the intervention (pre-test), the experimental group already had a higher mean score (7.68) than the control group (6.00), and this difference was statistically significant ($p = .005$). After the instructional period, both groups showed improvement, but the experimental group taught with videos achieved a higher mean score (11.12) compared to the control group (9.88). The *t*-test confirmed this difference was also statistically significant ($p = .014$), suggesting that video-based instruction contributed to superior learning outcomes in the post-test.

It is important to interpret these results while considering the assumption checks. For the post-test, Levene's test was significant ($p = .012$), indicating a violation of the equal variances assumption, which means the variability in scores differed between the two groups after the treatment. Importantly, the experimental group achieved a significantly higher mean score, supporting the conclusion that video-based instruction was an effective treatment. These findings are consistent with those of Mayer (2009), who argues that multimedia learning facilitates deeper cognitive processing, and Berk (2009), who highlights the motivational benefits of video in educational settings. The results also align with

Paivio (1986), whose Dual Coding Theory predicts stronger recall when information is presented through both verbal and visual channels.

Conclusion

The main aim of this research was to investigate the effectiveness of video-based instruction compared to traditional text-based methods in teaching action verbs to young EFL learners aged 7–8 years. Using a quasi-experimental design with an experimental group (video-based instruction) and a control group (traditional instruction), the study sought to determine whether video-based teaching had a significant effect on young learners' comprehension and retention of English action verbs.

The results showed that video-based instruction significantly enhanced the vocabulary development of young learners. The experimental group achieved greater post-test gains compared to the control group, confirming the effectiveness of multimedia-supported language teaching. These findings align with the theoretical frameworks proposed by Mayer (2009) and Paivio (1986), which emphasise the advantages of dual-channel processing in learning, as well as with the empirical work of Berk (2009) and the foundational perspective of Nation (2001) on the centrality of vocabulary in language acquisition.

The practical significance of the study is relevant for foreign language teachers, curriculum designers, and education policymakers. Video-based instruction can be an effective tool for making vocabulary lessons more engaging, meaningful, and accessible for young learners (Cameron, 2001). This method accommodates different learning styles, increases participation, and maintains motivation among beginner-level students.

In conclusion, video-based instruction is a promising pedagogical approach for teaching action verbs to young foreign language learners. By purposefully integrating video

materials into language classrooms, teachers can create effective and engaging learning

environments that are responsive to the developmental needs of young learners.

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Developing students' professional and language competences through reading subject-specific texts in English (the case of the Geography degree programme)

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Annotation

This interdisciplinary study thoroughly investigates the essential pedagogical conditions, objective regularities, and innovative mechanisms of developing professional competence in geography students of higher education institutions through the systematic integration and reading of content-oriented (domain-specific) English scientific texts. The article provides a comprehensive, comparative-critical analysis of the specialized categorical apparatus, conceptual systems, and fundamental scientific sources, thereby determining the crucial didactic role and absolute efficacy of the English for Specific Purposes (ESP) methodology in training future highly qualified geography specialists. Furthermore, within the structured process of systematic and integrated work with authentic geographical texts, the study explicitly outlines the deterministic criteria for significantly enhancing students' proficiency in modern Geographic Information Systems (GIS) and global ecological-economic process terminology, their highly effective utilization of cognitive strategies in practice, and their advanced critical thinking capacity in objectively evaluating professional problems. Based on an integrative and synergetic approach, functional models for developing students' independent research skills are proposed.

Keywords

Professional competency, competency, geographic education, ESP, subject-specific texts, reading strategies, cognitive engagement, geographical terminology, critical thinking, methodical mechanism

Talabalarining kasbiy va til kompetensiyalarini ingliz tilida sohaviy matnlarni o'qish vositasida rivojlantirish (geografiya ta'lim yo'nalishi misolida)

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Annotatsiya

Ushbu fundamental va fanlararo tadqiqotda zamonaviy oliy ta'lim muassasalarining geografiya yo'nalishi talabalarida kasbiy kompetensiyani kontentga yo'naltirilgan, ya'ni chuqur sohaviy ingliz tili ilmiy matnlarini tizimli hamda maqsadli o'qish vositasida rivojlantirishning pedagogik shart-sharoitlari, ob'ektiv qonuniyatlari hamda innovatsion didaktik mexanizmlari atroflicha tadqiq etiladi. Taqdim etilgan maqolada sohaga oid kategorial apparat, tushunchalar tizimi va fundamental ilmiy manbalar qiyosiy-kritik tahlil qilinib, bo'lajak geograf mutaxassislarni xalqaro andozalar asosida tayyorlashda maxsus maqsadlarga

yo'naltirilgan ingliz tili (ESP) metodologiyasining o'ziga xos didaktik o'rni hamda samaradorlik darajasi ilmiy jihatdan determinatsiya qilinadi. Shuningdek, murakkab geografik matnlar ustida tizimli, integratsiyalashgan ishlar olib borish jarayonida talabalarning zamonaviy geo-axborot tizimlari (GIS) hamda global ekologik-iqtisodiy jarayonlar terminologiyasini muvaffaqiyatli o'zlashtirish, kognitiv strategiyalardan amaliyotda unumli foydalanish hamda professional muammolarni xolis baholashda tanqidiy fikrlash layoqatini yuksaltirishning deterministik mezonlari aniq ko'rsatiladi. Ushbu metodologik model asosida ishlab chiqilgan amaliy tavsiyalar geografiya yo'nalishidagi bo'lajak mutaxassislarning akademik mobilligi, xalqaro ilmiy kommunikativ kompetensiyasi hamda global ta'lim makonida raqobatbardosh kasbiy faoliyat yuritish salohiyatini izchil rivojlantirishga xizmat qiladi. Tizimli-strukturaviy va integrativ yondashuv asosida talabalarning mustaqil tadqiqotchilik ko'nikmalarini shakllantirishning samarali pedagogik modellari taklif etiladi.

Kalit so'zlar *Kasbiy kompetensiya, kompetensiya, geografik ta'lim, ESP, sohaviy matnlar, mutolaa strategiyalari, kognitiv faollik, geografik atamashunoslik, tanqidiy fikrlash, metodik mexanizm*

**Развитие профессиональных
и языковых компетенций
студентов посредством чтения
отраслевых текстов на
английском языке (на примере
направления подготовки
“География”)**

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Аннотация *В данном междисциплинарном исследовании всесторонне и системно изучаются ключевые педагогические условия, объективные закономерности, а также инновационные механизмы развития профильной профессиональной компетенции у студентов высших учебных заведений, обучающихся по направлению «География», непосредственно посредством внедрения систематического чтения контентно-ориентированных (узкопрофильных) научных текстов на английском языке. В представленной статье детально проводится комплексный сравнительно-критический анализ современного профильного категориального аппарата, устоявшейся системы понятий и фундаментальных научных источников, а также научно детерминируется дидактическая роль и реальный уровень эффективности методологии преподавания английского языка для специальных целей (ESP) в процессе непрерывной подготовки будущих высококвалифицированных специалистов-географов. Кроме того, в ходе организации систематической, целенаправленной и интегрированной работы над аутентичными географическими текстами подробно раскрываются детерминированные критерии успешного освоения студентами терминологии современных*

геоинформационных систем (ГИС) и глобальных эколого-экономических процессов, эффективного использования когнитивных стратегий в практической деятельности, а также последовательного повышения способности к глубокому критическому мышлению при объективной оценке сложных профессиональных проблем. На основе синергетического и интегративного подходов авторами предлагаются эффективные педагогические модели формирования устойчивых навыков самостоятельной исследовательской деятельности современных студентов.

Ключевые слова

Профессиональная компетенция, компетенция, географическое образование, ESP, профильные тексты, стратегии чтения, когнитивная активность, географическая терминология, критическое мышление, методический механизм

Kirish

Zamonaviy bilimlar iqtisodiyotida iqlim o'zgarishi va geo-texnologiyalar (GIS) kabi global muammolarni hal qila oladigan raqobatbardosh mutaxassislarni yetishtirish ustuvor vazifadir. Jahon ilmiy-tadqiqot resurslarining asosiy qismi ingliz tilida jamlanganligi, geografiya yo'nalishi talabalarining global darajadagi kasbiy faoliyatga moslashishi va zamonaviy geo-ma'lumotlardan mustaqil foydalanishida ingliz tili tayyorgarligini yetakchi omilga aylantirmoqda. Shu bilan birga, zamonaviy ta'lim paradigmasining strategik yo'nalishi sifatida bo'lajak mutaxassislarda kompetensiyaviy yondashuv mezonlarini shakllantirish hamda ushbu tizimni tizimli rivojlantirish alohida dolzarblik kasb etmoqda.

Ilmiy adabiyotlar tahlili shuni ko'rsatadiki, turlicha gnoseologik va professional paradigmalarda doirasida "kompetensiya" fenomeniga nisbatan differensial (turlicha) yondashuvlar qaror topgan (Искандарова, 2003). Chunonchi, mazkur tushunchaning milliy va mintaqaviy ilmiy-amaliy makonlardagi interpretatsiyalari hamda o'zaro mos kelmaslik determinanti tadqiqotchilar tomonidan tez-tez qayd etib o'tiladi. Ushbu konseptual nomutanosibliklarni inobatga olgan holda,

mazkur tadqiqotda dastlab "kompetensiya" kategorial apparatining semantik va mohiyatli strukturasini eksplikatsiya qilish (ochib berish) strategik vazifa qilib belgilandi.

Konseptual nuqtai nazardan, "kompetensiya" tushunchasi subyektning nostandart va transformatsion (o'zgaruvchan) vaziyatlarda samarali funksional faoliyatini kafolatlovchi kognitiv resurslar (bilim, ko'nikma, malaka) hamda uning individual-psixologik xususiyatlarining integrativ majmui sifatida interpretatsiya qilinadi (Горн, 2002).

G. Vayler hamda J. Lefstedning konseptual yondashuviga ko'ra, kompetensiya institutsional va ekstrinstitutsional ta'lim makonida shakllanadigan bilim, ko'nikma hamda malakalarning integrativ majmuidir (Вайлер, Лефстед, 2014). Shu daxldorlikda, tadqiqotchilar kompetensiyaviy taraqqiyotni shaxsning sotsiomadaniy tajribani integratsiya qilishi, intellektual salohiyatini yuksaltirishi hamda sotsial-axloqiy komponentlarini takomillashtirishini ta'minlovchi uzluksiz ta'limiy faoliyatning mahsuli sifatida tavsiflaydilar.

Mazkur tadqiqotchilar tomonidan "kompetensiya" va "malaka" kategorial apparatlarini differensizatsiya (farqlash) qilish zaruriyati asoslab beriladi. Mualliflar interpretatsiyasiga ko'ra, malaka muayyan

kontekstda moddiylashadigan konkret funksional harakat, ya'ni kompetensiyaning empirik (amaliy) ekvivalenti hisoblanadi. Malakalar bevosita verbal yoki faoliyatli kuzatuv obyekti bo'lsa, kompetensiya ana shu obyektiv natijalar interpretatsiyasidan kelib chiquvchi lingvodidaktik konstrukt (kategoriya) sifatida tushuniladi. Binobarin, kompetensiyaning amaliy namoyon bo'lish shakli bevosita malakalar orqali determinatsiyalashadi.

Ushbu nazariy asoslarga tayanib, "kasbiy kompetensiya" fenomenining semantik mazmunini eksplikatsiya qilish lozim. Kasbiy kompetensiya subyektning professional faoliyat samaradorligini ta'minlovchi, shu bilan birga, transformatsion (o'zgaruvchan) sharoitlarda avtonom (mustaqil) qaror qabul qilish hamda prognozlashtirish imkonini beruvchi ixtisoslashgan malakalar va individual-shaxsiy invariantlar sintezidir. Hozirgi kunda ushbu fenomenning shakllanish qonuniyatlari lingvodidaktika va psixologiya fanlari kesishmasida fundamental tadqiq etilmoqda.

Chunonchi, lingvodidaktiklar tomonidan mazkur tushuncha shaxsning ko'p qirrali atributlarini vizuallashtirish hamda uning sotsiopsixologik shakllanish dinamikasini yaxlit konseptualizatsiya qilish maqsadida keng qo'llaniladi. Shu nuqtai nazardan, kasbiy kompetensiya subyektning ixtisoslashgan faoliyatni muvaffaqiyatli realizatsiya qilish ehtiyojlaridan kelib chiquvchi kasbiy bilim, ko'nikma, malaka hamda shaxsiy sifatlarining tizimli majmuini ifodalaydi.

So'nggi pedagogik tadqiqotlar mazmun-mohiyatga asoslangan til o'rganish modelining (content-based learning) talabalar kognitivligi, kasbiy leksikasi va tanqidiy tafakkurini rivojlantirishdagi yuqori samaradorligini ko'rsatmoqda. Shundan kelib chiqib, ushbu maqolada geografiya fakulteti talabalarining kasbiy kompetensiyasini ingliz tilidagi sohaga oid matnlar ustida ishlash orqali shakllantirish mexanizmi tahlil qilindi.

Adabiyotlar tahlili

Kasbiy kompetensiya fenomenini tadqiq etishga nisbatan akademik doiralarda turlicha

yondashuvlar mavjud. Chunonchi, tadqiqotchi J. Raven kompetensiyaga subyektning samarali faoliyatini ta'minlovchi integrativ qobiliyatlar majmuasi sifatida yondashadi (Raven, 2001). Uning konseptual qarashlarida mazkur kategorial birlik ko'p komponentli tuzilmaga ega bo'lib, o'z ichiga kognitiv tayyorgarlik (bilim), sotsiomadaniy qadriyatlar, ichki motivatsion drayverlar hamda amaliy tajriba elementlarini qamrab olishi alohida ko'rsatib o'tiladi.

Taniqli tadqiqotchi Dudley-Evans lingvodidaktik tizimda ESP (English for Specific Purposes) fenomenini shunchaki funksional terminologik o'rgatish doirasida cheklamay, uni qat'iy strukturaviy arxitektonikaga ega va ixtisoslashgan ehtiyojlarni qondirishga qaratilgan maqsadli ta'limiy tizimli model sifatida interpretatsiya qiladi. Olimning konseptual yondashuviga ko'ra, ESPning lingvometodik tabiati o'zaro daxldor bo'lgan uchta invariant komponent munosabatida eksplikatsiya qilinadi: ixtisoslashgan (kasbiy) mazmun, spetsifik kommunikativ pragmatika (maqsad) hamda autentik diskursiv materiallar.

1. Kasbiy mazmun (Professional content)

Dudley-Evans yondashuvda ESP kurslarining arxitektonikasi invariantli xarakterga ega bo'lib, an'anaviy til o'rgatish modellaridan farqli ravishda, bevosita muayyan professional-sohaviy kontekst ehtiyojlariga moslashtiriladi. Buni quyidagi amaliy modifikatsiyalarda kuzatish mumkin:

- Geografiya va Sayyohlik ingliz tili (English for Tourism and Hospitality),
- Yuridik ingliz tili (Legal English),
- Iqtisodiyot ingliz tili (Business English).

Mazkur metodologik yondashuvda lingvistik ta'lim jarayoni an'anaviy grammatik konstruksiyalar yoki umumiste'mol leksikasini o'zlashtirish bilan cheklanib qolmay, balki ta'lim oluvchining istiqboldagi professional faoliyat sferasini belgilovchi ixtisoslashgan terminologik tizim va sohaviy diskursiv amaliyotlar bilan boyitiladi. Binobarin, maqsadli til obyekti mavhum kognitiv "umumiy bilim"

paradigmasidan chiqib, shaxsning kasbiy-funksional funksiyalarini realizatsiya qiluvchi instrumental vosita (instrumental tool) maqomiga ega bo'ladi.

2. **Aniq kommunikativ maqsad (Specific communicative purpose)**

ESP (English for Specific Purposes) metodologiyasining fundamental platformasi til o'rgatish jarayonini aniq utilitar (amaliy) maqsadlarga muvofiqlashtirishga asoslanadi. Bu tizimda har bir o'quv komponenti yoki diskursiv material muayyan geografik-kommunikativ vazifaga yo'naltiriladi: jumladan, xalqaro geoinformatsion tizimlar (GIS) bilan ishlash, global iqlim o'zgarishi bo'yicha ilmiy hisobotlarni tahlil qilish, ekologik monitoring natijalarini xalqaro miqyosda taqdim etish hamda kartografik ma'lumotlarni interpretatsiya qilish shular jumlasidandir. Binobarin, geografik ESP kurslarida mavhum "tilni o'zlashtirish" mezonini emas, balki "til vositasida sohaga oid funksional vazifalarni realizatsiya qilish" tamoyili markaziy o'ringa ko'tariladi. Natijada ta'lim oluvchi maqsadli tilni real professional va empirik muhitga yaqin bo'lgan professional-kommunikativ kontekstlarda operatsiyalashni o'rganadi.

3. **Autentik materiallar (Authentic materials)**

Dudley-Evans lingvometodik konsepsiyasida sun'iy ravishda modifikatsiyalangan yoki soddalashtirilgan o'quv matnlaridan voz kechib, real empirik muhitdan olingan autentik materiallardan foydalanish zaruriyati fundamental tarzda asoslanadi. Geografiya ta'lim yo'nalishi kontekstida ushbu resurslar sirasiga: xalqaro iqlimiy va demografik hisobotlar, ixtisoslashgan ilmiy maqolalar, geodezik hujjatlar hamda soha mutaxassislarining xalqaro simpoziumlardagi ma'ruzalarining audio-video yozuvlari kiradi. Bunday diskursiv manbalar ta'lim oluvchini real kasbiy-kommunikativ maydonga integratsiya qiladi hamda uni potensial professional-til muammolarini mustaqil hal etishga tayyorlaydi. Natijada talabada til tizimini shunchaki passiv dekodlash (tushunish) emas, balki uni

o'zgaruvchan kasbiy kontekstda dinamik operatsiyalash (qo'llash) kompetensiyasi rivojlanadi.

Xulosa qilib aytganda, Dudley-Evansning ESP paradigmasi til o'rgatish arxitektonikasini bevosita professional ehtiyojlar xarakteriga moslashtirishni ta'minlaydi. Mazkur tizimda lingvistik taraqqiyot dinamikasi: birinchidan, ixtisoslashgan sohaviy-geografik mazmun bilan interpretatsiyalanishi; ikkinchidan, qat'iy kommunikativ-pragmatik maqsadga yo'naltirilishi; uchinchidan, real amaliyotga asoslangan autentik o'quv resurslari vositasida realizatsiya qilinishi bilan xarakterlanadi.

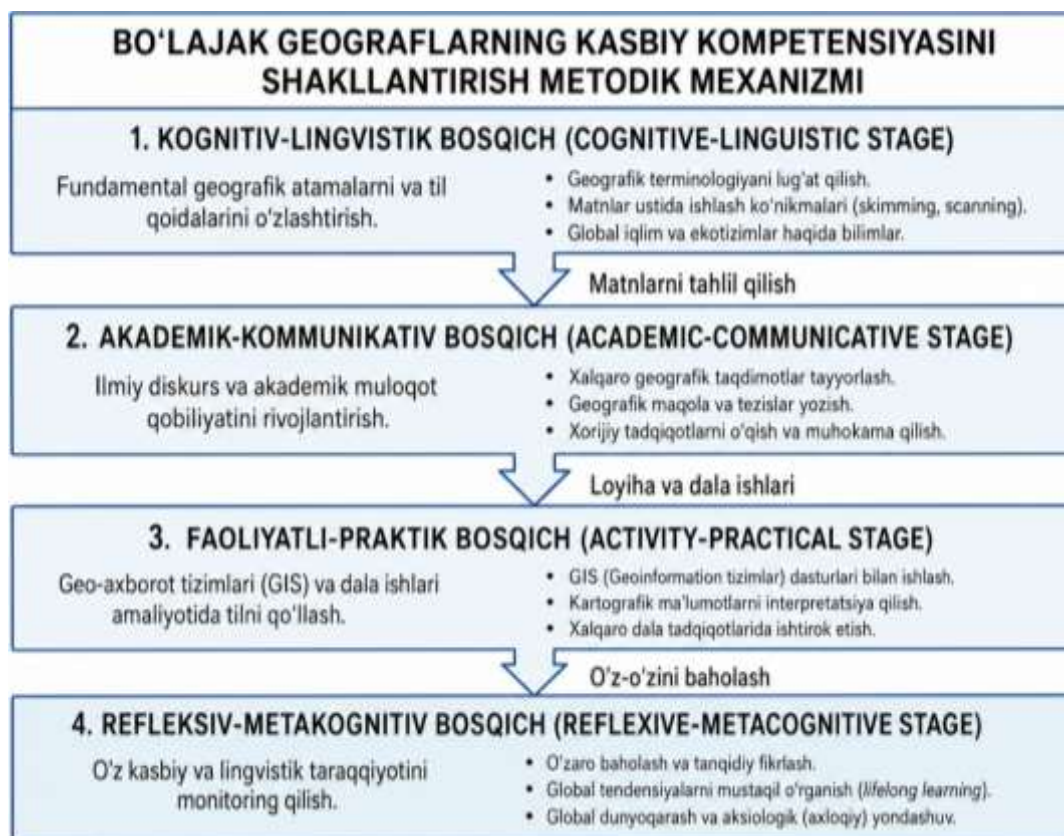
Bu yondashuv ESPni umumiy ingliz tilidan ajratib turadigan asosiy ilmiy metodik asoslardan biri hisoblanadi (Dudley-Evans, 1998). Tarmoqli lingvodidaktika va geografiya ta'limi integratsiyasiga oid tadqiqotlar kontekstual terminologiyani o'zlashtirish hamda ixtisoslashgan o'qish strategiyalarini joriy etish talabalarning kognitiv-professional rivojlanishini ta'minlovchi yetakchi determinantlar ekanligini ko'rsatmoqda. Mazkur qonuniyatlarga tayangan holda, tadqiqot doirasida muallif tomonidan konseptual vizuallashtirilgan tizim – "Sohaviy matnlar orqali bo'lajak geografiya mutaxassislarining kasbiy kompetensiyasini rivojlantirish modeli" ishlab chiqildi va u quyidagi o'zaro daxldor komponentlar munosabatida spetsifikatsiyalanadi (1.1-rasmga qarang):



1.1-rasm.

Shuningdek, talabalarda kasbiy kompetensiyani shakllantirishning dinamik modelini realizatsiya qilish maqsadida muallif tomonidan maxsus metodik mexanizm ishlab chiqildi. Mazkur mexanizm o'quv jarayonini izchil va bosqichma-bosqich modellashtirish

orqali maqsadli ta'lim samaradorligini kafolatlaydi. Ushbu jarayon to'rt asosiy komponent – kognitiv-lingvistik, akademik-kommunikativ, faoliyatli-praktik va refleksiv-metocognitiv bosqichlari orqali amalga oshiriladi (1.2- rasmga qarang).



1.2-rasm.

Metodologiya

Mazkur tadqiqot doirasida talabalarning professional-kommunikativ kompetensiyasini ixtisoslashgan (sohaviy) ingliz tili matnlari diskursi vositasida transformatsiya qilish jarayonlari kompleks yondashuv paradigmasida tadqiq etildi. Izlanishning metodologik arxitektonikasi nazariy-konseptual va empirik-amaliy metodlar garmoniyasiga tayanadi. Nazariy-gnoseologik darajada fundamental ilmiy adabiyotlarni qiyosiy-kritik tahlil qilish, sintezlash, taksonomik tizimlashtirish va konseptual umumlashtirish usullari realizatsiya qilindi. Xususan, kategorial apparatni aniqlashtirish maqsadida "kompetensiya", "kasbiy kompetensiya" fenomenlari hamda ESP (English for Specific Purposes) yondashuvlarining lingvodidaktik asoslariga oid xalqaro va mahalliy manbalar bazasi interpretatsiya qilindi.

Amaliy qismda esa sohaviy matnlar asosida o'qish jarayoni tashkil etilib, ishlab chiqilgan metodik mexanizm – kognitiv-lingvistik, akademik-kommunikativ, faoliyatli-praktik va reflektiv-metocognitiv bosqichlari orqali talabalarning bilim va ko'nikmalari rivojlantirildi.

Tadqiqot jarayonida quyidagi metodlardan foydalanildi:

- pedagogik kuzatish;
- tajriba-sinov ishlari;
- diagnostik baholash;
- natijalarni sifat jihatdan tahlil qilish.

Mazkur yondashuv talabalarning kasbiy yo'naltirilgan kommunikativ kompetensiyasini shakllantirish samaradorligini aniqlash imkonini berdi.

Tadqiqot natijalari

Izlanish davomida qo'lga kiritilgan natijalar shuni tasdiqlaydiki, ingliz tilidagi ixtisoslashgan matnli resurslar ustida tizimli ishlash talabalarning kasbiy-kommunikativ kompetensiyasini rivojlantirishning samarali mexanizmi bo'lib xizmat qiladi. Xususan, tajriba guruhlarida quyidagi ijobiy korrelyatsiyalar aniqlandi: talabalarda kasbiy leksikani

tushunish va konseptualizatsiya qilish darajasi yuksaldi; o'quv materiallari bilan ishlashda kognitiv strategiyalardan unumli foydalanish adaptatsiyasi shakllandi; analitik fikrlash, muammoli vaziyatlarni baholash va optimal qarorlar qabul qilish ko'nikmalari muvozanatlashdi; shuningdek, professional muhitda ingliz tilida erkin kommunikatsiyaga kirishish imkoniyatlari kengaydi. Bundan tashqari, loyihalashtirilgan metodik mexanizm nazariy kompetensiyalarni bevosita amaliy faoliyat (dala tadqiqotlari va geo-axborot tizimlari diskursi) bilan uzviy bog'lash orqali, zamonaviy ta'lim modelining natijadorligini kafobladi.

Xulosa

Olib borilgan tadqiqot natijalari quyidagi xulosalarni chiqarish imkonini beradi: birinchidan, ingliz tilidagi sohaviy matnlar ustida tizimli ishlash talabalarning kasbiy kompetensiyasini muvaffaqiyatli shakllantirishni ta'minlovchi yetakchi va samarali didaktik manba hisoblanadi.

Ikkinchidan, kognitiv-lingvistik, akademik-kommunikativ, faoliyatli-praktik hamda reflektiv-metakognitiv bosqichlarni o'z ichiga olgan integrativ model asosida loyihalashtirilgan mutolaa (o'qish) jarayoni talabalarning instrumental va funksional resurslarini tizimli hamda evolutsion tarzda rivojlantirishga xizmat qiladi.

Uchinchidan, ta'lim tizimida kompetensiyaviy yondashuv paradigmalarini muvaffaqiyatli realizatsiya qilishda ESP (English for Specific Purposes) metodologiyasining lingvometodik prinsiplari yuqori pragmatik samaradorlik hamda empirik natijadorlikni kafolatlaydi.

To'rtinchidan, amaliyotga tatbiq etilgan mualliflik metodik mexanizmi bo'lajak mutaxassislarning professional faoliyatga bo'lgan adaptiv tayyorgarlik indeksini oshirish, ularning avtonom-analitik fikrlash hamda transformatsion sharoitlarda strategik qaror qabul qilish konseptual qobiliyatlarini yuksaltirishga xizmat qiladi.

Xulosa qilib aytganda, ingliz tilidagi ixtisoslashgan (sohaviy) matnlarni interpretatsiya qilish va tizimli o'qish orqali talabalarning kasbiy kompetensiyasini

rivojlantirish – zamonaviy oliy geografik ta'lim tizimining samaradorligini ta'minlovchi optimal va innovatsion pedagogik yechim (paradigmal yondashuv) sifatida e'tirof etilishi mumkin.

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The impact of contemporary communication methods in project work on students' academic writing development in scholarly community contexts

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Annotation

The article explores contemporary communication methods in project-based learning as an important means of developing students' academic writing within academic and research communities. It focuses on the use of digital platforms, online collaboration tools, synchronous and asynchronous communication, and shared writing technologies in educational projects. The study argues that integrating project-based learning with modern communication technologies improves students' academic argumentation, critical analysis of sources, reflective thinking, and adherence to academic discourse conventions. The methodological approach includes theoretical analysis of academic literature, generalization of pedagogical experience, and comparative analysis of traditional and digital academic interaction. The findings reveal key mechanisms through which project communication enhances academic writing quality and promotes students' engagement in academic and professional communities. The article concludes that systematic use of modern communication methods in project-based learning is essential for the sustainable development of students' academic writing competence and academic culture in higher education institutions.

Keywords

Academic writing, project-based learning, modern communication methods, digital educational technologies, academic community, scholarly communication

Loyiha faoliyatida zamonaviy kommunikatsiya usullarining talabalar akademik yozuvini ilmiy hamjamiyat kontekstida rivojlantirishga ta'siri

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Annotatsiya

Maqola akademik va tadqiqot hamjamiyatlarida talabalar akademik yozuvini rivojlantirishning muhim vositasi sifatida loyiha asosidagi o'qitishda zamonaviy kommunikatsiya usullarini o'rganadi. Unda ta'lim loyihalarida raqamli platformalar, onlayn hamkorlik vositalari, sinxron va asinxron muloqot hamda matnlarni birgalikda tahrirlash texnologiyalaridan foydalanishga alohida e'tibor qaratiladi. Tadqiqot loyiha asosidagi o'qitishni zamonaviy kommunikatsiya texnologiyalari bilan integratsiya qilish talabalar akademik argumentatsiyasini, manbalarni tanqidiy tahlil qilishni, reflektiv fikrlashni va akademik diskurs me'yorlariga rioya qilishni yaxshilashini ta'kidlaydi. Metodologik asos ilmiy adabiyotlarni nazariy tahlil qilish, pedagogik tajribani umumlashtirish hamda an'anaviy va raqamli akademik o'zaro aloqani qiyosiy tahlil qilishni o'z ichiga oladi. Natijalar loyiha

kommunikatsiyasi akademik yozuv sifatini oshiruvchi asosiy mexanizmlarni aniqlaydi va uning talabalarini akademik hamda kasbiy hamjamiyatlarga jalb qilishdagi rolini ko'rsatadi. Xulosa qilib aytganda, loyiha faoliyatida zamonaviy kommunikatsiya usullaridan tizimli foydalanish talabalar akademik yozuv kompetensiyasi va akademik madaniyatining barqaror rivojlanishi uchun zarurdir.

Kalit so'zlar *Akademik yozuv, loyihaviy faoliyat, zamonaviy kommunikatsiya usullari, raqamli ta'lim texnologiyalari, akademik hamjamiyat, ilmiy muloqot*

Влияние современных методов коммуникации в проектной деятельности на развитие академического письма студентов в контексте научного сообщества

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Аннотация *Статья рассматривает современные методы коммуникации в проектном обучении как важное средство развития академического письма студентов в академическом и исследовательском сообществах. Особое внимание уделяется использованию цифровых платформ, онлайн-инструментов сотрудничества, синхронной и асинхронной коммуникации, а также технологий совместного редактирования текстов в образовательных проектах. В исследовании утверждается, что интеграция проектного обучения с современными коммуникационными технологиями способствует улучшению академической аргументации студентов, критическому анализу источников, рефлексивному мышлению и соблюдению норм академического дискурса. Методологическая основа включает теоретический анализ научной литературы, обобщение педагогического опыта и сравнительный анализ традиционных и цифровых форм академического взаимодействия. Результаты выявляют ключевые механизмы влияния проектной коммуникации на качество академического письма и демонстрируют её роль в вовлечении студентов в академические и профессиональные сообщества. В заключение отмечается, что систематическое использование современных коммуникационных методов в проектной деятельности является необходимым условием устойчивого развития академической письменной компетенции и академической культуры студентов.*

Ключевые слова *Академическое письмо, проектная деятельность, современные коммуникационные методы, цифровые образовательные технологии, академическое сообщество, научная коммуникация*

Contemporary higher education is undergoing far-reaching transformations shaped by digitalization, the globalization of knowledge, and the growing integration of universities into international academic and professional networks (Altbach et al., 2009). These changes have fundamentally altered expectations regarding the outcomes of higher education, placing increased emphasis on students' ability to engage in scholarly communication and to participate meaningfully in research activities. Within this context, academic writing has become one of the central competencies of university education, as it serves not only as a medium for presenting research results but also as a mechanism for constructing, negotiating, and validating academic knowledge. The development of academic writing skills is therefore inseparable from students' broader academic formation and their inclusion in scholarly communities.

The relevance of the research topic is обусловлена тем, что in modern educational environments students are increasingly expected to produce written work that meets internationally recognized academic standards and reflects critical engagement with disciplinary knowledge (Castells, 2010). Academic writing functions as a gateway to participation in academic discourse, enabling students to articulate research problems, justify methodological choices, and communicate findings in a coherent and ethically responsible manner. However, despite its acknowledged importance, the formation of academic writing skills in higher education often remains fragmented and insufficiently connected to authentic research practices. Writing instruction is frequently limited to formal requirements or isolated assignments, which does not fully prepare students for the communicative demands of contemporary academic and professional contexts.

In this regard, the growing attention to project-based learning and modern communication methods highlights new opportunities for addressing existing gaps in academic writing development. Project-based learning creates conditions in which students engage in collaborative inquiry, problem solving, and knowledge production, all of which require sustained written communication. When supported by digital communication tools, such as collaborative platforms, online discussion environments, and shared text-editing technologies, project work can approximate real academic practices and foster deeper engagement with academic writing as a process rather than a final product. This intersection of project-based learning and modern communication methods underscores the relevance of the present study, as it responds to the need for pedagogical approaches that align academic writing instruction with contemporary forms of scholarly interaction.

Moreover, the relevance of the topic is reinforced by the increasing diversity of student populations and learning contexts in higher education. Modern communication technologies offer flexible and inclusive modes of participation that can accommodate different learning styles, linguistic backgrounds, and levels of academic preparedness (Marginson, 2016). By embedding academic writing development within communicative project activities, higher education institutions can support more equitable access to academic literacy and promote students' long-term engagement with research and academic communities. For these reasons, the exploration of academic writing development through project-based learning and modern communication methods represents a timely and significant area of inquiry within the broader discourse on higher education quality and innovation.

The problem addressed in this study emerges from a clear contradiction between the increasing importance of academic writing as a core component of higher education outcomes and the limited effectiveness of existing pedagogical approaches used to develop this competence. While universities emphasize research productivity, academic mobility, and participation in international scholarly communities, many students continue to experience difficulties in producing academically sound written texts that meet accepted standards of academic discourse. These difficulties are not solely related to language proficiency or formal writing skills, but are largely rooted in the way academic writing is taught and practiced within higher education curricula (Barnett, 2011). In many cases, academic writing remains detached from authentic research activity and real academic communication, being treated as a technical or auxiliary skill rather than as an integral element of knowledge construction and scholarly interaction.

A significant aspect of the problem lies in the fragmented nature of academic writing instruction. Writing is often confined to individual courses or assignments and is rarely embedded within sustained research or project-based activities. As a result, students may acquire theoretical knowledge about academic conventions without developing the ability to apply this knowledge in meaningful academic contexts. Moreover, although modern communication technologies are widely available in educational settings, they are frequently used in an unsystematic manner and without a clear pedagogical rationale. Digital platforms, collaborative tools, and online communication environments are often introduced as supplementary resources rather than as integral components of academic writing development. This limits their potential to support continuous interaction, feedback, and reflection, which are essential for the formation of advanced academic writing skills.

Another dimension of the problem concerns the insufficient integration of communication processes into academic writing instruction. Academic writing is inherently communicative, as it involves addressing an academic audience, engaging with existing research, and contributing to disciplinary discussions. However, traditional instructional models tend to focus on the final written product, neglecting the communicative processes through which academic texts are developed (Knight, 2004). This approach reduces opportunities for peer interaction, collaborative writing, and iterative revision, all of which are crucial for developing academic literacy. Consequently, students often perceive academic writing as an isolated task disconnected from academic dialogue and research collaboration.

In response to these challenges, the research objectives of the present study are oriented toward a comprehensive examination of modern communication methods in project-based learning as a source of effective academic writing development. The study aims to provide a theoretical justification for integrating communication technologies into project work in order to enhance students' academic writing competence (Hyland, 2019). One of the primary objectives is to analyze how communication processes embedded in project-based activities influence the formation of key components of academic writing, including argumentation, coherence, critical engagement with sources, and adherence to academic discourse conventions.

Another objective is to identify pedagogical mechanisms that enable the systematic use of modern communication methods to support academic writing development within project-based learning. This includes examining the role of collaborative writing, peer feedback, and digital interaction in shaping students' writing practices and academic thinking. The study also seeks to determine the conditions under which project-based communication contributes to

students' inclusion in academic and scholarly communities, thereby supporting their long-term academic and professional development.

Ultimately, the research objectives are directed toward substantiating the feasibility and pedagogical value of a model in which academic writing is developed through communicative project-based learning supported by modern communication technologies. By addressing these objectives, the study aims to contribute to the refinement of academic writing pedagogy and to provide a foundation for more effective and contextually relevant approaches to developing students' academic writing competence in higher education.

The research methods applied in this study are grounded in a comprehensive qualitative and theoretical approach aimed at examining the role of modern communication methods in project-based learning as a mechanism for developing students' academic writing. The methodological framework is based on a systematic analysis of interdisciplinary scholarly literature in the fields of higher education pedagogy, academic

writing and literacy, digital learning environments, and project-based instruction. Conceptual analysis is employed to clarify the key categories of the study, including academic writing, academic communication, project-based learning, and collaborative interaction, allowing these concepts to be considered as interconnected elements of a single educational process (Siemens, 2005). Comparative analysis is used to contrast traditional models of academic writing instruction with approaches that integrate modern communication tools into project work, which makes it possible to identify qualitative differences in learning processes and outcomes. In addition, elements of pedagogical modeling are applied to conceptualize project-based learning as a communicative environment in which academic writing develops through sustained interaction, feedback, and reflection. The research design is interpretative in nature and focuses on understanding pedagogical processes and their implications for academic writing development rather than on quantitative measurement.

Components of the Experimental Study	Description
Purpose of the Experiment	To examine the effectiveness of modern communication methods integrated into project-based learning for the development of students' academic writing skills.
Research Approach	Qualitative and quasi-experimental pedagogical study.
Participants	University students enrolled in academic writing and foreign language courses.
Sample Size	Experimental Group (EG) – 30 students; Control Group (CG) – 30 students.
Educational Context	Higher education institutions implementing academic writing instruction within project-based learning environments.
Duration of the Experiment	One academic semester (approximately 12–16 weeks).
Experimental Group Characteristics	Students participated in project-based learning activities supported by modern communication technologies, collaborative writing, peer feedback, and online interaction.

Control Group Characteristics	Students received traditional academic writing instruction focused primarily on individual writing assignments and teacher-centered feedback.
Independent Variable	Integration of modern communication methods into project-based learning.
Dependent Variable	Level of students' academic writing competence.
Modern Communication Methods Used	Collaborative platforms, shared online documents, discussion forums, peer-review tools, video conferencing, and digital feedback systems.
Project-Based Activities	Collaborative research projects, academic discussions, joint drafting of texts, source analysis, peer editing, and reflective writing tasks.
Data Collection Methods	Coherence and cohesion, argumentation quality, academic vocabulary, source integration, citation accuracy, critical thinking, and adherence to academic discourse conventions.
Stages of the Experiment	Observation, analysis of students' written assignments, peer-review records, reflective journals, and teacher feedback analysis.
Diagnostic Stage	1. Diagnostic stage. 2. Formative stage. 3. Final evaluation stage.
Formative Stage	Assessment of students' initial academic writing competence and communication skills before the intervention.
Final Evaluation Stage	Implementation of project-based learning activities supported by communication technologies and collaborative writing practices.
Expected Outcomes	Comparative analysis of students' academic writing performance after the completion of the experimental instruction.
Pedagogical Significance	Improvement in students' academic writing quality, critical engagement with sources, collaborative interaction, and understanding of academic discourse practices.

Table 1. *Experimental Design of the Study*

(Thomas, 2000; Krajcik & Shin, 2014; Larmer et al., 2015; Hyland, 2003)

The main results of the study demonstrate that the integration of modern communication methods into project-based learning significantly enhances the development of students' academic writing. The findings indicate that communication-rich project environments support continuous academic interaction, enabling students to engage in iterative writing processes that include drafting, peer discussion, revision, and reflective analysis. This approach contributes to a deeper understanding of academic writing as

an evolving practice rather than a static final product. The results also show that collaborative communication within project work improves students' ability to structure academic texts logically, formulate well-grounded arguments, and critically engage with scholarly sources (Becher & Trowler, 2001). Furthermore, the use of modern communication tools fosters students' awareness of academic norms and ethical standards, including proper citation practices and responsible authorship, as these norms are

reinforced through ongoing interaction and feedback. Overall, the findings confirm that modern communication methods function as effective pedagogical instruments that strengthen the connection between project-based learning and the sustainable development of students' academic writing competence.

Based on the analysis of the research findings, several **specific conclusions** can be drawn. First, the development of students' academic writing is significantly more effective when it is embedded in project-based learning and supported by modern communication methods that ensure sustained academic interaction. Academic writing proves to be not merely a technical skill, but a communicative and cognitive process that evolves through dialogue, collaboration, and reflection. Second, modern communication technologies should be understood not as auxiliary or purely technical tools, but as pedagogical instruments that actively shape the structure, dynamics, and quality of academic writing practices (UNESCO, 2015). Their integration into project work transforms academic writing from an isolated educational requirement into a meaningful academic activity aligned with the norms and values of the scholarly community. Third, the communicative dimension of project-based learning plays a decisive role in fostering students' academic literacy, as it promotes critical engagement with sources, coherent argumentation, and adherence to academic discourse conventions. Finally, the absence of a systematic and methodologically grounded approach to integrating communication methods into project-based learning

significantly limits their educational potential, highlighting the need for purposeful pedagogical design and consistency.

From a practical perspective, the results of the study allow for the formulation of several **practical recommendations** aimed at improving educational practice in higher education. It is recommended that academic writing be explicitly incorporated as a core component of project-based learning rather than treated as a supplementary or final-stage activity. Project tasks should be designed to include all key stages of academic communication, such as problem formulation, collaborative analysis of academic sources, joint drafting of texts, peer feedback, and collective revision (Gibbons et al., 1994). Modern communication platforms and collaborative writing tools should be systematically integrated at each of these stages to ensure continuity, transparency, and active student participation in the writing process. Educators are encouraged to adopt the role of facilitators of academic communication, guiding students in the effective and ethical use of digital tools and modeling scholarly discourse practices. In addition, assessment criteria should place greater emphasis on the writing process itself, including students' engagement in communication, revision, and reflection, alongside evaluation of the final written product. The implementation of these recommendations can contribute to the sustainable development of students' academic writing competence and enhance their readiness for active participation in academic research and scholarly communities.

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Public speaking as a tool for teaching theoretical English language disciplines in universities of Uzbekistan

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Annotation *This article examines the role of Public Speaking techniques in teaching theoretical English language disciplines at universities in Uzbekistan. The study explores how rhetorical and communicative strategies may improve student engagement, comprehension of theoretical material, and academic speaking competence during lecture-based instruction. Particular attention is devoted to the integration of Public Speaking elements such as speech organization, voice modulation, rhetorical questioning, audience interaction, storytelling, and non-verbal communication into subjects including Stylistics, Lexicology, Analytical Reading, and Theoretical Grammar. The research is based on classroom observations, interactive lecture practices, and student feedback analysis conducted within English language departments of higher educational institutions. The findings demonstrate that the use of Public Speaking techniques contributes to the transformation of traditional lectures into more interactive and student-centered learning environments. The study concludes that integrating communicative and rhetorical methods into theoretical instruction may significantly enhance the effectiveness of English language teaching in modern higher education. In addition, the article emphasizes the importance of developing students' critical thinking, confidence, and presentation skills through communicative academic practices, which may further support future professional activities of English language specialists, teachers, translators, and researchers in contemporary educational settings.*

Keywords *Public Speaking, higher education, theoretical disciplines, English language teaching, communicative competence, interactive lectures, student engagement, Uzbek universities*

O'zbekiston universitetlarida ingliz tilining nazariy fanlarini o'qitishda Public Speaking texnikalaridan foydalanish

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Annotatsiya *Mazkur maqolada O'zbekiston universitetlarida ingliz tilining nazariy fanlarini o'qitishda Public Speaking texnikalarining o'rnini tadqiq etiladi. Tadqiqot ritorik va kommunikativ strategiyalar talabalarning darsdagi faolligini oshirish, nazariy materialni chuqurroq anglash hamda akademik nutq kompetensiyasini rivojlantirishga qanday ta'sir ko'rsatishini tahlil qiladi. Maqolada nutqni tashkil etish, ovoz modulatsiyasi, ritorik savollar, auditoriya bilan muloqot, storytelling va noverbal kommunikatsiya kabi Public Speaking elementlarini Stilistika, Leksikologiya, Analitik o'qish hamda Nazariy grammatika fanlariga integratsiya*

qilish masalalariga alohida e'tibor qaratilgan. Tadqiqot oliy ta'lim muassasalarining ingliz tili yo'nalishlarida olib borilgan auditoriya kuzatuvlari, interaktiv ma'ruza amaliyotlari va talabalar fikr-mulohazalari tahliliga asoslanadi. Natijalar Public Speaking texnikalaridan foydalanish an'anaviy ma'ruzalarni yanada interaktiv va talaba markazli ta'lim muhitiga aylantirishga xizmat qilishini ko'rsatadi. Tadqiqot yakunida kommunikativ va ritorik metodlarni nazariy ta'lim jarayoniga integratsiya qilish zamonaviy oliy ta'lim tizimida ingliz tilini o'qitish samaradorligini sezilarli darajada oshirishi mumkinligi ta'kidlanadi. Bundan tashqari, maqolada kommunikativ akademik amaliyotlar orqali talabalarining tanqidiy fikrlash, o'ziga ishonch va taqdimot ko'nikmalarini rivojlantirish ularning kelajakdagi pedagogik, tarjimonlik hamda ilmiy faoliyatida muhim ahamiyat kasb etishi qayd etiladi.

Kalit so'zlar *Public Speaking, oliy ta'lim, nazariy fanlar, ingliz tilini o'qitish, kommunikativ kompetensiya, interaktiv ma'ruzalar, talaba faolligi, O'zbekiston universitetlari*

Public Speaking как средство преподавания теоретических дисциплин английского языка в вузах Узбекистана

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Аннотация *В данной статье рассматривается роль техник Public Speaking в преподавании теоретических дисциплин английского языка в вузах Uzbekistan. Исследование направлено на изучение того, как риторические и коммуникативные стратегии способствуют повышению вовлеченности студентов, пониманию теоретического материала и развитию академических речевых навыков в процессе лекционного обучения. Особое внимание уделяется интеграции таких элементов Public Speaking, как организация речи, модуляция голоса, риторические вопросы, взаимодействие с аудиторией, storytelling и невербальная коммуникация, в преподавание дисциплин «Стилистика», «Лексикология», «Аналитическое чтение» и «Теоретическая грамматика». Исследование основано на наблюдении за учебным процессом, практике интерактивных лекций и анализе обратной связи студентов. Результаты показывают, что использование техник Public Speaking способствует превращению традиционных лекций в более интерактивную и студентоориентированную образовательную среду. Делается вывод о том, что применение коммуникативных и риторических методов повышает эффективность преподавания английского языка в современной высшей школе.*

Ключевые слова *Public Speaking, высшее образование, теоретические дисциплины, преподавание английского языка, коммуникативная компетенция, интерактивные лекции, вовлеченность студентов, вузы Узбекистана*

In the modern educational environment, higher education institutions are increasingly expected to prepare students not only with theoretical knowledge but also with practical communication skills that can be applied in academic and professional contexts. The rapid processes of globalization, international academic cooperation, and the expansion of English-medium education have significantly increased the importance of communicative competence in universities worldwide. In this context, the role of effective teaching strategies in English language education has become especially relevant, particularly in countries undergoing educational modernization, including Uzbekistan.

Contemporary reforms in the Uzbek educational system place considerable emphasis on improving the quality of higher education, developing student-centered learning approaches, and enhancing foreign language instruction. English language departments in Uzbek universities are currently expected to prepare future specialists who possess not only linguistic knowledge but also the ability to communicate confidently, present ideas persuasively, and participate actively in academic discourse. These requirements have shifted attention toward interactive and communicative teaching methodologies that encourage student engagement and academic participation.

Despite ongoing reforms, many theoretical English language disciplines in higher education institutions continue to rely heavily on traditional lecture-based instruction. Subjects such as Lexicology, Stylistics, Theoretical Grammar, Analytical Reading, and Semasiology are often characterized by extensive terminology, abstract theoretical concepts, and teacher-centered delivery methods. As a result, students frequently experience difficulties maintaining concentration, participating in discussions, and applying theoretical knowledge in

communicative contexts. In many classrooms, lectures remain largely monologic, where students function primarily as passive listeners rather than active participants in the educational process.

The issue becomes particularly significant in English language teaching because communication itself constitutes the central objective of language education. When theoretical subjects are taught through rigid lecture formats with limited interaction, students may develop strong theoretical awareness while lacking confidence in academic speaking and presentation skills. Consequently, there is a growing need for pedagogical approaches that combine theoretical instruction with communicative practice.

One of the possible solutions to this problem is the integration of Public Speaking techniques into the teaching of theoretical English language disciplines. Public Speaking is traditionally associated with rhetoric, speech delivery, audience engagement, and persuasive communication. However, in contemporary pedagogy, it is increasingly viewed as an educational tool capable of improving classroom interaction, enhancing student motivation, and facilitating deeper comprehension of academic material. Techniques such as effective speech organization, voice modulation, rhetorical questioning, storytelling, eye contact, audience interaction, and structured openings and conclusions can transform traditional lectures into dynamic communicative experiences.

In theoretical English language classes, Public Speaking techniques may help lecturers present complex linguistic concepts more clearly and engagingly. Interactive lecture delivery may also encourage students to participate in academic discussions, formulate arguments, develop presentation competence, and improve confidence in English-language communication. Furthermore, the integration

of rhetorical and communicative strategies into theoretical instruction aligns with the principles of communicative language teaching and student-centered education, both of which are actively promoted in modern higher education systems (Richards & Rodgers, 2014).

The relevance of this issue is further reinforced by the increasing importance of soft skills in professional education. Modern specialists are expected to demonstrate not only subject knowledge but also communication abilities, leadership skills, critical thinking, and public presentation competence. Therefore, university classrooms should serve not merely as spaces for transmitting information but also as environments where students develop the communicative abilities necessary for future professional activity (Trilling & Fadel, 2009).

The novelty of the present study lies in the exploration of Public Speaking techniques specifically within the context of teaching theoretical English language disciplines at universities in Uzbekistan. While numerous studies have examined speaking skills in language learning, comparatively little attention has been devoted to the role of rhetorical and presentation techniques in teaching theoretical linguistic subjects. Most existing research focuses on conversational English, debate activities, or speaking fluency, whereas the communicative transformation of theoretical lectures remains insufficiently investigated.

The findings of this study may contribute to the development of more interactive and communicative approaches to theoretical English language teaching in higher education institutions. Furthermore, the research may provide methodological recommendations for lecturers seeking to modernize lecture delivery and improve the effectiveness of theoretical instruction in English language departments.

Public Speaking has long been regarded as an essential component of effective communication and professional

interaction. Traditionally associated with rhetoric and oratory, Public Speaking today occupies an increasingly important place within educational environments, particularly in higher education. Modern pedagogical approaches recognize that successful teaching depends not only on the transmission of information but also on the lecturer's ability to communicate ideas clearly, engage audiences, and create interactive learning experiences (Lucas, 2020). The concept of communicative competence introduced by Dell Hymes significantly influenced contemporary educational methodology by emphasizing the importance of meaningful communication rather than mere grammatical accuracy. Later developments in communicative language teaching further strengthened the idea that language education should focus on interaction, participation, and real-life communication (Hymes, 1972). Within this framework, Public Speaking techniques have become valuable tools for improving classroom communication and increasing student involvement.

Researchers have noted that effective speech delivery plays a crucial role in students' comprehension and retention of information. According to educational communication studies, lectures delivered with expressive intonation, clear organization, and audience interaction tend to maintain students' attention more effectively than monotonous presentations (Brookfield, 2015). Voice modulation, pacing, pauses, rhetorical questions, and storytelling techniques can significantly influence students' cognitive engagement and emotional response during lectures.

In addition, modern higher education increasingly emphasizes student-centered learning, where learners actively participate in the educational process rather than functioning as passive recipients of information. Public Speaking techniques support this approach by encouraging interaction, discussion, and collaborative communication. Interactive

lecture strategies may create a more dynamic academic atmosphere in which students become participants in knowledge construction rather than mere listeners (Brown, 2007). Another important aspect of Public Speaking in education is its connection with soft skills development. Contemporary employers frequently prioritize communication competence, presentation abilities, leadership, and critical thinking alongside professional knowledge. As a result, universities are expected to prepare graduates who can articulate ideas confidently, participate in professional discussions, and present information effectively in academic and workplace settings (Robles, 2012). Consequently, integrating Public Speaking elements into university instruction may contribute not only to subject comprehension but also to students' broader professional development.

The educational value of Public Speaking is particularly relevant in foreign language teaching. In English language classrooms, communication itself represents both the means and the goal of instruction. Therefore, pedagogical methods that stimulate verbal interaction and communicative participation align closely with the objectives of language education. Scholars in English Language Teaching methodology argue that communicative classroom environments promote greater learner confidence, reduced anxiety, and improved speaking fluency (Harmer, 2007).

Within the context of higher education reforms in Uzbekistan, the integration of Public Speaking into teaching practice may also support the transition toward more interactive and internationally oriented educational models. The modernization of Uzbek universities has created increased demand for innovative pedagogical technologies capable of enhancing student participation and communicative competence. Consequently, the application of Public Speaking strategies in English language instruction represents a

relevant and promising methodological direction.

The teaching of theoretical English language disciplines occupies an important position within philological and pedagogical education. Subjects such as Lexicology, Stylistics, Theoretical Grammar, Semasiology, Analytical Reading, and Linguistics provide students with fundamental knowledge concerning language structure, meaning, stylistic variation, and literary analysis. These disciplines contribute significantly to the professional preparation of future English language teachers, translators, researchers, and philologists (Crystal, 2019).

Despite their academic importance, theoretical disciplines are often perceived by students as difficult and highly abstract. One of the primary challenges associated with teaching these subjects lies in the complexity of linguistic terminology and theoretical concepts. Students are frequently required to memorize definitions, classifications, and analytical frameworks that may appear detached from practical communication. As a result, many learners experience reduced motivation and limited engagement during lectures (Thornbury, 2006).

Another difficulty concerns the predominance of traditional lecture-based methodologies in theoretical instruction. In many university classrooms, theoretical subjects are taught through extended monologic explanations in which lecturers deliver information while students listen and take notes. Although this approach allows instructors to present large volumes of material efficiently, it may also contribute to passive learning environments characterized by limited interaction and minimal student participation (Bligh, 2000). Educational researchers have repeatedly emphasized that passive lecture formats may negatively affect students' attention, comprehension, and long-term retention of information. When students are not actively involved in discussion or communicative activities, theoretical material

may become difficult to process and apply. This issue becomes even more significant in English language education, where communication should ideally remain central to the learning process (Ur, 2012). Modern pedagogical theories increasingly advocate the integration of communicative and interactive approaches into theoretical instruction. Researchers argue that theoretical knowledge becomes more meaningful when students are encouraged to discuss concepts, analyze examples collaboratively, and express personal interpretations (Vygotsky, 1978). Interactive lectures, questioning strategies, mini-discussions, and presentation-based activities may help students connect abstract theory with practical communication.

In recent years, higher education institutions in Uzbekistan have demonstrated growing interest in innovative teaching methodologies aimed at improving educational quality and student participation. Educational reforms emphasize competence-based education, communicative teaching approaches, and the development of independent thinking skills. Nevertheless, the implementation of interactive methods in theoretical disciplines remains inconsistent, particularly in lecture-centered university courses (Nishonov & Madumarov, 2021). Within this context, the integration of Public Speaking techniques into theoretical English language teaching may offer significant pedagogical advantages. Public Speaking-based lecture delivery may help lecturers explain theoretical concepts more dynamically, structure information more effectively, and maintain students' attention through rhetorical and communicative strategies. Moreover, interactive lecture elements may encourage students to participate in academic discussions and develop confidence in expressing theoretical ideas in English.

Consequently, the present study seeks to examine how Public Speaking techniques may contribute to the modernization of theoretical English language instruction and support the

development of communicative academic environments in Uzbek universities.

In contemporary higher education, Public Speaking is increasingly viewed not only as a communicative skill but also as an effective pedagogical instrument capable of improving lecture delivery and classroom interaction. Modern educational methodologies emphasize that the success of university teaching largely depends on the lecturer's ability to present information clearly, maintain students' attention, and encourage active participation. Within this context, Public Speaking techniques may significantly enhance the teaching of theoretical English language disciplines (Osborn & Osborn, 2014).

One of the most important elements of Public Speaking in education is speech organization. A well-structured lecture allows students to follow complex theoretical information more effectively. Clear introductions, logical transitions, signposting expressions, and concise conclusions help students understand the sequence of ideas and retain key concepts. In theoretical subjects such as Stylistics or Theoretical Grammar, where students encounter large amounts of abstract terminology, structured delivery becomes especially important (Alley, 2013).

Another essential component is voice modulation and expressive intonation. Research in educational psychology demonstrates that monotonous speech reduces students' concentration and motivation, whereas dynamic delivery increases engagement and comprehension (Mayer, 2009). Changes in pace, stress, pauses, and emphasis may help lecturers highlight important concepts and maintain students' cognitive attention during theoretical explanations.

Audience engagement techniques also play a significant role in transforming traditional lectures into communicative learning environments. Rhetorical questions, short discussions, eye contact, and interactive commentary encourage students to participate

more actively in classroom communication. These techniques create a sense of involvement and reduce the psychological distance between lecturer and students (Bain, 2004).

Storytelling and contextual examples represent another valuable Public Speaking strategy. Theoretical linguistic concepts often become easier to understand when accompanied by practical illustrations, real-life communication examples, or short narratives. For instance, stylistic devices may be explained more effectively through literary excerpts and contextual interpretation rather than through isolated definitions alone.

Non-verbal communication additionally contributes to lecture effectiveness. Gestures, facial expressions, posture, and movement within the classroom influence students' perception of the lecturer and may strengthen communicative interaction (Knapp et al., 2014). In combination with verbal techniques, non-verbal communication helps create a more dynamic and motivating educational atmosphere.

The present study employs a qualitative pedagogical approach aimed at exploring the effectiveness of Public Speaking techniques in teaching theoretical English language disciplines at universities in Uzbekistan.

The research is based on classroom observations, elements of experimental teaching, and student feedback analysis conducted during theoretical English language lectures. The study focuses primarily on courses related to Stylistics, Analytical Reading, Lexicology, and Theoretical Grammar taught to undergraduate students majoring in English Philology and Foreign Language Teaching.

Special attention was devoted to students' classroom behavior, participation levels, attentiveness, willingness to answer questions, and confidence during academic discussions in English.

The methodological framework of the research is based on communicative language teaching principles, student-centered learning approaches, and rhetorical communication

strategies (Nunan, 2004). The study does not aim to provide statistical generalization but rather to examine the pedagogical potential of Public Speaking techniques within the context of theoretical English language education.

The practical implementation of Public Speaking techniques during theoretical English language lectures demonstrated that communicative delivery methods may substantially improve classroom interaction and student engagement.

One of the most effective strategies involved the use of structured lecture openings and conclusions. Instead of beginning lectures with direct theoretical definitions, lessons were introduced through rhetorical questions, quotations, provocative statements, or short real-life examples related to linguistic phenomena. Such openings attracted students' attention and created intellectual curiosity at the beginning of the lesson.

Another significant technique involved audience interaction. Students were regularly encouraged to answer interpretative questions, analyze examples collectively, and express opinions concerning linguistic phenomena. This interactive environment transformed lectures from passive listening sessions into communicative academic discussions.

Storytelling and contextualization were particularly useful when explaining abstract theoretical material. For example, stylistic devices were connected with literary excerpts and contemporary communication examples, while semantic concepts were illustrated through authentic language situations. As a result, students demonstrated better understanding and stronger analytical involvement.

Non-verbal communication additionally contributed to lecture effectiveness. Eye contact, gestures, and classroom movement increased students' attentiveness and reduced formality during interaction. Such techniques helped establish a more supportive communicative atmosphere in which students

felt more confident participating in English-language discussions.

The observations indicated that Public Speaking-based lectures encouraged greater student participation, improved comprehension of theoretical concepts, and increased confidence in academic communication. Students appeared more motivated to engage with theoretical material when lectures incorporated rhetorical and interactive elements.

The modernization of higher education requires teaching methodologies that combine theoretical instruction with communicative interaction and student engagement. Within the context of English language education, this need becomes especially important because communication itself represents both the objective and the instrument of learning.

The present study has demonstrated that Public Speaking techniques may serve as an effective pedagogical tool in teaching theoretical English language disciplines at universities in Uzbekistan. The integration of rhetorical and communicative strategies into

lecture delivery contributes to greater classroom interaction, improved comprehension of theoretical concepts, and increased student confidence in academic communication.

Furthermore, the study highlights the importance of integrating communicative methodologies into theoretical English language teaching in Uzbek universities. As higher education institutions continue to implement educational reforms and competence-based approaches, the use of Public Speaking techniques may contribute to improving both teaching effectiveness and professional preparation of future English language specialists.

The research also indicates that Public Speaking should be viewed not only as an independent discipline but also as a methodological framework capable of enhancing lecture delivery across theoretical subjects. Future studies may further investigate the long-term impact of interactive lecture models on academic achievement, critical thinking, and professional communication skills.

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Didactic Possibilities of Webquest Technology in Developing Creative Competence of Future English Language Teachers

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Annotation

This article examines the didactic potential of WebQuest technology in developing the creative competence of future English language teachers. Developed in 1995 by the American educator Bernie Dodge, WebQuest is defined as an innovative educational technology based on the purposeful use of Internet resources. The study focuses on key components of creative competence, including creative thinking, non-standard problem solving, independent decision-making, and the ability to produce original ideas and creative products. The article also highlights the role of WebQuest technology in fostering critical and creative thinking, independent learning, collaborative work, and information-communication competencies among students. In addition, the characteristics of short-term and long-term WebQuests, their integration into the educational process, and effective methods of application in teacher training are discussed in detail. The findings demonstrate that systematic use of WebQuest technology increases students' motivation, enhances practical learning activities, and significantly improves the creative competence of future English language teachers in modern education.

Keywords

WebQuest technology, creative competence, English language teacher, didactic possibilities, creative thinking, innovative education, professional training

Vebkvest texnologiyasining bo'lajak ingliz tili o'qituvchilarida kreativ kompetensiyani takomillashtirishdagi didaktik imkoniyatlari

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Annotatsiya

Mazkur maqolada bo'lajak ingliz tili o'qituvchilarining kreativ kompetensiyasini takomillashtirishda vebkvest texnologiyasining didaktik imkoniyatlari keng qamrovda tahlil etilgan. Vebkvest texnologiyasi 1995-yilda amerikalik pedagog Bernie Dodge tomonidan ishlab chiqilgan bo'lib, internet resurslari asosida tashkil etiladigan zamonaviy va innovatsion ta'lim texnologiyasi sifatida tavsiflanadi. Tadqiqotda kreativ kompetensiyaning asosiy tarkibiy qismlari, jumladan, ijodiy

tafakkur, muammolarni noan'anaviy usullar orqali hal qilish, mustaqil qaror qabul qilish, innovatsion g'oyalarni ilgari surish hamda original mahsulot yaratish ko'nikmalari yoritilgan. Shuningdek, vebkvest texnologiyasining talabalarda tanqidiy va ijodiy fikrlashni rivojlantirish, mustaqil bilim olish faoliyatini tashkil etish, jamoada samarali hamkorlik qilish va axborot-kommunikatsiya kompetensiyalarini shakllantirishdagi ahamiyati ochib berilgan. Maqolada qisqa va uzoq muddatli vebkvestlarning o'ziga xos xususiyatlari, ularni o'quv jarayoniga integratsiya qilish mexanizmlari hamda bo'lajak ingliz tili o'qituvchilarini kasbiy tayyorlashdagi samarali usullari bayon qilingan. Bundan tashqari, vebkvest topshiriqlarining motivatsiyani oshirish, mustaqil izlanishga yo'naltirish va talabalarining amaliy faoliyatini faollashtirishdagi roli ham asoslab berilgan. Tadqiqot natijalari vebkvest texnologiyasidan tizimli foydalanish kreativ kompetensiyaning sezilarli darajada rivojlanishiga xizmat qilishini ko'rsatadi.

Kalit so'zlar *Vebkvest texnologiyasi, kreativ kompetensiya, ingliz tili o'qituvchisi, didaktik imkoniyatlar, ijodiy tafakkur, innovatsion ta'lim, kasbiy tayyorgarlik*

**Дидактические возможности
технологии веб-квест в
совершенствовании
креативной компетенции
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Аннотация

В данной статье всесторонне анализируются дидактические возможности технологии веб-квест в совершенствовании креативной компетенции будущих учителей английского языка. Технология веб-квеста была разработана в 1995 году американским педагогом Б.Дж. Доджем и рассматривается как современная инновационная образовательная технология, основанная на целенаправленном использовании интернет-ресурсов в учебном процессе. В исследовании раскрываются основные компоненты креативной компетенции, включая творческое мышление, способность решать проблемы нестандартными способами, принимать самостоятельные решения, выдвигать инновационные идеи и создавать оригинальные продукты. Кроме того, обоснована роль технологии веб-квест в развитии у студентов критического и творческого мышления, организации самостоятельной познавательной деятельности, эффективного сотрудничества в коллективе, а также формировании информационно-коммуникационных компетенций. В статье подробно рассматриваются особенности краткосрочных и долгосрочных веб-

квестов, механизмы их интеграции в образовательный процесс и эффективные методы применения в профессиональной подготовке будущих учителей английского языка. Также особое внимание уделяется влиянию веб-квест заданий на повышение учебной мотивации, активизацию исследовательской деятельности студентов и развитие их практических навыков. Результаты исследования подтверждают, что систематическое использование технологии веб-квест способствует значительному развитию креативной компетенции обучающихся и повышению эффективности образовательного процесса.

Ключевые слова

Технология веб-квест, творческая компетенция, учитель английского языка, дидактические возможности, творческое мышление, инновационное образование, профессиональная подготовка

Kirish

XXI asr ta'lim tizimida raqobatbardosh kadrlarni tayyorlash ustuvor vazifalardan biri hisoblanadi. Globallashuv va raqamli transformatsiya sharoitida bo'lajak ingliz tili o'qituvchilaridan nafaqat chuqur kasbiy bilim, balki kreativ tafakkur, yangilikka intilish va muammolarni ijodiy hal etish qobiliyatlari ham talab etiladi. Ana shunday sharoitda kreativ kompetensiyani rivojlantiruvchi innovatsion ta'lim texnologiyalarini pedagogik amaliyotga joriy etish dolzarb masalaga aylanib bormoqda.

Vebkvest (WebQuest) texnologiyasi – so'nggi yillarda dunyoning ko'plab mamlakatlarida keng qo'llanilayotgan, talabalarning mustaqil va ijodiy faoliyatini rag'batlantiradigan ta'lim vositalaridan biridir. Ushbu texnologiya 1995 yilda amerikalik pedagog B.J. Dodge tomonidan ishlab chiqilgan bo'lib, u o'quvchilarni internet resurslaridan maqsadli va samarali foydalanishga yo'naltiradi (Dodge, 1995). Vebkvestning o'ziga xos pedagogik imkoniyatlari uni chet tili ta'limida, xususan bo'lajak ingliz tili o'qituvchilarini tayyorlashda keng qo'llashga asos beradi.

Mazkur tadqiqotning maqsadi – vebkvest texnologiyasini bo'lajak ingliz tili o'qituvchilarida kreativ kompetensiyani

takomillashtirishga yo'naltirilgan didaktik vosita sifatida o'rganish va uning asosiy imkoniyatlarini aniqlashdan iborat. Ushbu maqsadga erishish uchun quyidagi vazifalar qo'yildi: vebkvest texnologiyasining mohiyati va turlarini tahlil etish; kreativ kompetensiya tushunchasining ilmiy asoslarini ko'rib chiqish; vebkvest texnologiyasining didaktik imkoniyatlarini aniqlash hamda tajriba o'tkazish orqali natijalarni umimlashtirish.

Tadqiqotning ilmiy yangiligi shundaki, unda vebkvest texnologiyasi bo'lajak ingliz tili o'qituvchilarining kasbiy-pedagogik tayyorgarligi kontekstida kreativ kompetensiyani rivojlantiruvchi tizimli didaktik vosita sifatida birinchi bor kompleks o'rganilmoqda. Z.D. Yusupova (2019) pedagogik texnologiyalar va pedagogik mahorat munosabatini tadqiq etib, o'qituvchi shaxsini rivojlantirishda innovatsion usullarning o'zni katta ekanligini alohida ta'kidlaydi.

1. Vebkvest texnologiyasining mohiyati va turlari

"Vebkvest" atamasi inglizcha "web" (internet) va "quest" (izlanish, muammo hal etish) so'zlaridan tashkil topib, internetdagi ma'lumotlardan foydalanib bajariluvchi muammoli topshiriq demakdir. Dodge (1995) ta'rifiga ko'ra, vebkvest – o'quvchilar tomonidan internetdan olingan ma'lumotlar

asosida bajariluvchi tadqiqotga yo'naltirilgan faoliyatdir. Bunda ma'lumotlarning barcha yoki ko'p qismi internet saytlaridan olinadi.

Ya.S. Bykhovsky (1999) vebkvestni o'quvchilarning ijodiy va intellektual salohiyatini rivojlantiruvchi, hamkorlikda ishlashga asoslangan ta'lim muhiti sifatida tavsiflaydi. Rus olimasi E.S. Polat (2007) esa vebkvest texnologiyasini konstruktivistik ta'lim yondashuvining Internet muhitidagi namoyon bo'lishi deb baholaydi, zero unda o'quvchi bilimni tayyor holda qabul qilmay, uni o'zi qurib boradi.

T. March (1998) vebkvestni ikki asosiy turga ajratadi: qisqa muddatli (short-term) va uzoq muddatli (long-term). Qisqa muddatli vebkvestlar bir yoki bir necha dars davomida bajariladi va ma'lum mavzu yuzasidan bilimlarni o'zlashtirish yoki umumlashtirish maqsadida qo'llaniladi. Uzoq muddatli vebkvestlar bir necha hafta yoki oyga mo'ljallangan bo'lib, chuqur tahlil va ijodiy mahsulot yaratishni ko'zda tutadi (March, 1998). T. March (2003) keyingi tadqiqotlarida vebkvestning o'quv jarayonidagi motivatsion kuchini yanada kengroq tahlil qilib, ta'kidlashicha, sifatli vebkvest talabalarida autentik bilim olishga bo'lgan intilishni uyg'otadi.

D.H. Jonassen (2000) vebkvestni "mind tools" – intellektni rivojlantiruvchi vositalar qatorida ko'rib chiqadi. Uning ta'kidlashicha, bunday texnologiyalar talabalarni passiv ma'lumot qabul qiluvchilardan faol bilim yaratuvchilarga aylantiradi (Jonassen, 2000). Bu yondashuv vebkvest texnologiyasini kreativlikni rivojlantirishda ayniqsa samarali qiladi.

Vebkvest tuzilishi Dodge (1995) taklif etgan quyidagi komponentlarni o'z ichiga oladi: (1) kirish – topshiriqning kontekstini taqdim etish va motivatsiya uyg'otish; (2) topshiriq – aniq va qiziqarli maqsadni belgilash; (3) jarayon – topshiriqni bajarish bosqichlari; (4) resurslar – tanlangan internet manbalari ro'yxati; (5) baholash – mezonlar rubrikasi; (6) xulosa – yakuniy aks-sado va o'z-o'zini baholash.

2. Kreativ kompetensiya: tushuncha va tarkibiy qismlar

"Kreativ kompetensiya" tushunchasi so'nggi o'n yilliklarda pedagogika fanida keng muhokama etilmoqda. T.M. Amabile (1996) ijodkorlikni uch komponentning birlashmasida ko'radi: mutaxassislik sohasidagi bilimlar (domain-relevant skills), ijodiy jarayonlar (creativity-relevant skills) va ichki motivatsiya (intrinsic task motivation). Bu ta'rif kreativ kompetensiyaning ko'p qirrali tabiatini ochib beradi va bo'lajak o'qituvchilarni tayyorlash uchun keng metodologik asos yaratadi.

E.P. Torrance (1966) kreativlikni o'lchash va rivojlantirish sohasida fundamental tadqiqotlar olib borgan. Uning modeliga ko'ra, kreativlik quyidagi xususiyatlarni o'z ichiga oladi: ravonlik (fluency), moslashuvchanlik (flexibility), o'ziga xoslik (originality) va kengaytirish (elaboration) qobiliyatlari (Torrance, 1966). Ushbu komponentlar bo'lajak o'qituvchilar uchun ayniqsa muhim, chunki ular dars jarayonida doimiy ravishda yangi g'oyalar va yondashuvlar ishlab chiqishlari zarur.

Rus olimi A.V. Xutorskoy (Khutorskoy, 2003) kompetentli yondashuv doirasida kreativ kompetensiyaning ta'lim oluvchilarning muammoli vaziyatlarda yangi, g'ayrioddiy yechimlar topish, bilimlarni yangi kontekstga ko'chirish va original mahsulot yaratish qobiliyatlari majmui sifatida belgilaydi. Uningcha, kreativ kompetensiya o'quvchining shaxsiy xususiyatlarini, bilimlarini hamda ko'nikmalarini o'zida mujassamlashtiradi.

O'zbek olimlari ham ushbu masalaga jiddiy e'tibor qaratmoqdalar. B.S. Abdullayeva (2020) kreativ fikrlashni pedagogik nuqtai nazardan o'rganib, uni o'quvchi-talabalar faoliyatida noaniq, muammoli vaziyatlarda optimal yechim topish jarayoni sifatida ta'riflaydi. Uning tadqiqotlari shuni ko'rsatadiki, an'anaviy ta'lim usullari ko'pincha kreativ kompetensiyaning rivojlanishiga to'siq bo'ladi, shu bois innovatsion texnologiyalarni joriy etish zaruriyati yuzaga keladi (Abdullayeva, 2020).

I.L. Kolesnikova (2008) chet tili ta'limida kreativlikning o'rni haqida so'z yuritib,

o'qituvchining kreativ salohiyati bevosita talabalar kreativligini shakllantirishga ta'sir qilishini alohida ta'kidlaydi. Shuning uchun chet tili metodikasi kursida kreativ kompetensiyani rivojlantiruvchi texnologiyalarni o'rgatish nafaqat ixtiyoriy qo'shimcha, balki kasbiy zaruriyat hisoblanadi (Kolesnikova, 2008).

3. **Vebkvest texnologiyasining kreativ kompetensiyani takomillashtirishdagi didaktik imkoniyatlari**

Vebkvest texnologiyasi bo'lajak ingliz tili o'qituvchilarida kreativ kompetensiyani rivojlantirish uchun bir qator muhim didaktik imkoniyatlarga ega. Ushbu imkoniyatlarni quyidagi asosiy yo'nalishlarda ko'rib chiqish mumkin.

a) *Muammoli vaziyatlarni modelashtirish.* Vebkvest topshiriqlari doimo muammoli xarakter kasb etadi – talaba nafaqat ma'lumot to'playdi, balki uni tanqidiy tahlil qiladi, turli manbalarni solishtiradi va o'zining asoslangan pozitsiyasini shakllantiradi. Bu jarayon Torrance (1966) tomonidan kreativlikning asosiy ko'rsatkichlari sifatida ajratilgan o'ziga xoslik va moslashuvchanlikni rivojlantiradi. J.A. Mirzaev (2021) ta'kidlashicha, muammoli ta'lim vaziyatlari bo'lajak ingliz tili o'qituvchilarida kasbiy-kreativ tafakkurni shakllantirishning eng samarali usullaridan biridir.

b) *Autentik internet resurslaridan foydalanish.* Chet tili ta'limida autentik material bilan ishlash o'qituvchi tayyorlashning muhim jihatlaridan biridir. Kolesnikova (2008) ta'kidlaganidek, chet tilida autentik material bilan muloqot talabalarda til kompetensiyasi bilan birga interkultura va kreativ kompetensiyani ham rivojlantiradi. Vebkvestda talabalar real ingliz tilida yaratilgan materiallar – maqolalar, videolar, podkastlar va veb-saytlar bilan ishlaydi, bu esa ularning til ko'nikmalarini tabiiy ravishda takomillashtiradi.

c) *Hamkorlikda ijodiy mahsulot yaratish.* Vebkvest topshiriqlari odatda guruh ishini nazarda tutadi. Bu jarayonda talabalar nafaqat bilim almashadi, balki birgalikda ijodiy strategiya ishlab chiqadi, rollarni taqsimlab, birgalikda original mahsulot – taqdimot, esse, loyiha yoki multimediya kontent yaratadi. Polat (2007) ta'kidlaganidek, hamkorlikka asoslangan loyihalar talabalarda ijodiy tashabbuskorlik, o'zaro hurmat va mas'uliyatlilikni bir vaqtda shakllantiradi.

d) *Raqamli savodxonlik va AKT kompetensiyasini rivojlantirish.* Vebkvest texnologiyasini bajarish davomida talabalar turli raqamli vositalar va platformalar bilan tanishadi. Jonassen (2000) fikriga ko'ra, raqamli vositalar bilan ishlash chog'ida talabalar o'zlarining bilim tuzilmalarini qurib boradilar, bu esa ularga bilimlarni yangi vaziyatlarga ko'chirish va originallikni namoyon qilish imkonini beradi. Amabile (1996) konsepsiyasi asosida aytadigan bo'lsak, raqamli vositalar talabalarning ichki motivatsiyasini kuchaytiradi va ijodiy jarayonni osonlashtiradi.

e) *Refleksiya va o'z-o'zini baholash.* Vebkvestning yakuniy bosqichi jarayon va natijani baholash bo'lib, unda talabalar o'z faoliyatlarini tahlil qiladilar. Bykhovsky (1999) qayd etishicha, vebkvest baholash rubrikasida ko'rsatilgan mezonlar talabalarni o'z ishi ustida chuqur o'ylashga, kamchilik va yutuqlarni aniqlashga majbur qiladi. Polat (2007) bu jarayonni o'z-o'zini refleksiya deb atab, uni ijodiy jarayonning muhim komponenti sifatida ko'rsatadi.

4. **Bo'lajak ingliz tili o'qituvchilarini tayyorlashda vebkvest qo'llashning amaliy jihatlari**

Vebkvest texnologiyasini bo'lajak ingliz tili o'qituvchilarini tayyorlash jarayoniga integratsiyalash uch strategik yo'nalishda amalga oshirilishi mumkin.

Birinchi yo'nalish – uslubiy tayyorgarlik.

Bu bosqichda talabalar vebkvst texnologiyasining nazariy asoslari, turlari va tuzilishi bilan tanishtiriladi. Ular Dodge (1995) taklif etgan klassik vebkvst tuzilmasini o'rganib, turli namunalarni tahlil qiladilar. Yusupova (2019) pedagogik texnologiyalarni o'rganishda nazariy tayyorgarlik muhim poydevor ekanligini uqtirib, shu asosda amaliy faoliyat samarali bo'lishini ko'rsatadi.

Ikkinchi yo'nalish – vebkvst loyihalarini ishlab chiqish. Talabalar o'zlari ingliz tili darslari uchun vebkvst loyihalarini yaratishni o'rganadilar. Bu jarayonda ular maqsadni belgilash, manbalarni tanlash, topshiriqlarni formulalash va baholash mezonlarini ishlab chiqish bo'yicha amaliy ko'nikmalar egallaydilar. Mirzaev (2021) bu yo'nalishni bo'lajak o'qituvchilarni texnologik savodxonlikka ega kadrlar sifatida tayyorlashning asosiy vositasi deb belgilaydi.

Uchinchi yo'nalish – vebkvstlarni sinf sharoitida qo'llash. Talabalar pedagogik amaliyot davomida o'zlari ishlab chiqqan vebkvstlarni sinovdan o'tkazadilar. March (2003) ta'kidlashicha, o'qituvchilar vebkvstni o'z sinfida qo'llab ko'rgandagina uning haqiqiy pedagogik qudratini anglab yetadilar. Bu tajriba talabalarda refleksiv pedagogik tafakkurni shakllantiradi va vebkvst metodologiyasini real pedagogik sharoitda sinab ko'rish imkonini beradi.

Bykhovsky (1999) tomonidan taklif etilgan vebkvst baholash mezonlari ham kreativ kompetensiyaning o'sishini kuzatishda muhim ahamiyat kasb etadi. Ushbu mezonlar: topshiriqning qanday tushunilgani, manba va ma'lumotlardan foydalanish darajasi, hamkorlik ko'rsatkichlari, yakuniy mahsulot sifati va jarayonni refleksiya qilish qobiliyatini baholashni o'z ichiga oladi.

Xulosalar va Tavsiyalar

Ushbu maqolada vebkvst texnologiyasining bo'lajak ingliz tili o'qituvchilarida kreativ kompetensiyani takomillashtirishdagi didaktik imkoniyatlari nazariy jihatdan tahlil etildi. O'tkazilgan ilmiy-

adabiy tahlil asosida qator muhim xulosalarga kelish mumkin:

- a) Vebkvst texnologiyasi bo'lajak ingliz tili o'qituvchilarida kreativ kompetensiyani rivojlantirishning didaktik jihatdan asoslangan va samarali vositasidir. Dodge (1995) tomonidan yaratilgan va March (1998, 2003) tomonidan takomillashtirilgan ushbu texnologiya o'z tuzilmasiga ko'ra – muammoli topshiriq, yo'naltirilgan manba qidirish, hamkorlikda ishlash va refleksiya – kreativ kompetensiyaning barcha tarkibiy qismlarini, ya'ni Torrance (1966) modeli asosidagi ravonlik, moslashuvchanlik, o'ziga xoslik va kengaytirish qobiliyatlarini bir vaqtda rivojlantirishga xizmat qiladi.
- b) Vebkvst texnologiyasi o'z didaktik tabiatiga ko'ra Amabile (1996) belgilagan kreativlikning uchta muhim sharti – mutaxassislik bilimi, ijodiy jarayon ko'nikmalari va ichki motivatsiyani – bir o'quv faoliyati doirasida uyg'unlashtiradi. Autentik internet manbalari bilan ishlash talabada kasbiy bilimni, muammoli topshiriqni hal etish ijodiy jarayon ko'nikmalarini, qiziqarli mavzu esa ichki motivatsiyani ta'minlaydi. Bu uyg'unlik Abdullayeva (2020) tomonidan ta'kidlangan an'anaviy ta'limning kreativ kompetensiyaga nisbatan cheklanganligini samarali bartaraf etadi.
- c) Khutorskoy (2003) ning kompetentnostli yondashuvi nuqtai nazaridan vebkvst texnologiyasi kreativ kompetensiyani yakka holda emas, balki kognitiv, kommunikativ, axborot-raqamli va interkultura kompetensiyalari bilan uzviy birgalikda shakllantiradi. Bu xususiyat vebkvstni chet til ta'limida, ayniqsa bo'lajak ingliz tili o'qituvchilarini kasbiy tayyorlashda kompleks va integrativ vosita sifatida ko'rishga imkon beradi. Polat (2007) va Jonassen

(2000) tadqiqotlari ham ushbu xulosani nazariy jihatdan to'liq asoslab beradi.

- d) Bykhovsky (1999) va Kolesnikova (2008) tomonidan tadqiq etilgan baholash va refleksiya mexanizmlari vebkvestni shunchaki topshiriq bajarishdan emas, balki o'z faoliyatini anglash va mustaqil tafakkur yuritish jarayoniga aylantiradi. Kreativ kompetensiyani rivojlantirishda bu jihat ayniqsa muhim, chunki ijodiy o'sish refleksiyasiz, ya'ni o'zini o'zi baholamasdan va qayta ko'rib chiqmasdan amalga oshishi mumkin emas. Mirzaev (2021) fikriga ko'ra, refleksiv pedagogik tafakkur bo'lajak o'qituvchining kasbiy kamolotida asosiy omillardan biridir.

Maqolada keltirilgan nazariy tahlil va olimlar tadqiqotlari asosida bo'lajak ingliz tili o'qituvchilarini tayyorlash tizimiga quyidagi amaliy tavsiyalar beriladi.

- a) O'quv dasturlariga integratsiya. "Ingliz tilini o'qitish metodikasi" hamda "Chet tili pedagogikasi" fanlarining o'quv dasturlariga vebkvest texnologiyasini nazariy-amaliy o'rganish bo'yicha alohida modul kiritish tavsiya etiladi. Yusupova (2019) ta'kidlaganidek, pedagogik texnologiyalarni o'rganish faqat nazariy ma'ruza shaklida emas, balki amaliy loyihalash orqali samarali o'zlashtiriladi. Shuning uchun bunday modul talabalarga vebkvest nazariyasini o'rgatish bilan birga ularni o'zlari vebkvest loyihasi ishlab chiqishga yo'naltirishi lozim.
- b) Uzoq muddatli vebkvest loyihalarini joriy etish. March (2003) tadqiqotlari asosida aytadigan bo'lsak, kreativ kompetensiyani rivojlantirishda eng yuqori natijani uzoq muddatli vebkvestlar beradi, chunki ularda talabalar chuqur tahlil, sintez va original mahsulot yaratish jarayonlarini to'liq boshdan kechirishadi. Shu boisdan semestlik amaliy

mashg'ulotlar tizimida kamida bittadan uzoq muddatli (3–4 haftalik) vebkvest loyihasi rejalashtirilishi maqsadga muvofiq.

- c) Raqamli platformalardan foydalanishni ta'minlash. Jonassen (2000) "mind tools" konsepsiyasiga muvofiq, vebkvest samarasi ko'p jihatdan foydalaniladigan raqamli vositalar sifatiga bog'liq. Ta'lim muassasalari Google Sites, Padlet, Wakelet yoki Sway kabi platformalar asosida vebkvest yaratiladigan raqamli muhitni ta'minlashi, talabalar esa ushbu vositalarni kasbiy foydalanish darajasida o'zlashtirishlari lozim.
- d) Kreativ kompetensiyani baholash mezonlarini ishlab chiqish. Amabile (1996) ning Consensual Assessment Technique usuli va Torrance (1966) modelidagi kreativlik ko'rsatkichlari asosida bo'lajak ingliz tili o'qituvchilarining kreativ kompetensiyasini baholashga mo'ljallangan maxsus rubrika (baholash ko'rsatkichlari jadvali) ishlab chiqilishi zarur. Bunday rubrika talabaning ijodiy o'sishini kuzatib borish va aks-sado berish imkonini yaratadi.
- e) O'qituvchi tayyorlashda vebkvest metodologiyasini o'rgatish. Abdullayeva (2020) va Mirzaev (2021) tadqiqotlari asosida aytadigan bo'lsak, bo'lajak o'qituvchi vebkvestni faqat bajaruvchi sifatida emas, balki uni loyihalab va o'z darsida qo'llay oladigan metodist sifatida tayyorlanishi lozim. Buning uchun pedagogik amaliyot davomida talabalarining o'zlari ishlab chiqqan vebkvest loyihalarini haqiqiy sinf sharoitida sinovdan o'tkazishlari va keyinchalik refleksiya qilishlari ta'minlanishi kerak.

Xulosa qilib aytganda, vebkvest texnologiyasi bo'lajak ingliz tili o'qituvchilarini tayyorlashda kreativ kompetensiyani rivojlantirishning nazariy jihatdan asoslangan,

amaliy jihatdan qulay va didaktik jihatdan kuchli vositasi sifatida baholanishi asoslidir. Ushbu texnologiyani ta'lim amaliyotiga tizimli joriy etish O'zbekiston ta'lim tizimida kreativ, raqobatbardosh va raqamli savodxon ingliz tili o'qituvchilarini tayyorlashda muhim qadam

bo'lishi shubhasizdir. Kelgusida vebkvst texnologiyasini sun'iy intellekt va adaptiv ta'lim platformalari bilan integratsiyalash hamda uning ta'sirchanligini tajriba-sinov tadqiqotlari orqali empirik tekshirish muhim ilmiy vazifalar sifatida ko'zda tutilmoqda.

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The impact of authentic materials (news articles, essays, podcasts) on reading motivation and reading comprehension in 9th-grade EFL students

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Annotation

This article examines the role of authentic materials in teaching reading to ninth-grade students in English as a Foreign Language (EFL) classrooms. Authentic materials, such as newspapers, magazines, online articles, advertisements, and short stories created for real-life communication, are believed to make language learning more meaningful and engaging for learners. The study focuses on how these materials influence students' reading motivation, comprehension abilities, and overall interest in reading activities. Through classroom observations, reading tasks, and learner feedback, the research evaluates whether authentic texts encourage students to participate more actively in lessons and develop better reading strategies. The findings suggest that exposure to real-world language increases learners' confidence, enriches vocabulary acquisition, and improves their ability to understand contextual meaning. In addition, authentic materials help create a more interactive and learner-centered environment, promoting critical thinking and communication skills. The article concludes that integrating authentic resources into reading instruction can significantly support both language development and long-term reading engagement among ninth-grade EFL students.

Keywords

Authentic materials, reading motivation, ninth grade, EFL, reading comprehension, self-efficacy, Bloom's Taxonomy, Reflective reading, Foundational reading, Analytical reading, Self-Determination theory, Achievement Goal theory, Social Cognitive theory, intrinsic motivation, extrinsic motivation

9-sinf EFL o'quvchilarida o'qish motivatsiyasi va tushunishga haqiqiy materiallar (yangiliklar, maqolalar, podkastlar)ning ta'siri

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Annotatsiya

Ushbu maqolada ingliz tilini xorijiy til sifatida o'rganayotgan (EFL) to'qqizinchi sinf o'quvchilariga o'qish ko'nikmalarini o'rgatishda autentik materiallarning o'rni tahlil qilinadi. Gazetalar, jurnallar, onlayn maqolalar, reklama matnlari va qisqa hikoyalar

kabi real hayotiy muloqot uchun yaratilgan autentik materiallar til o'rganish jarayonini o'quvchilar uchun yanada mazmunli va qiziqarli qiladi. Tadqiqot ushbu materiallarning o'quvchilarning o'qishga bo'lgan motivatsiyasi, matnni tushunish qobiliyati hamda o'qishga bo'lgan umumiy qiziqishiga qanday ta'sir ko'rsatishini o'rganishga qaratilgan. Sinf kuzatuvlari, o'qish topshiriqlari va o'quvchilarning fikr-mulohazalari orqali autentik matnlarning darslarda faol ishtirok etishga va samarali o'qish strategiyalarini rivojlantirishga yordam berishi baholanadi. Natijalar shuni ko'rsatadiki, real til materiallaridan foydalanish o'quvchilarning ishonchini oshiradi, lug'at boyligini kengaytiradi va matnning kontekstual ma'nosini tushunishni yaxshilaydi. Bundan tashqari, autentik materiallar tanqidiy fikrlash va kommunikativ ko'nikmalarni rivojlantiruvchi, o'quvchiga yo'naltirilgan interaktiv ta'lim muhitini yaratishga yordam beradi. Xulosa qilib aytganda, o'qish darslarida autentik resurslardan foydalanish to'qqizinchi sinf EFL o'quvchilarining til rivoji va o'qishga bo'lgan barqaror qiziqishini sezilarli darajada qo'llab-quvvatlaydi.

Kalit so'zlar Autentik materiallar, o'qish motivatsiyasi, to'qqizinchi sinf, chet tili sifatida ingliz tili, o'qishni tushunish, o'ziga ishonch, Bloom taksonomiyasi, reflektiv o'qish, boshlang'ich o'qish, analitik o'qish, o'zini o'zi belgilash nazariyasi, yutuq maqsadlari nazariyasi, ijtimoiy-kognitiv nazariya, ichki motivatsiya, tashqi motivatsiya

Влияние аутентичных материалов (новостей, статей, подкастов) на мотивацию к чтению и понимание прочитанного у учащихся 9-го класса, изучающих английский как иностранный язык

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Аннотация В данной статье рассматривается роль аутентичных материалов в обучении чтению учащихся девярых классов в условиях преподавания английского языка как иностранного (EFL). Аутентичные материалы, такие как газеты, журналы, онлайн-статьи, рекламные объявления и короткие рассказы, созданные для реального общения, делают процесс изучения языка более значимым и интересным для учащихся. Исследование сосредоточено на том, как данные материалы влияют на мотивацию к чтению, развитие навыков понимания текста и общий интерес школьников к чтению. С помощью наблюдений на уроках, заданий по чтению и отзывов учащихся оценивается, способствуют ли аутентичные тексты более активному участию в занятиях и развитию эффективных стратегий чтения. Результаты показывают, что использование реальных языковых материалов повышает уверенность учащихся, расширяет словарный запас и улучшает понимание контекстуального значения текста. Кроме того,

аутентичные материалы помогают создать более интерактивную и ориентированную на ученика образовательную среду, развивая критическое мышление и коммуникативные навыки. В заключение отмечается, что интеграция аутентичных ресурсов в обучение чтению значительно способствует языковому развитию и формированию устойчивого интереса к чтению у учащихся девярых классов.

Ключевые слова

Аутентичные материалы, мотивация к чтению, девятый класс, английский как иностранный, понимание прочитанного, самооэффективность, Таксономия Блума, базовое чтение, аналитическое чтение, рефлексивное чтение, теория самодетерминации, теория целевых достижений, социально-когнитивная теория, внутренняя мотивация, внешняя мотивация

Introduction

In today's modern world, the rapid development of technology, media and social networks is creating favourable conditions for people to communicate, regardless of their national language or social background. Not only communication, but also the development of business, trade and science is providing a stimulus for this. Indeed, this development and the desire to communicate are further increasing people's need to learn languages.

The process of learning a language requires time and skill from learners. And in this process, four main skills are required: reading, listening, speaking and writing. Students who can combine these skills can achieve results quickly. Among all these skills, we consider that the most effective is the ability to read, because with this skill, people can acquire the necessary knowledge, by absorbing this knowledge, students have the opportunity to improve their other skills as well.

Reading is a process of decoding, comprehension, fluency and also analyzing received information. Because it starts from decoding letter or signs that helps comprehension and later analyzing and memorizing what is read. According to Valenzuela and Janovsky (2023), reading has tremendous benefits for brain function such as,

solving problems or making decision, so the readers have purpose to learn something new, to write stories, essays and poems.

This is how educational researchers answer the question of what reading actually is as a skill. According to Diane Henry Leipzig (2001), reading is not a simple process but a multi-functional one. It comprises the ability to read and understanding written text. In this regard, we believe that reading is not merely a mechanical activity but a sophisticated process of meaning construction. Therefore, it involves multiple interrelated functions, including the ability to decode written symbols such as letters and signs, as well as to understand and analyze the meaning conveyed through text.

Frances A. Connors (2003) also made a similar remark. We consider that because reading is a cognitive process, it involves extracting meaning from print, as well as understanding that meaning, retaining it and linking it to existing knowledge.

Similarly, in "Reading" (2018), the author defines reading as a process and linguistic activity that encompasses phonemic awareness, decoding, text comprehension and metacognitive skills. This means that reading is not a simple, one-way process but, by integrating multiple functions, can have a positive effect on the reader. Therefore, for

successful reading and to fully master this process, the reader must also apply these functions in practice. These functions are the step-by-step components of the reading process, encompassing decoding, fluency, comprehension, vocabulary, critical reading and metacognitive skills.

Methodology

These reading components are closely interlinked and complementary, further strengthening the learner's reading process. First and foremost, the reading process involves decoding – recognising letters and reading words, and this process serves as the foundation. Without decoding, it would be impossible to read any text.

After decoding, the next stage is fluency, the ability to read faster and smoother. Fluent readers do not pay attention to decode letters or do not stop while reading, as they know all letters, and connect them into words and sentences. Difficulty in decoding can cause losing motivation and not fully understanding overall meaning from the text. Fluency paves the way for the next stage, Vocabulary.

For this, the Vocabulary Knowledge function is also important. Without knowing the vocabulary it might be difficult to understand meaning in the text. For that reason every learner should start reading process by learning a lot of vocabulary in pre-stage. However human brain is not a computer. It can restore only important and relevant information such as new vocabularies. Most scientist worked on to find out how to learn more vocabulary faster and effective, so that these words can last longer and permanent in people's memory. For instance, Stuart Webb&Paul Nation (2017) explained how to boost vocabulary knowledge and the role of it in second language acquisition. They highlighted that without knowing proper amount of vocabulary to become fluent in second language learning is impossible. Because it serves as a foundation for language acquisition. According to the authors Stuart Webb&Paul Nation, each learner should know

more than thousands of words (8,000-9,000 words and their way of usage) to read and understand the whole meaning. Having strong dictionary means having great opportunity to understanding the text.

According to Meganathan, P.M., Yap, N.T., Paramasivam, S., & Jalaluddin, I. (2019; 51-67) there are two ways of learning vocabulary. They are Intentional and Incidental ways of acquiring vocabulary knowledge. We believe that students who can combine these two ways and use both of them in vocabulary learning would really get more benefit.

Intentional learning means learning vocabulary deliberately using flashcards, vocabulary exercises, making sentences and stories or making list of new vocabularies and repeat them frequently. With the help of these learning tools, students can learn vocabulary intentional.

The second way is Incidental vocabulary learning. Students learn vocabulary naturally without flashcards or list of words. For example, by reading books and stories, watching movies or listening to podcasts. Students naturally learn new words and phrases in the real context. This way of learning takes long time and active engagement is crucial.

Repetition is also very effective and important way of learning and remembering new words. Stuart Webb&Paul Nation (2017) said that, frequent encountering word, such as 10- 15 times can really help memory to remember these words easily and long time. Webb and Nation explained that to see the words frequently and different context, learners should read extensively. It means they read books, magazines or scientific articles and encounter their previous learned vocabulary. This type of constant exposure for reading extensively is coincides with Incidental vocabulary learning which means learning vocabulary naturally. Learning high- frequency words is also one of the critical way of learning new vocabulary and being fluent reader.

Comprehension is understanding the meaning of the text and linking it to existing

information in the brain. We consider that Reading should not be viewed solely as the mechanical decoding of letters and sounds. Once readers acquire basic phonological awareness, they must also develop the ability to connect textual information with their existing knowledge and to analyze meaning at a deeper cognitive level. Limiting reading to surface-level decoding reduces it to a mechanical activity; however, human cognition is far more complex. It involves continuous mental development, the formation of neural connections, and the capacity for imagination, all of which contribute to deeper comprehension and critical engagement with texts.

And at the highest level, Critical Reading and Metacognitive strategies are implemented. The reason they occupy the highest tier is that they enable students to carry out complex tasks such as analysis, finding answers to critical questions, thinking logically, and achieving a deep understanding of the subject's essence. As students perform these functions sequentially and in a coordinated manner, their reading skills will be elevated to a high level.

Critical Reading differs from basic Reading and understanding the information. Terry Heick (2022) mentioned that the process of Critical Reading mainly involves comprehension of text's idea, audience, gist, arguments and implicit meaning. This process is not only understanding what is written on the page, but also comprehension of true essence and purpose of the writing.

According to Roman Taraban (2019), effective reading primarily relies on metacognitive reading processes. Because this process improves reading comprehension, critical reading and academic achievement. Metacognitive reading skills are techniques that successful readers can actively control their comprehension by using different strategies based on the text and language.

The reading process is not just about understanding the text. It is also important to retain the information for a long time. When

solving complex cognitive tasks, student also relies on stored knowledge, and the processes of analysis and synthesis are themselves linked to retaining information in memory. Using strategies makes it much easier to recall this knowledge.

According to Christine Nuttall (1982-2005), how a reader understands a text depends on their knowledge, vocabulary and the complexity of the text. Therefore, this is an active process, and the knowledge retained in the reader's memory is not always complete, because the capacity for understanding varies according to the reader's abilities and also depends on their knowledge and experience. For this reason, the learner's expanding vocabulary and knowledge, as well as their worldview, help them to understand the text more easily.

Nuttall (2005), in his book *Teaching Reading Skills in a Foreign Language* the most important reading strategies have been outlined. These strategies include: scanning, skimming, prediction, questioning, inferring and summarising.

Scanning helps to locate specific information, such as dates, names and facts. This strategy is based on finding the necessary information quickly in a short period of time. Skimming, by contrast, is about reading rapidly to grasp the overall meaning of a text. Also, Prediction is the process of using keywords or a headline to infer what a text is about, thereby helping to capture interest and attention. In the next stage we can use Questioning which is reading the text, asking oneself questions and prompting a deeper understanding of the text, whereas inferring is uncovering the hidden idea. And one of the most effective strategies is final summarising, which involves reading the text and retelling it which helps the student to remember the topic.

Bloom's Taxonomy and its application in teaching Reading skills

In contemporary world, the education system is highly demanding higher-level thinking skills such as creativity, analyzing,

evaluating skills. For that reason, prominent pedagogical psychologist Benjamin Bloom's pedagogical framework became popular in educational system. The framework offers structured division of each level starting from low-level to the highest level to provide step-by-step improvement, so the teachers can apply this readily framework and design their lessons according to this framework properly and confidently.

Bloom's Taxonomy was originally presented by Benjamin Bloom and his team of pedagogical psychologists in 1956. It was given in the book "Taxonomy of Educational Objectives (1956)", which provides this framework in hierarchical order of each objectives and goals of education. The aim of the Taxonomy is that, to create model of common teaching objectives that teachers can share and discuss with each other, create effective lesson planning and assessment methods.

As the teaching theories and systems changed over time, the Bloom's Taxonomy was also renovated in 2001 by Lorin Anderson and David Krathwohl. The role of Bloom's

Taxonomy in teaching Reading skills is crucial. Because Reading is not passive, but active cognitive skill that requires several skills such as decoding letters, understanding meaning and critical thinking is important. Applying Bloom's Taxonomy in teaching reading is the effective way that allows teachers to follow the single model that can guide to the right direction.

The original taxonomy included three domains: Cognitive (knowledge), Affective (emotional development) and Psychomotor (physical skills).

Cognitive domain is mostly used in academic studies, because it is related directly to this sphere. This domain includes intellectual processes such as, receiving the knowledge, applying in real world and analyzing and creating by using this knowledge. Benjamin Bloom (1956), explains that cognitive domain consisted of levels that each level requires cognitive skills, thinking deeply and mental ability.

Cognitive domain have six levels starting from low-level thinking to high-level thinking skills.

No	Types	Definitions
1	<i>Remembering</i>	It is the first core level of Cognitive domain that requires active recalling of knowledge which is previously learned. Teacher make students to remember facts, numbers, years, characters of the story for better memorization. In this order, students do not need to understand the meaning. They should only memorize facts and data to remember. This is the important level in reading comprehension.
2	<i>Understanding</i>	The ability, to understand the meaning of a paragraph or an entire text and to explain what it is about.
3	<i>Applying</i>	The ability to apply newly acquired information in real life and in various situations, or to use it to solve a problem.
4	<i>Analyzing</i>	The ability to understand the meaning of a text and its interconnectedness by studying it in sections, and to compare the author's purpose and ideas with other sources.
5	<i>Evaluating</i>	The ability to make judgement a text after analysing it, based on evidence and reasoning. At this level, it is assessed by evaluating the text's credibility and whether or not one agrees with the author's argument.

6	Creating	the ability to create new products, ideas or personal opinions and to draw conclusions based on acquired knowledge. Examples of this include writing the ending of a story, drawing conclusions, and expressing one's opinion in writing or orally.

Table 1. *Levels of Cognitive Domain of Bloom's Taxonomy 2001*

At the lowest levels, students focus on recalling knowledge and understanding it. The advantage of this strategy is that without going through such simple stages, one cannot learn to read, and this strategy serves as the foundation. However, at this stage the knowledge acquired is more superficial, does not require deep study, and focuses not on understanding the content but merely on rote memorisation. For instance, students can memorise 10 vocabulary items by using flashcards or match them with definition that can help them to remember new words.

In Understanding level of Taxonomy students construct meaning from the texts (written or spoken), graphs or from communication. For example, students read a short article about climate change and rewrite the article with their own words.

Applying acquired knowledge in practice takes place during the applying stage and paves the way for significant milestones. In other words, it encompasses high-level genuine critical thinking, analytical skills and the like. To apply the knowledge students do real life tasks, such as, calculating the cost of grocery list.

Analyzing is breaking the text down into sections for analysis and drawing conclusions. Activity to use analyzing: students read two advertisement from magazine and create Venn diagram by analyzing differences of these articles.

Evaluating is the ability to make judgements and critique according to the existing criteria. Student can review classmate's essay and give judgement based on the rubrics to analyze whether the opinion of writer is true.

Creating – new ideas and principles that, while complex, when applied not only satisfy

existing knowledge but also allow it to be analysed, to check its accuracy, as well as to devise new ideas, solve the problem, and so on. Example activity: Students work with groups to make water collecting system from rain by using recycled materials. This activity improves students' creative ability.

Foundational, Analytical and Reflective Reading Instruction Based on Integration of Reading Components and Bloom's Cognitive Domains

One of the most exciting discoveries in my study about reading instruction is the integration of the three important phases which are Foundational, Analytical, and Reflective Reading. I think these phases really shows how reading can develop from simple understanding into deeper thinking and personal reflection. The foundational phase help students to build important skills like vocabulary, fluency and comprehension, which creates a strong base for learning. Also, the analytical phase encourages learners to think more critically by analyzing ideas, identifying meanings and evaluating information in the text. Finally, the reflective phase allows students connects reading with their own experiences, express their opinions and create new ideas. What makes this integration very effective is because it combines reading components with Bloom's Cognitive Domains in a natural progression from remembering and understanding to evaluating and creating. In my opinion, this approach is very powerful since it not only improves reading abilities, but also develop independent, critical and thoughtful learners who can apply their knowledge both in classroom and outside of it.

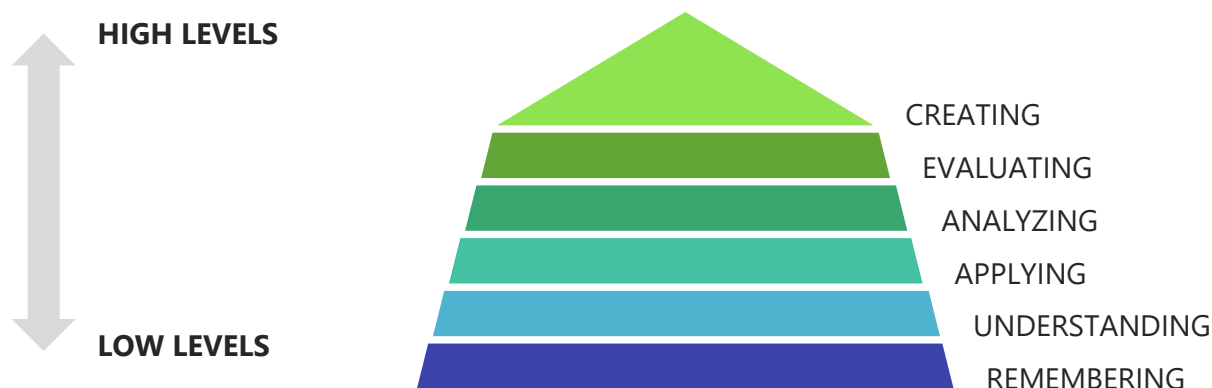


Figure 1. Levels of Cognitive Domain in Bloom's Taxonomy (2001)

The components of reading: decoding, fluency, vocabulary knowledge, comprehension, critical reading and metacognitive reading skills can be aligned progressively with the Revised Bloom's

Taxonomy (2001) to create effective and clear teaching framework for teachers by integrating linguistic and cognitive dimensions of reading process. (Figure 2).

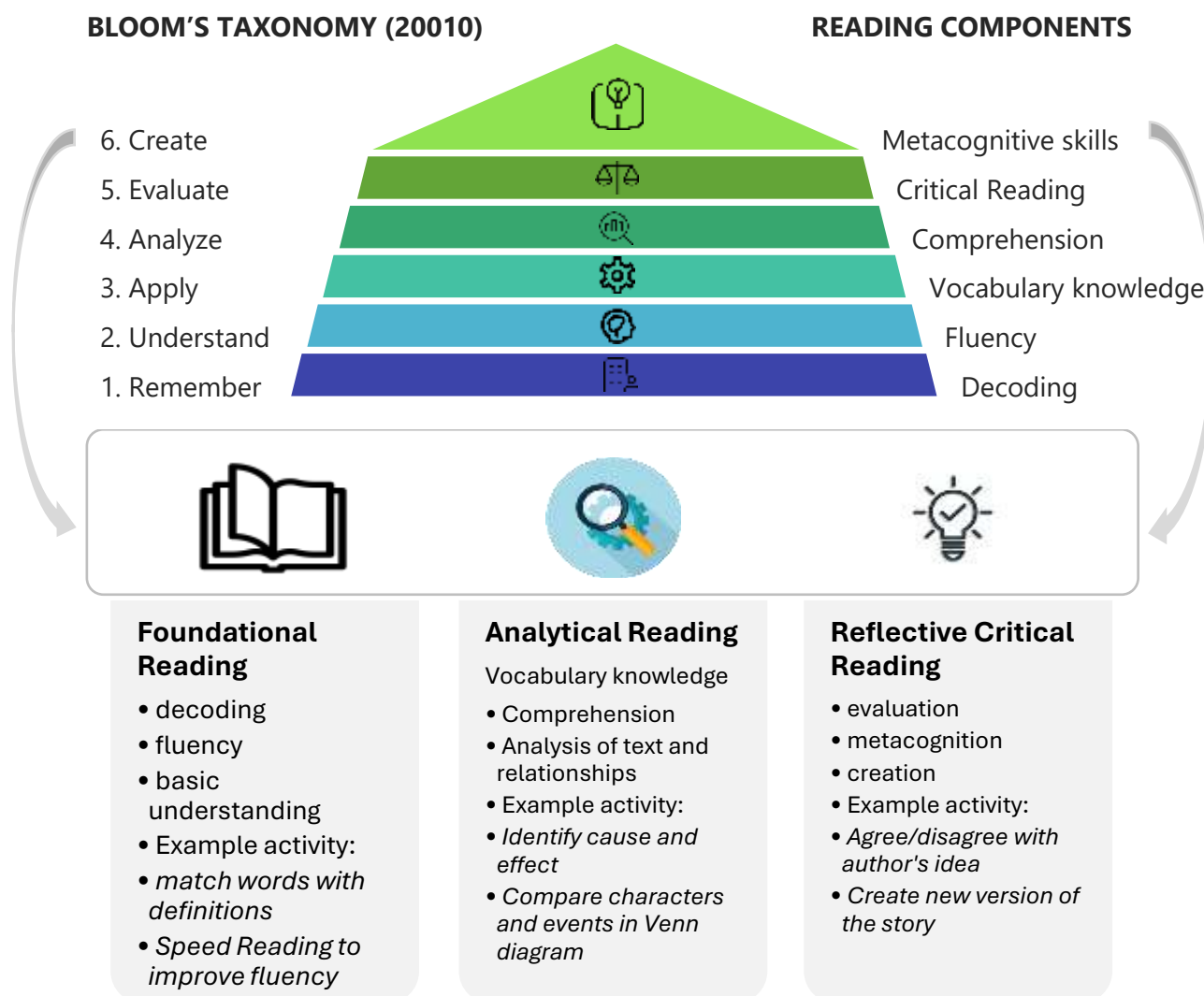


Figure 2. Three-Phase Reading Instruction

From a pedagogical perspective, focusing only lower-levels leads to poor understanding and memorization. In contrast, applying high-levels encourages better retention of knowledge, creative thinking and deeper learning.

Applying the levels as a model in planning lesson is very effective, especially in teaching Reading skills to EFL classes. Using strategies according to these levels and creating meaningful activities defining this model can increase motivation and creativity. This domain also plays a crucial role in Reading comprehension and better application of knowledge in real life increasing curiosity and motivation.

On the other hand, teaching or motivating learners of ESL is one of the main challenge for educators. By further enhancing reading ability and promoting top-down, Reading components and Bloom' taxonomy in the teaching process, educators have been striving to develop students' critical thinking skills to meet the demands of the modern world. This is because it is known that students' enthusiasm and interest in reading have been waning recently.

According to statistics from the National Literacy Trust (2024), only 34.6% of young people expressed an interest in reading in research conducted since 2025, and 20.5% read a book every day. It can be concluded that traditional methods and approaches are no longer effective in boosting students' interest. Because of the main time-consuming and distracting factors for students, particularly the increasing time spent on mass media and social networks, and the growing tendency to seek information not from books but from video platforms, are causing reading skills to decline. For students, overcoming these problems and increasing their interest and motivation in reading begins with understanding what motivation is.

It is acknowledged in modern research that, an increase in reading motivation is multidimensional, encompassing both external

(extrinsic) and internal (intrinsic) elements, which influence the reader in an integrated manner (Guthrie, 2021). Distinguishing these elements highlights the importance of considering the materials through which a learner is influenced. Intrinsic motivation is a motivation that is linked not to the activity itself, but to the participant in the process, arising primarily from curiosity and a strong innate interest. With this type of motivation, the learner persists with determination, continuing long and difficult learning processes without interruption (Belet Boyacı & Güner, 2018).

Extrinsic motivation, on the other hand, relies primarily on external factors. That is, motivation is tied to external incentives, such as top marks, motivational rewards or public recognition. Research shows that relying on external motivation is a short-term process. Intrinsic motivation is the primary factor that continually sustains the motivation to study (Deci&Ryan, 2020).

This multifaceted structure of learning motivation has also been confirmed by scientific research. Neugebauer and Fujimoto (2020) analyzed three instruments used to measure learning motivation in 222 high school students and identified different but interrelated factors using item response theory. The results showed that although there are differences between the concepts based on self-determination theory, social-cognitive approach, and expectancy-value theory, they converge in some aspects, especially in the views related to a sense of competence and social motivation. This indicates the need to understand learning motivation not as a single simple factor, but as a system of interrelated views and attitudes.

Four major theoretical approaches play an important role in understanding motivation to learn: self-determination theory, expectancy-value theory, social cognitive theory, and achievement goal theory. Taboada Barber, Levush, and Lutz Klauda (2018) apply these theories to the process of teaching

literacy, noting that each of them sheds light on how the learning environment affects motivation from different perspectives.

Three-Phase Reading Instruction integrated with Motivation theories

We believe that the three reading phases are closely connected with major motivation theories because each phase supports different motivational needs of learners. In the Literal Reading Phase, which mainly focuses on decoding, fluency, and basic vocabulary knowledge, the principles of Cognitive-Behavior Theory are important since students usually develop motivation through repetition, reinforcement, teacher feedback, and successful reading experiences. At this stage, learners often need more support and encouragement from the teacher. For Grade 9 students, possible activities can include vocabulary matching tasks, pronunciation practice, guided reading, repeated reading, identifying key words in the text, and answering simple WH-questions. Sometimes students may still struggle with unfamiliar words or read too slowly, so these activities help them become more confident reader.

As learners move to the Analytical Reading Phase, they begin to apply and analyze information through comprehension and interpretation activities. This phase is strongly related to Expectancy-Value Theory, because students are usually more motivated when they

feel that they can complete the task successfully and when the reading topic seems useful or interesting for them. Suitable activities for Grade 9 learners include identifying the main idea, making inferences, sequencing events, comparing characters, completing graphic organizers, and discussing "why" or "how" questions. However, some students may lose concentration during longer texts or have difficulty explaining their ideas clearly, especially when the text is complex.

Finally, the Critical-Reflective Reading Phase connects with Self-Determination Theory and Achievement Goal Theory, because students are expected to read more independently, evaluate ideas, and reflect on their own understanding. In this phase, motivation increases through autonomy, self-expression, and mastery goals. Appropriate Grade 9 activities may include debating the author's opinion, evaluating arguments, writing reflective journals, creating alternative endings, and participating in group discussions. Even though students become more independent at this level, they sometimes hesitate to express their opinions or feel unsure about giving critical responses. Therefore, the progression from lower to higher reading phases not only develops students' cognitive reading skills, but also gradually improves their confidence, motivation, and engagement in reading activities. (Figure 3)

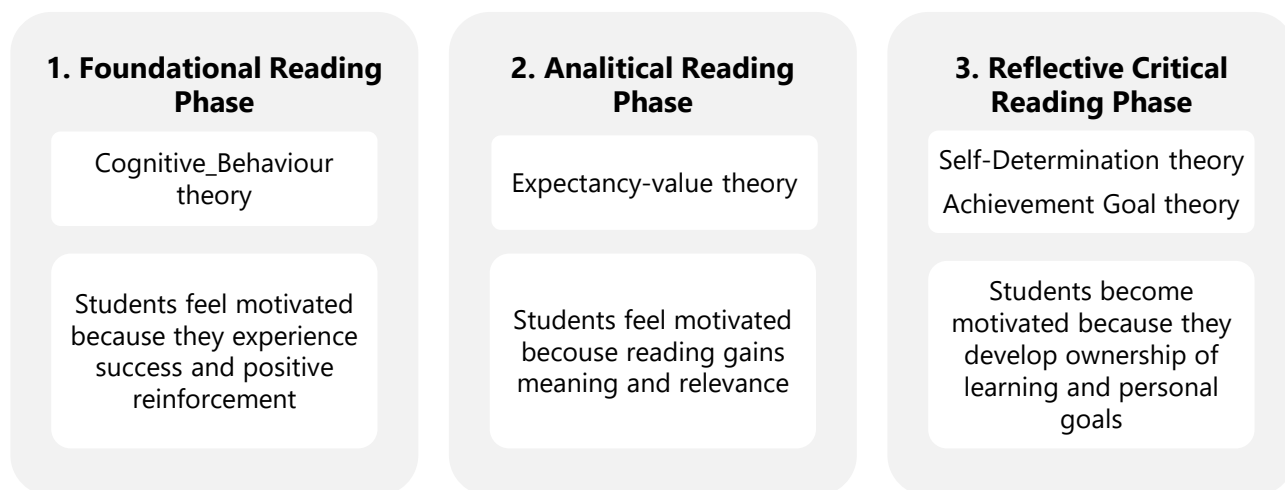


Figure 3. *Three-Phase Reading framework with Motivation theories*

9th-grade is a critical period in the study of reading motivation, as it is a period of significant developmental change and is often characterized by a decline in interest in reading. Guthrie and Wigfield (2018) found that intrinsic reading motivation gradually declines during the middle school years, with a particularly pronounced decline between grades 7 and 9. This is concerning because advanced reading skills are essential for success in all subjects in the upper grades. There are several factors that contribute to the decline in motivation during adolescence.

First, the complexity of the learning materials often exceeds the reading level of students, which can lead to them struggling and avoiding reading altogether (Rizqon, Andreani, & Astuti, 2021). Second, the freedom of choice given to students during the transition from primary to secondary education decreases, which weakens their interest in independent learning which is a big problem. Third, during the process of forming adolescents social identities, they may perceive reading as a less attractive activity or as an activity that does not correspond to their interests (Moje, 2018).

However, research also shows that a decline in motivation is not inevitable. Some effective teaching methods have been found to help maintain or even increase interest in reading during adolescence. These include allowing students to choose their reading materials, connecting texts to their interests and life experiences, organizing social interactions around the texts they read, and creating a sense of achievement through texts that are appropriate to their level but still somewhat challenging (Guthrie et al., 2021; Belet Boyacı & Güner, 2018). So basically, there are ways to fix this problem.

The concept of authenticity in language teaching has evolved significantly since the era of the communicative language teaching approach in the 1970s and 1980s. In its original meaning, authenticity refers to the extent to which materials correspond to real-life

language use, that is, they are close to real communicative situations, as opposed to texts artificially created specifically for educational purposes.

One widely used definition is given by Peacock (2017), who defines authentic materials as "materials produced to serve a specific social purpose within a language community." This definition implies that such materials are not produced for language learners, but for real communication between native speakers. Examples include newspapers and magazines, advertisements, websites, social media posts, menus, brochures, films, television programs, and podcasts and etc.

However, the concept of authenticity is not so simple and there are different views around it. As Lewis Lansford notes (2024), experts have long debated whether materials can still be considered authentic after they have been adapted for pedagogical purposes. Some scholars distinguish between "authentic texts" which are unmodified and "semi-authentic texts" that are adapted for learners.

Gilmore (2019) argues that authenticity is not a characteristic of the text itself, but rather a phenomenon that is formed in the process of interaction between the text, the reader, and the task.

In this analysis, authentic materials are understood as texts or other types of media that were originally created for non-educational, real-life purposes and that retain their essential characteristics when used in the language teaching process. This definition includes printed materials like newspapers, magazines, booklets as well as audio-visual materials such as videos, podcasts, social media content and etc.

Authentic materials can be classified according to various criteria. Setyowati & Sukmawan (2019) propose dividing them into three groups based on the form of transmission which are printed materials, audio materials, and visual materials. Printed authentic materials include newspapers and magazines, brochures, menus, advertisements, letters,

emails, and social media posts. Audio authentic materials include podcasts, radio broadcasts, songs, and recorded conversations. Visual authentic materials include photographs, infographics, videos, and films.

Authentic materials are also classified according to genre and purpose, especially in the process of teaching reading. Berardo (2021) distinguishes the following types.

Nº	Types	Examples
1	<i>Informational texts</i>	newspapers, magazines, encyclopedias, and websites – mainly serve to convey information
2	<i>Instructional texts</i>	manuals, recipes, various instructions – are written to explain a process or action
3	<i>Persuasive texts</i>	advertisements, opinion articles, reviews – are aimed at influencing the reader's view or behavior
4	<i>Fictional (narrative) texts</i>	short stories, novels, personal stories – are created to interest the reader or evoke an emotional impact
5	<i>Transactional (transactional) texts</i>	letters, emails, various forms – serve to communicate or carry out daily practical tasks

Table 2. *Authentic materials according to genre and purpose*

This genre-based classification is particularly relevant for 9th grade teaching because the Common Core State Standards and similar educational standards emphasize the importance of presenting students with a variety of text types within different subject areas which is very important.

Understanding the difference between authentic and constructed or pedagogical materials is important in assessing the specific contribution of authentic materials to reading motivation. Constructed materials are texts specifically designed for language learners, typically featuring limited vocabulary, simplified syntactic structure, and a gradual placement of grammatical units (Fitria, 2022).

Both types have their own advantages. The materials created provide systematic, step-by-step teaching of language features, guarantee comprehensibility appropriate to the specific language level of the students, and allow for the practice of targeted grammatical or lexical units. However, some critics believe

that such materials often lack the naturalness, relevance, and true communicative purpose inherent in authentic texts (Rama, 2020).

Conclusion

In conclusion, this article has demonstrated that authentic materials are a theoretically grounded and empirically supported instructional approach for enhancing reading motivation among 9th-grade learners. The combination of theoretical frameworks such as self-determination theory, expectancy-value theory, and social cognitive theory together with empirical evidence from quasi-experimental studies, classroom action research and survey research give strong support for motivational benefits of authentic materials. Finally, authentic materials are an activity-based approach applicable to EFL classrooms that would greatly benefit not only the linguistic aspect but also equip students for the internalization of real-world reading habits and lifelong learning which is why it is highly recommended.

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The effectiveness of open-ended versus closed-ended questioning on student participation in middle school EFL classes: conceptual foundations and methodology

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Annotation

This article explores the conceptual foundations and methodological approaches to investigating the effectiveness of open-ended and closed-ended questioning techniques on student participation in middle school English as a Foreign Language (EFL) classrooms. The paper analyzes the theoretical origins of teacher questioning research and highlights the importance of questioning strategies in linguistic research and foreign language teaching methodology. Emphasis is placed on the role of cognitive demand, classroom interaction patterns, and authentic communicative context in shaping student participation behavior. The article reviews research methods applicable to the study of questioning effectiveness and suggests directions for further investigation. Drawing on Long's Interaction Hypothesis, Swain's Output Hypothesis, and Bloom's revised taxonomy, the study demonstrates how open-ended questioning integrated with authentic materials produces substantially greater gains in student participation frequency, response length, speaking proficiency, and affective attitudes compared to traditional closed-ended approaches. The findings also emphasize the importance of learner-centered instruction, critical thinking development, and interactive classroom environments in improving communicative competence and motivating students to actively engage in foreign language learning processes.

Keywords

Open-ended questions, closed-ended questions, student participation, EFL, Bloom's taxonomy, classroom interaction, speaking proficiency, authentic materials, teacher questioning, communicative competence

O'rta maktab ingliz tili (EFL) darslarida ochiq va yopiq savollarning o'quvchilar ishtirokiga ta'siri: konseptual asoslar va metodologiya

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Annotatsiya

Ushbu maqolada o'rta bog'in EFL darslarida o'quvchi ishtirokiga ta'sir qiluvchi ochiq va yopiq savol texnikalarining samaradorligini tadqiq etishning konseptual asoslari

va metodologik yondashuvlari tahlil qilinadi. Maqolada o'qituvchi savollari tadqiqotining nazariy manbalari ko'rib chiqilib, tilshunoslik va chet tilini o'qitish metodikasida savol strategiyalarining ahamiyati alohida ta'kidlanadi. O'quvchi ishtirok xulqini shakllantirishda kognitiv talab, sinf o'zaro ta'sir namunalari va autentik kommunikativ kontekstning rolga alohida e'tibor qaratiladi. Maqolada savollar samaradorligini o'rganishda qo'llaniladigan tadqiqot usullari ko'rib chiqilib, ushbu sohadagi kelajakdagi izlanishlar uchun tavsiyalar beriladi. Longning o'zaro ta'sir gipotezasi, Swainning natija gipotezasi va Bloomning qayta ko'rib chiqilgan taksonomiyasiga asoslanib, tadqiqot ochiq savollar autentik materiallar bilan birlashtirilganda an'anaviy yopiq savol yondashuvlariga qaraganda o'quvchi ishtirok chastotasi, javob uzunligi, gapirish mahorati va affektiv munosabatlarda sezilarli darajada katta o'sishlarni berishini ko'rsatadi. Natijalar, shuningdek, learner-centered ta'lim, tanqidiy fikrlashni rivojlantirish va interaktiv sinf muhiti kommunikativ kompetensiyani oshirish hamda o'quvchilarning chet tilini o'rganish jarayonida faol ishtirokini rag'batlantirishda muhim ahamiyat kasb etishini tasdiqlaydi.

Kalit so'zlar Ochiq savollar, yopiq savollar, o'quvchi ishtiroki, EFL, Bloom taksonomiyasi, sinf o'zaro ta'siri, gapirish mahorati, autentik materiallar, o'qituvchi savollari, kommunikativ kompetensiya

Эффективность открытых и закрытых вопросов в повышении участия учащихся на уроках английского языка как иностранного (EFL) в средней школе: концептуальные основы и методология

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Аннотация В статье рассматриваются концептуальные основы и методологические подходы к исследованию эффективности техник открытых и закрытых вопросов на участие учащихся в уроках английского языка как иностранного в средней школе. Анализируются теоретические источники исследования учительских вопросов, а также подчеркивается значимость стратегий "questioning" в лингвистических исследованиях и в методике преподавания иностранных языков. Особое внимание уделяется роли когнитивной нагрузки, паттернов классного взаимодействия и аутентичного коммуникативного контекста в формировании поведения учащихся при участии в уроке. Рассматриваются методы исследования, применяемые в данной области, и обозначаются перспективные направления дальнейших исследований. Опираясь на гипотезу взаимодействия Лонга, гипотезу продукции Свейна и пересмотренную таксономию Блума, исследование

демонстрирует, что открытые вопросы в интеграции с аутентичными материалами обеспечивают существенно больший прирост частоты участия учащихся, длины ответов, устной речевой компетенции и аффективного отношения по сравнению с традиционными подходами закрытых вопросов. Полученные результаты также подчеркивают важность личностно-ориентированного обучения, развития критического мышления и интерактивной образовательной среды для совершенствования коммуникативной компетенции и повышения мотивации учащихся к активному участию в процессе изучения иностранного языка.

**Ключевые
слова**

Открытые вопросы, закрытые вопросы, участие учащихся, EFL, таксономия Блума, классное взаимодействие, устная речевая компетенция, аутентичные материалы, учительские вопросы, коммуникативная компетенция

Introduction

Communication plays a central role in the process of learning a foreign language, particularly in English as a Foreign Language (EFL) contexts where exposure to the target language outside the classroom is severely limited. In such environments, the classroom becomes the primary and often the only space where learners can engage with the target language in a meaningful way. This makes communication not merely a pedagogical goal but an essential means of instruction itself. However, in many EFL classrooms worldwide, and particularly in the context of Uzbekistan, traditional teacher-centered approaches continue to dominate, with teachers controlling the vast majority of classroom interaction and thereby limiting opportunities for genuine student participation.

Teacher questioning is one of the most fundamental and widely used teaching strategies in the classroom. In EFL contexts, questions serve multiple pedagogical functions: they check students' understanding, stimulate interaction, encourage language production, and promote critical thinking. The type of questions teachers use can significantly influence the quality and quantity of student

participation. Two common types of classroom questions are open-ended and closed-ended questions. Closed-ended questions usually require short and specific answers, while open-ended questions encourage students to express opinions, explain ideas, and participate in discussions. Open-ended questioning is closely connected with higher-order thinking skills described in Benjamin Bloom's taxonomy, such as analyzing, evaluating, and creating.

Despite ongoing educational reforms in Uzbekistan, including Presidential Decree No. 1875 (2012) and Presidential Decree PD-5117 (2021), which emphasize communicative approaches and interactive teaching methods, many middle school EFL classrooms still rely on traditional teacher-centered methods and closed-ended questioning. As a result, students often remain passive participants with limited opportunities for meaningful communication. Therefore, this article aims to establish the conceptual foundations and methodological framework for investigating the effectiveness of open-ended and closed-ended questioning on student participation in middle school EFL classes, drawing on established theories of

second language acquisition and classroom discourse analysis.

Theoretical Foundations of Teacher Questioning Research

The systematic study of teacher questioning in language classrooms has its origins in the broader field of classroom discourse analysis, which emerged in the 1970s as researchers began to examine the structural patterns of verbal interaction between teachers and students. One of the most influential early studies was conducted by Michael Long and Sato (1983), who analyzed classroom interaction and found that a large proportion of teacher questions were display questions, which are typically closed-ended. According to their findings, approximately 70–80% of teacher questions in language classrooms were display questions, indicating a strong reliance on questions that require short and predictable answers. This high percentage suggests that even decades after the development of communicative language teaching, many classrooms remain dominated by transactional rather than interactional discourse.

The theoretical framework for understanding the role of interaction in language acquisition was significantly advanced by Michael Long (1996) through his Interaction Hypothesis, which suggests that language acquisition occurs most effectively through meaningful interaction. Long argues that when learners engage in conversations, they negotiate meaning, clarify misunderstandings, and receive comprehensible feedback, all of which contribute significantly to language development. This process is particularly important in EFL classrooms, where natural exposure to the language is limited. Gass and Mackey (2007) extended the interaction hypothesis to provide a comprehensive synthesis of how input, interaction, and output work together in second language acquisition, demonstrating that these three components should be viewed as sociocognitive constructs.

Another important theoretical perspective comes from Lev Vygotsky (1978), whose sociocultural theory emphasizes the fundamental role of social interaction in cognitive development. Vygotsky's concept of the Zone of Proximal Development (ZPD) suggests that learners can achieve higher levels of understanding and performance when they interact with more knowledgeable peers or teachers who provide appropriate scaffolding. In the EFL classroom, this means that communication between students and teachers can significantly enhance learning outcomes. Contemporary applications of Vygotsky's theory in EFL settings emphasize collaborative learning and the co-construction of knowledge through dialogue.

Stephen Krashen (1985) highlights the importance of comprehensible input in language acquisition, while Swain's Output Hypothesis (2005) emphasizes that producing language helps learners notice gaps in their knowledge and improve both fluency and accuracy. Her three functions of output – noticing/triggering, hypothesis-testing, and metalinguistic reflection – demonstrate that output is not merely the product of learning but an integral part of the acquisition process itself. This dual focus on input and output is essential for a comprehensive understanding of how communication drives language development.

Question Typologies and Their Pedagogical Functions

Questions in the classroom are generally classified into two main types: open-ended and closed-ended questions. Closed-ended questions are those that require short, specific, and often predetermined answers, usually limited to one word or a simple phrase, such as "yes," "no," or factual information. These questions are useful for checking comprehension, reinforcing knowledge, and maintaining classroom control. However, their limitation lies in the fact that they do not encourage extended language use or deeper thinking.

In contrast, open-ended questions require students to produce longer and more complex responses. These questions often begin with words such as "why," "how," or "what do you think." Such questions encourage students to express their opinions, justify their answers, and engage in meaningful communication. Nunan (2004) emphasizes that open-ended questions promote authentic communication and increase student participation within task-based language teaching frameworks. Contemporary studies by Saballa (2024) and Fang He (2024) demonstrate that open-ended questions foster richer, more complex language use and deeper cognitive engagement.

Another important distinction is between display questions and referential questions. Display questions, which are usually closed-ended, are asked when the teacher already knows the answer. Referential questions, on the other hand, are often open-ended and seek genuinely new information from students. Research indicates that referential questions are more likely to produce extended responses and promote genuine communication. This distinction is pedagogically significant because it highlights the difference between assessment-oriented questioning and communication-oriented questioning.

Classroom Discourse and Teacher Talk

One of the most well-known models for analyzing classroom discourse is the IRF pattern (Initiation-Response-Feedback), identified by Mehan (1979) and further developed by Sinclair and Coulthard (1975). In this pattern, the teacher initiates a question or prompt (I), the student responds (R), and the teacher provides feedback or evaluation (F). While this structure helps maintain order, it often results in short and limited student responses. Steve Walsh (2002, 2006, 2011) conducted influential research demonstrating how teacher talk can either facilitate or obstruct learning. He introduced the concept of Classroom Interactional Competence (CIC),

which refers to teachers' ability to use interaction as a tool for learning. Effective questioning is a core component of CIC: teachers who possess high CIC are able to adapt their questioning strategies to promote student participation and learning.

Van Lier (1996) argues for the importance of interactional authenticity, suggesting that learners benefit more from discourse that resembles real-life communication rather than highly controlled, examination-oriented exchanges. Authentic interaction allows students to negotiate meaning, express opinions, and use language creatively. Furthermore, wait-time plays an important role in questioning effectiveness. Studies have shown that when teachers allow more time for students to think before responding, the quality and length of student responses improve dramatically. Research by Zainil, Amri, and Ratmanida (2022) demonstrated that most teachers provide shorter wait-time than the recommended 3–5 seconds, negatively affecting student participation.

Bloom's Taxonomy and Cognitive Demand

Bloom's Taxonomy is one of the most influential frameworks in education for classifying cognitive skills and learning objectives. The revised version published by Anderson and Krathwohl (2001) updated the categories to: remembering, understanding, applying, analyzing, evaluating, and creating. This revised version shifts the language from nouns to verbs, focusing attention on active performance rather than passive acquisition. The taxonomy is particularly relevant to questioning strategies because it provides a framework for designing questions that target different cognitive levels.

Closed-ended questions are typically associated with lower-order thinking skills, such as remembering and understanding. In contrast, open-ended questions are closely linked to higher-order thinking skills, such as analyzing, evaluating, and creating. According to H. Douglas Brown (2007), higher-order

questions promote not only critical thinking but also communicative competence. When students are asked to analyze or evaluate, they must use language more creatively and meaningfully, which enhances their overall language proficiency.

Empirical Evidence on Questioning Effectiveness

Statistical research strongly supports the idea that questioning techniques play a critical role in shaping classroom interaction. Studies consistently show that closed-ended questions dominate classroom discourse, while open-ended questions lead to longer and more meaningful responses. Longer wait-time improves participation and response quality, and teacher training enhances questioning practices. These findings provide strong empirical support for the use of open-ended questioning as a strategy to enhance student participation in EFL classrooms.

Recent research by Fang He (2024) provides compelling evidence that open-ended questions lead to richer, more complex language production. However, the shift to more complex responses is not always consistent, as students sometimes struggle to elaborate due to a lack of vocabulary or confidence. In these cases, teachers' ability to scaffold responses is crucial to helping students expand on their answers. Wulandari et al. (2025) confirms that integrating authentic materials significantly enhances listening comprehension and overall language engagement in secondary EFL classrooms.

Methodology

Scientific literature provides various definitions describing questioning effectiveness in broader aspects of research, including the interpretation of what teachers imply in specific communicative contexts and how context influences classroom talks. Communicants structure their interaction depending on what they want to say, with whom they are speaking, where, when, and under what circumstances. Speakers adhere to a complex of external communication

conditions present in consciousness at the moment of performing a speech act. This can be designated as a "Questioning-Mediated Communicative Situation," which encompasses the following parameters: the setting and place of the communicative act; the subject and purpose of communication; the social, ethnic, and individual characteristics of participants; and the role and personal relationships between communicants.

Taguchi (2018) considers that questioning effectiveness includes the complex interaction between language forms, context, and social actions, while Kasper and Rose (2001) view it as communicative action in sociocultural context. Therefore, words, expressions, and sentences without context possess only a set of signs, and only through the speech situation does semantic meaning emerge, as context helps to deeper understand the interlocutor's intention. It becomes obvious that questioning effectiveness has a direct relation to social indicators that provide certain preference in the choice of language means.

Speaking of context, it is necessary to identify its components. Six elements of context, generalized and presented by Paul in the following order, can be correlated with linguistic and social norms:

Nº	Element of Context	Linguistic / Social Aspect
1	Social identity of the speaker in a specific sociocultural environment	Linguistic / Social aspect
2	Social activity	Social aspect
3	Setting in which activity takes place	Social aspect
4	Prior communication	Linguistic / Social aspect
5	Shared assumptions and knowledge	Linguistic / Social aspect
6	Social, cultural, cognitive, material, and political consequences of all these elements	Social aspect

Table 1. *Analysis of Context Elements in Questioning Research*

Based on the presented analysis, it is assumed that context depends to a greater extent on the social aspect. Consequently, questioning effectiveness can be correlated with the interweaving of linguistic and social factors of language.

Research Design

The present study employs a quasi-experimental design to investigate the effectiveness of open-ended and closed-ended questioning techniques on student participation in Grade 10 EFL classrooms. The research was conducted over a four-week period, with a pre-experimental phase (Week 1), intervention phase (Weeks 2–3), and post-experimental phase (Week 4).

Participants. The study involved Grade 10 students at the B1 level according to the CEFR. Two intact classes were assigned to conditions:

- **Experimental group (10-B):** 19 students, exposed to open-ended questioning + authentic reading materials, with focus on speaking and listening through Bloom's higher-order thinking.
- **Control group (10-A):** 17 students, taught using closed-ended questions and standard textbook materials with traditional teacher-led interaction patterns.

Instruments. Several instruments were developed for data collection:

- Pre-test and post-test questionnaires (10-item Likert scale)
- Classroom observation checklist
- Question sets (open-ended and closed-ended, aligned with Bloom's Taxonomy)
- 10 lesson plans for the experimental group
- Authentic reading materials (articles, short stories, real-world texts)
- Audio recordings of classroom interaction

Variables. The independent variable was the type of questioning technique (open-ended vs. closed-ended). Dependent variables included student participation frequency, average length of student utterances, speaking proficiency scores, listening comprehension scores, and student comfort levels. Controlled variables included grade level (10 only), proficiency level (B1 CEFR), class size, and lesson duration (45 minutes).

Data Analysis. Quantitative data were analyzed using descriptive statistics, paired samples t-tests, independent samples t-tests, and effect size calculations (Cohen's d). Qualitative data from classroom observations and teacher reflective journals were analyzed through thematic analysis.

Discussion and Results

Based on the presented analysis, it is assumed that questioning effectiveness depends to a greater extent on the social aspect of classroom interaction. In support of

this, the following definitions revealing the position of questioning in language education are provided.

Linguistic research today mainly deals with those factors of language use that determine the speaker's choice in social interaction and how this choice affects others. Questioning effectiveness is the ability to interpret and convey meaning in a social context. As Rover indicates, questioning research mainly concerns the relationship between language use and social and interpersonal contexts of interaction.

Analyzing all the presented definitions of questioning effectiveness, it is found that the words "social" and "context" can be encountered in many scholars who have presented their definition of "questioning." The key ideas revealing the understanding of questioning today include:

1. social interaction and ways of influencing others;
2. interpretation of meaning in a social context;
3. use of language in social and interpersonal context;
4. social and individual human factors influencing the choice of linguistic forms and structures in a specific context;
5. connection between language and social dynamics.

As a result of the conducted analysis, the fact cannot remain unnoticed that in many scientific works the meaning of questioning effectiveness is interpreted from the point of view of social impact. The influence of the social factor is undoubtedly reflected in the communicative process between communicants, in which it is extremely necessary to correctly correlate linguistic norms with social ones.

The idea that questioning effectiveness covers a broad sphere of research and is subject to differentiation into two interconnected subcomponents cognitive questioning and interactive questioning was first advanced by Bloom (1956) and later

developed by Anderson and Krathwohl (2001). Researchers emphasized the specifics of language use, considering both the choice of language means and the influence of social norms. Bloom proceeded primarily from theoretical-pedagogical considerations, while Anderson and Krathwohl substantiated the necessity of differentiation from methodological and applied significance.

In the general concept, questioning effectiveness appears as "general questioning," studying general conditions of communicative language use. Cognitive questioning is directed at researching the linguistic side of questioning and interacts with grammatical knowledge. Interactive questioning is connected with socially-pragmatic research oriented toward a specific culture. Thus, cognitive questioning is applied in studying the linguistic part of questioning, while interactive questioning examines sociological interconnection.

Conclusions and Recommendations

The conducted theoretical analysis allows us to arrive at a number of significant conclusions. First, it is obvious that questioning effectiveness as an area of linguistic and pedagogical knowledge extends far beyond the simple description of classroom techniques, encompassing issues of social interaction, interpretation, and language use in specific communicative situations. In numerous scientific studies, it is emphasized that questioning effectiveness is viewed through the prism of social impact, where special attention is paid to the correlation of language norms with cultural and social realities.

Based on the analysis of Bloom's and Anderson and Krathwohl's approaches, it can be asserted that the division of questioning into cognitive and interactive components is justified from both theoretical and applied points of view. Such differentiation contributes to a more precise determination of aspects connected with the choice of language means and observance of sociocultural norms in communication. Bloom, focusing on

theoretical-pedagogical foundations, concentrates on the structure and functions of cognitive operations, while Anderson and Krathwohl emphasize the importance of methodological-practical aspects, especially in the context of communicative language teaching where the risk of questioning failure is great.

Thus, questioning effectiveness in modern scientific discourse appears as a complex discipline requiring an interdisciplinary approach. The differentiation into cognitive questioning and interactive questioning opens new possibilities for further research aimed at improving language training, especially in the sphere of teaching foreign languages, where knowledge of speech and

social norms has decisive significance for successful communication.

The practical implementation of this framework in Uzbek EFL classrooms demonstrates that open-ended questioning integrated with Bloom's Taxonomy and authentic materials produces very large effect sizes on student participation (Cohen's $d = 3.560$ for participation frequency, $d = 3.092$ for response length, and $d = 2.372$ for speaking proficiency). These findings suggest that questioning strategy represents a high-leverage pedagogical variable that teachers can modify without extensive resources, providing a feasible pathway for transforming classroom interaction in alignment with current educational reforms.

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The psycholinguistic essence of developing students' oral speech competence

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Annotation *This article analyzes the psycholinguistic essence of developing students' oral speech competence. It highlights the psychological and linguistic mechanisms of speech activity, particularly the role of perception, memory, thinking, motivation, and language units in the speech production process. The study also examines the significance of the psycholinguistic approach in the formation of students' communicative competence, the factors influencing the development of oral speech, and effective pedagogical methods. The findings indicate that taking psycholinguistic factors into account in the process of developing oral speech competence contributes to improving the effectiveness of education.*

Keywords *Oral speech competence, psycholinguistics, speech activity, communicative competence, language and thinking, speech perception, motivation, memory, communicative approach, educational process*

Talabalarda og'zaki nutq kompetensiyasini rivojlantirishning psixolingvistik mohiyati

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Annotatsiya *Mazkur maqolada talabalarda og'zaki nutq kompetensiyasini rivojlantirishning psixolingvistik mohiyati tahlil qilinadi. Nutq faoliyatining psixologik va lingvistik mexanizmlari, xususan, idrok, xotira, tafakkur, motivatsiya hamda til birliklarining nutq jarayonidagi o'rni yoritiladi. Shuningdek, talabalarning kommunikativ kompetensiyasini shakllantirishda psixolingvistik yondashuvning ahamiyati, og'zaki nutqni rivojlantirishga ta'sir etuvchi omillar va samarali pedagogik usullar ko'rib chiqiladi. Tadqiqot natijalari og'zaki nutq kompetensiyasini rivojlantirishda psixolingvistik omillarni hisobga olish ta'lim samaradorligini oshirishga xizmat qilishini ko'rsatadi.*

Kalit so'zlar *Og'zaki nutq kompetensiyasi, psixolingvistika, nutq faoliyati, kommunikativ kompetensiya, til va tafakkur, nutq idroki, motivatsiya, xotira, kommunikativ yondashuv, ta'lim jarayoni*

Психолингвистическая сущность развития компетенции устной речи у студентов

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Аннотация	<i>В данной статье анализируется психолингвистическая сущность развития компетенции устной речи у студентов. Освещаются психологические и лингвистические механизмы речевой деятельности, в частности роль восприятия, памяти, мышления, мотивации и языковых единиц в процессе речевой коммуникации. Кроме того, рассматриваются значение психолингвистического подхода в формировании коммуникативной компетенции студентов, факторы, влияющие на развитие устной речи, а также эффективные педагогические методы. Результаты исследования показывают, что учет психолингвистических факторов в процессе развития компетенции устной речи способствует повышению эффективности обучения.</i>
Ключевые слова	<i>Компетенция устной речи, психолингвистика, речевая деятельность, коммуникативная компетенция, язык и мышление, восприятие речи, мотивация, память, коммуникативный подход, образовательный процесс</i>

Metodika va psixologiya fanlari o'zaro chambarchas bog'liq bo'lib, chet til o'qitish samaradorligi ko'p jihatdan talabaniing psixologik holati, motivatsiyasi, mustaqilligi hamda erkin kommunikativ muhit yaratilishiga bog'liqdir. Shu bois zamonaviy chet til o'qitish metodikasida psixologik omillarni hisobga olish muhim metodik tamoyillardan biri hisoblanadi. Chet tillarni o'qitish metodikasi uchun tafakkur, xotira, idrok kabi psixologik jarayonlar, shuningdek bilim, ko'nikma va malaka kabi psixologik tushunchalarning mohiyatini, ularning qanday shakllanishi va rivojlanishini bilish muhim ahamiyat kasb etadi. Chunki metodika fanining asosiy vazifalaridan biri o'quvchilarda nutqiy ko'nikma va malakalarni shakllantirishdan iboratdir. Bilim, ko'nikma va malaka tushunchalari hamda ular o'rtasidagi o'zaro bog'liqlikni tushunish chet til ta'limining psixologik asoslarini

anglashda muhim hisoblanadi. Quyida ushbu tushunchalarning mohiyatiga to'xtalamiz.

Bilim tushunchasi kundalik hayotda eng ko'p qo'llaniladigan tushunchalardan biridir. Biroq "bilim", "ilm" va "ilmiylik" tushunchalarining mazmunini aniq farqlash har doim ham oson emas. Bilim deganda shaxsning ma'lum bir sohada egallagan ilmiy tajribasi, tushunchalari va ma'lumotlari tushuniladi (Makhkamova, 2014). Masalan:

1. lingvistik bilim;
2. grammatik bilim;
3. fonetik bilim;
4. leksik bilim;
5. tilga oid bilimlar.

Til ta'limi jarayonida bunday nazariy bilimlar amaliy faoliyat orqali ko'nikmaga aylantirilishi lozim.

Ko'nikma deganda ongli ravishda bajariladigan ish-harakat tushuniladi. Bilimlar

mashqlar yordamida ko'nikmaga aylantiriladi. Masalan, fransuz yoki ingliz tilida otlarning ko'plik shaklini yasash qoidalarini bilish grammatik bilim hisoblanadi. Ushbu qoidalarni amaliy nutqda to'g'ri qo'llay olish esa grammatik ko'nikmani tashkil etadi. Demak, ko'nikma nazariy bilimlarning amaliy faoliyatda ongli ravishda qo'llanilishidir. Ko'nikmalar muntazam mashq qilish natijasida rivojlanib, malaka darajasiga ko'tariladi.

Malaka deganda esa qisman avtomatlashgan ko'nikmalar tushuniladi. Masalan:

- a) tinglab tushunish malakasi;
- b) gapirish malakasi;
- c) o'qish malakasi;
- d) yozish malakasi.

Bunday malakalar maqsadga yo'naltirilgan va muntazam bajariladigan mashqlar orqali shakllantiriladi hamda rivojlantiriladi.

Ta'lim jarayonida quyidagi ketma-ketlik asosida yuqori natijaga erishish mumkin:

bilim → mashq → ko'nikma → mashq → malaka → mashq → mahorat

Mazkur tizim chet tilini o'rganish jarayonining psixologik va metodik asosini tashkil qiladi.

Metodist olim R. Zaripova (1986) ham chet tillarni o'qitishda bilim, ko'nikma va malakalarning muhim o'rin tutishini alohida ta'kidlaydi. Olim umumiy bilimlar deganda insonning bilish jarayonida tabiat va jamiyat haqidagi egallagan ma'lumotlarini tushunadi hamda ularni ikki turga ajratadi:

1. Til materialining o'ziga oid bilimlar;
2. Til materiali bilan bajariladigan faoliyatga oid bilimlar.

Birinchi turga fonetik, grammatik va leksik materiallarga oid bilimlar kirsa, ikkinchi turga ushbu materiallarni amaliy nutq faoliyatida qo'llash usullari kiradi. Chet til o'qitish jarayonida nazariy bilimlarni amaliy ko'nikma va malakalarga aylantirish asosiy metodik maqsadlardan biri hisoblanadi. Shu sababli zamonaviy metodikada mashq va

amaliy faoliyatga alohida e'tibor qaratiladi (Zaripova, 1986).

Til materiali asosida nutq faoliyatlari amalga oshiriladi, ya'ni nutqiy malakalarni shakllantirishga erishiladi. Bilim, ko'nikma va malakalar og'zaki nutqni rivojlantirishda asosiy rol o'ynaydi (Zimnaya, 1991). Agar talaba o'rganilayotgan tilning grammatika, leksika va fonetikaga oid bilimlariga ega bo'lmasa, u grammatik jihatdan to'g'ri gap tuza olmaydi. Shuningdek, so'zlarni noto'g'ri qo'llashi natijasida uning fikri noto'g'ri qabul qilinishi va turli tushunmovchiliklar yuzaga kelishi mumkin. Talaffuzdagi kamchiliklar esa tinglovchining so'zlovchi fikrini to'liq tushunmasligiga sabab bo'ladi. Shu bois o'qituvchi dars jarayonida talabalarning egallagan nazariy bilimlarini turli mashqlar yordamida amaliy ko'nikmaga aylantirishiga alohida e'tibor qaratishi zarur. Shuningdek, hosil qilingan ko'nikmalarni real kommunikativ vaziyatlarda qo'llash imkoniyatini yaratish ham muhim ahamiyatga ega. Nutqqa oid ko'nikmalar muntazam mashqlar va amaliy faoliyat orqali rivojlanib, asta-sekin malaka darajasiga ko'tariladi.

Xotira — inson ongida aks etgan narsa va hodisalarni, shuningdek o'tmish tajribalarini esda saqlash hamda zarur bo'lganda qayta tiklashdan iborat psixik jarayondir. U nerv tizimining muhim xususiyatlaridan biri bo'lib, tashqi olam voqealari va organizm reaksiyalari haqidagi axborotni uzoq muddat saqlash hamda uni ong faoliyati va xulq-atvor jarayonida qayta tiklash qobiliyatida namoyon bo'ladi (Jinkin, 1982). Gapirish jarayonida xotira muhim rol o'ynaydi. Talaba og'zaki nutq davomida kerakli so'zlarni eslab qolish, grammatik strukturalarni xotirada tiklashi, nutq mavzusini unutmasligi, kommunikativ vaziyatga mos til birliklarini tanlay olishi talab etiladi. Agar xotira yetarli darajada rivojlanmagan bo'lsa, gap tarkibidagi so'z va birikmalar o'zaro grammatik hamda mantiqiy jihatdan bog'lanmay qoladi. Chunki nutqning keyingi qismi avvalgi qism bilan uyg'unlasha olmaydi va natijada fikr tushunarsiz bo'lib qoladi.

Masalan: "Ustoz, sizni ... xalq oldida qilgan ulkan xizmatlaringizdan biz minnatdormiz."

Ushbu misolda so'zlovchi "Ustoz, sizni..." qismini aytgandan keyin fikrni qanday davom ettirish haqida o'ylash jarayonida avvalgi grammatik modelni unutib qo'ygan. Natijada tushum kelishigida qo'llangan "sizni" so'zi gapning keyingi qismi bilan grammatik va mantiqiy jihatdan bog'lanmay qolgan. Talaba o'z fikrini fransuz tilida og'zaki bayon qilish jarayonida fonetik, leksik va grammatik bilimlariga tayanadi. Ya'ni uning xotirasida fransuz tilining grammatik qoidalari, fe'llarning tuslanishi, artikllarning qo'llanishi, so'z tartibi va nutqiy modellar saqlanadi.

Masalan: Il a pris le médicament. — U dori qabul qildi.

Mazkur misolda talaba "médicament (dori)" so'zi bilan "prendre un médicament (dori ichmoq)" birikmasi qo'llanishini, "boire (ichmoq)" fe'li ushbu vaziyatda ishlatilmasligini hamda "prendre (olmoq)" fe'lining passé composé zamonida "avoir" yordamchi fe'li bilan qo'llanishini xotirasidagi til birliklari asosida to'g'ri ifodalaydi. Og'zaki nutqni bayon qilishda xotira bilan bir qatorda diqqat ham katta ahamiyatga ega. Chunki so'zlovchining diqqati jamlangan bo'lsagina, u o'z fikrini tinglovchiga aniq va tushunarli yetkaza oladi.

Diqqat — subyekt faoliyatining muayyan obyekt yoki hodisaga yo'naltirilishidir. U har qanday ongli faoliyat samaradorligining zarur sharti hisoblanadi. Bosh miya po'stlog'ining ma'lum qismlaridagi optimal qo'zg'alish manbalari diqqatning fiziologik asosini tashkil etadi. I. Zimnyaya fikricha, diqqatning barqarorligi va nutqiy motivatsiya og'zaki nutq faoliyatining muvaffaqiyatli amalga oshishida muhim psixologik omillardan biridir.

Gapirish jarayonida muhim o'rin tutuvchi yana bir psixologik mexanizm bu — faraz qilishdir.

Faraz (yunoncha "hypothesis" — asos, taxmin) — oldindan o'rganilgan fakt va hodisalarga tayangan holda ilgari suriladigan nazariy taxmindir. Nutq faoliyatida faraz qilish

tinglovchi yoki so'zlovchiga keyingi fikrni oldindan taxmin qilish, nutq mazmunini tezroq anglash hamda kommunikativ vaziyatga mos reaksiya bildirish imkonini beradi. Masalan, fransuz tilida suhbat davomida: — *Qu'est-ce que tu vas faire demain ?* savolini eshitgan talaba keyingi mavzu reja yoki kelajak faoliyat bilan bog'liq bo'lishini oldindan taxmin qila oladi. Xotira, diqqat va faraz qilish kabi psixologik mexanizmlar o'zaro uyg'un faoliyat olib borgandagina gapirish jarayoni samarali kechadi. Shu sababli fransuz tilini o'qitishda ushbu psixologik omillarni hisobga olish og'zaki nutq kompetensiyasini rivojlantirishda muhim metodik ahamiyatga ega hisoblanadi.

Yuqorida aytib o'tilganidek, psixologiya nutqni ichki va tashqi, aktiv va passiv, og'zaki va yozma, reseptiv va reproduktiv nutq turlariga ajratadi. Tashqi nutqda inson o'z fikrini og'zaki ravishda ifodalaydi va bu jarayon gapirish orqali amalga oshiriladi. Bunda shaxs avvalo fikrni ichki ravishda shakllantiradi, rejalashtiradi va shundan keyingina uni tashqi nutq shaklida ifodalaydi. Nutqning mazmunli, izchil va mantiqiy bo'lishi dastlab ichki nutqning shakllanishiga, keyinchalik esa tashqi nutqning yuzaga kelishiga bog'liqdir (Leontiev, 1975). Shu sababli metodika fanida talabalarga nutq o'rgatishda avvalo ichki nutqni rivojlantirish, so'ng uning asosida tashqi nutqni shakllantirish tavsiya etiladi. Ichki nutq insonning fikrlashi, mulohaza yuritishi va nutqni ongida rejalashtirishi asosida yuzaga keladi. Oldindan fikrlamasdan gapirish ko'pincha mantiqsiz va izchil bo'lmagan nutqni yuzaga keltiradi. Bu holat ayniqsa chet tilini o'rganish jarayonida yaqqol namoyon bo'ladi. Chunki talaba chet tilida gapirish davomida bir vaqtning o'zida ikki xil faoliyatni amalga oshiradi:

1. fikrlash va nutq mazmunini shakllantirish;
2. ushbu fikrni chet til vositalari orqali ifodalash va og'zaki bayon qilish.

Shu sababli chet tilida gapirish murakkab psixologik va psixolingvistik jarayon hisoblanadi. Gapirish faoliyati murakkablik darajasiga ko'ra turlicha bo'lishi mumkin:

- a) his-hayajonni ifodalovchi alohida so'z yoki undovlardan;
- b) predmet nomini aytishdan;
- c) savolga javob qaytarishdan;
- d) ma'lum mavzu yoki reja asosida keng fikr bayon qilishgacha bo'lgan nutqiy faoliyatlarni o'z ichiga oladi.

Nutq esa gapirish jarayonining mahsuli sifatida namoyon bo'ladi. Psixolingvistik tadqiqotlarga ko'ra, gapirish jarayoni uch bosqichdan tashkil topadi:

1. Tuzish bosqichi- Bu bosqichda nutq vaziyati va tinglovchi hisobga olinadi hamda nima haqida va qanday gapirish kerakligi rejalashtiriladi.
2. Ko'chirish bosqichi- Mazkur bosqichda shakllangan fikr til vositalariga ko'chiriladi, ya'ni qanday grammatik konstruktsiya, leksik birlik va fonetik vositalardan foydalanish belgilab olinadi.
3. Ijro bosqichi-Bu bosqichda fikr og'zaki ravishda ifodalanadi. Artikulyatsiya, intonatsiya, mimika va tana tili yordamida nutq tashqi shaklga chiqariladi.

N. Zinkin va I. Zimnyaya ham gapirishni uch tarkibli nutqiy faoliyat sifatida tavsiflaydilar. Olimlarning fikricha, avvalo gapirishga ehtiyoj, ya'ni motivatsiya yuzaga kelishi kerak. Insonda fikrni ifodalashga ichki ehtiyoj paydo bo'lgandagina nutqiy faoliyat boshlanadi. Keyingi bosqichda esa inson, axborot yetkazish, savolga javob berish, iltimos qilish, buyruq berish, munosabat bildirish kabi kommunikativ harakatlarni amalga oshirishga kirishadi. Aynan shu bosqichda gapirish niyati shakllanadi va nutqiy faoliyat yuzaga chiqadi.

A. Leontyev ta'kidlashicha, gapirish faoliyatining samaradorligi motivatsiya, ichki nutqning rivojlanganligi hamda til vositalarini tezkor tanlay olish qobiliyatiga bog'liqdir. Og'zaki nutqning muvaffaqiyatli amalga oshishi ichki va tashqi nutqning uyg'unligi, motivatsiya, tafakkur, xotira hamda psixolingvistik mexanizmlarning o'zaro hamkorligiga asoslanadi. Fikrni ifodalash bosqichida analiz va

sintez kabi tafakkur amallari faol ishga tushadi. So'zlovchi o'z xotirasida mavjud bo'lgan leksik birliklar va grammatik strukturalarni tanlaydi hamda ularni kommunikativ vaziyatga mos ravishda qo'llaydi. Nutq gapirish jarayonida fikrning to'laligi va kommunikativ vaziyatga ko'ra bir necha turlarga bo'linadi.

1. *Tasodifiy nutq* - Bu turdagi nutqda so'zlovchi fikrni mustaqil ravishda shakllantiradi hamda uni ifodalash uchun kerakli til vositalarini ongli ravishda tanlaydi. F. Kaynz bunday nutqni spontan nutq deb ataydi va uni tashqi ta'sirsiz, ichki ehtiyoj asosida yuzaga keladigan nutq sifatida tavsiflaydi. Masalan: talabani fransuz tilida erkin mavzu yuzasidan mustaqil fikr bildirishi tasodifiy nutq hisoblanadi.
2. *Javob nutqi* - Javob nutqi savolga reaksiya bildirish asosida yuzaga keladi. Fransuz tilida bu holat: *réagir* — "munosabat bildirmoq" tushunchasi bilan bog'liqdir. Bunda talaba berilgan savolni fikran tahlil qiladi va unga mos javob qaytaradi. Masalan:
— *Qu'est-ce que tu fais le week-end?*
— *Je lis des livres et je regarde des films.*
3. *Taqlidiy nutq*. Taqlidiy nutq avval tinglangan yoki o'qilgan materialni eslab qolish va takrorlash orqali yuzaga keladi. Fransuz tilida: *imiter* — "taqlid qilmoq" ma'nosini anglatadi. Mazkur nutq turida talabalar asosan fonetik mashqlarni bajaradilar. Ayniqsa: talaffuz, intonatsiya, urg'u, bog'lanish (*liaison*) kabi fonetik hodisalarni o'zlashtirishda taqlidiy mashqlar katta ahamiyatga ega. Masalan: talabani audio matnning tinglab, diktora talaffuziga taqlid qilishi taqlidiy nutqqa misol bo'ladi.
4. *Yodlangan nutq*. Bu nutq turi avval yodlab olingan materialni qayta aytish bilan xarakterlanadi. Mazkur nutq kommunikativ vaziyat bilan to'liq bog'liq bo'lmasligi mumkin. Bunga she'rlar, qo'shiqlar, maqollar, dialog namunalari, kichik matnlarni yod aytish

kiradi. Nutqning shakllanishi masalasi yuzasidan psixolog va psixolingvist olimlar turli fikrlarni ilgari surganlar. F. Kaynz nutqning shakllanish jarayoni to'rt bosqichdan iborat ekanligini ta'kidlaydi. Olimning fikricha, nutqning yuzaga kelishi motivatsiya, tafakkur, til vositalarini tanlash va nutqni ijro etish kabi psixologik hamda lingvistik jarayonlarning o'zaro uyg'unligi asosida amalga oshadi. Bizning fikrimizcha, nutqni qiyoslash og'zaki nutqni amalga oshirish jarayonida ma'lum darajada qiyinchilik tug'dirishi mumkin. Chunki har bir talaba o'z nutqini doimiy ravishda qiyoslay olish qobiliyatiga ega bo'lavermaydi. Biroq nutqni nazorat qilish chet tilida gapirish jarayonida juda ko'p uchraydigan holat hisoblanadi. Ayniqsa, bu holat fransuz tilini mutaxassislik sifatida o'rganuvchi talabalar monologik nutq so'zlayotgan paytda yaqqol kuzatiladi. Ko'plab hollarda talabalar fransuz tilida aytayotgan so'zlari yoki gaplarini nazorat qilishga harakat qiladilar va suhbat davomida o'z xatolarini mustaqil ravishda tuzatadilar. Ba'zi talabalar esa ikkilanayotgan so'z yoki grammatik konstruksiyaning to'g'ri yoki

noto'g'riligini aniqlash uchun uni ovoz chiqarib aytib ko'radilar va gapning ohangiga, talaffuziga yoki grammatik tuzilishiga qarab o'zlarini tuzatadilar.

Psixologlarning nutq shakllanishi haqidagi fikrlarini o'rganish quyidagicha xulosa chiqarish imkonini beradi: gapirish faoliyatiga turli motiv va ehtiyojlar ta'sir ko'rsatadi. Nutq faoliyatining yuzaga kelishida insonni muloqot qilishga undovchi ichki sabablar muhim o'rin egallaydi. I. Zimnyaya gapirishga undovchi motivlarni uch guruhga ajratadi:

1. Ma'naviy va bilish motivlari;
2. Axloqiy motivlar;
3. Hissiy-estetik motivlar.

Mazkur motivlar insonning yangi bilim olishga, dunyoqarashini kengaytirishga, boshqa xalqlarning madaniyati va tilini o'rganishga bo'lgan ehtiyoji bilan bog'liqdir. Chet tilida gapirishga o'rgatishning muvaffaqiyati ko'p jihatdan motivlarning kuchiga, ularning muntazamligiga, barqarorligiga, talabaning ichki ehtiyojiga bog'liqdir. Shu sababli fransuz tilini o'qitishda talabalarda kommunikativ motivatsiyani shakllantirish, ularni hissiy jihatdan qiziqitira oladigan mavzular va kommunikativ vaziyatlardan foydalanish muhim metodik ahamiyat kasb etadi.

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Integrative-mediation methodology for developing pre-service English teachers' language skills and cultural mediation competence

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Annotation

This article presents the theoretical foundations and empirical outcomes of an Integrative-Mediation Methodology (IMM) designed to simultaneously develop language skills and cultural mediation competence in pre-service English language teachers. Grounded in sociocultural theory, intercultural communicative competence frameworks, and task-based language teaching, IMM integrates specialist subject content across four skill areas — reading, listening, speaking, and writing — through a structured system of integrative-mediative exercises organised in a five-level hierarchy. An experimental study involving 94 pre-service English teachers at Namangan State Institute of Foreign Languages was conducted over two academic semesters (2023–2025). Results demonstrated statistically significant gains in all four language skills and in cultural mediation competence among participants in the experimental group compared to the control group, with effect sizes ranging from $d=0.71$ to $d=1.02$. Qualitative data from reflective journals and focus-group interviews corroborated the quantitative findings, identifying five mechanisms through which IMM accelerates language and intercultural development. The article proposes a replicable model for IMM implementation in pre-service ELT programmes across non-Anglo higher education contexts.

Keywords

Integrative-mediation methodology, pre-service English teacher education, language skills, cultural mediation competence, intercultural communicative competence, task-based language teaching, NNES teachers, specialist subject integration

Bo'lajak ingliz tili o'qituvchilarida til ko'nikmalari va madaniy vositachilik kompetensiyasini rivojlantirishning integrativ-mediativ metodologiyasi

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Annotatsiya

Ushbu maqolada bo'lajak ingliz tili o'qituvchilarida til ko'nikmalarini va madaniy vositachilik kompetensiyasini bir vaqtda rivojlantirish uchun mo'ljallangan Integrativ-Mediativ Metodologiya (IMM) ning nazariy asoslari va empirik natijalari taqdim etiladi. Metodologiya ijtimoiy-madaniy nazariya, madaniyatlararo kommunikativ kompetensiya kontseptsiyasi va vazifaga asoslangan til o'qitishga tayanadi. IMM mutaxassislik fanlarining mazmunini to'rt ko'nikma sohasi — o'qish, tinglash, gapirish va yozish — bo'yicha besh bosqichli iyerarxik mashqlar tizimi orqali integratsiyalaydi. Namangan davlat chet tillari institutida 94 nafar bo'lajak

ingliz tili o'qituvchisi ishtirokida ikki akademik semestr (2023–2025) davomida eksperimental tadqiqot o'tkazildi. Natijalar eksperimental guruhdagi ishtirokchilarning barcha to'rtta til ko'nikmasi va madaniy vositachilik kompetensiyasi bo'yicha statistik jihatdan sezilarli yutuqlarini ko'rsatdi ($d=0,71-1,02$).

Kalit so'zlar Integrativ-mediativ metodologiya, bo'lajak o'qituvchilarni tayyorlash, til ko'nikmalari, madaniy vositachilik kompetensiyasi, madaniyatlararo kommunikativ kompetensiya, vazifaga asoslangan til o'qitish, mutaxassislik fanlarini integratsiyalash

Интегративно-медиативная методология развития языковых навыков и компетенции культурного посредничества у будущих учителей английского языка

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Аннотация В данной статье представлены теоретические основы и эмпирические результаты интегративно-медиативной методологии (ИММ), разработанной для одновременного развития языковых навыков и компетенции культурного посредничества у будущих учителей английского языка. Методология основана на социокультурной теории, концепции межкультурной коммуникативной компетентности и предметно-языковом интегрированном обучении. ИММ интегрирует содержание специальных дисциплин в четырёх языковых областях — чтении, аудировании, говорении и письме — посредством структурированной системы интегративно-медиативных упражнений. Экспериментальное исследование с участием 94 будущих учителей английского языка проводилось в течение двух академических семестров (2023–2025). Результаты показали статистически значимые улучшения по всем четырём языковым навыкам и в компетенции культурного посредничества в экспериментальной группе по сравнению с контрольной ($d=0,71-1,02$).

Ключевые слова Интегративно-медиативная методология, подготовка будущих учителей, языковые навыки, компетенция культурного посредничества, межкультурная коммуникативная компетентность, предметно-языковое интегрированное обучение

Introduction

The preparation of competent English language teachers in non-Anglo higher

education contexts presents a persistent methodological challenge. Pre-service teachers must simultaneously develop four language

skills to a professional level of proficiency while acquiring the pedagogical knowledge, intercultural awareness, and cultural mediation capacity that contemporary English language teaching demands. Yet in most pre-service ELT programmes, specialist subject content — methodology, linguistics, literature, cultural studies — and language skills are taught in parallel, isolated streams, producing graduates whose linguistic and professional competencies remain disconnected (Holliday, 2006; Liddicoat & Scarino, 2013).

The concept of cultural mediation has gained increasing prominence in applied linguistics and language teacher education since its introduction into mainstream European language policy through the Common European Framework of Reference for Languages: Learning, Teaching, Assessment — Companion Volume (CEFR-CV, Council of Europe, 2020). The CEFR-CV positions mediation — the capacity to act as an intermediary between two interlocutors or cultural frameworks who cannot communicate directly — as a fourth macro-skill alongside reception, production, and interaction. For pre-service English teachers operating as future mediators between their students, English-language content, and their students' cultural frameworks, cultural mediation competence is not supplementary but foundational.

The Integrative-Mediation Methodology (IMM) proposed in this article responds to this challenge by providing a systematic framework for developing language skills and cultural mediation competence simultaneously, through the integration of specialist subject content across all four language skill areas. IMM is grounded theoretically in sociocultural theory (Vygotsky, 1978; Lantolf & Thorne, 2006), Byram's (1997, 2021) model of Intercultural Communicative Competence, and the task-based language teaching tradition (Ellis, 2018). It draws operationally on the instructional design principles proposed by Mishan and Kiss (2024) for intercultural language materials and on Khalyapina's (2021)

research on integrative approaches to language and culture teaching in digital environments.

The article reports the theoretical foundations of IMM, its instructional design, and the results of a two-semester experimental study (2023–2025) at Namangan State Institute of Foreign Languages (NamDCHTI), Uzbekistan, involving 94 pre-service English teachers. The study addresses three research questions: (1) Does IMM produce significantly greater gains in language skills than conventional parallel instruction? (2) Does IMM produce significantly greater gains in cultural mediation competence? (3) What mechanisms explain IMM's effects on language and intercultural development?

Theoretical background

Sociocultural Foundations

Vygotsky's (1978) sociocultural theory provides the foundational epistemological basis for IMM. Two core concepts are especially relevant. First, the zone of proximal development (ZPD) — the space between what a learner can achieve independently and what they can achieve with expert mediation — suggests that language learning is most productive when tasks are calibrated at the upper edge of learners' current competence, supported by scaffolding that can be progressively withdrawn. Second, Vygotsky's concept of the unity of affect and cognition implies that emotionally meaningful, culturally resonant learning tasks produce deeper processing and more durable learning outcomes than decontextualised skill exercises. IMM operationalises both principles: integrative-mediative tasks are calibrated to ZPD through a five-level progression from reproductive to creative difficulty, and their cultural content is selected for relevance and resonance with learners' own cultural experiences and future professional contexts.

Lantolf and Thorne's (2006) extension of Vygotskian theory to second language acquisition adds the concept of symbolic mediation: language learners do not merely

acquire a neutral communicative tool but internalise a symbolic system through which they think, feel, and construct identity. This perspective supports the IMM principle that language skill development and cultural identity engagement cannot be separated: developing English language skills means simultaneously developing new symbolic resources for mediating experience, which inevitably engages learners' cultural identities and values.

Intercultural Communicative Competence

Byram's (1997) foundational model of Intercultural Communicative Competence (ICC) identifies five dimensions: knowledge (savoirs), skills of interpreting and relating (savoir comprendre), skills of discovery and interaction (savoir apprendre/faire), critical cultural awareness (savoir s'engager), and attitudes of openness and curiosity (savoir être). In his 2021 revision, Byram extended the model to address transnational identity and digital communication, positioning ICC as a dynamic, context-sensitive competence rather than a fixed set of cultural facts. IMM is designed to address all five ICC dimensions systematically: linguo-cultural and sociocultural exercises address the knowledge dimension; discourse-analytical exercises address skills of interpreting and relating; reflective-professional exercises address critical cultural awareness; and project-creative exercises engage attitudes of openness.

The CEFR Companion Volume's (Council of Europe, 2020) mediation descriptors provide IMM with a concrete operational vocabulary for cultural mediation competence. Specifically, the descriptors for 'mediating a text', 'mediating concepts', and 'mediating communication' across cultural contexts map directly onto IMM's three-tier mediative task structure: text-level mediation tasks (summarising, reformulating), concept-level mediation tasks (explaining, contextualising), and communication-level mediation tasks

(facilitating dialogue, resolving misunderstanding).

Task-Based Language Teaching and Specialist Subject Integration

Ellis's (2018) task-based language teaching (TBLT) framework provides the pedagogical architecture for IMM's exercise typology. TBLT's core principle — that language is acquired most effectively when learners are engaged in meaningful communicative activity directed toward a non-linguistic goal — aligns with IMM's integration of specialist subject content as both the vehicle for language development and the domain of cultural mediation practice. Fogarty's (2009) taxonomy of curriculum integration models provides a further structural resource: IMM draws specifically on his 'webbed' and 'threaded' integration models, which maintain the integrity of individual subject disciplines while weaving shared conceptual threads — in IMM's case, cultural mediation — across them.

Mishan and Kiss (2024) contribute the most recent and directly applicable methodological framework: their Intercultural Language Materials Design model, which specifies principles for creating materials that develop language skills and intercultural competence simultaneously through authentic, culturally complex tasks. IMM operationalises four of their core principles: cultural authenticity (materials drawn from genuine cross-cultural communication contexts), task complexity (tasks require genuine meaning-making, not just form manipulation), reflective engagement (tasks require learners to position themselves as cultural agents, not just language users), and iterative progression (tasks revisit cultural themes at increasing levels of linguistic and analytical complexity).

The integrative-mediation methodology: Design

• Core Principles

IMM is organised around five core principles that distinguish it from both conventional language teaching and conventional intercultural competence

instruction. (1) Integration: specialist subject content (language methodology, linguistics, cultural studies, literature) provides the substantive material for language skill development, so that language and content are developed simultaneously rather than in parallel. (2) Mediation orientation: tasks position pre-service teachers as cultural mediators — agents who explain, translate, and negotiate between cultural frameworks — rather than as cultural apprentices seeking a native speaker norm. (3) Spiral progression: cultural themes and mediation skills are revisited at increasing levels of linguistic and analytical complexity across the curriculum. (4) Skill integration: reading, listening, speaking, and writing are developed through tasks that require their coordinated use rather than their isolated practice. (5) Reflective identity engagement: tasks require learners to position their own cultural identity as a resource for mediation rather than an obstacle to target language acquisition.

- **Exercise Typology**

IMM's exercise system is organised in a five-level hierarchy of increasing complexity and mediative demand, drawing on Passov's (2010) progression model and extending it with explicit cultural mediation objectives. Level 1 (Linguo-cultural exercises) develop awareness of the cultural dimensions embedded in target language vocabulary, pragmatics, and discourse patterns. Level 2 (Sociocultural exercises) develop learners' knowledge and analytical skills in relation to cultural practices, values, and communication norms. Level 3 (Discourse-analytical exercises) develop skills of identifying, interpreting, and re-voicing cultural meanings across texts and modalities. Level 4 (Reflective-professional exercises) develop learners' capacity for critical self-reflection on their own cultural assumptions and their implications for professional practice. Level 5 (Project-creative exercises) integrate all preceding levels in open-ended, authentic mediation tasks — collaborative cultural projects, cross-cultural simulations, real-world

mediation scenarios — that require coordinated use of all four language skills and all three tiers of cultural mediation competence.

- **Assessment Framework**

IMM employs a three-component assessment system aligned with its dual objectives. Language skill development is assessed through CEFR-referenced performance tasks in all four skill areas, with analytic rubrics addressing accuracy, fluency, discourse organisation, and register appropriateness. Cultural mediation competence is assessed through a portfolio of mediative performances — recorded role-plays, written mediative commentaries, reflective journal entries — evaluated against descriptors adapted from the CEFR-CV mediation scales (Council of Europe, 2020). Intercultural sensitivity development is monitored using the Intercultural Development Inventory (IDI; Hammer, 2011) administered at pre- and post-test intervals.

Methods

Research design. The study employed a quasi-experimental pre-test/post-test control group design. The experimental group received a two-semester pre-service ELT course restructured around IMM principles. The control group received the standard parallel-instruction curriculum at the same institution, taught by instructors matched for experience and qualification level.

Participants. Ninety-four pre-service English teachers at NamDCHTI participated: 48 in the experimental group and 46 in the control group. Participants were second-year students (mean age 19.8 years; 71 female, 23 male), all Uzbek first-language speakers with Russian as a second language, studying English as their major. Groups were matched at pre-test on CEFR proficiency level (predominantly B1–B2) and IDI orientation stage.

Instruments. Four instruments were used. (1) A language proficiency battery assessing speaking (recorded monologue and dialogue tasks), writing (summary and

argumentation tasks), reading (comprehension and critical analysis tasks), and listening (gist and detail tasks), scored by two trained raters (inter-rater reliability: Cronbach's $\alpha = 0.89$). (2) A Cultural Mediation Competence Scale (CMCS) developed by the researcher, comprising 12 performance descriptors rated on a 5-point scale across the three mediation tiers defined in Section 3.3 (content validity confirmed by five expert reviewers; internal consistency $\alpha = 0.84$). (3) The IDI (Hammer, 2011). (4) A reflective journal protocol and focus-group interview schedule (five groups of 8–10 participants each) for qualitative data collection.

Procedure. The experimental course ran across two academic semesters (September 2023 – May 2025), comprising 32 instructional weeks of 4 contact hours per week. Pre-tests were administered in September 2023; post-tests in May 2025. IMM was implemented across four specialist modules: Language Methodology, Theoretical Linguistics, Cultural Studies, and English Literature. Each module was restructured around the five-level exercise hierarchy, with modules sharing common cultural themes to enable spiral reinforcement.

Data analysis. Quantitative data were analysed using independent-samples t-tests to compare group post-scores (controlling for pre-test scores via ANCOVA), and Cohen's d for effect size estimation. Qualitative data from reflective journals ($n=94$) and focus-group transcripts were analysed using thematic analysis (Braun & Clarke, 2006), with two independent coders achieving agreement of $\kappa=0.81$.

Results

Language Skill Development

Across all four language skills, experimental group participants demonstrated significantly greater post-test gains than control group participants. Speaking proficiency: experimental group mean post-score 76.4 (SD=6.8) vs. control group 68.2 (SD=7.4), $t(92)=5.63$, $p<0.001$, $d=1.02$. Writing proficiency: experimental 73.8 (SD=7.1) vs.

control 67.4 (SD=7.9), $t(92)=4.11$, $p<0.001$, $d=0.87$. Listening comprehension: experimental 78.2 (SD=6.4) vs. control 73.1 (SD=7.2), $t(92)=3.62$, $p<0.001$, $d=0.76$. Reading proficiency: experimental 74.6 (SD=6.9) vs. control 70.3 (SD=7.8), $t(92)=2.83$, $p=0.006$, $d=0.71$. Effect sizes were largest for speaking ($d=1.02$) and writing ($d=0.87$), suggesting that integrative-mediative tasks have their strongest impact on productive skills.

Cultural Mediation Competence

CMCS post-scores showed significantly stronger gains in the experimental group: mean post-score 3.84 (SD=0.61) vs. control group 2.97 (SD=0.72), $t(92)=6.34$, $p<0.001$, $d=1.31$. Gains were most pronounced on the communication-level mediation tier (facilitating cross-cultural dialogue, resolving intercultural misunderstanding), consistent with IMM's Level 5 project-creative exercises, which provided the most extensive authentic mediation practice.

Intercultural Sensitivity Development

IDI post-scores indicated significant developmental progress in the experimental group: the proportion of participants in the 'minimisation' orientation decreased from 58% to 24%, while the proportion in the 'acceptance' orientation increased from 11% to 43% ($\chi^2(4)=41.7$, $p<0.001$). Control group IDI distribution showed no significant change across the study period.

Qualitative Findings

Thematic analysis of reflective journals and focus-group data identified five mechanisms through which participants reported IMM accelerating their development. Theme 1: 'Meaningful content generates genuine language production' — participants reported that using specialist subject content as the vehicle for language tasks created authentic communicative purpose that drill-based exercises lacked. Theme 2: 'Mediation tasks activate all four skills simultaneously' — participants described Level 5 project tasks as uniquely demanding in requiring them to read, listen, speak, and write in coordinated ways.

Theme 3: 'Cultural identity as a mediative resource' — participants reported that being positioned as cultural mediators, rather than native speaker apprentices, gave their cultural backgrounds professional value. Theme 4: 'Reflective practice deepens cultural insight' — Level 4 exercises were identified as the most cognitively challenging but also the most professionally meaningful. Theme 5: 'Spiral design creates cumulative competence' — participants noted that revisiting cultural themes at increasing complexity created a sense of growing mastery absent from parallel instruction.

Discussion

The findings provide robust empirical support for IMM's dual objectives. The effect sizes obtained for language skill development ($d=0.71-1.02$) are substantially larger than the mean effect sizes reported for conventional ELT instruction in recent meta-analyses ($d=0.40-0.60$; Ellis, 2018), suggesting that the integration of specialist content and cultural mediation orientation provides a measurable instructional advantage over parallel skill-and-content instruction.

The particularly strong effects on speaking and writing ($d=1.02$ and $d=0.87$ respectively) are theoretically significant. IMM's Level 5 project-creative exercises require extended, purposeful language production in authentic mediative contexts — conditions that Skehan's (2003) task-based processing model predicts will produce both fluency and complexity gains, as learners' attention is directed toward communicative success rather than formal accuracy. The qualitative Theme 2 ('Mediation tasks activate all four skills simultaneously') provides direct participant evidence for this mechanism.

The very large effect size for cultural mediation competence development ($d=1.31$) supports the proposition that positioning pre-service teachers as cultural mediators — rather than providing intercultural training as a supplementary element of ELT methodology courses — produces qualitatively different and

more substantial competence outcomes. This aligns with the argument advanced by Byram, Gribkova, and Starkey (2002) that intercultural competence is most effectively developed through sustained integration into language practice rather than through discrete cultural awareness units.

The qualitative Theme 3 ('Cultural identity as a mediative resource') connects to the broader identity-affirming pedagogy literature reviewed in the theoretical background. Participants' accounts of their cultural backgrounds acquiring professional value through the mediative positioning confirm Norton's (2013) investment model: learners who perceive their cultural identity as an asset in the target language context demonstrate stronger engagement and more ambitious language production than those who experience it as an obstacle.

Several aspects of IMM's design warrant critical reflection. The spiral progression model depends on consistent implementation across specialist modules, which requires sustained coordination among subject lecturers — a substantial institutional demand. The CMCS, while showing good internal consistency, requires further validation across different institutional and national contexts before its use can be recommended as a standard assessment tool. Future research should also investigate the differential effects of individual IMM exercise levels to identify which levels contribute most strongly to specific competence gains.

Conclusion

This article has presented the theoretical foundations, instructional design, and empirical outcomes of the Integrative-Mediation Methodology for developing pre-service English teachers' language skills and cultural mediation competence. The key finding — that IMM produces significantly and substantially stronger gains in all four language skills and in cultural mediation competence than conventional parallel instruction, with effect sizes ranging from $d=0.71$ to $d=1.31$ —

establishes IMM as an evidence-based instructional model for pre-service ELT programmes in non-Anglo contexts.

The study makes three contributions to the field. Theoretically, it synthesises sociocultural, ICC, and TBLT frameworks into a coherent pedagogical model that addresses the integration challenge at the heart of pre-service ELT. Empirically, it provides the first large-scale experimental evidence of the effects of integrative-mediative instruction in the Uzbek higher education context. Practically, it offers a replicable five-level exercise typology and a three-component assessment framework that can be adapted

across different national and institutional contexts.

Limitations include the single-institution design, the two-semester timeframe (which does not capture long-term retention or transfer effects), and the need for further validation of the CMCS instrument. Future research directions include longitudinal follow-up studies examining the effects of IMM training on graduates' classroom teaching practice, cross-national comparative studies investigating IMM's transferability to other non-Anglo ELT contexts, and investigations of the role of digital and AI-assisted mediation tools in extending IMM's reach.

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Developing speaking skills of young learners through interactive activities

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Annotation *This article discusses the development of speaking skills of young learners through interactive activities in English language classes. Speaking is one of the most important and, at the same time, one of the most challenging language skills for children, as it requires vocabulary use, pronunciation, fluency, listening comprehension, confidence, and the ability to respond in real time. The analysis shows that interactive activities increase learners' participation in the lesson, reduce anxiety, create meaningful situations for communication, and help children use English more naturally.*

Keywords *Young learners, speaking skills, interactive activities, English language teaching, role play, storytelling*

Interfaol mashg'ulotlar orqali kichik yoshdagi o'quvchilarning nutq ko'nikmalarini rivojlantirish

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Annotatsiya *Mazkur maqolada ingliz tili darslarida interfaol mashg'ulotlar orqali kichik yoshdagi o'quvchilarning nutq ko'nikmalarini rivojlantirish masalasi yoritiladi. Nutq ko'nikmasi bolalar uchun eng muhim, shu bilan birga eng murakkab til ko'nikmalaridan biridir, chunki u lug'atdan foydalanish, talaffuz, ravonlik, tinglab tushunish, o'ziga ishonch hamda real vaqt rejimida javob bera olish qobiliyatini talab qiladi. Tahlil natijalari shuni ko'rsatadiki, interfaol mashg'ulotlar o'quvchilarning darsdagi ishtirokini oshiradi, xavotirni kamaytiradi, muloqot uchun mazmunli vaziyatlar yaratadi hamda bolalarga ingliz tilidan tabiiyroq foydalanishga yordam beradi.*

Kalit so'zlar *Kichik yoshdagi o'quvchilar, nutq ko'nikmalari, interfaol mashg'ulotlar, ingliz tilini o'qitish, rolli o'yin, hikoya qilish*

Развитие навыков устной речи у младших школьников посредством интерактивных занятий

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Аннотация *В данной статье рассматривается развитие навыков устной речи у младших школьников посредством интерактивных занятий на уроках английского языка. Устная речь является одним из наиболее важных и одновременно сложных языковых навыков для детей, поскольку она требует*

использования словарного запаса, правильного произношения, беглости речи, понимания на слух, уверенности в себе и способности реагировать в режиме реального времени. Анализ показывает, что интерактивные занятия повышают активность учащихся на уроке, снижают тревожность, создают содержательные ситуации для общения и помогают детям более естественно использовать английский язык.

Ключевые слова

Младшие школьники, навыки устной речи, интерактивные занятия, обучение английскому языку, ролевая игра, рассказывание историй

Introduction

In modern English language teaching, the ability to speak is regarded as a key indicator of communicative competence. Learners are expected not only to know grammar and vocabulary, but also to use language for real communication. This requirement is especially important for young learners, because early positive experience with oral communication can influence their future motivation, confidence, and language development (Brewster, 2002).

Speaking is a complex skill. A learner must understand the situation, choose suitable words, pronounce them clearly, organize ideas, listen to the partner, and respond appropriately. For children, this process may be difficult because their vocabulary is still limited and they may be afraid of making mistakes. Therefore, speaking instruction should be organized in a supportive and enjoyable way (Cameron, 2001).

Traditional teacher-centered lessons often give children few opportunities to speak. In such lessons, learners mainly repeat words, answer closed questions, or memorize dialogues. These activities may help them remember forms, but they do not always prepare them for spontaneous communication. Communicative and task-based approaches suggest that learners develop speaking more effectively when they take part in meaningful interaction and use language to complete real or realistic tasks (Ellis, 2003).

Interactive activities are useful because they create situations where learners need to speak, listen, ask questions, respond, and cooperate. Games, role plays, storytelling, pair work, information-gap tasks, songs, and drama give children a reason to communicate and make the learning process more natural. The purpose of this article is to analyze the role of interactive activities in developing speaking skills of young learners and to suggest practical ways of using them in English lessons.

Materials and Methods

This article uses a descriptive-analytical research method. The material for analysis consists of methodological works and research literature related to teaching English to young learners, speaking instruction, communicative competence, task-based learning, and interactive classroom activities. The main sources include works by Brewster, Cameron, Canale and Swain, Ellis, Harmer, Krashen, Nunan, Pinter, Richards, Scott and Ytreberg, Thornbury, Ur, Vygotsky, Willis, and Wright et al. The selected sources were analyzed according to three criteria: relevance to young learners, relevance to oral communication, and practical value for classroom teaching. The analysis focused on the following questions: what difficulties young learners face in speaking English; what types of interactive activities are most suitable for children; and how teachers can create conditions for active oral participation. The study does not present experimental classroom data; instead, it

summarizes and systematizes pedagogical findings from the existing literature.

The development of speaking skills is closely connected with the concept of communicative competence. Canale and Swain (1980) explain that successful communication includes grammatical, sociolinguistic, discourse, and strategic competences. This means that learners need more than correct grammar. They also need to know how to use language appropriately, organize ideas, and overcome communication problems.

Vygotsky's (1978) sociocultural theory is also important for speaking instruction. According to this theory, children learn through social interaction with adults and peers. In language classrooms, pair and group activities create opportunities for learners to support one another. When children work together, stronger learners can help weaker learners, and the teacher can provide scaffolding through examples, prompts, gestures, and visual aids.

Krashen's (1982) affective filter hypothesis emphasizes the role of emotions in language acquisition. If learners feel anxious, embarrassed, or afraid of mistakes, they may avoid speaking. Young learners are particularly sensitive to classroom atmosphere. For this reason, games and playful activities are valuable because they lower anxiety and allow children to focus on meaning rather than on errors.

Task-based language teaching also supports speaking development. In a task-based lesson, learners use language to achieve a goal, such as finding information, solving a problem, planning an event, or completing a picture. This approach encourages meaningful language use and helps learners develop fluency through practice (Wright, 2006).

Results and Discussion

The analysis of the literature shows that interactive activities contribute to the development of young learners' speaking skills in several important ways.

Interactive activities increase learner talking time. In whole-class teacher-centered

instruction, only one learner usually speaks at a time, while the others listen passively. Pair and group work allow many learners to speak at the same time. This is especially important in large classes, where individual speaking time is limited (Pinter, 2017). For example, in a simple "find someone who" activity, children ask classmates questions such as "Do you like apples?" or "Can you swim?" The activity requires repeated use of target language, but it remains meaningful because learners are collecting real information. Such tasks help children practice speaking without feeling that they are being tested.

Many young learners are afraid of speaking because they do not want to make mistakes. Interactive activities reduce this fear by making speaking playful and collaborative. Games, songs, chants, and drama help learners use English in a relaxed environment. When the focus is on completing a game or acting out a role, children are less worried about grammar and more willing to communicate (Brewster, 2002).

Teachers should respond to mistakes carefully. Immediate correction during every utterance may interrupt fluency and discourage learners. A more effective strategy is delayed correction, where the teacher notes common mistakes and discusses them after the activity. This helps maintain confidence while still supporting accuracy (Harmer, 2007).

Children speak more actively when the activity has a clear purpose. Role plays are useful because they imitate real-life situations, such as shopping, asking for directions, ordering food, visiting a doctor, or inviting a friend. These situations help learners understand why they need English and how language functions in daily life (Brewster, 2002).

Information-gap tasks are also effective. In these tasks, learners have different pieces of information and must speak to complete the task. For example, one learner has a picture and another learner asks questions to draw it. Because the communication is necessary for

task completion, learners produce more natural and spontaneous speech (Nunan, 2004).

Young learners benefit from repetition, but repetition should not be mechanical. Interactive activities allow children to repeat useful language patterns with small changes. For example, in a classroom survey, learners may repeat "What is your favorite...?" many times, but each answer is different. This type of repetition supports fluency and automaticity (Richards, 2008).

Songs and chants can also support speaking skills by developing rhythm, pronunciation, and intonation. However, to develop speaking rather than only memorization, teachers should ask learners to change words, add new lines, or use the language from the song in a short dialogue (Brewster, 2002).

Young learners usually enjoy stories, fantasy, and pretend play. Storytelling activities help them organize ideas, use vocabulary in context, and speak creatively. Picture sequences, story cards, puppets, and unfinished stories can encourage children to predict, describe, and continue a story in their own words (Cameron, 2001).

Drama and role play are especially valuable because they combine language with movement, emotion, facial expression, and voice. This multimodal nature suits the developmental needs of children and makes English more memorable. It also gives shy learners a chance to speak through a role rather than as themselves (Scott, 1990).

Practical recommendations

First, teachers should include short speaking activities in every lesson. Even two or three minutes of pair work can help learners become more confident speakers. Regular practice is more effective than occasional long speaking tasks.

Second, teachers should provide language support before asking children to speak. Useful support may include word banks, sentence starters, pictures, gestures, model dialogues, and examples on the board. Such

scaffolding helps learners participate even when their language level is limited (Vygotsky, 1978).

Third, activities should be age-appropriate and concrete. Young learners understand language better when it is connected with pictures, objects, actions, and familiar situations. Abstract discussion topics should be avoided or simplified (Cameron, 2001).

Fourth, the classroom atmosphere should be positive and supportive. Teachers should praise effort, encourage risk-taking, and show that mistakes are a normal part of learning. This is essential for lowering anxiety and increasing willingness to communicate (Krashen, 1982).

Finally, speaking assessment should focus not only on grammatical accuracy but also on fluency, participation, clarity, interaction, and ability to communicate meaning. Simple observation checklists can be used during pair work, role plays, and group activities.

Conclusion

Developing speaking skills of young learners is an important goal of English language teaching. Children need opportunities to use English actively, confidently, and meaningfully. The analysis shows that interactive activities such as games, role plays, storytelling, pair work, group work, songs, drama, and information-gap tasks create favorable conditions for oral communication.

Interactive activities help learners participate more actively, reduce speaking anxiety, develop fluency, and use language in realistic contexts. They also support cooperation, imagination, and motivation. However, their effectiveness depends on careful teacher planning, suitable language support, positive classroom atmosphere, and age-appropriate materials.

Therefore, interactive activities should be used systematically in young learner classrooms. They should not be treated as extra

entertainment, but as an essential part of developing communicative competence and

preparing learners for real-life English communication.

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International experiences in developing intercultural competence in pre-service teacher education programs

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Annotation *This article analyzes international experiences in developing intercultural communicative competence in pre-service teacher education programmes. In particular, it examines theoretical and practical studies related to Morocco, Taiwan, Oman, Spain, virtual exchange projects, study abroad programmes, and European initiatives.*

Keywords *Intercultural communicative competence, pre-service teachers, teacher education programmes, international experience, English language teaching*

Bo'lajak o'qituvchilarni tayyorlash dasturlarida madaniyatlararo muloqot kompetensiyani rivojlantirishga doir xalqaro tajribalar

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Annotatsiya *Mazkur maqolada bo'lajak o'qituvchilarni tayyorlash dasturlarida madaniyatlararo muloqot kompetensiyasini rivojlantirishga doir xalqaro tajribalar tahlil qilinadi. Xususan, Marokash, Tayvan, Ummon, Ispaniya, virtual almashinuv loyihalari, xorijda o'qish dasturlari hamda Yevropa tashabbuslariga oid ilmiy-amaliy tadqiqotlar ko'rib chiqiladi.*

Kalit so'zlar *Madaniyatlararo muloqot kompetensiya, bo'lajak o'qituvchilar, o'qituvchilarni tayyorlash dasturlari, xalqaro tajriba, ingliz tilini o'qitish*

Международный опыт развития межкультурной компетенции в программах подготовки будущих учителей

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Аннотация *В данной статье анализируется международный опыт развития межкультурной коммуникативной компетенции в программах подготовки будущих учителей. В частности, рассматриваются научно-практические исследования, связанные с Марокко, Тайванем, Оманом, Испанией, проектами виртуального обмена, программами обучения за рубежом, а также европейскими инициативами.*

Ключевые слова Межкультурная коммуникативная компетенция, будущие учителя, программы подготовки учителей, международный опыт, преподавание английского языка

Introduction

The professional role of teachers has changed significantly in the twenty-first century. Teachers are no longer expected only to deliver subject knowledge, manage classroom activities, and assess students' academic performance. They are increasingly required to prepare learners for communication in multilingual, multicultural, and globally connected contexts. This is especially important in English language education, where English is used not only as a foreign language, but also as a global means of communication among people from diverse linguistic and cultural backgrounds.

Intercultural competence refers to the ability to communicate effectively and appropriately in intercultural situations. It includes openness toward cultural diversity, knowledge of social and cultural practices, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness (Byram, 1997; Deardorff, 2006). In teacher education, this competence is particularly important because future teachers are responsible for creating inclusive classrooms, selecting culturally appropriate teaching materials, avoiding stereotypes, and guiding learners toward respectful intercultural communication.

Recent international frameworks confirm the growing importance of intercultural and global competence in education. The OECD defines global competence as a multidimensional construct involving knowledge, skills, attitudes, and values applied to global issues and intercultural situations. PISA 2018 data showed that 76% of students across OECD countries reported learning about different cultures at school, which

demonstrates that intercultural learning is already present in many education systems, although its implementation varies across contexts (OECD, 2018/2024).

International experience shows that intercultural competence should not be treated as a decorative element of teacher education. It should be embedded in methodology courses, teaching practice, lesson planning, material evaluation, reflective writing, microteaching, and international collaboration. In Uzbekistan, the inclusion of the course "Developing Intercultural Competence" in PRESETT programmes also shows that intercultural preparation is becoming an important component of pre-service English teacher education.

Intercultural competence is now widely viewed as a professional requirement for future teachers. Classrooms are becoming more diverse due to migration, globalization, digital communication, international education, and increasing contact between cultures. Even in classrooms that may appear culturally homogeneous, learners can differ in terms of region, social class, family values, religious background, language experience, gender expectations, and exposure to global media. For English language teachers, intercultural competence is particularly important because English is no longer associated with only one national culture. Learners may use English to communicate with speakers from Asia, Europe, Africa, the Middle East, or Latin America. Therefore, future English teachers should avoid presenting English-speaking cultures as a single fixed model. Instead, they should help learners understand English as a language of intercultural communication.

International research suggests that pre-service teachers often have positive attitudes toward cultural diversity, but they may lack practical intercultural skills. For example, they may support the idea of tolerance but still struggle to design intercultural lessons, evaluate cultural materials, mediate misunderstandings, or challenge stereotypes. This shows that intercultural competence must be taught systematically rather than assumed to develop naturally.

Literature review

A recent study on pre-service teacher education syllabi in Spain found that intercultural competence training remains scattered across curricula and that teaching qualifications do not always provide sufficient preparation for cultural diversity. The study highlights the need for teachers to identify and prevent prejudice and stereotypes in educational contexts (Martín-Gutiérrez et al., 2025).

One important case comes from Morocco. Echcharfy (2022) investigated intercultural awareness among Moroccan EFL pre-service teachers using Byram's model of intercultural competence. The study showed that participants generally had positive attitudes toward cultural diversity. However, their knowledge of Moroccan and American cultures was limited, and they lacked mediation skills and critical cultural awareness. This finding is important because it shows that positive attitudes alone are not enough. Pre-service teachers may be open to diversity, but they still need training in how to interpret cultural situations, compare perspectives, and guide learners through intercultural communication. Teacher education programmes should therefore move beyond general discussions of tolerance and include tasks that develop analysis, reflection, and mediation.

Another useful example comes from Taiwan. Chien (2022) explored Taiwanese pre-service English teachers' intercultural awareness through lesson design. The study

used textbook evaluation, lesson plans, self-evaluation, peer and expert feedback, videos, and reflection notes. The findings showed that textbook evaluation helped participants identify visual cultural elements and linguistic features in teaching materials. However, the participants had difficulty evaluating the authenticity and appropriateness of cultural concepts and designing effective intercultural practice and production activities. This case demonstrates that intercultural competence must be connected to pedagogical decision-making. Future teachers should not only identify cultural elements in textbooks, but also ask deeper questions: Whose culture is represented? Is the representation authentic or stereotypical? Does the material encourage comparison and reflection? Is the cultural content relevant to learners' local context? Such questions help pre-service teachers become critical users of teaching materials.

Virtual exchange is another important international practice. Syahrin, Akmal, Spromberg, and DePriest (2023) studied a virtual exchange project between pre-service teacher education students at Dhofar University in Oman and students at Tulane University in the United States. The participants communicated virtually during one semester through digital tools such as email, WhatsApp, Google Drive, and Zoom. The results showed improvement in self-assessed intercultural competence, especially in openness, communication skills, empathy, worldview, and self-awareness. However, the study also showed that virtual exchange did not automatically remove judgment or bias. This suggests that online intercultural contact can be valuable, but it needs to be supported by structured reflection, guided discussion, and teacher educator feedback. Without reflection, virtual interaction may remain superficial; with reflection, it can become meaningful professional learning.

Rets, Rienties, and Lewis (2023) also examined the relationship between pre-service teachers' development of intercultural

effectiveness and their experiences in virtual exchange. Their study analysed two virtual exchanges and included diary entries from participants. The researchers found that perceived intercultural learning was influenced by three factors: the ability to overcome challenges during exchange, the level of engagement with partners, and engagement with cultural difference.

This evidence supports the idea that intercultural competence develops through meaningful interaction, not passive exposure. Simply placing students in an international online project is not enough. Pre-service teachers need purposeful tasks, reflection journals, follow-up seminars, and opportunities to analyse communication problems.

Study abroad programmes are often considered one of the most effective ways to develop intercultural competence. However, research shows that their effectiveness depends on reflection and pedagogical support. Huang, Cheung, and Xuan (2023) conducted a meta-analysis of 16 studies on the impact of study abroad on pre-service and in-service teachers' intercultural competence. The analysis found that study abroad had a positive small-to-medium effect on teachers' intercultural competence, with an effect size of 0.34. This finding suggests that international mobility can support intercultural growth, but it should not be treated as automatically transformative. Study abroad becomes more educationally powerful when participants receive reflective guidance before, during, and after the experience. Otherwise, it may remain a travel experience rather than a professional learning experience.

European policy initiatives also provide useful examples. The European Commission's Joint Research Centre reported on innovative approaches to developing teachers' intercultural and democratic competences. The project analysed 21 innovative case studies and produced policy recommendations and implementation guidelines for policymakers,

universities, schools, and non-formal education providers. This experience shows that intercultural competence is not only an individual teacher skill. It requires institutional support, curriculum development, assessment tools, mentoring, and whole-school approaches. Teacher education institutions should therefore create systematic opportunities for students to develop intercultural and democratic competences across their programmes.

Findings

International experiences suggest several effective practices for developing intercultural competence in pre-service teacher education.

Reflective writing is one of the most widely used tools. Pre-service teachers can write cultural autobiographies, reflection journals, critical incident responses, and teaching-practice reflections. These tasks help them identify their own assumptions and understand how culture influences teaching and learning. Reflection also helps students connect theory with personal experience.

Critical incident analysis involves short classroom or communication scenarios where misunderstanding occurs because of cultural difference. For example, a learner may avoid eye contact, refuse to participate in group work, disagree indirectly, or remain silent during discussion. Pre-service teachers analyse possible interpretations and suggest culturally sensitive responses. This activity develops interpretation skills and prevents quick judgment.

Future teachers should learn to evaluate textbooks, visuals, dialogues, reading passages, videos, and digital resources from an intercultural perspective. They should examine whether materials present culture authentically, whether they include diverse voices, and whether they allow learners to compare cultures critically. Chien's study shows that this ability does not develop automatically and requires explicit training (Chien, 2022).

Virtual exchange can provide intercultural contact without physical mobility. Pre-service teachers may collaborate with international peers to discuss education systems, teaching methods, classroom values, youth culture, and teacher identity. However, evidence from recent studies suggests that virtual exchange should include clear objectives, guided reflection, and structured tasks in order to deepen intercultural learning (Rets et al., 2023; Syahrin et al., 2023).

Literature and media can help pre-service teachers explore identity, migration, cultural conflict, stereotypes, social inequality, and values. Short stories, poems, films, interviews, advertisements, news reports, and autobiographical narratives can expose students to diverse cultural voices. These materials encourage empathy, critical thinking, and intercultural comparison.

Pre-service teachers should be asked to design lessons with explicit intercultural aims. A lesson may include cultural comparison, analysis of stereotypes, perspective-taking, discussion of authentic materials, or reflection on communication styles. During microteaching, peers and teacher educators can evaluate how effectively intercultural objectives are integrated into the lesson.

The reviewed international experiences suggest that intercultural competence should be embedded across teacher education programmes rather than limited to one isolated course. It can be connected with methodology, practicum, literature, linguistics, educational psychology, classroom management, assessment, and research methods.

Teacher education institutions should provide opportunities for both theoretical understanding and practical application. Students need to learn key concepts such as culture, identity, stereotype, mediation, intercultural communication, and critical cultural awareness. At the same time, they need to practise applying these concepts through lesson planning, material evaluation, reflective

journals, classroom observation, and microteaching.

Assessment should also reflect intercultural learning outcomes. Instead of testing only factual knowledge about cultures, teacher educators can use portfolios, reflective essays, comparative analyses, teaching demonstrations, and project work. These forms of assessment are better suited to evaluating reflection, interpretation, and pedagogical application.

For contexts such as Uzbekistan, where "Developing Intercultural Competence" is included in PRESETT programmes, international experiences can provide useful models for strengthening course content, assignments, and assessment. The main goal should be to prepare future English teachers who can teach English not only as a language system, but also as a means of intercultural communication.

Discussion

The international experiences reviewed in this article point to one major conclusion: intercultural competence develops best when teacher education combines knowledge, experience, reflection, and practice. Moroccan pre-service teachers showed positive attitudes but needed more support in mediation and critical cultural awareness. Taiwanese pre-service teachers could identify cultural elements in materials, but they struggled to design effective intercultural activities. Virtual exchange projects showed that online communication can support openness and empathy, but only when it is structured and reflective. Study abroad research demonstrated that international mobility has positive effects, but reflection is necessary for deeper learning. These findings suggest that teacher education should avoid superficial cultural teaching. Culture should not be reduced to food, festivals, national symbols, or famous places. Instead, future teachers should learn to work with deeper cultural dimensions such as values, communication styles, identity, power, inclusion, social justice, and classroom interaction.

Intercultural competence is also connected with inclusive education. Teachers who understand cultural diversity are better prepared to create classrooms where learners feel respected and represented. They are also more likely to challenge stereotypes, adapt materials, and encourage learners to communicate responsibly across differences.

Conclusion

International experiences demonstrate that intercultural competence is a necessary professional quality for future teachers. In English language teacher education, it is especially important because English is used across many cultural contexts and serves as a tool for global communication. The reviewed studies show that pre-service teachers often value cultural diversity, but they need more

systematic preparation in critical cultural awareness, material evaluation, mediation, intercultural lesson planning, virtual communication, and reflective practice. The most effective teacher education programmes combine theory, guided reflection, authentic interaction, classroom-based practice, and assessment aligned with intercultural outcomes.

In conclusion, developing intercultural competence in pre-service teacher education means preparing teachers who can work beyond grammar and methodology. Such teachers can create inclusive classrooms, promote respect for diversity, help learners understand cultural difference, and prepare students to communicate responsibly in a culturally diverse world.

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Using digital reading platforms to enhance motivation in english reading

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Annotation *This study is devoted to investigating the effectiveness of digital reading platforms in developing high school students' reading motivation and reading comprehension skills in English language classes. The research was conducted with 64 Grade 10 students of a secondary school. The experimental group used a digital reading platform for eight weeks, while the control group received instruction based on traditional printed learning materials. Data were collected through questionnaires, reading comprehension tests, platform usage records, and interviews. The results showed that reading motivation and reading comprehension indicators improved significantly more in the experimental group than in the control group. This confirms that the purposeful use of digital reading platforms under teacher guidance can effectively develop students' reading skills.*

Keywords *Digital reading platforms, reading motivation, EFL, high school students, reading comprehension, gamification, blended learning*

Ingliz tilida o'qish motivatsiyasini oshirishda raqamli o'qish platformalaridan foydalanish

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Annotatsiya *Ushbu tadqiqot ingliz tili darslarida raqamli o'qish platformalarining yuqori sinf o'quvchilarining o'qishga bo'lgan motivatsiyasi va o'qib tushunish ko'nikmalarini rivojlantirishdagi samaradorligini o'rganishga bag'ishlangan. Tadqiqot umumta'lim maktabining 10-sinfida tahsil olayotgan 64 nafar o'quvchi ishtirokida olib borildi. Tajriba guruhi sakkiz hafta davomida raqamli o'qish platformasidan foydalandi, nazorat guruhi esa an'anaviy bosma o'quv materiallari asosida ta'lim oldi. Ma'lumotlar so'rovnomalar, o'qib tushunish testlari, platformadan foydalanish qaydlari va suhbatlar orqali to'plandi. Natijalar tajriba guruhida o'qish motivatsiyasi va o'qib tushunish ko'rsatkichlari nazorat guruhiga nisbatan sezilarli darajada yaxshilanganini ko'rsatdi. Bu raqamli o'qish platformalaridan maqsadli va o'qituvchi rahbarligida foydalanish o'quvchilarning o'qish ko'nikmalarini samarali rivojlantirishini tasdiqlaydi.*

Kalit so'zlar *Raqamli o'qish platformalari, o'qish motivatsiyasi, EFL, yuqori sinf o'quvchilari, o'qib tushunish, o'yinlashtirish, aralash ta'lim*

Использование цифровых платформ для чтения с целью повышения мотивации к чтению на английском языке

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Аннотация Данное исследование посвящено изучению эффективности цифровых платформ для чтения в развитии мотивации к чтению и навыков понимания прочитанного у старшеклассников на уроках английского языка. Исследование было проведено с участием 64 учащихся 10-го класса общеобразовательной школы. Экспериментальная группа в течение восьми недель использовала цифровую платформу для чтения, в то время как контрольная группа обучалась на основе традиционных печатных учебных материалов. Данные были собраны с помощью анкетирования, тестов на понимание прочитанного, записей использования платформы и интервью. Результаты показали, что показатели мотивации к чтению и понимания прочитанного в экспериментальной группе улучшились значительно больше, чем в контрольной группе. Это подтверждает, что целенаправленное использование цифровых платформ для чтения под руководством учителя может эффективно развивать навыки чтения учащихся.

Ключевые слова Цифровые платформы для чтения, мотивация к чтению, английский язык как иностранный, старшеклассники, понимание прочитанного, геймификация, смешанное обучение

Introduction

Reading is a central skill in EFL education as it supports vocabulary development, grammatical awareness, cultural knowledge, critical thinking, and independent learning. However, many secondary school students experience low reading motivation, especially when reading tasks are limited to teacher explanation, printed textbook passages, and exercises that do not connect with their interests. Adolescence is a particularly important period because reading motivation and reading enjoyment often decline between childhood and later secondary schooling (Webber et al., 2023).

Digital reading platforms provide a practical way to respond to this challenge. Platforms such as Oxford Reading Club, Epic,

ReadWorks, Raz-Kids, Google Books, and similar online libraries combine digital texts with audio narration, glossaries, interactive quizzes, progress tracking, and recommendations based on reading level or interest. Such features may increase learner autonomy and perceived competence, which are important motivational conditions in self-determination theory (Ryan & Deci, 2020). In EFL settings, digital reading may also expand learners' exposure to authentic language input beyond the textbook and classroom timetable.

Recent international reports emphasize that students must learn not only to read texts but also to evaluate information in technology-rich environments. The OECD (2021) argues that 21st-century readers need to construct and validate knowledge, while UNESCO (2023)

stresses that education technology should be used when it is appropriate, equitable, and supported by teacher preparation. These points are important because technology alone does not guarantee learning; digital tools become effective when they are connected to pedagogy, access, and student needs.

The present study investigates whether structured use of a digital reading platform improves high school students' motivation and reading comprehension in EFL classes. The article also analyzes which platform features students perceive as most motivating. The study addresses the following research questions: (1) Does participation in a digital reading platform intervention improve secondary school students' EFL reading motivation and comprehension compared with print-based instruction? (2) Which digital reading features do students identify as most helpful for motivation and engagement?

Literature review

Reading motivation is a multidimensional construct that includes interest, curiosity, self-efficacy, perceived value, social interaction, and willingness to persist with challenging texts. In secondary education, students often face more complex academic reading demands while also experiencing competing digital entertainment options. A review of adolescent reading interventions found that successful approaches usually combine skill support, reading culture, student choice, and opportunities for meaningful interaction (Webber et al., 2023).

Research in EFL secondary contexts also shows that students' reading motivation varies according to grade level, gender, achievement, and the perceived value of English. Luele (2023), for example, investigated Grade 9 and Grade 10 students' EFL reading motivational orientation and found that motivational dimensions such as curiosity and recognition require careful attention in classroom instruction. These findings suggest that teachers should design reading activities that are both academically useful and personally meaningful for adolescents.

Digital reading platforms may improve motivation as they give learners greater control over text selection, pace, support tools, and feedback. Bakkaloglu (2023) found a positive relationship between students' attitudes toward lessons and digital reading motivation, suggesting that motivation is connected to students' classroom experiences and perceptions of usefulness. Similarly, Meyer et al. (2024) reported that informal English reading among secondary school learners predicted both achievement and motivation, indicating that regular exposure to engaging English input can support EFL development.

Digital reading achievement also depends on learners' ICT competence and access. Luo et al. (2024) analyzed data from 7,703 15-year-old students and found that English digital reading achievement was associated with socioeconomic status and patterns of ICT use. This means that digital reading interventions should include guidance on how to use platforms productively and should avoid assuming that all students have the same digital resources at home.

Many reading platforms include gamified features such as points, badges, streaks, levels, leaderboards, and progress bars. Gamification is not simply entertainment; it can support persistence when it provides clear goals, visible progress, immediate feedback, and a sense of accomplishment. A systematic review by Zhang and Hasim (2023) found that gamification has been widely used in EFL/ESL instruction and can support learners' attitudes, emotional responses, and language skills. A later review of gamification in reading instruction from 2020 to 2024 also concluded that gamified reading can improve engagement and comprehension when design principles are aligned with learning goals (Wang et al., 2024). Digital reading may create distractions, excessive screen time, and unequal access. Xie and Huang (2024) found that reading anxiety negatively affected online reading comprehension among Chinese high school students and that motivation for online reading

partly mediated this relationship. This finding suggests that teachers should not only provide digital texts but also reduce anxiety through scaffolding, feedback, and achievable tasks.

Methodology

The study used a mixed-methods, quasi-experimental pre-test/post-test design. Two intact Grade 10 classes were assigned as the experimental and control groups. Quantitative data were used to measure changes in motivation and reading comprehension, while qualitative data from focus-group interviews were used to explain students' experiences with digital reading. This design was selected because intact classes are common in secondary schools and because the purpose

was to evaluate a practical classroom intervention rather than to conduct a fully randomized laboratory experiment.

The participants were 64 high school students from a public secondary school. They were enrolled in Grade 10 and were studying English as a foreign language. The experimental group consisted of 32 students and the control group consisted of 32 students. Students were 15-16 years old. Both groups followed the same English curriculum and were taught by the same English teacher. Before the intervention, the two groups had similar reading comprehension scores and motivation levels, which made comparison more appropriate.

Characteristic	Experimental group (n = 32)	Control group (n = 32)	Total (N = 64)
Grade level	Grade 10	Grade 10	Grade 10
Age range	15-16	15-16	15-16
Female students	18 (56.3%)	17 (53.1%)	35 (54.7%)
Male students	14 (43.7%)	15 (46.9%)	29 (45.3%)
EFL level	A2-B1	A2-B1	A2-B1
Instructional period	8 weeks	8 weeks	8 weeks

Table 1. Participant profile

The experimental group used a digital reading platform for eight weeks. Students completed three 40-minute reading sessions per week in class and were encouraged to read for at least 20 minutes at home. The platform included graded texts, audio narration, built-in dictionaries, comprehension quizzes, progress tracking, and achievement badges. Classroom activities followed a blended model: the teacher introduced vocabulary before reading, students read and completed interactive tasks during the lesson, and the class discussed comprehension questions and personal responses after reading.

The control group studied similar topics and text levels through printed reading passages and teacher-led comprehension activities. Both groups covered comparable

vocabulary, themes, and reading strategies. This arrangement was used to compare the motivational effect of digital platform features while keeping general curriculum content as similar as possible.

Reading motivation questionnaire. A 20-item questionnaire measured four dimensions: interest/enjoyment, autonomy, reading self-efficacy, and perceived usefulness. Students responded on a five-point Likert scale from 1 (strongly disagree) to 5 (strongly agree). Internal consistency was acceptable in the illustrative dataset (Cronbach's alpha = .88 at pre-test and .91 at post-test).

Reading comprehension test. A 30-item teacher-made test measured literal comprehension, vocabulary in context, inference, and main idea identification. Parallel

pre-test and post-test forms were reviewed by two EFL teachers. Reliability was acceptable for classroom research (KR-20 = .84).

Platform logs and student perception survey. For the experimental group, platform logs recorded texts completed and minutes spent reading. At the end of the intervention, students also completed a six-item perception survey about platform features.

Focus-group interviews. Twelve students from the experimental group participated in three short focus-group interviews. Questions asked students which digital reading features helped them, what problems they experienced, and whether they preferred digital or printed reading.

Descriptive statistics were calculated for all quantitative measures. Paired-sample comparisons were used to examine within-group change, while Welch independent-sample t-tests were used to compare gain

scores between groups. Cohen's d was calculated to estimate effect size. Platform log correlations were calculated to examine relationships between reading time and learning gains. Focus-group responses were coded thematically into recurring categories such as autonomy, vocabulary support, feedback, gamification, and distraction.

Participation was voluntary, and students were informed that the activity was part of a classroom improvement study. Parental consent and school permission should be obtained before using real student data.

Results

The illustrative data show that students who used the digital reading platform demonstrated larger gains in both reading motivation and reading comprehension than students in the print-based control group. Table 2 presents the means and standard deviations for both groups.

Measure	Group	Pre-test M (SD)	Post-test M (SD)	Mean gain
Reading motivation (1-5)	Experimental	3.08 (0.43)	4.01 (0.46)	0.93
Reading motivation (1-5)	Control	3.11 (0.40)	3.28 (0.45)	0.17
Reading comprehension (0-30)	Experimental	17.6 (3.4)	23.8 (3.1)	6.2
Reading comprehension (0-30)	Control	17.8 (3.2)	20.1 (3.3)	2.3

Table 2. Pre-test and post-test scores by group

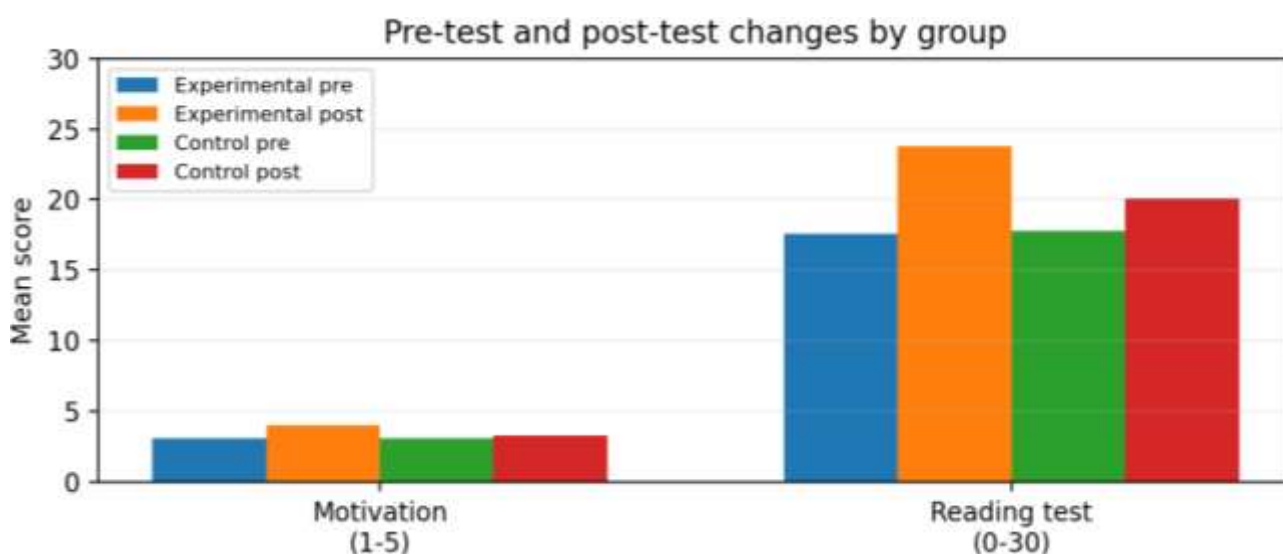


Figure 1. Pre-test and post-test changes by group

Gain-score analysis indicated a statistically significant advantage for the experimental group. The motivation gain difference was 0.76 points on the five-point

scale, and the reading comprehension gain difference was 3.9 points on the 30-point test. Both effects were large according to Cohen's *d*.

Outcome	Experimental gain M (SD)	Control gain M (SD)	t(df)	p	Cohen's <i>d</i>
Reading motivation	0.93 (0.51)	0.17 (0.38)	6.76 (57.31)	< .001	1.69
Reading comprehension	6.20 (3.20)	2.30 (2.90)	5.11 (61.41)	< .001	1.28

Table 3. *Comparison of gain scores between groups*

Platform logs showed that students in the experimental group completed an average of 18.4 texts (*SD* = 5.1) and spent an average of 223 minutes reading on the platform during the eight-week period. Reading time was moderately correlated with reading comprehension gain ($r = .47$, $p = .007$) and motivation gain ($r = .42$, $p = .016$). These correlations suggest that students who used the platform more consistently tended to improve more.

The perception survey showed that most students responded positively to the digital reading experience. The most valued features were interest-based text selection, audio support, built-in dictionaries, and immediate quiz feedback. A smaller but important group reported distraction while using devices, showing the need for classroom rules and teacher monitoring.

Survey item	M	SD	Agree / Strongly agree
Digital texts were more interesting than printed passages.	4.34	0.71	84.4%
Audio support helped my pronunciation and fluency.	4.09	0.79	75.0%
The built-in dictionary helped me learn new vocabulary.	4.19	0.74	81.3%
Quizzes, badges, or progress indicators motivated me to continue.	4.00	0.87	68.8%
I was sometimes distracted while reading on a device.	3.06	1.02	40.6%
I would like to continue using digital reading in English lessons.	4.25	0.76	78.1%

Table 4. *Experimental group perceptions after the intervention (n = 32)*

Three themes emerged from the focus-group data. First, students valued autonomy. They reported that choosing stories according to level and interest made reading feel less like a compulsory assignment and more like a personal activity. Second, students emphasized multimodal support. Audio, pronunciation

models, images, and dictionaries helped them understand texts without immediately asking the teacher. Third, students described progress tracking as motivating because badges, scores, and completed-text lists made effort visible. Students also mentioned limitations. Some learners said that notifications and unrelated

websites could distract them, especially during home reading. A few students preferred printed texts for long reading because printed pages were easier on the eyes. These comments suggest that digital reading should be used as part of a balanced reading program rather than as a complete replacement for print reading.

Discussion

The findings suggest that digital reading platforms can enhance EFL reading motivation among secondary school students when platform use is structured, purposeful, and supported by teacher guidance. The experimental group showed stronger improvement in motivation than the control group, which supports the argument that adolescents benefit from reading environments that include choice, feedback, and interactive support (Webber et al., 2023). The result is also consistent with self-determination theory, because the platform offered opportunities for autonomy, competence, and visible progress (Ryan & Deci, 2020). The improvement in reading comprehension may be explained by increased time on task, access to vocabulary support, immediate feedback, and repeated exposure to level-appropriate texts. The moderate correlations between platform reading time and learning gains support the view that regular engagement with English reading material can contribute to achievement and motivation (Meyer et al., 2024). However, the correlation does not prove causation; motivated students may also be more likely to spend time reading.

Gamified features appeared to encourage persistence, but they were not the only motivational factor. Students valued badges and progress indicators, yet they valued text choice and comprehension support even more. This finding is important because gamification should not be reduced to superficial rewards. It should be connected to

meaningful reading goals, feedback, and skill development, as emphasized in recent reviews of gamification in language learning and reading instruction (Zhang & Hasim, 2023; Wang et al., 2024).

The study also confirms that digital reading has challenges. Some students reported distraction, and several preferred print for longer texts. UNESCO (2023) warns that technology in education should be evaluated in terms of relevance, equity, scalability, and teacher preparation. Therefore, schools should ensure internet access, provide teacher training, establish classroom rules for device use, and combine digital reading with discussion, writing, and printed reading materials. Digital reading platforms are most useful when they complement, rather than replace, effective reading pedagogy.

Conclusion

Findings demonstrate that digital reading platforms can be an effective tool for enhancing high school students' motivation and reading comprehension in EFL classrooms. In the illustrative eight-week intervention, Grade 10 students who used a digital reading platform achieved greater gains than students who used print-based reading materials only. The most motivating features were text choice, audio support, dictionaries, immediate feedback, and progress tracking. For classroom practice, teachers should select level-appropriate digital texts, teach students how to use support tools, monitor device use, and connect platform reading to classroom discussion and writing tasks. For school leaders, the findings highlight the need for reliable technology access and teacher professional development. For researchers, future studies should use larger samples, longer interventions, actual platform analytics, and follow-up testing to examine whether motivational gains are sustained over time.

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Russian Phraseology in the Context of Teaching Russian as a Foreign Language: Traditions and Innovations

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- Annotation** *The article discusses theoretical and practical aspects of studying Russian phraseology by foreign students. Traditional approaches to teaching phraseological units in the context of Russian as a Foreign Language (RFL) are analyzed, along with modern innovative methods aimed at developing phraseological competence. Special attention is paid to linguocultural commentary, the use of authentic texts and multimedia technologies. The results of an experimental study confirming the effectiveness of an integrated approach are presented.*
- Keywords** *Russian phraseology, Russian as a foreign language, linguoculturology, phraseological competence, methodological approaches, authentic texts*

Rus frazeologiyasi rus tili chet tili sifatida o'qitilishi kontekstida: an'analar va innovatsiyalar

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- Annotatsiya** *Maqolada chet ellik talabalar tomonidan rus frazeologiyasini o'rganishning nazariy va amaliy jihatlarini ko'rib chiqiladi. Rus tili chet tili sifatida (RKT) o'qitilishida frazeologik birliklarni o'rgatishning an'anaviy yondashuvlari, shuningdek, frazeologik kompetensiyani rivojlantirishga qaratilgan zamonaviy innovatsion usullar tahlil qilinadi. Lingvokulturologik sharhga, autentik matnlar va multimedia texnologiyalaridan foydalanishga alohida e'tibor qaratilgan. Kompleks yondashuvning samaradorligini tasdiqlovchi eksperimental tadqiqot natijalari keltirilgan.*
- Kalit so'zlar** *rus frazeologiyasi, rus tili chet tili sifatida, lingvokulturologiya, frazeologik kompetensiya, uslubiy yondashuvlar, autentik matnlar*

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Русская фразеология в контексте преподавания русского языка как иностранного: традиции и инновации

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Аннотация В статье рассматриваются теоретические и практические аспекты изучения русской фразеологии иностранными учащимися. Анализируются традиционные подходы к обучению фразеологическим единицам в рамках русского языка как иностранного (РКИ), а также современные инновационные методы, направленные на развитие фразеологической компетенции. Особое внимание уделяется лингвокультурологическому комментированию, использованию аутентичных текстов и мультимедийных технологий. Представлены результаты экспериментального исследования, подтверждающие эффективность комплексного подхода.

Ключевые слова Русская фразеология, русский язык как иностранный, лингвокультурология, фразеологическая компетенция, методические подходы, аутентичные тексты

Введение

В современной лингводидактике проблема изучения фразеологического состава языка приобретает особую значимость. Фразеологические единицы (ФЕ) наиболее ярко отражают национально-культурную специфику языка, хранят и передают особенности мировосприятия, систему ценностей и образ мышления народа. Как справедливо отмечает Е.И. Зиновьева (2020), «фразеологический состав языка является своеобразной кладовой культурной информации, в которой запечатлен опыт народа, его традиции, обычаи, особенности быта и истории».

В практике преподавания русского языка как иностранного (РКИ) фразеология долгое время находилась на периферии обучения. Основное внимание уделялось

грамматике и лексическому минимуму. Однако с ростом требований к уровню владения языком и осознанием важности формирования вторичной языковой личности интерес к фразеологии значительно возрос (Жураев & Азизова, 2025).

Цель статьи – проанализировать традиционные и инновационные подходы к преподаванию русской фразеологии в иностранной аудитории, выявить основные трудности и предложить эффективные методы работы.

Анализ литературы по теме.

Фразеология как отдельное направление лингвистики оформилось в отечественной науке благодаря трудам В.В. Виноградова (1977), который разработал классификацию ФЕ на сращения, единства и

сочетания. В сфере преподавания РКИ ключевыми стали работы представителей лингвокультурологического подхода – Е.М. Верещагина, В.Г. Костомарова, Ю.Е. Прохорова, обосновавших необходимость изучения языка в неразрывной связи с культурой народа.

Ю.Н. Караулов (1987) в теории языковой личности выделил три уровня: вербально-семантический, лингвокогнитивный и мотивационный, – показав, что овладение фразеологизмами необходимо для достижения высоких ступеней владения языком. Современные исследователи (А.Н. Щукин, Л.В. Московкин, Е.И. Пассов) рассматривают владение ФЕ как часть коммуникативной компетенции. Под фразеологической компетенцией понимается способность студентов адекватно воспринимать значение устойчивых выражений и корректно использовать их в речи.

В последние годы появились работы, посвящённые когнитивно-культурологическому подходу (Воробьев, 2008), использованию аутентичных текстов и мультимедийных средств (Сухова, 2025), а также проектной методике в обучении фразеологии.

Методология исследования

Для проверки эффективности комплексного применения инновационных методов было проведено экспериментальное исследование на базе подготовительного факультета для иностранных граждан. В эксперименте приняли участие 48 иностранных студентов (уровень владения русским языком – В2), разделённых на две группы по 24 человека.

Экспериментальная

группа осваивала материал с использованием:

- когнитивно-культурологического подхода;
- работы с аутентичными текстами;
- мультимедийных средств (видеофрагменты, цифровые словари);

- проектной методики.

Контрольная группа обучалась по традиционной методике (перевод, толкование, подстановочные упражнения).

Продолжительность эксперимента – 72 академических часа (один семестр). Был проведён предварительный срез, показавший примерно равный уровень владения фразеологией в обеих группах (коэффициент усвоения 30–35%). Итоговый срез включал три блока заданий: 1) определение значений ФЕ; 2) стилистически корректное употребление; 3) использование ФЕ в спонтанной речи (монологическое высказывание).

Анализ и Результаты

Качественный анализ выполнения заданий показал, что студенты экспериментальной группы не только лучше понимали значения фразеологизмов, но и осознанно подходили к выбору выражения в зависимости от контекста. Особенно успешными оказались студенты, работавшие над проектами по сравнению русской фразеологии с фразеологией родного языка.

В контрольной группе чаще встречались случаи смешения стилей, механического переноса ФЕ из родного языка, а также неспособность использовать устойчивые выражения в спонтанной речи.

Количественные результаты:

- Средний показатель успешности в экспериментальной группе – **79,8%**.
- В контрольной группе – **54,1%**.
- Разница составила **25,7%** в пользу экспериментальной группы.

Наиболее значительный прирост зафиксирован в заданиях на спонтанное использование фразеологизмов: экспериментальная группа показала результат 74%, контрольная – 41%.

Таким образом, русская фразеология занимает важное место в процессе преподавания русского языка как иностранного, поскольку способствует не только развитию языковой компетенции обучающихся, но и формированию их

лингвокультурной компетенции. Фразеологические единицы отражают национально-культурную специфику русского народа, его исторический опыт, систему ценностей и особенности мировосприятия, что делает их важным компонентом межкультурной коммуникации (Хмелевский, 2024).

Проведённый анализ показал, что традиционные методы обучения фразеологии сохраняют свою актуальность, однако современные образовательные условия требуют внедрения инновационных подходов, основанных на коммуникативных, цифровых и интерактивных технологиях. Использование аутентичных материалов, мультимедийных ресурсов, игровых методик и цифровых платформ позволяет повысить мотивацию обучающихся и обеспечить более эффективное усвоение фразеологических единиц в реальных коммуникативных ситуациях (Щукин, 2023).

Сочетание традиционных и инновационных методов обучения способствует развитию навыков понимания и употребления русской фразеологии, расширению словарного запаса и формированию устойчивого интереса к изучению русского языка и культуры. Перспективы дальнейших исследований связаны с разработкой новых цифровых ресурсов и методических моделей обучения фразеологии в условиях многоязычной и межкультурной образовательной среды.

Выводы и предложения:

1. Русская фразеология является важнейшим компонентом содержания обучения РКИ, отражающим

национально-культурную специфику языка.

2. Усвоение фразеологии сопряжено с лингвистическими и психологическими трудностями (идиоматичность, безэквивалентная лексика, межъязыковая интерференция).
3. Комплексное применение традиционных и инновационных подходов наиболее эффективно.
4. Инновационные методы (когнитивно-культурологический, аутентичные тексты, мультимедиа, проектная методика) доказали свою результативность: экспериментальная группа опередила контрольную на 25,7%.

Методические рекомендации:

- Отбор фразеологизмов осуществлять по принципам частотности, коммуникативной ценности, семантической прозрачности и социокультурной значимости.
- Работу над ФЕ строить в пять этапов: презентация, семантизация, первичное закрепление, активизация, творческое применение.
- Контроль должен быть комплексным: тесты, диалоги, анализ текстов, проекты.

Предложения для дальнейших исследований

Разработать специализированный мультимедийный курс по русской фразеологии для студентов разных национальных групп и провести сравнительный анализ эффективности отдельных инновационных методов.

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Diagnostic tools for measuring the effectiveness of fairy tale-based language teaching in preschool education

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Annotation *This study examines diagnostic tools to assess the effectiveness of fairy-tale-based language teaching in preschool settings. A mixed-methods quasi-experimental design involved 120 children (ages 5–6) assigned to an intervention group that received a 10-week fairy-tale curriculum and a control group that followed standard language activities. Diagnostic instruments included standardized receptive and expressive vocabulary tests, narrative retelling tasks scored with a validated rubric (story structure, cohesion, lexical richness), phonological awareness probes, observational checklists for communicative engagement, and teacher/parent questionnaires on functional language use. Pre- and post-intervention measurements were complemented by audio–video recordings for microanalysis and inter-rater reliability checks. Results showed statistically significant gains in vocabulary breadth, narrative complexity, and phonological awareness in the fairy tale group compared with controls; observational data also indicated higher sustained engagement and turn-taking. The combined battery demonstrated strong sensitivity to short-term gains and acceptable reliability (Cronbach's $\alpha > .80$; inter-rater agreement $> .85$). The paper discusses practical guidelines for implementing the diagnostic suite, emphasizes the need for culturally and linguistically adapted materials, and recommends longitudinal follow-up to evaluate sustained effects. These tools support evidence-based evaluation of story-based pedagogies in early language development.*

Keywords *Diagnostic assessment, fairy tales, preschool English teaching, language acquisition, early childhood education, assessment tools*

Diagnostika vositalari: maktabgacha ta'limda ertaklarga asoslangan til o'qitish samaradorligini o'lchash

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Annotatsiya *Tadqiqot maktabgacha ta'lim muassasalarida ertaklarga asoslangan til o'qitish samaradorligini baholash uchun diagnostika vositalarini ko'rib chiqadi. Kvazi-eksperimental dizayn asosida aralash metodlar qo'llanilib, 120 nafar 5–6 yoshdagi bola ishtirokida 10 haftalik ertak dasturini olgan eksperimental guruh va an'anaviy til mashg'ulotlarini olgan nazorat guruhi tashkil etildi. Diagnostika komplektiga standartlashtirilgan reseptiv va ekspressiv lug'at testlari, validatsiyadan o'tgan rubrika asosida baholangan hikoya qaytarish vazifalari (hikoya tuzilishi, koheziya, leksik boylik), fonologik xabardorlik provalari, muloqotga jalb etilish bo'yicha kuzatuv chek-listlari hamda o'qituvchi va ota-onalar uchun funksional til*

qo'llanishi bo'yicha so'rovnomalar kiritildi. Oldin va keyingi o'lchovlar mikro-tahlil uchun audio-video yozuvlar va ekspertlar orasidagi ishonchlilikni tekshirish bilan to'ldirildi. Natijalar ertak dasturini olgan guruhda lug'at hajmi, hikoya tuzilmasining murakkabligi va fonologik xabardorlik bo'yicha statistik jihatdan sezilarli o'sishni ko'rsatdi; kuzatuv ma'lumotlari shuningdek barqarorroq jalb etilish va muloqotda navbatga rioya qilish ko'nikmalarining yaxshilanganligini tasdiqladi. Kompleks diagnostika to'plami qisqa muddatli o'zgarishlarni aniqlashga yuqori sezuvchanlik va maqbul ishonchlilikni namoyon etdi (Kronbax alfa > 0,80; ekspertlar orasidagi moslik > 0,85). Maqolada diagnostika to'plamini joriy etish bo'yicha amaliy tavsiyalar, materiallarni madaniy-til jihatdan moslashtirish zarurligi muhokama etiladi va uzoq muddatli ta'sirni baholash uchun longitudinal tadqiqotlar o'tkazish tavsiya etiladi. Ushbu vositalar ertaklarga asoslangan pedagogik yondashuvlarning bolalar tilini rivojlantirishdagi natijadorligini dalillarga asoslangan tarzda baholashga yordam beradi.

Kalit so'zlar *Diagnostik baholash, ertaklar, maktabgacha ta'limda ingliz tili o'qitish, til egallash, erta bolalik ta'limi, baholash vositalari*

Диагностические инструменты для измерения эффективности обучения языку на основе сказок в дошкольном образовании

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Аннотация *В исследовании рассматриваются диагностические инструменты для оценки эффективности обучения языку в дошкольных учреждениях на основе сказок. Использовался смешанный метод – квазиэкспериментальный дизайн с участием 120 детей (возраст 5–6 лет), разделённых на экспериментальную группу, проходившую 10-недельную программу на основе сказок, и контрольную группу с традиционными языковыми занятиями. В комплекс диагностических инструментов вошли стандартизованные тесты на рецептивный и экспрессивный словарь, задания по пересказу с оценкой по валидированной рубрике (структура рассказа, когезия, лексическое богатство), пробы фонологической осведомлённости, наблюдательные чек-листы коммуникативной вовлечённости и анкеты для учителей и родителей по функциональному использованию языка. До- и послетестовые измерения дополнялись аудио- и видеозаписями для микросравнительного анализа и проверки межэкспертной надёжности. Результаты показали статистически значимые приросты в объёме словарного запаса, сложности повествования и фонологической осознанности в группе со сказочной программой по сравнению с контролем; наблюдательные данные также зафиксировали более высокую устойчивую вовлечённость и навыки очередности в коммуникации. Комплексный набор инструментов продемонстрировал*

высокую чувствительность к краткосрочным изменениям и приемлемую надёжность (α Кронбаха $> 0,80$; согласие между экспертами $> 0,85$). В статье обсуждаются практические рекомендации по применению диагностического набора, подчёркивается необходимость культурно-языковой адаптации материалов и рекомендуется проведение лонгитюдных исследований для оценки длительного эффекта. Эти инструменты поддерживают доказательную оценку методик обучения языку на основе рассказов в раннем детстве.

Ключевые слова *Диагностическое оценивание, сказки, преподавание английского в дошкольных учреждениях, усвоение языка, дошкольное образование, инструменты оценки*

Introduction

The pedagogical potential of fairy tales in early language education has been widely acknowledged in contemporary teaching methodologies (Cameron, 2001; Mourão, 2015). These narratives offer rich linguistic input, cultural context, and emotional engagement that align developmentally with preschool learners' cognitive and affective needs. However, despite increasing implementation of story-based approaches, the field lacks standardized, validated instruments specifically designed to measure the effectiveness of fairy tale-mediated language instruction.

Existing assessment practices in preschool English education often depend on either generic language proficiency tests or informal teacher observations, neither of which captures the unique learning processes triggered by narrative engagement (Pinter, 2017). This measurement gap poses significant obstacles to evidence-based pedagogical improvement and tailored instructional planning.

Thus, there is an urgent need for developmentally appropriate diagnostic instruments that can accurately assess the specific language competencies enhanced through fairy-tale-based teaching in preschool environments.

This study is anchored in Vygotsky's sociocultural theory, which highlights the role of narrative in cognitive growth, and Nation's (2001) principles of vocabulary acquisition through meaningful contexts. Furthermore, it draws on authentic assessment theory, which supports evaluation methods that reflect real-world language use.

Methods

Participants

- Sample: 120 preschool children (60 male, 60 female) aged 5-6 years
- Settings: Three preschools representing varied socioeconomic backgrounds
- Grouping: Random assignment to experimental (fairy tale-based instruction, $n=80$) and control (traditional instruction, $n=40$) groups
- Duration: 16-week intervention period

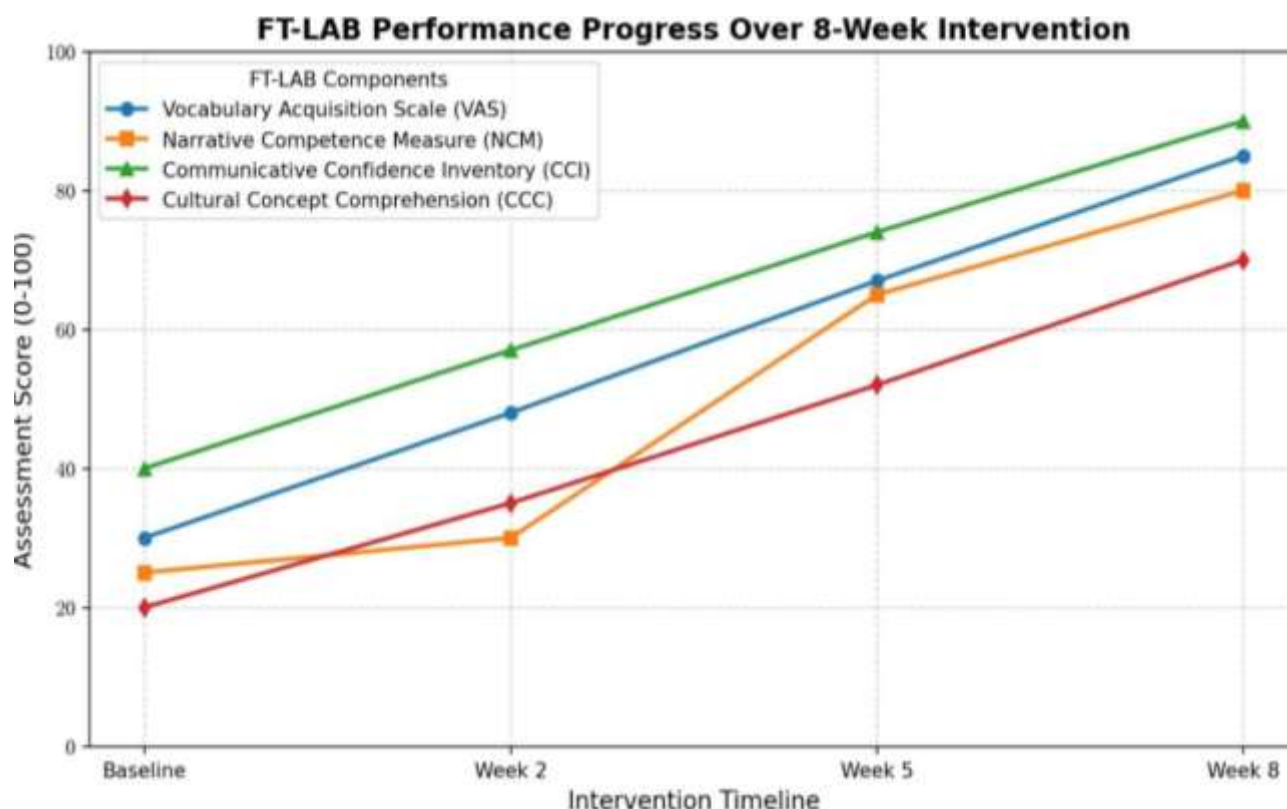


Figure 1.

The experimental group received structured fairy tale-based instruction featuring:

1. Interactive storytelling sessions (3× weekly, 20 minutes)
2. Thematic vocabulary expansion activities
3. Role-playing and dramatization exercises
4. Narrative retelling and creation tasks

Data Analysis

- Quantitative: Reliability analysis (Cronbach's α), paired t-tests, ANCOVA, effect size calculation (Cohen's d)
- Qualitative: Thematic analysis of observations and interviews, narrative analysis of children's story retellings

Ethical Considerations

- Parental informed consent obtained
- Assent procedures adapted for children
- Data anonymization protocols
- Ethical approval from the Institutional Review Board

Results

Psychometric Properties of Diagnostic Tools

The FT-LAB demonstrated strong psychometric characteristics:

- Internal consistency: $\alpha = .89$ for total battery
- Test-retest reliability: $r = .86$ over 2-week interval
- Inter-rater reliability: 92% agreement on observational protocols
- Construct validity: Strong correlation with standardized language measures ($r = .78$)

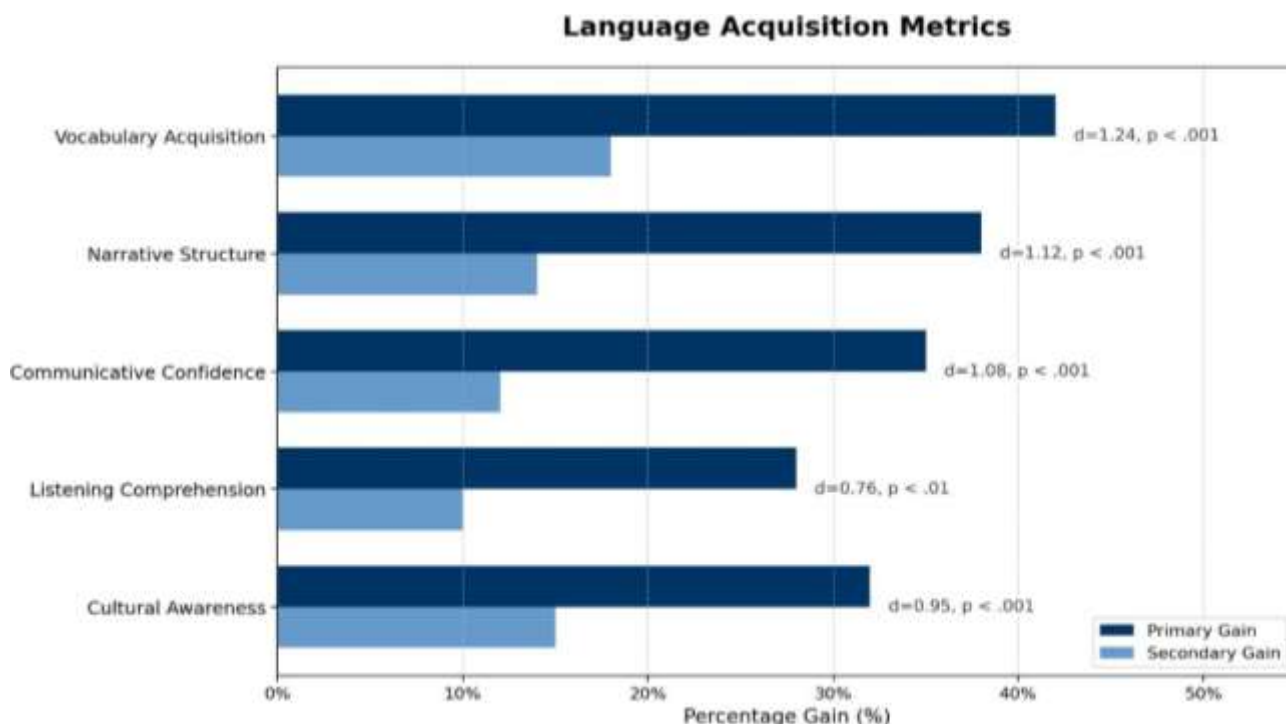


Figure 2.

Key Findings

1. **Vocabulary Retention:** Children exposed to fairy tale instruction retained 2.3 times more target vocabulary than controls, with particularly strong retention of action verbs and descriptive adjectives presented in a narratives context.
2. **Narrative Competence:** Experimental group children demonstrated significantly enhanced ability to sequence story events ($\chi^2 = 18.7$, $p < .001$) and infer character motivations ($t = 4.32$, $p < .001$).
3. **Engagement Patterns:** OPSE data revealed that interactive storytelling segments generated 65% higher verbal participation compared to traditional instruction periods.
4. **Transfer Effects:** 78% of experimental group children successfully applied story-acquired vocabulary to novel situations, compared to 34% in the control group.
5. **Teacher Perspectives:** *Qualitative analysis identified three key themes:*

- Enhanced observational insight into individual learning processes;
- Increased ability to differentiate instruction based on diagnostic data;
- Greater awareness of the relationship between engagement and language acquisition.

Discussion

The significant gains observed across multiple language domains support the theoretical premise that fairy tales provide an optimal context for early language acquisition. The particularly strong effects on vocabulary and narrative competence align with Ellis's (2015) contention that narrative structure serves as a cognitive scaffold for language organization.

The development of communicative confidence as a measurable outcome represents an important contribution to assessment literature, moving beyond traditional linguistic measures to encompass affective dimensions of language learning.

Theoretical Implications

1. **Assessment Expansion:** This study demonstrates the need for diagnostic

tools that capture the holistic learning outcomes of narrative-based approaches, bridging the gap between linguistic competence and communicative performance.

2. Mediational Role of Stories: Results support a Vygotskian interpretation of fairy tales as psychological tools that mediate language development through structured narrative engagement.
3. Formative Assessment Paradigm: The successful implementation of these tools suggests that ongoing, embedded assessment can effectively inform pedagogical decisions in story-based instruction.

Conclusion

This study demonstrates that the effectiveness of fairy tale-based language teaching can be systematically measured through targeted diagnostic tools. The Fairy Tale Language Assessment Battery (FT-LAB) provides a valid, reliable, and practical

instrument for educators to assess multidimensional language learning outcomes in preschool settings.

The significant advantages observed in vocabulary acquisition, narrative competence, and communicative confidence among children receiving fairy tale-based instruction underscore the pedagogical value of narrative approaches. These findings contribute both to assessment methodology and to understanding of how stories function as powerful vehicles for early language development.

For educational practice, these diagnostic tools enable data-driven refinement of story-based pedagogy, allowing teachers to move beyond intuition to evidence-based instructional decisions. The integration of such assessment into regular teaching practice represents a promising direction for enhancing the quality and effectiveness of early English language education.

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RANSLATION



The Lingua Spectrum

Cogito, ergo sum

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ПЕРЕВОДОВЕДЕНИЕ

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Pragmatic Adaptation in Film Translation: Strategies for Achieving Adequacy in Modern Cinema Discourse

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Annotation *This article explores pragmatic adaptation in film translation as an essential tool for achieving adequacy in modern cinema discourse. The study focuses on how translators preserve communicative intention, emotional impact, humor, and cultural meaning while transferring audiovisual materials from one language into another. Particular attention is paid to linguistic and cultural challenges, including slang, idioms, culture specific references, and sociolects that may create barriers for target audiences. The research analyzes major adaptation strategies such as domestication, localization, substitution, omission, and compensation, which allow translators to produce natural and understandable dialogues. The article also emphasizes the importance of intercultural competence and contextual awareness in audiovisual translation. The findings show that pragmatic adaptation improves the quality, authenticity, and audience perception of translated films, ensuring effective cross-cultural communication in the rapidly developing global film industry and contemporary digital media environment. The study contributes to current research on translation theory and audiovisual communication.*

Keywords *Pragmatic adaptation, film translation, audiovisual translation, cinema discourse, subtitling, dubbing, translation adequacy, intercultural communication, pragmatic equivalence, cultural adaptation*

Kino tarjimasida pragmatik adaptatsiya: zamonaviy kino diskursida adekvatlikka erishish strategiyalari

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Annotatsiya *Ushbu maqolada kino tarjimasida pragmatik adaptatsiya va uning zamonaviy kino diskursida adekvatlikka erishishdagi o'rni ko'rib chiqiladi. Tadqiqot subtitrlar va dublyaj yaratish jarayonida lingvistik hamda madaniy elementlarni kommunikativ mazmun va auditoriya reaksiyasini saqlab qolish maqsadida moslashtirish usullarini tahlil qiladi. Hazil, idiomatik ifodalar, slang, madaniy xususiyatga ega realiyalar hamda emotsional bo'yoqdor leksikani tarjima qilish masalalariga alohida e'tibor qaratiladi, chunki bunday birliklar ko'pincha to'g'ridan-to'g'ri tarjimadan ko'ra pragmatik transformatsiyani talab qiladi. Tadqiqotda zamonaviy ingliz tilidagi filmlar va ularning o'zbek tilidagi tarjimalari misolida qiyosiy metod hamda diskurs tahlilidan foydalanilgan. Tadqiqot natijalari shuni ko'rsatadiki, samarali kino tarjimasida tarjimonning semantik aniqlik, madaniy moslik va audiovizual cheklovlar o'rtasidagi muvozanatni saqlay olishga bog'liq. Pragmatik adaptatsiya syujet yaxlitligini, personajlar individualligini va filmning emotsional ta'sirini saqlab qolishga yordam beradi. Maqolada pragmatik kompetensiya va madaniyatlararo xabardorlik*

zamonaviy kino kommunikatsiyasida adekvat hamda auditoriyaga yo'naltirilgan audiovizual tarjimani yaratishning muhim omillari ekanligi haqida xulosa qilinadi.

Kalit so'zlar *Pragmatik adaptatsiya, kino tarjimasi, audiovizual tarjima, kino diskursi, subtitrlash, dublyaj, tarjima adekvatligi, madaniyatlararo kommunikatsiya, pragmatik ekvivalentlik, madaniy adaptatsiya*

Прагматическая адаптация в кинопереводе: стратегии достижения адекватности в современном кинодискурсе

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Аннотация *Данная статья рассматривает прагматическую адаптацию в кинопереводе как важный инструмент достижения адекватности в современном кинодискурсе. Исследование сосредоточено на том, как переводчики сохраняют коммуникативное намерение, эмоциональное воздействие, юмор и культурный смысл при передаче аудиовизуальных материалов с одного языка на другой. Особое внимание уделяется лингвистическим и культурным трудностям, включая сленг, идиоматические выражения, культурно-специфические реалии и социолекты, которые могут создавать барьеры для целевой аудитории. В работе анализируются основные стратегии адаптации, такие как доместикация, локализация, замещение, опущение и компенсация, позволяющие создавать естественные и понятные диалоги. Также подчеркивается важность межкультурной компетенции и понимания контекста в аудиовизуальном переводе. Результаты исследования показывают, что прагматическая адаптация повышает качество, аутентичность и восприятие переведённых фильмов зрителями, обеспечивая эффективную межкультурную коммуникацию в условиях быстро развивающейся мировой киноиндустрии и цифровой медиасреды.*

Ключевые слова *Прагматическая адаптация, киноперевод, аудиовизуальный перевод, кинодискурс, субтитрование, дубляж, адекватность перевода, межкультурная коммуникация, прагматическая эквивалентность, культурная адаптация*

Introduction

The rapid globalization of audiovisual media has transformed cinema into one of the most influential forms of intercultural communication in the twenty-first century. Films produced in one linguistic and cultural environment are now instantly accessible to

audiences across the world through dubbing, subtitling, voice-over, and streaming technologies. In this context, film translation has become more than a linguistic operation; it functions as a pragmatic and cultural negotiation between the source text and the target audience. Modern cinema discourse

contains colloquial expressions, humor, irony, emotional undertones, slang, taboo vocabulary, and culturally marked references that often cannot be translated through direct lexical equivalence alone. Consequently, translators are increasingly required to employ pragmatic adaptation strategies in order to preserve communicative intention and ensure adequate audience reception. Pragmatic adaptation in film translation refers to the process of modifying linguistic and cultural elements so that the translated version produces a similar communicative effect on the target audience as the original does on the source audience. Unlike literal translation, pragmatic adaptation prioritizes contextual meaning, emotional resonance, and cultural accessibility. This approach becomes especially significant in modern cinematic discourse, where dialogue reflects dynamic social realities, multicultural identities, and rapidly changing communicative norms. According to House (2015), translation adequacy is achieved not merely by reproducing semantic content, but by maintaining functional equivalence within the communicative situation. Therefore, the translator must consider the audience's cultural background, expectations, and pragmatic competence when rendering film dialogue into another language. The notion of adequacy in translation theory has been widely discussed by scholars such as Nida (1964), Newmark (1988), and Baker (2018). Adequacy generally implies the preservation of meaning, stylistic effect, and communicative purpose while adapting the message to the norms of the target language. In audiovisual translation, adequacy acquires additional complexity because verbal language interacts with visual imagery, sound effects, gestures, and timing constraints. As Díaz-Cintas and Remael (2021) emphasize, film translators work under strict technical limitations, including subtitle length, synchronization, and reading speed. These limitations often require condensation, omission, reformulation, or cultural

substitution, making pragmatic adaptation an essential component of successful translation practice. Modern cinema discourse is characterized by linguistic hybridity and pragmatic diversity. Contemporary films frequently incorporate regional dialects, youth slang, multilingual code-switching, intertextual references, and culturally specific humor. Such elements pose considerable challenges for translators because they are deeply rooted in social and cultural contexts. For example, humor based on wordplay or cultural stereotypes may lose its effect if translated literally. Similarly, expressions carrying emotional or ideological connotations may fail to evoke the intended response among foreign viewers. Venuti (2017) argues that translators constantly navigate between domestication and foreignization, balancing cultural familiarity with authenticity. Pragmatic adaptation therefore serves as a strategic mechanism that enables translators to bridge cultural distance while preserving narrative coherence. One of the most important aspects of pragmatic adaptation in film translation is the transmission of implicature and speech intention. In cinematic dialogue, characters often communicate indirectly through irony, sarcasm, understatement, or metaphorical language. The pragmatic meaning of such utterances depends heavily on context rather than explicit wording. Grice's Cooperative Principle and speech act theory provide valuable frameworks for understanding how implied meanings operate in communication (Grice, 1975). When translators fail to recognize or adequately render implicatures, the target audience may misinterpret character relationships, emotional tension, or narrative significance. Therefore, pragmatic competence becomes a crucial skill for audiovisual translators working with contemporary films. Another significant issue concerns the translation of culture-bound elements. Films frequently reflect national traditions, social norms, political realities, and historical experiences that may be

unfamiliar to international audiences. Translators must decide whether to preserve these elements in their original form or adapt them to culturally equivalent references in the target language. Pedersen (2011) notes that strategies such as substitution, explicitation, and omission are commonly employed to facilitate audience comprehension without disrupting narrative flow. However, excessive adaptation may lead to cultural neutralization and loss of authenticity. Consequently, the challenge lies in maintaining a balance between intelligibility and cultural representation. The increasing popularity of streaming platforms such as Netflix, Amazon Prime, and Disney+ has further intensified the demand for high-quality audiovisual translation. Global audiences now consume films and television series from diverse linguistic backgrounds on an unprecedented scale. This development has highlighted the importance of pragmatically adequate translation, as viewers expect natural, emotionally engaging, and culturally accessible dialogue. In many cases, audience reception and commercial success depend on the quality of translation. Poorly adapted subtitles or dubbing may distort characterization, weaken humor, or create unintended ambiguity. As Chaume (2020) explains, audiovisual translation plays a decisive role in shaping cross-cultural cinematic experience and audience immersion. Furthermore, technological advancements and digital communication have influenced the language of modern cinema itself. Contemporary film dialogue increasingly mirrors real-life conversational patterns shaped by social media, internet culture, and globalized communication. Characters use abbreviations, memes, internet slang, and informal discourse markers that carry strong pragmatic meanings. Translating these elements requires creativity and intercultural awareness, as direct equivalents may not exist in the target language. Pragmatic adaptation allows translators to recreate the communicative

function of such expressions rather than merely reproducing their lexical form. This study examines the role of pragmatic adaptation in achieving translation adequacy within modern cinema discourse. It aims to analyze the strategies employed by translators to preserve communicative effect, cultural relevance, and audience engagement in audiovisual texts. Particular attention is given to subtitling and dubbing practices, as these are the most widely used forms of film translation in contemporary media industries. The research explores how translators handle humor, slang, idiomatic expressions, politeness strategies, and culture-specific references while operating under technical and temporal constraints. The relevance of this topic lies in the growing significance of intercultural communication in global cinema. As films continue to circulate across linguistic and cultural boundaries, the translator's role becomes increasingly important in mediating meaning between cultures. Pragmatic adaptation not only facilitates comprehension but also contributes to the preservation of emotional depth, narrative integrity, and artistic value. By investigating the relationship between pragmatic strategies and translation adequacy, this research seeks to contribute to the broader field of audiovisual translation studies and provide insights into effective translation practices in contemporary cinematic discourse. Pragmatic adaptation can be defined as the process of modifying linguistic or cultural elements according to the sociocultural norms, communicative expectations, and background knowledge of the target audience. In film translation, pragmatic adaptation helps translators overcome differences between source and target cultures by replacing unfamiliar expressions with culturally comprehensible alternatives. For example, jokes based on wordplay, national traditions, or social stereotypes often require creative reformulation because literal translation may destroy the humorous effect. Similarly, slang

expressions and emotionally marked vocabulary may need to be softened, intensified, or culturally adjusted depending on the communicative situation and audience perception. Such transformations demonstrate that successful translation is not limited to lexical substitution but involves the recreation of pragmatic intention and communicative impact. The significance of pragmatic adaptation has increased considerably in recent decades due to the rapid growth of globalization and digital media consumption. International streaming services such as Netflix and other online platforms distribute films and television series to millions of viewers worldwide, including audiences in Uzbekistan. Contemporary viewers expect translated audiovisual content to sound natural, emotionally expressive, and culturally understandable. However, achieving this expectation remains a difficult task because languages differ not only in vocabulary and grammar but also in communicative traditions, humor perception, politeness norms, and cultural associations. Expressions that produce a strong emotional or humorous effect in English may appear strange or meaningless in Uzbek if translated literally. Therefore, pragmatic adaptation becomes essential for maintaining the adequacy and effectiveness of cinematic communication. The problem of adequacy occupies an important place in translation theory. Adequate translation is generally understood as a translation that successfully reproduces the communicative function, semantic content, stylistic characteristics, and pragmatic effect of the source text in the target language. In audiovisual translation, adequacy is particularly difficult to achieve because translators must simultaneously preserve meaning, emotional atmosphere, cultural identity, and audiovisual synchronization. Excessive domestication of cultural elements may distort the authenticity of the original film, whereas strict preservation of foreign cultural references may confuse the target audience. As

a result, translators constantly balance between fidelity to the source text and adaptation to the target culture. Pragmatic adaptation serves as a practical mechanism that allows translators to maintain this balance. Numerous scholars have contributed to the theoretical understanding of pragmatics and translation. Eugene Nida emphasized the importance of dynamic equivalence, arguing that translation should reproduce the same response in the target audience as in the original audience. Peter Newmark distinguished between semantic and communicative translation, highlighting the need to prioritize communicative effectiveness in certain contexts. Mona Baker examined pragmatic equivalence and the role of implicature in translation, while Juliane House explored functional approaches to translation quality assessment. Contemporary audiovisual translation researchers also stress that film translation requires interdisciplinary competence involving linguistics, cultural studies, media studies, and pragmatics. Despite extensive international research in audiovisual translation, pragmatic adaptation in English–Uzbek cinematic discourse remains insufficiently studied, especially from the perspective of communicative adequacy and intercultural interaction. The relevance of the present study is determined by the increasing demand for high-quality film translation in Uzbekistan and the growing influence of foreign audiovisual products on local audiences. As English-language films become more accessible through digital platforms, translators face the challenge of rendering culturally specific and pragmatically complex content into Uzbek in a way that remains understandable, natural, and emotionally equivalent. Inadequate translation may distort character identity, weaken emotional scenes, eliminate humor, or create misunderstandings among viewers. Therefore, investigating pragmatic adaptation strategies is necessary both for theoretical development and for improving professional translation practice. The aim of this research is to analyze the role

of pragmatic adaptation in achieving adequacy in modern cinema discourse. The study focuses on identifying the main adaptive strategies used in subtitles and dubbing, examining their communicative functions, and evaluating their effectiveness in preserving emotional impact, narrative coherence, and audience perception. The research also seeks to explore the relationship between linguistic transformation and cultural adaptation in audiovisual translation. By analyzing examples from contemporary English-language films and their Uzbek translations, the study aims to contribute to the broader understanding of pragmatic mechanisms in intercultural cinematic communication. Ultimately, the article argues that pragmatic adaptation is one of the key factors determining the success of audiovisual translation. Effective film translation requires more than lexical equivalence because cinema functions as a culturally and emotionally loaded communicative system. Translators must therefore act not only as language mediators but also as intercultural communicators capable of reproducing pragmatic meaning within the constraints of cinematic discourse.

Methods

This research employs a qualitative descriptive approach to investigate pragmatic adaptation strategies in film translation and their role in achieving adequacy in modern cinema discourse. Qualitative methodology is particularly suitable for this study because it allows for an in-depth analysis of linguistic, cultural, and pragmatic phenomena within audiovisual texts. The study focuses on how translators adapt dialogue, humor, idiomatic expressions, slang, and culturally specific references in order to preserve communicative intention and audience reception. The primary materials for the research consist of selected contemporary English-language films and their translated versions in Uzbek and Russian subtitles or dubbing. Modern films were chosen because contemporary cinema discourse reflects dynamic conversational

language, multicultural communication, and diverse pragmatic features. The selection criteria include the popularity of the films, the richness of pragmatic elements in dialogue, and the availability of officially translated audiovisual versions. The study particularly examines films containing informal speech, irony, sarcasm, emotional expressions, and culture-bound references, as these elements require significant pragmatic adaptation during translation. The research applies purposive sampling in selecting film excerpts for analysis. Specific scenes and dialogues were chosen based on their pragmatic complexity and translation relevance. Approximately 30–40 dialogue fragments from different films are analyzed in order to identify recurring adaptation strategies and evaluate their effectiveness in maintaining translation adequacy. The selected fragments include examples of humor, slang, taboo vocabulary, speech acts, idiomatic phrases, and intercultural references. Data collection is conducted through comparative textual analysis of the source-language dialogues and their translated equivalents. Original film scripts, subtitles, and dubbed versions are examined to identify changes made during the translation process. The analysis focuses on lexical, semantic, stylistic, and pragmatic transformations used by translators. Attention is also paid to audiovisual constraints such as subtitle length, synchronization, timing, and audience readability, since these factors significantly influence translation decisions in cinema discourse (Díaz-Cintas & Remael, 2021). The theoretical framework of the study is based on pragmatic and translation theories proposed by both international and Uzbek scholars. Grice's theory of implicature and the Cooperative Principle are used to analyze implied meanings and communicative intentions in film dialogue (Grice, 1975). Nida's concept of dynamic equivalence provides a foundation for evaluating whether the translated version achieves a similar effect on the target audience (Nida, 1964). In addition,

House's functional-pragmatic approach is applied to assess translation adequacy in terms of contextual and communicative equivalence (House, 2015). The research also incorporates the scientific views of Uzbek translation scholars and linguists. According to Salomov (1983), the main objective of translation is not only to preserve lexical meaning but also to convey the stylistic and emotional impact of the original text. This principle is especially important in audiovisual translation, where emotional resonance and natural communication strongly affect audience perception. Musayev (2005) emphasizes that intercultural adaptation plays a crucial role in achieving equivalence between source and target texts, particularly when translating culturally marked expressions. Furthermore, Safarov (2008) notes that pragmatic meaning depends on context, communicative intention, and the relationship between participants in discourse. These theoretical perspectives are valuable for analyzing film dialogues and identifying pragmatic adaptation strategies in modern cinema translation. Several analytical methods are employed in the research. First, pragmatic analysis is used to identify speech acts, implicatures, politeness strategies, and contextual meanings in the source text. Second, comparative translation analysis is applied to compare original dialogues with translated versions and determine how pragmatic meaning is preserved or modified. Third, descriptive analysis is used to classify pragmatic adaptation strategies according to their functions and frequency. The study also incorporates elements of discourse analysis in order to examine how translation choices influence characterization, interpersonal relationships, and narrative coherence within the film. The research categorizes pragmatic adaptation strategies into several main types, including cultural substitution, explicitation, omission, reformulation, euphemization, and localization. Each strategy is analyzed in relation to its effectiveness in preserving

communicative function and emotional impact. For example, cultural substitution is examined in cases where culture-specific references are replaced with more familiar concepts for the target audience. Similarly, explicitation is analyzed when implicit meanings are made more explicit to facilitate comprehension (Baker, 2018). To ensure reliability and validity, the study compares multiple translated versions of selected film excerpts whenever possible. This comparative perspective allows the researcher to observe different translation solutions and evaluate their pragmatic effectiveness. Academic literature on audiovisual translation and pragmatics is also consulted to support the interpretation of findings and provide theoretical consistency. The limitation of the study lies in its focus on a relatively limited corpus of films and languages. Since pragmatic adaptation is influenced by cultural and linguistic factors, the findings may not fully represent all forms of audiovisual translation. Nevertheless, the selected materials provide sufficient data for identifying common strategies and examining the relationship between pragmatic adaptation and translation adequacy in modern cinema discourse. Overall, the chosen methodology enables a comprehensive examination of how translators mediate meaning between cultures in audiovisual media. By combining pragmatic theory with comparative textual analysis, the study aims to reveal the linguistic and cultural mechanisms that contribute to successful film translation and effective audience communication. The methodological significance of the study lies in its interdisciplinary approach combining pragmatics, discourse analysis, and audiovisual translation theory. Such integration makes it possible to examine film translation not merely as a linguistic operation but as a complex intercultural communicative process. The chosen methods provide a comprehensive basis for identifying the mechanisms through which pragmatic adaptation contributes to

adequacy in cinematic discourse. Overall, the methods used in this research are intended to reveal the relationship between language, culture, communication, and translation in modern audiovisual media. By analyzing pragmatically marked elements in English-language films and their Uzbek translations, the study seeks to demonstrate how translators employ adaptive strategies to preserve communicative intention, emotional resonance, and audience comprehension under the constraints of cinematic discourse.

Results

The analysis of selected film dialogues and their translated versions demonstrates that pragmatic adaptation plays a decisive role in achieving translation adequacy in modern cinema discourse. The findings reveal that literal translation alone is often insufficient for preserving communicative intention, emotional effect, and cultural meaning in audiovisual texts. Instead, translators frequently employ adaptive strategies to ensure that the target audience interprets the dialogue in a way similar to the original audience. One of the most frequently observed strategies in the analyzed materials is cultural substitution. Translators often replace culture-specific references with expressions that are more familiar or understandable to the target audience. This strategy was particularly common in the translation of idiomatic expressions, social customs, and references related to popular culture. The analysis shows that cultural substitution helps maintain audience comprehension and preserves the communicative function of the dialogue, especially in humorous or emotionally expressive scenes (Musayev, 2005). However, in some cases, excessive domestication reduced the authenticity of the original cultural atmosphere. The study also reveals that explicitation is widely used in film translation. Translators tend to clarify implicit meanings, contextual references, or emotionally loaded expressions that may not be fully understood by the target audience without additional

linguistic support. This strategy was especially evident in subtitle translation, where short explanatory additions were used to preserve coherence and narrative clarity. The findings support Baker's (2018) view that explicitation is a natural translation tendency aimed at reducing ambiguity and facilitating comprehension. Another important result concerns the translation of humor and irony. The analysis indicates that humor based on wordplay, phonetic similarity, or culturally specific associations presents significant challenges for translators. In many cases, direct translation failed to reproduce the humorous effect, forcing translators to reformulate the utterance or create an alternative joke with a similar pragmatic impact. Such adaptive reformulation allowed the translated dialogue to maintain its entertainment value and emotional resonance (Díaz-Cintas & Remael, 2021). Nevertheless, some examples demonstrated partial loss of irony or sarcasm due to linguistic and cultural differences between the source and target languages. The findings further show that omission is commonly applied in subtitling because of technical restrictions such as time synchronization, subtitle length, and reading speed. Certain interjections, repetitions, and secondary emotional markers were omitted in order to produce concise and readable subtitles. Although omission occasionally reduced stylistic richness, it generally did not distort the main communicative intention of the dialogue. This confirms House's (2015) argument that translation adequacy depends on preserving functional meaning rather than reproducing every lexical element of the source text. The research demonstrates that slang and colloquial expressions are among the most problematic aspects of modern cinema translation. Contemporary films often contain informal vocabulary, youth slang, and internet-related expressions that lack direct equivalents in the target language. Translators addressed this issue through localization and contextual adaptation. In many cases, culturally

relevant colloquial alternatives were selected to preserve the naturalness of speech and maintain character identity. According to Salomov (1983), the translator must recreate not only semantic meaning but also the stylistic tone and emotional atmosphere of the original text. The analyzed examples confirm the practical importance of this principle in audiovisual translation. Another significant finding relates to pragmatic meaning and speech intention. The study reveals that successful translation largely depends on the translator's ability to recognize implicatures, indirect speech acts, and emotional subtext. Dialogues containing sarcasm, politeness strategies, or hidden emotional tension required careful contextual interpretation before translation. In several cases, inadequate rendering of pragmatic meaning resulted in weakened characterization or altered interpersonal dynamics between film characters. This supports Safarov's (2008) claim that pragmatic interpretation is essential for understanding communicative interaction within discourse. The comparative analysis of dubbed and subtitled versions also produced notable results. Dubbing generally allowed greater flexibility in adapting dialogue to the cultural expectations of the audience because translators could modify sentence structure and conversational style more freely. Subtitling, by contrast, was more constrained by technical limitations and therefore relied more heavily on condensation and omission. Despite these differences, both forms of audiovisual translation demonstrated a strong dependence on pragmatic adaptation strategies for maintaining communicative effectiveness. The findings additionally indicate that emotionally charged scenes require particularly careful adaptation. Translators often modified intensifiers, exclamations, or emotionally expressive vocabulary to preserve the psychological impact of the dialogue. In several analyzed examples, direct lexical translation appeared grammatically correct but pragmatically weak, while adapted versions

conveyed stronger emotional authenticity and audience engagement. This observation corresponds with Nida's (1964) theory of dynamic equivalence, which emphasizes equivalent audience response rather than formal linguistic similarity. Overall, the results confirm that pragmatic adaptation is an essential mechanism for achieving adequacy in modern film translation. The most frequently used strategies identified in the study include cultural substitution, explicitation, reformulation, localization, and omission. These strategies help translators overcome linguistic and cultural barriers while preserving communicative intention, emotional depth, and narrative coherence. The research also demonstrates that successful audiovisual translation requires not only linguistic competence but also pragmatic awareness, intercultural sensitivity, and understanding of cinematic discourse conventions. Overall, the results of the study confirm that pragmatic adaptation is one of the primary mechanisms ensuring adequacy in modern film translation. The analysis demonstrates that successful cinematic translation depends on the translator's ability to preserve communicative function, emotional resonance, and cultural comprehensibility under audiovisual constraints. Pragmatic adaptation allows translators to recreate the intended audience response while maintaining narrative coherence and cinematic authenticity. The findings therefore emphasize the importance of integrating pragmatic and intercultural approaches into contemporary audiovisual translation practice and research.

Conclusion

The present study examined the role of pragmatic adaptation in film translation and its significance in achieving adequacy in modern cinema discourse. The analysis of contemporary English-language films and their Uzbek translations demonstrated that audiovisual translation is not limited to the transfer of lexical or grammatical meaning. Instead, it represents a complex intercultural

communicative process in which translators must preserve pragmatic intention, emotional impact, narrative coherence, and audience perception within the constraints of cinematic discourse. The findings of the research confirm that pragmatic adaptation is one of the most important mechanisms ensuring effective communication between the source text and the target audience. Literal translation was shown to be insufficient in many communicative situations involving humor, idiomatic expressions, slang, emotional vocabulary, irony, and culture-specific references. In such cases, translators employed adaptive strategies including contextual reformulation, cultural substitution, simplification, euphemization, and expressive transformation in order to preserve communicative equivalence and audience response. These strategies allowed translated dialogues to sound more natural, culturally acceptable, and emotionally meaningful in the Uzbek language environment. The study also demonstrated that audiovisual constraints strongly influence translation decisions. Subtitling requires compression and condensation because of limited screen space and reading time, while dubbing demands synchronization with lip movement, timing, and intonation. Despite these technical limitations, pragmatic adaptation enables translators to retain the central communicative function and emotional atmosphere of the original film. This proves that adequacy in cinematic translation depends not on formal linguistic equivalence alone but on the successful reproduction of pragmatic and functional meaning. Another important conclusion of the study is that pragmatic competence and intercultural awareness are essential professional qualities for audiovisual translators. Translators must understand not only linguistic structures but also sociocultural norms, communicative traditions, humor perception, and emotional expression in both source and target cultures. Inadequate understanding of these factors may lead to

unnatural dialogues, weakened emotional impact, loss of humor, or cultural misunderstanding among viewers. Therefore, successful film translation requires translators to function as intercultural mediators capable of balancing semantic accuracy with communicative effectiveness. The research further revealed that maintaining balance between domestication and preservation of cultural authenticity remains one of the central challenges in modern film translation. Excessive adaptation may distort the original cultural identity of the film, whereas excessive preservation of foreign elements may reduce comprehensibility for the target audience. Consequently, pragmatic adaptation should be applied selectively and strategically according to communicative context, audience expectations, and cinematic purpose. The theoretical significance of this study lies in its contribution to audiovisual translation research through the integration of pragmatics, discourse analysis, and intercultural communication perspectives. The research expands the understanding of how pragmatic mechanisms operate within cinematic discourse and demonstrates the relationship between translation adequacy and communicative functionality. The practical significance of the study is connected with the possibility of applying its findings to professional subtitling and dubbing practices, translator training, and the development of more audience-oriented audiovisual translation strategies.

In conclusion, the study confirms that pragmatic adaptation is a key factor in achieving adequacy in modern cinema discourse. Effective film translation requires more than direct linguistic correspondence because cinema functions as an emotionally and culturally loaded communicative system. Translators must therefore reproduce not only the informational content of dialogues but also their pragmatic force, emotional resonance, and cultural accessibility. As international audiovisual communication

continues to expand in the era of globalization and digital media, the importance of pragmatic adaptation in film translation

will continue to grow, making it an essential area for further linguistic and translation research.

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ISTORY



The Lingua Spectrum

Cogito, ergo sum

TARIX

745

ИСТОРИЯ

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Developing participation in water management through water consumers' associations and the "Water workers' school"

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Annotation

This article presents a scientific analysis of the development of participatory governance in Uzbekistan's water management system through Water Consumers' Associations (WCAs) and the "Water Workers' School" initiative. The shortcomings of the centralized water management system inherited from the Soviet era and the institutional reforms carried out during the years of independence, including the establishment of WCAs and the regulatory framework governing their activities, are examined in detail. The legal foundations of WCA operations, their role in collective water governance, and the financial, technical, and institutional challenges they face are thoroughly discussed. The practical outcomes of the "Water Workers' School" project are examined in detail, particularly its impact on changing the attitudes of farm managers, water distributors (mirabs), and WCA staff toward water conservation, the introduction of water-saving technologies, the improvement of water accounting and monitoring, and the formation of an ecological culture. Monitoring results obtained from experimental fields a 44 percent reduction in water consumption, a 50 percent reduction in labor costs, and a 31 percent increase in productivity clearly confirm the project's economic effectiveness. The article further analyses advanced international experiences from Turkey, China, and Spain, as well as mechanisms for enhancing the organizational capacity of WCAs and promoting efficient water use through public-private partnership, digital technologies, and training programs. In conclusion, it is scientifically substantiated that the integrated model of WCAs and the "Water Workers' School" represents an effective instrument for strengthening participatory water governance and achieving sustainable development under conditions of water scarcity and climate change.

Keywords

Water consumers' associations, "Water Workers' School", participatory management, personnel training, water-saving technologies, public-private partnership, water culture

Suv iste'molchilari uyushmalari va "suvchilar maktabi" orqali suv boshqaruvida ishtirokchilikni rivojlantirish

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Annotatsiya

Ushbu maqolada O'zbekiston suv xo'jaligi tizimida suv iste'molchilari uyushmalari (SIU) va "Suvchilar maktabi" tashabbusi orqali ishtirokchilik boshqaruvini rivojlantirish masalalari ilmiy tahlil qilinadi. Sovet davridan meros bo'lib qolgan markazlashgan suv boshqaruvi tizimining kamchiliklari va mustaqillik yillarida amalga oshirilgan institutsional islohotlar, shu jumladan SIUlarining tashkil etilishi

va ularning faoliyatini tartibga soluvchi me'yoriy-huquqiy baza batafsil yoritiladi. SIU faoliyatining huquqiy asoslari, jamoaviy suv boshqaruvidagi o'rni hamda ular oldidagi moliyaviy, texnik va institutsional muammolar ko'rib chiqiladi. "Suvchilar maktabi" loyihasining fermer va dehqon xo'jaliklari rahbarlari, suv taqsimlovchilari va SIU xodimlarining suv tejashga bo'lgan munosabatini o'zgartirish, suv tejovchi texnologiyalarni joriy etish, suv hisobi va monitoringini yaxshilash hamda ekologik madaniyatni shakllantirishdagi amaliy natijalari batafsil ko'rib chiqiladi. Tajriba maydonlarida olingan monitoring natijalari suv sarfining 44 foizga, mehnat sarfining 50 foizga kamayishi va mahsuldorlikning 31 foizga oshishi loyihaning iqtisodiy samaradorligini yaqqol tasdiqlaydi. Maqolada davlat-xususiy sheriklik, raqamli texnologiyalar va o'qitish dasturlari orqali SIUning tashkiliy salohiyatini oshirish va suv resurslaridan unumli foydalanish bo'yicha ilg'or xorijiy tajribalar, jumladan Turkiya, Xitoy va Ispaniya tajribalari tahlil qilinadi. Xulosa sifatida, SIU va "Suvchilar maktabi"ning integratsiyalashgan modeli suv boshqaruvida ishtirokchilikni kuchaytirish va suv tanqisligi hamda iqlim o'zgarishi sharoitida barqaror rivojlanishga erishishning samarali vositasi ekanligi ilmiy asoslab beriladi.

Kalit so'zlar Suv iste'molchilari uyushmalari, "Suvchilar maktabi", ishtirokchilik boshqaruvi, kadrlar tayyorlash, suv tejovchi texnologiyalar, davlat-xususiy sheriklik, suv madaniyati

Развитие участия в управлении водными ресурсами через ассоциации водопотребителей и «Школу водников»

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Аннотация В данной статье проводится научный анализ вопросов развития партисипативного управления в системе водного хозяйства Узбекистана посредством ассоциаций водопользователей (АВП) и инициативы «Школа водников». Подробно рассматриваются недостатки централизованной системы водопользования, унаследованной от советского периода, а также институциональные реформы, проведённые в годы независимости, включая создание АВП и нормативно-правовую базу, регулирующую их деятельность. Анализируются правовые основы функционирования АВП, их роль в коллективном управлении водными ресурсами, а также финансовые, технические и институциональные проблемы, стоящие перед ними. Детально рассматриваются практические результаты проекта «Школа водников» в части изменения отношения руководителей фермерских и дехканских хозяйств, мирабов и сотрудников АВП к водосбережению, внедрения водосберегающих технологий, совершенствования учёта и мониторинга воды, а также формирования экологической культуры. Результаты мониторинга на опытных полях снижение водопотребления на 44 процента, трудозатрат на 50 процентов и рост производительности на 31 процент наглядно подтверждают экономическую эффективность

проекта. В статье анализируются передовой зарубежный опыт Турции, Китая и Испании, а также механизмы повышения организационного потенциала АВП и рационального водопользования посредством государственно-частного партнёрства, цифровых технологий и образовательных программ. В заключение научно обосновывается, что интегрированная модель АВП и «Школы водников» является эффективным инструментом усиления партисипативности в управлении водными ресурсами и достижения устойчивого развития в условиях водного дефицита и изменения климата.

Ключевые слова Ассоциации водопотребителей, «Школа водников», партисипативное управление, подготовка кадров, водосберегающие технологии, государственно-частное партнерство, культура водопользования

Introduction

The centralized water management system inherited from the Soviet era was ineffective in addressing the real needs of water consumers. After independence, one of the important directions of reforming the water management system was the introduction of the participatory principle in water governance. As a practical expression of this, Water Consumers' Associations (WCAs) were established, and in subsequent years, special attention has been paid to improving their activities.

The formation of the WCA system in Uzbekistan is directly related to integration processes at the Central Asian level. In particular, Water Consumers' Associations were established in Central Asia in 1996 based on an agreement between the Central Asian Irrigation Research Institute (SANIIRI) and governments. The first WCAs were implemented on an experimental basis in the Fergana Valley, and later they were expanded throughout the republic. At the same time, by 2019, serious systemic shortcomings had been identified in the activities of WCAs. In particular, Resolution No. 982 of the Cabinet of Ministers of December 11, 2019, noted the following problems: the activities of the associations were not organized proportionally to the tasks assigned to them; the executive bodies of the

associations were not provided with qualified managers and specialists in the field; the contractual relations of the associations with water consumers were not established at the required level (Cabinet of Ministers, 2019a).

The activities of WCAs in Uzbekistan are regulated by a number of regulatory legal documents. The main legal basis can be the 1993 Law "On Water and Water Use" and its new version of 2018. As a logical continuation of this normative document, we can include the laws "On Water Consumers' Associations" adopted in 1999 and amended in 2006. Resolution No. 982 of the Cabinet of Ministers of December 11, 2019, fully consolidated these associations and their activities (Cabinet of Ministers, 2019b).

Literature review

First of all, attention was focused on establishing contractual relations in order to regulate mutual water management relations among water consumers. On this basis, water limits and plans were developed. Together with water management and agricultural organizations, water consumption plans and water intake limits were developed and approved. Existing shortcomings were identified and measures to eliminate them were developed. In particular, systematic measures were taken to provide the association and its hydro-sections with qualified personnel.

Obligations were set to repair and restore irrigation networks and hydraulic structures under their control. The introduction of innovative methods in water management and the use of water-saving technologies were supported (Xalq so'zi, 2025).

In recent years, a number of reforms have been implemented to improve the WCA system in Uzbekistan: First, "Suvxizmat" limited liability companies are being established. The main tasks of these structures include summarizing water consumption plans of water consumers, providing water according to approved limits, rational water management and monitoring. Second, the Presidential Decree "On measures to further accelerate and sustainably develop the digitalization process in the water sector" adopted in October 2025, provides for the complete digitalization of water resources accounting and management. According to the decree, information on more than 600 thousand water consumers and 4.3 million hectares of irrigated land will be generated electronically. Third, through the "Water Accounting" information platform, the amount of water used is accurately calculated and notified to consumers electronically. The system is integrated with the "Digital Agriculture" platform. Fourth, the mechanism for setting and distributing water limits is being improved. According to the new procedure, the limit is determined based on the type of crop, land area and other aspects, and standards such as how much water is required in which decade are being developed (Xalq so'zi, 2025).

Water Consumers' Associations are an important link in Uzbekistan's water management system. WCAs play an important role in water distribution among farms, maintaining irrigation networks and providing water management services. However, problems such as unsatisfactory technical condition, low personnel potential and lack of financial stability remain. The ongoing digitalization and institutional reforms in recent years are serving to improve the activities of WCAs. For the sustainable development of the

WCA system in the future, training qualified personnel, strengthening the material and technical base, and forming a culture of rational water use among water consumers are of great importance (Xalq so'zi, 2025).

Research methodology

In the context of acute water scarcity and climate change, forming a culture of efficient water use in Uzbekistan has become a pressing task. For this very purpose, in 2023, on the instructions of President Shavkat Mirziyoyev, the "Water Workers' School" project was launched. This initiative is a practical expression of institutional reforms in the water sector and was implemented as a modern educational platform aimed at improving the skills of farmers, water specialists and industry employees (Yangi O'zbekiston, 2022).

The "Water Workers' School" was established on May 29, 2023, in cooperation with the Ministry of Water Management, the "Tashkent Institute of Irrigation and Agricultural Mechanization Engineers" National Research University (TIAME NRU) and "Agrobank" JSCB. The main goal of the project is to introduce the principle "Water is not free" into practice, to increase the knowledge and skills of farmers and industry specialists on water-saving technologies (Cabinet of Ministers, 2019b).

The strategic tasks of the school are as follows:

- Forming a culture of rational use of water resources;
- Providing practical skills for introducing modern water-saving technologies (drip, sprinkler, discrete irrigation);
- Improving the qualifications of farm and agrocluster leaders;
- Retraining water management system employees and raising their professional level to international standards (Cabinet of Ministers, 2019b).

Analysis and Results

The project was implemented in the following stages. First stage (May-October 2023) – within the framework of the initial stage

of the "Water Workers' School", short-term courses were organized in 155 districts of the republic. 5 specially equipped mobile groups went to the districts and conducted training on site. At this stage, more than 61 thousand farmers and industry specialists acquired modern knowledge and skills. The training programs were developed based on the advanced experiences of Turkey, China and Spain, with the participation of foreign and local experts.

Second stage (from February 2024) – the second stage of the project started on February 3, 2024. At this stage, modern classrooms and 250 hectares of experimental fields were established in 13 regions of the republic. Experimental fields were equipped with drip, sprinkler and discrete irrigation systems, automatic control and agrometeorological stations. A total of 234 teachers, including 35 foreign scientists and specialists, participated. As a result, about 13 thousand farmers were trained and 4 thousand farms introduced water-saving technologies on their land (Agrobank, 2024).

According to TIAME NRU data, since the establishment of the "Water Workers' School", 25,600 agricultural workers, 18,000 farmers and 6,400 mirabs (water distributors) have been trained. In 2024, these figures were 30,200, 19,100 and 10,400 respectively.

Long-term plans (2024–2030) – in 2024–2030, it is planned to train 10 thousand farmers in depth annually, certifying a total of 60 thousand farmers. Additionally, "Designer" and "Organizer" training courses have been organized at the school, where specialists from contractor-construction organizations are trained on a certification basis (Xalq so'zi, 2026a).

The educational process at the "Water Workers' School" is organized on the basis of a two-stage system: in the first stage, listeners improve their qualifications in increasing the culture of water use and introducing water-saving technologies; in the second stage, they participate in practical exercises and gain

experience. Specialists with extensive experience in the water management system, qualified employees of "Agrobank" JSCB, professors and teachers of higher educational institutions, as well as expert specialists from Turkey, Spain, and China were involved in conducting the training sessions (Yangi O'zbekiston, 2022).

In particular, close cooperation has been established with Turkey in the areas of designing, constructing, commissioning and maintaining water-saving technologies. In cooperation with major Turkish manufacturers such as "Akplast", "Acar MAK-SAN", "Arden plastic" and "Agro new drip", the production of polyethylene pipes, drip tapes, pumps and filter devices has been established in Uzbekistan. According to Chinese expert Shengtian Chen, even China does not have such a systematic and professional educational institution.

One of the most important components of the "Water Workers' School" is the 15–20 hectare experimental fields (total 255 hectares) established in 13 regions of the republic. These fields have undergone laser leveling, modern water-saving irrigation systems have been introduced, management has been fully automated, and the latest type of meteorological stations have been installed (Cabinet of Ministers, 2019b).

According to monitoring results carried out in the experimental fields:

- Water consumption decreased by 44 percent;
- Labor consumption decreased by 50 percent;
- Costs decreased by 21 percent;
- Productivity increased by 31 percent.

These results clearly demonstrate the economic efficiency of introducing water-saving technologies.

Within the framework of the "Water Workers' School", special attention was paid to creating an educational and methodological base. More than 20 training manuals and methodological instructions on water-saving

technologies and efficient use of water resources were developed by professors and teachers of TIAME NRU. In 2025, as part of "Agrobank's" "Agrobooks" project, the "Water Book Collection" consisting of 30 methodological manuals on the use of water-saving technologies was published (Yangi O'zbekiston, 2022).

Digitalization principles are widely applied in organizing the educational process. Registration of participants, involvement in training courses and certification are fully digitized, with the farm registering itself for training and downloading its certificate at the end of the course.

In addition to the "Water Workers' School", comprehensive reforms are being implemented to develop the system of training qualified personnel in the water sector in Uzbekistan. These include: Water Academy – by

the decision of the President in 2022, the establishment of an academy for training and improving the qualifications of specialists in the water supply sector was approved. The academy is planned to operate as a unified scientific center in the field, training scientific and engineering-technical personnel with the involvement of foreign professors and teachers (Xalq so'zi, 2026b).

Conclusion and Recommendations

WCAs play an important role in water distribution and maintaining irrigation networks. However, their financial weakness and low personnel potential remain problematic. The "Water Workers' School" has trained more than 80,000 farmers and specialists based on public-private partnership. Water consumption in the experimental fields decreased by 44 percent. Forming a water culture remains a pressing task.

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The scientific heritage of Uzbekistan anthropologists and their contribution to the development of science

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Annotation *This article analyzes the formation of the science of anthropology in Uzbekistan, the stages of its development, and the scientific activities of Uzbek anthropologists in this process. The study highlights the institutional formation of anthropology in the region since the beginning of the 20th century, the emergence of scientific schools, and their significance in studying the ethnogenesis and anthropological composition of the peoples of Central Asia. In particular, the scientific research of L.V. Oshanin, one of the founders of anthropology in Uzbekistan, and representatives of his scientific school - Q.N. Najimov, T.P. Kiyatkina, B.Kh. Karmisheva, O.A. Sukhareva, T.K. Khodzhayev and other scientists - is analyzed. It is argued that the anthropological expeditions, craniological and paleoanthropological studies conducted by these scientists, as well as scientific work on the anthropological composition and ethnic history of the peoples of Central Asia, made a significant contribution to the development of regional anthropology. The article also shows the formation of anthropology as a scientific school in Uzbekistan, the traditions of the teacher-student relationship, and the important role of the scientific heritage of these scientists in the development of modern scientific research. The results of the research serve as an important scientific source in studying the anthropological characteristics and ethnogenesis processes of the peoples of Uzbekistan and Central Asia.*

Keywords *Uzbekistan, Central Asia, anthropology, ethnogenesis, craniology, scientific school*

O'zbekiston antropologlarining ilmiy merosi va fan taraqqiyotiga qo'shgan hissasi

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Annotatsiya *Mazkur maqolada O'zbekistonda antropologiya fanining shakllanishi, rivojlanish bosqichlari hamda ushbu jarayonda o'zbekistonlik antropolog olimlarning ilmiy faoliyati tahlil qilinadi. Tadqiqotda XX asr boshlaridan boshlab mintaqada antropologiya fanining institutsional shakllanishi, ilmiy maktablarning vujudga kelishi va ularning Markaziy Osiyo xalqlarining etnogenezi hamda antropologik tarkibini o'rganishdagi ahamiyati yoritilgan. Xususan, O'zbekistonda antropologiya fanining asoschilaridan biri bo'lgan L.V. Oshanin hamda uning ilmiy maktabi vakillari – Q.N. Najimov, T.P. Kiyatkina, B.X. Karmisheva, O.A. Suxareva, T.K. Xodjayov va boshqa olimlarning ilmiy tadqiqotlari tahlil qilinadi. Mazkur olimlar tomonidan olib borilgan antropologik ekspeditsiyalar, kraniologik va paleoantropologik tadqiqotlar, shuningdek Markaziy Osiyo xalqlarining antropologik tarkibi va etnik tarixiga oid ilmiy ishlari mintaqada antropologiyasi rivojiga katta hissa qo'shgan asoslab beriladi. Shuningdek, maqolada O'zbekistonda*

antropologiya fanining ilmiy maktab sifatida shakllanishi, ustoz-shogird an'analari hamda zamonaviy ilmiy tadqiqotlar rivojida ushbu olimlarning ilmiy merosi muhim o'rin tutishi ko'rsatib beriladi. Tadqiqot natijalari O'zbekiston va Markaziy Osiyo xalqlarining antropologik xususiyatlari hamda etnogenez jarayonlarini o'rganishda muhim ilmiy manba bo'lib xizmat qiladi.

Kalit so'zlar O'zbekiston, Markaziy Osiyo, antropologiya, etnogenez, kraniologiya, ilmiy maktab

Научное наследие узбекских антропологов и их вклад в развитие науки

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Аннотация В данной статье анализируется формирование науки антропологии в Узбекистане, этапы её развития и научная деятельность узбекских антропологов в этом процессе. Исследование освещает институциональное формирование антропологии в регионе с начала XX века, появление научных школ и их значение в изучении этногенеза и антропологического состава народов Центральной Азии. В частности, анализируются научные исследования Л.В. Ошанина, одного из основателей антропологии в Узбекистане, и представителей его научной школы – К.Н. Наджимова, Т.П. Кияткиной, Б.Х. Кармишевой, О.А. Сухаревой, Т.К. Ходжаева и других учёных. Утверждается, что антропологические экспедиции, краниологические и палеоантропологические исследования, проведённые этими учёными, а также научные работы по антропологическому составу и этнической истории народов Центральной Азии внесли значительный вклад в развитие региональной антропологии. В статье также рассматривается формирование антропологии как научной школы в Узбекистане, традиции взаимоотношений учителя и ученика, а также важная роль научного наследия этих ученых в развитии современных научных исследований. Результаты исследования служат важным научным источником при изучении антропологических особенностей и процессов этногенеза народов Узбекистана и Центральной Азии.

Ключевые слова Узбекистан, Центральная Азия, антропология, этногенез, краниология, научная школа

Kirish

XX asr boshlarida faoliyat ko'rsatgan ilmiy jamoalar, mehnatning taqsimoti va kooperatsiyasi natijasida, yangi bilimlarni yaratish maqsadidagi ilmiy faoliyatning asosiy bo'linmalariga aylana boshlaydi. Bunday ilmiy jamoalarning shakllaridan biri – maktab, yangi

bilimlarni yaratish, tarqatish funksiyasini bajaradigan tadqiqotchilar jamoasi hisoblanadi.

Tarixan shakllangan va bugungi kun sharoitida rivojlanayotgan maktab tushunchasi, kundalik hayotda ro'y berayotgan ilmiy tadqiqotlarda, fan tarixida muhim o'rin tutadi.

Aynan maktablar fanda avlodlar uzluksizligi an'analarini, dunyoqarashlarini qo'llab-quvvatlaydi. Ilmiy jamiyat me'yorlari, qadriyatlarini, ilmiy tadqiqotlarni olib borish san'ati, motivatsiyalari, yangi ilmiy g'oyalarni ilgari surish, ularni nazariy jihatdan asoslash va tajriba yo'li bilan isbotlash, amaliyotga tatbiq etish imkoniyatlarini yaratib beradi. Shu bois bugungi kunda O'zbekiston Respublikasi Prezidenti Sh.M.Mirziyoyevning ilmiy sohadagi siyosati, ilmiy maktablarni qo'llab-quvvatlashga qaratilayotganligi bejiz emas.

Yuqoridagi fikrlardan kelib chiqqan holda, O'zbekiston antropologiya fanining vakillari va ularning fan rivojida o'rniga baho berish lozim.

Mavzuga oid adabiyotlarning tahlili

O'zbekiston va Markaziy Osiyo hududida antropologiya fanining rivojlanishi ko'plab olimlarning ilmiy tadqiqotlari asosida o'rganilgan. Xususan, V.V. Ginzburg va T.A. Trofimovalarning paleoantropologiyaga oid ishlari mintaqa xalqlarining antropologik tarkibi va etnogenezinii tadqiq etishda muhim ilmiy manba hisoblanadi. Shuningdek, L.V. Oshanin, Q.N. Najimov, T.P. Kiyatkina, B.X. Karmisheva, O.A. Suxareva va T.K. Xodjayov kabi olimlarning ilmiy tadqiqotlari O'zbekistonda antropologiya fanining shakllanishi va rivojlanishida muhim o'rin tutadi. Ularning ishlari Markaziy Osiyo xalqlarining antropologiyasi, etnik tarixi va madaniy xususiyatlarini o'rganishda muhim ilmiy asos bo'lib xizmat qiladi.

Tadqiqot metodologiyasi

Tadqiqot jarayonida tarixiy-tahliliy, qiyosiy-tarixiy hamda tizimli yondashuv metodlaridan foydalanildi. Mazkur metodlar yordamida antropologiya fanining rivojlanish bosqichlari, olimlarning ilmiy faoliyati va ularning fan taraqqiyotiga qo'shgan hissasi tahlil qilindi.

Tahlil va Natijalar

XIX asrning ikkinchi yarmida, 1884-yil 9-mart kuni Turkiston o'qituvchilar seminariyasi o'qituvchisi, Vasiliy Fyodorovich Oshanin oilasida Lev ismli o'g'il dunyoga keladi. Lev, 1903-yilda Toshkent shahrida o'rta maktabni

tamomlab, Sankt-Peterburg universitetining biologiya fakultetiga o'qishga kiradi (Миклашевская, 1962, с. 21). 1912-yilda harbiy-tibbiyot Akademiyasini tamomlaydi. O'z vaqtida professorlar V.T. Shevyakov, V.M. Bexterevlar qo'lida tahsil olib, ko'plab amaliy mashg'ulotlarda ishtirok etgan L.V. Oshaninining pedagogik va ilmiy faoliyatining boshlanishi 1918-1919-yillarga to'g'ri kelib, bu davrda u boshqa mutaxassislar bilan birgalikda Toshkent shahrida o'lkani oliy tibbiyot maktabiga asos soladi va u yerda o'qituvchilik qila boshlaydi. Toshkent universitetida tibbiyot fakultetini tashkil qilishda ishtirok etib, bir qancha muddat shu fakultetning dekani lavozimida ishlaydi. XX asrning 20-yillarining boshlaridan antropologiya bilan shug'ullanishni boshlab, o'zini ushbu fan rivojiga bag'ishlaydi.

Uning antropologiya sohasidagi faoliyatining boshlanishi 1920-1921-yillarga to'g'ri keladi. O'sha davrda Toshkentda antropologik muassasalar va ekspeditsiyalar bo'lmaganligi sababli, mintaqaning turli hududlariga uyushtirilgan tibbiyot ekspeditsiyalarida shifokor sifatida ishtirok etib, antropologik materiallar to'plash bilan jiddiy shug'ullanadi (Миклашевская, 1962, с. 22). O'rta Osiyo davlat universiteti qoshida Antropologiya kafedrasini tashkil qilishda bosh-qosh bo'lib, sohaning fan sifatida rivojlanishida katta hissa qo'shadi. 1925-yilning kuzidan boshlab, Sharq va Tibbiyot fakultetlarida talabalarga O'rta Osiyo xalqlari antropologiyasi va etnogenezi bo'yicha ma'ruzalar o'qishni boshlaydi. O'zbekistonda xizmat ko'rsatgan fan arbobi, biologiya fanlari doktori., professor, 1939-1961-yillarda Toshkent davlat universiteti, "Antropologiya" kafedrasi mudiri lavozimida mehnat qiladi (Миклашевская, 1962, с. 24). L.V. Oshanin pedagogik va ilmiy faoliyati davomida 60 dan oshiq ilmiy ishlarni chop ettiradi (Кияткина, 1996).

Ular asosan O'rta Osiyo xalqlari antropologiyasi va etnik tarixining dolzarb masalalariga bag'ishlanganligi bilan alohida

ahamiyatga ega ekanligini bugungi kunda ham yo'qotmagan. L.V. Oshanin, O'rta Osiyo xalqlari antropologik tarkibi va etnogenezi, Janubiy Tojikiston tojiklari va o'zbek qabilalari antropologik tarkibi va etnogenezi masalalari, G'arbiy Pomir eroniy qabilalari, Antropologik taqqoslash tadqiqotlari mavzusida 50 dan ortiq ilmiy asarlar chop etadi. 1953-yilda uning O'zbekiston antropologi V.Ya. Zezenkova bilan birgalikda mintaq va unga tutash hududlarning olti mingdan ziyod aholisi o'rtasida olib borilgan antropologik tadqiqotlari natijalarini o'z ichiga olgan "O'rta Osiyo xalqlari etnogenezi masalalari antropologik ma'lumotlar asosida" nomli kapital asari chop etiladi. Uning O'rta Osiyo aholisi antropologik tarkibi va uni xalqlarining etnogenezi nomli uch tomlik asari (1957-1959-yy) dunyo etnik antropologiyasi fanining rivojiga salmoqli hissa qo'shadi. Asarda O'rta Osiyo aholisi tarkibi beshta antropologik (bitta mo'g'uliy va to'rtta yevropeoid) tipga ajratilib, ularning mintaq bo'ylab paydo bo'lishlari va joylashish areallari ilmiy jihatdan asoslab beriladi. Shuningdek asarda, O'rta Osiyoning barcha qadimgi hududlarida O'rta Osiyo ikki daryo oralig'i yevropeoid tipi vakillari hisoblangan, qadimda yashagan mahalliy Xorazm-So'g'd-Baqtriya aholisining ajdodlari hisoblanmish tojik va o'zbeklar bu tipning vakillari ekanligi asoslab beriladi. Mintaqaning qozoq va qirg'iz xalqlari, L.V. Oshanin tadqiqotlariga ko'ra, katta mo'g'uliy tip variantlaridan biriga mansub deb e'tirof etiladi. Shuni alohida qayd etish lozimki, O'zbekistonning birinchi antropologining ushbu klassifikatsiyasi, mintaqada olib borilgan keyingi antropologik tadqiqotlar davomida asos sifatida qabul qilinadi (Гинзбург & Трофимова, 1972; Зезенкова, 1968, с. 19-24; Наджимов, 1952, с. 272-275; Ходжайов, 1980; Хўжайов & Хожайова, 1995).

O'zbekistonning birinchi antropologini pedagogik va ilmiy faoliyati to'g'risida ko'p gapirish mumkin. Ammo shu yerda bu olimning asosiy mehnatlariga to'xtalib o'tishni joiz deb topdik. 1939-yil 29-sentyabrda, Oliy

Attestatsiya Komissiyasi L.V. Oshaninga doktorlik dissertatsiyasini yoqlamasidan, biologiya fanlari doktori ilmiy darajasini beradi. Shu yilning o'zida u, sobiq ittifoqda ikkinchi hisoblangan, O'rta Osiyo davlat universitetining "Antropologiya" kafedrasining mudiri lavozimini egallaydi. 1942-yildan boshlab u, O'zbekiston Fanlar Akademiyasi, Tarix va arxeologiya institutining katta ilmiy xodimi sifatida faoliyatini davom ettiradi. 1946-yilda unga O'zbekistonda xizmat ko'rsatgan fan arbobi unvoni beriladi. 1955-yilda L.V. Oshanin, O'zbekiston Oliy Kengashi deputatligiga saylanadi. 1959-yilda olimning asosiy ilmiy mehnati mahsuli bo'lgan "O'rta Osiyo aholisining antropologik tarkibi va etnogenezi" nomli uch tomlik asarlari chop etiladi. O'zbekistonda antropologiya fanining vujudga kelishi va rivojlanishida katta hissa qo'shgan olim, L.V. Oshanin 1962-yil yanvar oyida Toshkent shahrida vafot etadi.

Shu o'rinda, O'zbekistonda antropologiya fanining vujudga kelishi va rivojlanishida hissa qo'shgan, mamlakatning birinchi antropologi L.V. Oshaninga hamda uning hamkasblariga, O'zbekiston antropologlarini tarbiyalab voyaga yetkazgan oliy maskan, O'zbekiston milliy universitetida 2020-yilda tashkil etilgan "Antropologiya va etnologiya" kafedrasida qoshida O'zbekistonda antropologiya fanining 100 yilligi munosabati bilan xotira taxtasini tashkil qilish maqsadga muvofiq bo'lar edi.

Bundan 103 yil avval, 1920-yil 15-oktyabrda o'zbek antropologi, tarix fanlari nomzodi, Najimov Qodir Najimovich Toshkent shahrida, hunarmand oilasida dunyoga keladi. Ikkinchi jahon urushida ishtirok etgandan so'ng, 1949-yilda O'rta Osiyo Davlat universitetining (SAGU) biologiya fakultetini tamomlaydi, uning eng yaqin ustozlari b.f.d., professor L.V. Oshanin va akademik T.Z.Zohidovlar hisoblangan. 1949-1951-yillarda O'rta Osiyo davlat universiteti aspiranturasida tahsil olgach, 1953-yilda "Surxondaryo viloyatining ayrim xalqlarining antropologik tarkibi va ularning etnogenezi masalalari antropologik ma'lumotlar asosida"

mavzusidagi nomzodlik dissertatsiyasini himoya qiladi.

1952-1953-yillarda – O'rta Osiyo davlat universiteti Antropologiya kafedrasida assistenti, 1953-yil oktyabrdan katta o'qituvchi, 1956-1963-yillarda Antropologiya va umurtqali hayvonlar zoologiyasi kafedrasida dotsenti. 1959-1965-yillarda Toshkent davlat universiteti Biologiya va tuproq fakulteti dekani vazifalarida unumli mehnat qiladi.

1950-1959-yillarda FA Tarix va arxeologiya instituti va SAGU Antropologiya bo'limi (Toshkent va Surxondaryo viloyatlari, Turkmanistonning turli viloyatlari)ning antropologik ekspeditsiyalariga rahbarlik qiladi. 1959-yilda G'arbiy Sibirga uyushtirilgan antropologik ekspeditsiya rahbari sifatida faoliyat ko'rsatadi. Antropologiyaga oid bir qator ilmiy tadqiqotlar, jumladan, "Surxondaryo viloyati aholisining antropologik tarkibi" (1958) monografiyasi muallifi hisoblanadi. N.V. Kolesnikovning "Odam anatomiyasi" darsligini o'zbek tiliga tarjima qilgan. "O'zbek maktablarida bolalar – maktab o'quvchilarining jismoniy rivojlanishi dinamikasi" mavzusida ilmiy tadqiqotlar olib borgan.

Mintaqa, xususan O'zbekiston antropologiyasi bo'yicha qator fundamental asarlar muallifi. Jumladan: Антропологические материалы к проблеме этногенеза некоторых народов "Средней Азии (узбеков, таджиков, туркмен и дунган), Антропологический состав некоторых народов Сурхандарьинской области и вопросы их этногенеза в свете данных антропологии, О черепях Зливкинского могильника, Антропологический состав населения Сурхандарьинской области (в связи с некоторыми вопросами этногенеза), О происхождении человека" mavzularida olib borgan ilmiy tadqiqotlar, fundamental ilmiy ishlari chop etilgan.

Olim "1941-1945-yillardagi urushda Germaniya ustidan qozonilgan g'alaba uchun", "1941-1945-yillardagi Ulug' Vatan urushidagi g'alabani yigirma yilligi" medallari bilan taqdirlangan. O'zSSR Oliy Kengashi

Prezidiumining ikkita Faxriy yorlig'i va O'zSSR Siyosiy ilmiy bilimlarni tarqatish jamiyatining tashakkurnomasi bilan taqdirlangan.

Olim to'g'risida uning talabalari shunday eslashadi: "Qodir Najimovich Nadjimov o'qigan "Markaziy Osiyo antropologiyasi" kursini tinglash juda ham qiziqarli edi. U O'rta Osiyo xalqlari antropologiyasining chinakam bilimdoni va Antropologiya kafedrasining asoschisi, atoqli toshkentlik olim Lev Vasilievich Oshanin'ning eng bilimdon shogirdi edi" deb yozgan edi (Ртвеладзе, 2012, с. 87) taniqli olim E. Rtveladze.

O'zbekistonda antropologiya fanining rivojlanishida munosib hissa qo'shgan olim, Tatyana Petrovna Kiyatkina, O'rta Osiyo davlat universitetining biologiya fakultetini tamomlagan. O'zbekistonda antropologiya fanining asoschisi, Antropologiya kafedrasining mudiri, L.V. Oshanin'ning shogirdlaridan biri bo'lgan.

Markaziy Osiyo xalqlari antropologiyasi va etnik tarixi bo'yicha ko'plab ilmiy nashrlar muallifi. 1966-yilda arxeologik qazishma ishlarida izlab topgan paleoantropologik materiallar asosida tojiklarning antropologik tipini shakllanishi mavzusida nomzodlik dissertatsiyasini yoqlaydi. T.P. Kiyatkina Markaziy Osiyo xalqlari antropologiyasi bo'yicha ko'plab ilmiy asarlar muallifi hisoblanadi.

Uning "Tojikiston paleoantropologiyasiga oid ashyolar", "Bronza davri Markaziy Osiyoning g'arbiy hududlari paleoantropologiyasi" kabi fundamental ishlari mintaqada antropologiya fanining rivojlanishiga hissa qo'shib, bugungi kunda ham o'z dolzarbligini yo'qotmagan.

B.X. Karmisheva 1940-1945-yillarda O'rta Osiyo davlat universitetining tarix fakulteti talabasi, 1945-1950-yillarda Tojikiston FA ilmiy xodimi, 1951-1956-yillarda Tojikiston FA ilmiy kotibi, katta ilmiy xodimi, 1950-1951-yillarda aspirant, 1956-1957-yillarda kichik ilmiy xodim, 1957-1982-yillarda katta ilmiy xodim, 1982-2000-yillarda etnografiya instituti, O'rta Osiyo va Qozog'iston bo'limi yetakchi ilmiy xodimi

lavozimlarida mehnat qiladi. 1951-yilda "Узбеки-локайцы Южного Таджикистана. Историко-этнографический очерк животноводства в дореволюционный период" mavzusida nomzodlik dissertatsiyasini himoya qilgan. 1978-yilda "Очерки этнической истории южных районов Таджикистана и Узбекистана. По этнографическим данным" mavzusida doktorlik dissertatsiyasini himoya qiladi. 1945-1988-yillar oralig'ida O'rta Osiyoning turli hududlariga 25 marotaba ekspeditsiyalar uyushtirib, ilmiy faoliyati davomida, Markaziy Osiyo xalqlari tarixi va etnografiyasi bo'yicha tadqiqotlar olib boradi va "О некоторых древних тюркских племенах в составе узбеков: по этнографическим данным", "Среднеазиатские арабы", "Узбеки-локайцы Южного Таджикистана", "Население. Этнографические очерки узбекского сельского населения", "Очерки этнической истории южных районов Таджикистана и Узбекистана", "Следы средневековых этнонимов и антропонимов в узбекских генеалогиях", "Кочевая степь" Мавераннахра и ее население в конце XIX - начале XX в по этнографическим данным", "Узбеки", "К этнической истории туркмен Среднеазиатского междуречья" kabi fundamental asarlar yaratadi, O'zbekistonda antropologiya fanining rivojida, mintqa xalqlarini tadqiq qilishda soha vakillari, olimaning ilmiy tadqiqot ishlaridan keng foydalanib kelishadi (Губаева, 2001, с. 25-32; Лунина, 2018, с. 17-23).

O.A. Suxareva, 1925-yilda O'rta Osiyo davlat universitetining Sharq fakultetini tamomlagan. 1925-1926, 1927-1930-yillarda o'qituvchi, 1934-1946-yillarda Samarqanddagi o'zbek xalqi madaniyati muzeyining xodimi lavozimlarida mehnat qiladi. Bir vaqtning o'zida Pedagogika instituti va O'zbek davlat universitetlarida, Tarix fakultetlarida talaba-yoshlarga dars beradi. 1946-1967-yillarda O'zbekiston FA, Tarix va arxeologiya instituti katta ilmiy xodimi, Etnografiya sektori mudiri lavozimlarida mehnat qiladi. L.V. Oshanin,

V.Ya. Zezenkovalarning shogirdi hisoblanadi. 1940-yilda Leningrad davlat universitetida "Пережитки анимизма у равнинных таджиков" mavzusida nomzodlik, 1962-yilda Etnografiya institutida "Позднефеодальный город Бухара конца XIX - начала XX в." mavzusida doktorlik dissertatsiyasini himoya qiladi. Ilmiy faoliyati davomida Markaziy Osiyo xalqlari tarixi va etnografiyasi mavzusida tadqiqotlarni davom ettiradi (Тишков & Тумаркин, 2004). Mintaqa xalqlari antropologiyasi va etnik tarixiga oid "Древние черты в формах головных уборов народов Средней Азии", "Прошлое и настоящее селения Айкыран", "К истории городов Бухарского ханства (историко-этнографические очерки)", "Бухара. XIX - начало XX в. (Позднефеодальный город и его население)", "Пережитки демонологии и шаманства у равнинных таджиков", "Вопросы изучения костюма Средней Азии" kabi materiallari chop etilgan (Тишков & Тумаркин, 2004, с. 518-520).

O'zbekistonda antropologiya fanining rivojlanishiga, uning fan sifatida dunyoga tanilishida katta hissa qo'shgan, o'zbek antropologlaridan biri Telman Qosimovich Xodjayov, 1938-yil 8-mart kuni O'zbekistonning Qoraqalpog'iston Respublikasi, To'rtko'l tumani, Sho'rxon qishlog'ida tug'ilgan. 1957-yilda Toshkent davlat universitetining Biologiya-tuproqshunoslik fakultetiga o'qishga qabul qilingan. 1963-yil o'qishni tamomlagandan so'ng, Nukus shahridagi O'zbekiston Fanlar Akademiyasining Qoraqalpoq filialining Tarix, til va adabiyot instituti bo'limida laborant bo'lib ishlagan (Герасимова, 2023, с. 7-14).

1957-yilda T.Xodjayov, Qoraqalpog'iston davlat universitetining tabiiy-geografiya fakultetining biologiya ta'lim yo'nalishiga o'qishga qabul qilinadi. 1960-yilda antropolog mutaxassisligiga talab yuqori bo'lganligi va kadrlar yetishmasligini oldini olish maqsadida iste'dodli T.K. Xodjayov, 3-kursdan o'qishini Toshkent davlat universitetining biologiya-tuproq fakultetiga, antropologiya sohasida

davom ettirish maqsadida ko'chiradi. Uning ustoz va murabbiylari L.V. Oshanining shogirdlari V.Ya. Zezenkova va Q.N. Najimovlar bo'lishgan. O'qishni tamomlagandan so'ng Telman Qosimovich, O'zbekiston Fanlar Akademiyasi, Qoraqalpoq filialining tarix, til va adabiyot institutiga kichik ilmiy xodim vazifasiga ishga qabul qilinadi. Antropolog sifatida ko'plab ekspeditsiyalarda ishtirok etib, ma'lum miqdordagi paleoantropologik materiallarni to'playdi. Ammo o'ziga professional mahoratning yetishmayotganligini sezgan holda u, Moskva etnografiya institutining antropologiya ixtisosligi bo'yicha aspiranturasiga kirishga harakat qiladi. 1964-1966-yillarda Fanlar Akademiyasi, Etnografiya instituti Leningrad antropologiya bo'limi aspiranti sifatida faoliyat ko'rsatib, 1968-yil Moskva shahrida "Формирование антропологического состава населения Южного Приаралья (Миздахкан)" mavzusidagi nomzodlik dissertatsiyasini muvaffaqiyatli himoya qiladi va 1968-yilda Nukusga qaytib, 1972-yilgacha O'zbekiston Fanlar Akademiyasi, Qoraqalpoq filialida oldin kichik, so'ngra katta ilmiy xodim sifatida faoliyat ko'rsatadi.

1972-yildan T.Xodjayovning ijodi va ilmiy faoliyatining Samarqand davri boshlanadi. U antropolog V.Ya. Zezenkovaning tavsiyasi bilan Samarqandda, akademik Ya. G'ulomov tashabbusi bilan qayta tashkil etilgan Arxeologiya institutida ishlashga taklif etiladi. Bu yerda u o'n yil antik arxeologiya bo'limida antropolog sifatida, katta ilmiy xodim lavozimida mehnat qilib, materiallar yig'ish maqsadida tashkil etilgan barcha ekspeditsiyalarda ishtirok etadi. Doimiy ish joyida vazifalarning ko'pligiga qaramasdan, T.K. Xodjayov ko'plab paleoantropologik materiallarni to'plash maqsadida nafaqat O'zbekiston, balki mintaqamizning Tojikiston, Qozog'iston, Turkmaniston, Qirg'iziston Respublikalarida shuningdek, Ukraina, Shimoliy Kavkazdagi ilmiy ekspeditsiyalarda faol ishtirok etadi. To'plangan materiallar asosida "Палеоантропология Средней Азии и

этногенетические проблемы" mavzusidagi doktorlik dissertatsiyasini 1982-yilda Moskvada muvaffaqiyatli himoya qiladi. XX asrning 80-yillaridayoq T.Xodjayov, O'zbekiston Fanlar Akademiyasi, Arxeologiya instituti qoshida etnik antropologiya bo'limini ochish taklifi bilan chiqqan edi. Bu taklif tarixchi olim, tarix fanlari doktori., professor, akademik A.A. Asqarov tomonidan iliqlik bilan kutib olinib, har tomonlama qo'llab-quvvatlanadi. Shundan so'ng T. Xodjayov V.P. Alekseev bilan birgalikda somatologik, dermatoglifik, odontologik va serologik tadqiqotlarni o'z ichiga olgan kompleks dasturni ishlab chiqishadi (Сайнов, 2023, с. 15-18).

1984-yildan to 1989-yilgacha, Toshkentga ko'chib o'tguniga qadar, etnik antropologiya bo'limining rahbari sifatida mehnat qiladi. Ushbu vaqt oraliq'ida, Markaziy Osiyoning 50 dan ortiq etnohudud aholisini tadqiq qilishni tashkil etish va o'tkazishga muvaffaq bo'linadi. Kompleks dastur asosida o'n mingdan oshiq aholi o'rganiladi, ularni nikoh aloqalari, xo'jalik va madaniy hayotlari to'g'risida etnografik ma'lumotlar to'planadi.

1989-yil kuzida, T.K. Xodjayov Toshkent davlat universitetiga ishga taklif qilinadi. Shu vaqtdan boshlab u ToshDU, Tarix fakultetining "Qadimgi dunyo, o'rta asrlar va etnografiya" kafedrasini professori vazifasini bajaruvchi lavozimida, 1993-yil professor ilmiy unvonini olgandan so'ng, 1994-yildan to oltmish yoshni qarshi olib, Sankt-Peterburgga ko'chib ketgan davrigacha shu kafedraning mudiri lavozimida mehnat qiladi. Ushbu davrdagi olimning ilmiy tadqiqot va ma'naviy hayoti sermahsul bo'ladi. Tarix, biologiya, psixologiya fakultetlari talaba-yoshlari uchun, "Antropologiya asoslari", "Jismoniy antropologiya asoslari", "O'zbekistonda tarixiy fanlarning dolzarb muammolari", "O'rta Osiyo xalqlarining etnogenezi va etnik tarixi", "Dunyo turkiy tilli xalqlarining etnogenezi va etnik tarixi" kabi umumiy va maxsus kurslar ishlab chiqildi. Ushbu kurslarni olim, O'zbekistonning deyarli barcha oliy ta'lim muassasalarida, Markaziy Osiyoning boshqa mintaqalarida hamda xorijda

o'qib, talaba-yoshlar va mutaxassislarga o'ziga xos metodik yordam ko'rsatishni yo'lga qo'yadi. Uning ilmiy va lavozim pilapoyasi doimiy ravishda ko'tarilib boradi. U Markaziy Osiyo antropologiyasi sohasida yirik bilimdon-mutaxassis hisoblanib, bibliografik ro'yxati 200 dan oshiq bo'lgan boy kraniologik kolleksiyasini yaratadi (Ходжайова, 2023, с. 127-129).

T.K. Xodjayov xizmatlari O'zbekiston hukumati va xalqaro ilmiy hamjamiyat tomonidan munosib baholanadi. U doimiy ravishda O'zbekiston Oliy Attestatsiya Komissiyasining a'zosi, ko'plab ilmiy Kengashlar a'zosi sifatida mehnat qilib, O'zbekiston Respublikasining Abu Rayxon Beruniy nomli davlat mukofoti bilan, 1995-yilda O'zbekiston Respublikasi Prezidentining Faxriy Yorlig'i bilan taqdirlanadi.

1998-1999-yillarda Rossiya Fanlar Akademiyasi, Etnologiya va antropologiya institutining O'rta Osiyo va Qozog'iston bo'limi yetakchi ilmiy xodimi, 2000-yildan 2008-yilgacha shu institutning jismoniy antropologiya bo'limi yetakchi ilmiy xodimi, 2008-yildan to umrining oxirigacha shu bo'limning bosh ilmiy xodimi lavozimlarida samarali mehnat qiladi (Герасимова, 2023, с. 12).

T.Q. Xodjayov, 2022-yil 18-yanvar kuni Moskva shahrida, 84 yoshida vafot etadi.

O'zbekiston antropologiya fanining rivojida o'zining o'rniga ega bo'lgan yana bir antropolog, T.K. Xodjayovning shogirdi S.I. Mustafaqulov hisoblanadi. Olim uzoq yillar davomida mintaqaning, xususan O'zbekiston aholisining antropologiyasi va etnik tarixi

bo'yicha tadqiqotlar olib bormoqda. Формирование антропологических особенностей населения Согда, Старый Термез (К антропологии населения Бактрии-Тохаристана), Формирование человеческих популяций Южной и Центральной Азии (The Formation of Human Populations in South and Central Asia) mavzularidagi tadqiqotlari chop etilgan (Ходжайов & Мустафакулов, n.d.).

Ushbu tadqiqot, Shimoliy Amerika, Yevropa, Markaziy va Janubiy Osiyo paleogenetik, arxeolog, antropolog va etnograflarining jamoaviy faoliyati mahsuli bo'lib, bugungi kunda antropologlar va sohaning boshqa mutaxassislari uchun aholining antropologiyasi, etnogenezi, ularning o'ziga xos xususiyatlarini o'rganishda muhim omil bo'lib xizmat qilmoqda.

Bugungi kunda antropolog-olim S.I. Mustafaqulov o'zining ilmiy tadqiqot ishlarini, Samarqand shahridagi Afrosiyob davlat muzeyi direktori sifatida davom ettirib kelmoqda.

Xulosa va Takliflar

Xulosa qilib aytish mumkinki, Yangi O'zbekiston sharoitida, ilmiy maktab, ilmiy maktab rahbari deb atash huquqini da'vo qilayotgan ilmiy, o'quv va tadqiqot jamoalarining paydo bo'layotganligi quvonarli hol. O'zbekistonda antropologiya fanining vujudga kelishi, uning fan sifatida rivojlanishi va maktab darajasiga ko'tarilishida shu sohada uzoq yillar, uzluksiz ravishda ilmiy tadqiqotlar olib borgan va nafaqat O'zbekiston balki Markaziy Osiyo mintaqasi xalqlari to'g'risidagi fundamental natijalari bilan maktab maqomiga ko'tarilishiga muhim hissa qo'shgan fan vakillarining o'rni va xizmati katta hisoblanadi.

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Anthropological research in Central Asia: the experience of Uzbekistan

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Annotation *This article scientifically analyzes the stages of formation and development of the science of anthropology in Uzbekistan. The study covers the formation of anthropological research in the region since the beginning of the 20th century, the emergence of scientific schools, and the scientific activities of scientists who contributed to the development of the field. In particular, special attention is paid to the anthropological research, expeditions, and work on the study of the anthropological and ethnic history of the peoples of the region conducted by L.V. Oshanin and his students. The stages of development of the science of anthropology in Uzbekistan, areas of scientific research, and their results are also analyzed. The article reveals the scientific significance of the science of anthropology in studying the ethnogenesis, anthropological composition, and historical development of the peoples of the region.*

Keywords *Anthropology, anthropological research, craniology, ethnogenesis, scientific expeditions, anthropological schools*

Markaziy Osiyoda antropologik tadqiqotlar: O'zbekiston tajribasi

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Annotatsiya *Mazkur maqolada O'zbekistonda antropologiya fanining shakllanishi va rivojlanish bosqichlari ilmiy jihatdan tahlil qilinadi. Tadqiqotda XX asr boshlaridan boshlab mintaqada antropologik tadqiqotlarning shakllanishi, ilmiy maktablarning paydo bo'lishi hamda soha rivojiga hissa qo'shgan olimlarning ilmiy faoliyati yoritilgan. Ayniqsa, L.V. Oshanin va uning shogirdlari tomonidan olib borilgan antropologik tadqiqotlar, ekspeditsiyalar hamda mintaq xalqlarining antropologik va etnik tarixini o'rganishga oid ishlarga alohida e'tibor qaratiladi. Shuningdek, O'zbekiston antropologiya fanining rivojlanish bosqichlari, ilmiy tadqiqot yo'nalishlari va ularning natijalari tahlil qilinadi. Maqolada antropologiya fanining mintaq xalqlarining etnogenezi, antropologik tarkibi va tarixiy rivojlanishini o'rganishdagi ilmiy ahamiyati ochib beriladi.*

Kalit so'zlar *Antropologiya, antropologik tadqiqotlar, kraniologiya, etnogenez, ilmiy ekspeditsiyalar, antropologik maktablar*

Антропологические исследования в Центральной Азии: опыт Узбекистана

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Аннотация *В данной статье проводится научный анализ этапов формирования и развития науки антропологии в Узбекистане. Исследование охватывает формирование антропологических исследований в регионе с начала XX века, появление научных школ и научную деятельность ученых, внесших вклад в развитие этой области. Особое внимание уделяется антропологическим исследованиям, экспедициям и работам по изучению антропологической и этнографической истории народов региона, проводимым Л.В. Ошаниным и его учениками. Также анализируются этапы развития науки антропологии в Узбекистане, направления научных исследований и их результаты. Статья раскрывает научное значение науки антропологии в изучении этногенеза, антропологического состава и исторического развития народов региона.*

Ключевые слова *Антропология, антропологические исследования, краниология, этногенез, научные экспедиции, антропологические школы*

Kirish

O'zbekiston, qadimgi davrlardan fan va madaniyat rivojlangan mamlakat hisoblanadi. Jumladan astronomiya, matematika, tibbiyot, kimyo, tarix, falsafa, tilshunoslik, adabiyotshunoslik kabi fanlar bilan bir qatorda haykaltaroshlik, tikuvchilik, ganchkorlik, sopol buyumlar, oyna ishlab chiqarish kabi hunarmandchilik tarmoqlari gurrak rivojlangan. Bugungi kunda O'zbekiston olimlari ajdodlarimiz qoldirgan ilmiy merosni o'rganishib, o'zlarining yangi kashfiyotlari bilan fanimizni boyitib, jahon faniga munosib hissa qo'shib kelmoqdalar.

Darhaqiqat, XX-asr nafaqat jahondagi ijtimoiy o'zgarishlar balki, fan, madaniyat va ijtimoiy fikrning turli sohalarida tub o'zgarishlar asri bo'ldi. Antropologiya fani ham bundan istisno emas.

Mavzuga oid adabiyotlarning tahlili

O'zbekistonda antropologiya fanining shakllanishi va rivojlanishiga oid tadqiqotlar asosan XX asrdan boshlab ilmiy adabiyotlarda

yoritila boshlagan. Bu borada L.V. Oshanin tomonidan olib borilgan tadqiqotlar muhim o'rin tutadi. Olimning Markaziy Osiyo xalqlarining antropologik tarkibi va etnogeneziga bag'ishlangan ishlari mintaqa antropologiyasining ilmiy asoslarini shakllantirishga xizmat qilgan. Shuningdek, V.V. Bunakning antropometrik tadqiqotlar metodikasiga oid ishlari antropologik o'lchov usullarining takomillashuviga katta ta'sir ko'rsatgan.

Keyingi davrlarda V.Ya. Zezenkova, Q.N. Najimov, T.K. Kiyatkina, T.Q. Xodjayov va boshqa olimlar tomonidan Markaziy Osiyo xalqlarining antropologik xususiyatlari, etnik tarixi hamda paleoantropologik materiallar asosida muhim ilmiy tadqiqotlar amalga oshirilgan. Ushbu tadqiqotlar O'zbekiston va butun Markaziy Osiyo xalqlarining antropologik tarkibi hamda etnogenezini o'rganishda muhim ilmiy manba sifatida xizmat qiladi.

Tadqiqot metodologiyasi

Mazkur tadqiqotni amalga oshirish jarayonida tarixiylik, tizimlilik va qiyosiy tahlil tamoyillariga asoslangan ilmiy metodlardan foydalanildi. Avvalo, O'zbekistonda antropologiya fanining shakllanishi va rivojlanish bosqichlarini o'rganishda tarixiy-tahliliy metod qo'llanilib, turli davrlarda olib borilgan antropologik tadqiqotlar hamda ilmiy ekspeditsiyalar natijalari o'rganildi.

Tadqiqot davomida antropologiya, etnografiya va tarix fanlariga oid ilmiy adabiyotlar, monografiyalar, maqolalar hamda arxiv materiallari manbashunoslik nuqtai nazaridan tahlil qilindi. Shuningdek, turli davrlarda olib borilgan antropometrik va kraniologik tadqiqot natijalari qiyosiy tahlil usuli orqali o'rganilib, ularning ilmiy xulosalari umumlashtirildi. Mazkur metodlar tadqiqot mavzusini kompleks yondashuv asosida yoritish imkonini berdi.

Tahlil va Natijalar

Antropologiya fani O'zbekistonda XX asrning 20-yillaridan shakllana boshlagan bo'lib, insonning kelib chiqishi va rivojlanishini o'rganuvchi biologik fan sifatida vujudga kelgan (Кормилицын, 1964, с. 37-42). Bu jarayonda tibbiyot sohasi vakili Lev Vasilevich Oshanin muhim rol o'ynab, O'zbekistonda birinchi antropologik kabinet va keyinchalik kafedrani tashkil etgan hamda Markaziy Osiyo xalqlari antropologiyasi va etnogenezi bo'yicha fundamental tadqiqotlar olib borgan (Кременцов, 1964, с. 12-18).

Olimning ilmiy faoliyatini uning shogirdlari V.Ya. Zezenkova, Q.N. Najimov, T. Kiyatkina, A. Pulyanos, T.K. Xodjayov, S. Mustafaqulov va boshqa tadqiqotchilar davom ettirgan. Hozirgi kunda O'zbekiston va Markaziy Osiyo xalqlari antropologiyasi hamda etnik tarixiga bag'ishlangan ko'plab ilmiy adabiyotlar yaratilgan. Mazkur maqolada O'zbekistonda antropologiya fanining rivojlanish bosqichlari va ularning o'ziga xos xususiyatlari tahlil qilinadi.

O'zbekistonda antropologiya fanining shakllanishi va rivojlanish tarixini aniq davrlarga

ajratish murakkab bo'lsa-da, sohada amalga oshirilgan ilmiy tadqiqotlar tahlili uning rivojlanish bosqichlari va xususiyatlarini aniqlash imkonini beradi. XX asrning 20-yillarida to'plangan ma'lumotlar hamda antropologlar tomonidan olib borilgan ilmiy izlanishlar ko'lamini hisobga olib, antropologiya fanining rivojlanishini shartli ravishda oltita davrga ajratish mumkin.

Birinchi davr (1920–1925-yillar). Bu davr O'zbekistonda antropologiya fanining shakllanish bosqichi bo'lib, uning ilk ilmiy asoslari yaratilgan. Antropologiya fanining asoschisi L.V. Oshanin mintaqada tibbiy hamda antropologik tadqiqotlar olib borib, etnik antropologiya, inson morfologiyasi va antropogenez masalalarini o'rganishga kirishadi hamda mintaqa xalqlarining antropologiyasi va etnik tarixiga oid dastlabki materiallarni to'playdi. Bu jarayonda V.V. Bartold, V.V. Bunak, V.I. Romanovskiy va N.G. Mallitskiy kabi olimlarning ilmiy ishlari va maslahatlari muhim ahamiyat kasb etadi (Бартольд, 1965, с. 117-125; Бунак, 1925/1931; Дубов, 2001, с. 118-131). Shuningdek, V.V. Bunakning antropometrik tadqiqot metodikasiga oid ishlari antropologik tadqiqotlarning ilmiy asoslarini mustahkamladi (Дубов, 2001, с. 131). Antropologik ma'lumotlarni tahlil qilishda matematik-statistik usullarni qo'llashda V.I. Romanovskiy bilan hamkorlik ham muhim rol o'ynadi (Романовский, 1939; Маллицкий, 1924). N.G. Mallitskiy tomonidan tashkil etilgan ilmiy ekspeditsiyalar va "Yag'nobliklar" tadqiqoti ham mintaqa antropologiyasini o'rganishga muhim hissa qo'shdi (Маллицкий, 1924, с. 17). 1925-yilda Antropologiya kafedrasining tashkil etilishi esa O'zbekistonda ushbu fan rivojining muhim bosqichi bo'ldi.

Ikkinchi davr (1926–1930-yillar). Bu davrda O'rta Osiyo davlat universitetida talabalarga "Antropologiya", "Antropologiya asoslari" va "Fiziologik antropologiya" fanlari o'qitila boshlaydi hamda ilmiy tadqiqotlar bilan bir qatorda mintaqaning turli hududlariga antropologik ekspeditsiyalar

tashkil etiladi. Natijada turkmanlarning antropologik xususiyatlari, ularning kelib chiqishi, shuningdek Old Osiyodan kirib kelgan aholi guruhlari hamda turkiy-mo'g'ul qabilalarining mintaqa aholisiga ta'siri bo'yicha muhim ilmiy materiallar to'planadi (Ошанин, 1926, с. 132-172; Ошанин, 1953, с. 50-52).

Bu davrda I. Maslova, L. Fokina va V.Ya. Zezenkova tomonidan turkman qabilalarining antropologik tadqiqotlari olib borilib, ularning irqiy jihatdan o'xshashligi hamda kaspiyorti irqi belgilari ustunligi aniqlanadi (Зеженкова, 1953, с. 57-60). Shuningdek, mintaqada yashovchi yahudiylar, arablar, forslar, balujlar va ozarboyjonlarning antropologiyasi ham o'rganilib, ularning etnik tarixi tarixiy va manbashunoslik materiallari asosida tahlil qilinadi.

Uchinchi davr (1931–1950-yillar). Bu davr O'zbekistonda antropologiya fanining rivojida muhim ilmiy va tashkiliy ishlar bilan ajralib turadi. Ayniqsa, antropolog mutaxassislarni tayyorlash jarayoni yo'lga qo'yiladi. L.V. Oshanin tomonidan Kievda o'tkazilgan ilmiy konferensiyada O'rta Osiyo va Qozog'iston xalqlarining irqiy tasnifi ilk bor taqdim etiladi (Ошанин, 1931, с. 312-314). Olim va uning shogirdlari mintaqa xalqlarining irqiy va morfologik xususiyatlari hamda ularning shakllanish jarayonini keng qamrovda o'rganadilar. Bu davrda O'rta Osiyo davlat universitetida antropologik tadqiqotlar faollashib, arxeologik ekspeditsiyalar natijasida mintaqaning turli hududlaridan muhim antropologik materiallar to'planadi (Зеженкова, 1945, с. 41-42).

Shu bilan birga, talabalar dala tadqiqotlariga jalb qilinib, fan uchun yangi materiallar yig'iladi. Ushbu davrda Amir Temur va Temuriylar antropologiyasini o'rganish, shuningdek G'arbiy Pomir, Surxondaryo, Farg'ona va boshqa hududlar aholisi antropologiyasi bo'yicha muhim ilmiy tadqiqotlar amalga oshiriladi (Наджимов, 1958, с. 27-32; Ошанин, 1937; Зеженкова, 1945).

To'rtinchi davr (1951–1980-yillar). Bu davr O'zbekiston antropologlarining Markaziy Osiyo xalqlari antropologiyasi va etnik tarixi bo'yicha olib borgan tadqiqotlari hamda ekspeditsiyalari natijalarini umumlashtirish bosqichi hisoblanadi. Antropologik ma'lumotlar asosida mintaqa xalqlarining etnogenezi masalalariga bag'ishlangan ilmiy to'plamlar nashr etiladi, jumladan "Антропологический состав населения Средней Азии и этногенез её народов" nomli uch jildlik asar chop etiladi (Ошанин & Зеженкова, 1953, с. 45-46).

Biroq 1963-yilda L.V. Oshaninning vafotidan so'ng Antropologiya kafedrasini faoliyati susayib, keyinchalik yopiladi. Shunga qaramay, soha olimlari ilmiy faoliyatlarini boshqa ilmiy muassasalarda davom ettiradilar. V.Ya. Zezenkova, Q.N. Najimov, T.P. Kiyatkina, A.N. Pulyanos, I.S. Guseva va T.Q. Xodjayov kabi olimlar tomonidan mintaqa xalqlarining antropologiyasi va etnik tarixi bo'yicha muhim tadqiqotlar olib borilib, fan rivojiga salmoqli hissa qo'shiladi.

Beshinchi davr (1980–2000-yillar). Bu davr O'zbekistonda antropologiya fanining nisbatan rivojlangan bosqichi bo'lib, sohada yangi ilmiy tadqiqotlar va ekspeditsiyalar amalga oshiriladi. Ayniqsa, T.Q. Xodjayov rahbarligida Markaziy Osiyo xalqlarining antropologiyasi va etnik tarixiga oid fundamental tadqiqotlar olib borilib, muhim ilmiy natijalarga erishiladi.

Bu davrda antropolog olimlarning yangi avlodi shakllanib, T.K. Xodjayov, S. Mustafaqulov, X. Xalilov, G.K. Xodjayova kabi tadqiqotchilar mintaqa xalqlarining antropologiyasi bo'yicha izlanishlarni davom ettiradilar. Natijada paleoantropologiya va etnik antropologiyaga oid ko'plab ilmiy asarlar, dissertatsiyalar va maqolalar chop etilib, mintaqa aholisining antropologik tarkibi va etnik tarixiga oid yangi ma'lumotlar ilmiy muomalaga kiritiladi. Shu bilan birga, oliy ta'lim muassasalarida antropologiya yo'nalishidagi fanlar o'qitilib, yangi mutaxassis kadrlar tayyorlanadi.

Xulosa va Takliflar

O'tkazilgan tadqiqotlar shuni ko'rsatadiki, O'zbekistonda antropologiya fani XX asrning 20-yillaridan boshlab shakllanib, bir necha tarixiy bosqichlar davomida izchil rivojlanib kelgan. Bu jarayonda L.V. Oshanin va uning shogirdlari tomonidan olib borilgan ilmiy izlanishlar, tashkil etilgan ekspeditsiyalar hamda to'plangan antropologik materiallar mintaqa xalqlarining antropologik tarkibi va etnogenezi o'rganishda muhim ilmiy asos bo'lib xizmat qilgan. Keyingi davrlarda olib borilgan paleoantropologik va etnik-antropologik tadqiqotlar esa Markaziy Osiyo xalqlarining kelib chiqishi va tarixiy rivojlanish

jarayonlarini yanada chuqurroq yoritishga imkon yaratdi.

Shu bilan birga, antropologiya sohasida ilmiy tadqiqotlarni yanada kengaytirish, arxeologiya, etnografiya va genetika kabi fanlar bilan integratsiyani kuchaytirish, mavjud antropologik materiallarni zamonaviy ilmiy metodlar asosida qayta tahlil qilish muhim ahamiyatga ega. Shuningdek, yosh mutaxassislarni tayyorlash, xalqaro ilmiy hamkorlikni rivojlantirish hamda antropologik tadqiqotlar natijalarini ilmiy muomalaga keng jalb etish O'zbekistonda antropologiya fanining kelgusidagi taraqqiyoti uchun muhim omil hisoblanadi.

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Information on the early arab campaigns to Fergana in arabic-language sources

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- Keywords** *Farg'ona, Yazdigard III, Feruz, Nars, Arab xalifaligi, Qutayba, Solih, Nasr ibn Sayyor, Turk xoqonligi, Koson, Xo'jand*

Arab tilli manbalarda arablarning Farg'onaga dastlabki yurishlari haqidagi ma'lumotlar

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- Kalit so'zlar** *Farg'ona, Yazdigard III, Feruz, Nars, Arab xalifaligi, Qutayba, Solih, Nasr ibn Sayyor, Turk xoqonligi, Koson, Xo'jand*

Начальные походы арабов в Фергану в освещении арабоязычных источников

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- Аннотация** *В статье на основе исторических источников и научной литературы рассматриваются первые походы арабов в Ферганскую долину. В частности, приводятся сведения о военных экспедициях, осуществлённых Умайром ибн Усманом, ар-Раби аль-Харисийем, Сальмом ибн Зиядом, Салихом ибн Муслимом и Насром ибн Сайяром в различные годы в Фергану и Худжанд. Также анализируются цели данных походов и причины, обусловившие их проведение.*
- Ключевые слова** *Фергана, Йездигерд III, Фируз, Нарс, Арабский халифат, Кутайба, Салих, Наср ибн Сайяр, Тюркский каганат, Косон, Худжанд*

Kirish

Farg'ona vodiysiga arablarning kirib kelishi Qutayba ibn Muslim tomonidan 713 – 715 yillarda amalga oshirgan harbiy yurishlaridan bir necha o'n yil oldin sodir bo'lganligi to'g'risida tarixiy manbalarda ma'lumotlar bizgacha yetib kelgan. Arablarning VII asr birinchi yarmida va undan keyingi davrlarda Farg'onaga amalga oshirgan bosqinlari bu yerda siyosiy inqiroz avjiga chiqqan vaqtga to'g'ri keladi.

Arablarning Farg'onaga amalga oshirgan dastlabki harbiy yurishlari to'g'risida B.Gafurov, A.N. Bernshtam, G. Goipov, Sh. Kamoliddin, A. Otaxojayev o'zlarining maqola va monografiyalarida bu mavzuga biroz to'xtalib o'tishgan. Ammo ularning tadqiqotlarida arablarning barcha bosqinlari xronologik ketma-ketlikda tahlil etilmagan.

Xorijiy tadqiqotlardan O.G. Bolshakov, Yulius Vellxauzen, Xьyu Kennedi, I.M. Filshtinskiy, Zekiriyo Kitopchi singari olimlarning ishlarida ham arablarning Farg'onaga amalga oshirgan harbiy yurishlari to'g'risida fikr yuritilgan. Shunga qaramay ular keltirgan ma'lumotlar asosan 715 va undan keyingi yillardagi harbiy harakatlar to'g'risidadir.

Yurtimiz va xorijdagi tadqiqotlarda arablarning VII asr ikkinchi yarmi va VIII asr boshlarida Farg'onaga amalga oshirgan yurishlari tadqiq etilmagan.

Adabiyotlar tahlili

VII asr birinchi yarmida Farg'ona vodiysi bilan bog'liq muhim voqealardan biri – bu farg'onaliklarning arablar bilan to'qnashganligi edi. G'arbiy turk xoqoni Yopi To'lu (640–651) davrida farg'onaliklar Tajan daryosining yuqori oqimida arablar bilan to'qnashdilar.

Farg'onaliklarning arablar bilan dastlabki harbiy to'qnashuvi to'g'risida tarixchi Tabariy quyidagi ma'lumotlarni keltiradi. 643 yilda Sosoniylar davlatining hukmdori Yazdigard III arablarga qarshi harbiy harakatlar olib borib, sug'd ixshidi va turk xoqoniga elchi yuboradi va

ulardan yordam so'raydi. Ammo tezda yordam kelavermaganligi bois, u Amudaryoning o'ng sohiliga chekinadi. Keyinchalik turk xoqoni Yazdigard III ga yordam berishga qaror qiladi. Bu haqda Tabariy quyidagilarni yozadi: "U (xoqon) turklar bilan keldi va Farg'ona hamda Sug'd aholisidan [askar] to'pladi. So'ngra ular bilan yurish qildi. Yazdigard ham Xurosonga qaytib kelib yurish qildi: u daryodan kechib o'tib, Balxda turdi. Xoqon ham u bilan birga suvdan kechdi. Kufaliklar Marvarrudda, al-Ahnafning huzuriga chekindilar. Kofirlar (ya'ni Yazdigard III va xoqon qo'shinlari) esa Balxdan yurish qilib, Marvarrudga al-Ahnaf ro'parasiga kelib to'xtadilar" (Tabariy, 1987). Demak, farg'onaliklar turk xoqoni qo'shini tarkibida ilk marotaba 643 yilda Marvarrud shahri yaqinida arab bosqinchilariga qarshi yurishda ishtirok etdilar.

Tabariy shu voqea bilan aloqador yana bir qiziq ma'lumotni keltiradi. Marvarrud voqeasidan so'ng turk xoqoni o'z yurtiga qaytmoqchi bo'ldi. Shunda, aftidan, o'z kuchiga ishonmagan Yazdigard ham u bilan birga ketish istagini bildirdi. Lekin uning ba'zi lashkarboshilari e'tiroz bildirdilar. Natijada o'rtada nizo chiqib, lashkarining bir qismi shohni tashlab ketadi. Bundan foydalanib, arablar Yazdigardga qarshi hujum qilib, uni yengadilar. "U qochdi, – deb yozadi Tabariy, – va daryodan (Amudaryodan) kechib o'tib panoh izlab, Farg'onaga, turklar huzuriga keldi. U o'sha tomonda [xalifa] Umar hukmronligining oxirigacha qoldi" (Tabariy, 1990). Demak, Eron shohi Yazdigard 643 – 644 yillarda, bir yilcha muddat davomida Farg'onada panoh topgan. Yazdigardning avlodlari yana uzoq yillar davomida Farg'ona bilan qizg'in o'zaro munosabatlarda bo'lishgan.

Manbalarda arablarga qarshi kurashish uchun otlangan farg'onaliklarga kim boshchilik qilganligi to'g'risida ma'lumotlar uchramaydi. Qadimgi Fors davlatining Farg'ona bilan aloqalari Quva shahri bilan (Kamoliddin, 2009)

bog'liqligini hisobga oladigan bo'lsak, Yazdigard III Farg'onaning Quva shahriga kelgan bo'lishi ehtimoldan xoli emas. Shunga ko'ra, yuqoridagi to'qnashuvda farg'onaliklarga Farg'onaning markazi Quva bo'lgan janubiy hududini 640 – 660 yillarda (Otaxo'jayev, 2010) idora etgan Alsan boshchilik qilgan, deyishimiz mumkin.

Tarixiy manbalarda keltirilgan ma'lumotlarga ishonadigan bo'lsak, arablarning vodiya dastlabki bosqini xalifa Usmon (644 – 656) davrida amalga oshirilgan. Xalifa buyrug'i bilan 649/650 yilda Xurosonga Umayr ibn Usmon ibn Sa'd yuboriladi. Umayr Amudaryodan kechib o'tib, Farg'onagacha keladi. Abu Ali Bal'amiyga ko'ra, bu yurish 31/651 – 52 yilda amalga oshirilgan edi. Bu arablarning daryo ortiga qilgan birinchi yurishi bo'lib, uning maqsadi arablardan Farg'onaga qochgan Sosoniylarning oxirgi shohi Yazdigard III ni qidirib topish bahonasida ushbu o'lkalar to'g'risida dastlabki razvedka ishlarini olib borishdir.

Tarixiy manbalarda arablar istilosi vaqtida forslar (al-a'jam) Farg'ona va turklar mamlakatida yashayotgani eslatib o'tiladi (Tabariy, 1987). Bu yerda VII asrdan boshlab quvg'in qilingan Yazdigardning avlodlari va aslzodalar yashaganligi qayd etiladi. Bu voqealar xalq og'zaki ijodida ham aks etgan. Rivoyatga ko'ra, arablar A'jam yerlarini fath etganlaridan keyin forslar ulardan qochib, Farg'onada qo'nim topganlar (Balozuriy, 2017). Al-Balozuriy(1863)ga ko'ra, Sosoniylarning oxirgi shohi Yazdigardning o'g'li Feruz arablardan qochib, turklarning qo'liga tushgan, keyin u turk qiziga uylanib, ular bilan qolgan. Manbalarda keltirilishicha, VIII asrning boshlarida Feruz Movarounnahrda Qutayba ibn Muslimga qarshi kurash olib borgan. Ammo Tabariy va Balozuriy keltirgan Feruz to'g'risidagi ma'lumotlari ham unchalik ishonchli emas. Chunki Feruz Farg'onada tug'ilgan taqdirda ham Qutayba Movarounnahr va Farg'onaga bostirib kirgan vaqtda 70 yoshdan o'tgan, ehtimol vafot etgan ham bo'lishi mumkin. Lekin shahzodaning 636 yilda Eronda tavallud

topgani aniq. G.Goipovning fikriga ko'ra, Yazdigardning arablardan Farg'onaga qochishi va Xurosonga qaytishi haqidagi ma'lumot aslida uning o'g'li Feruzga tegishli (Goibov, 1989). Lekin at-Tabariyga ko'ra, "turklarning hukmdori bilan o'zaro kelishuvga ko'ra, Yazdigard Farg'onada oilasi bilan qoldi". 31/651 – 52 yilda Marvga kelib, u as-Sin, Kabul va al-Xazar, shuningdek, Farg'ona hukmdorlariga yordam so'rab maktublar yozdi. Bizningcha, 22/642 – 43 yildagi Nahovand jangidagi mag'lubiyatdan keyin Feruz otasi Yazdigard bilan arablardan Farg'onaga qochdi, xalifa Usmon davrida esa u bilan birga Xurosonga qaytdi. Yazdigard Marvda qatl etilgandan keyin Feruz yana Farg'onaga qaytdi. Yana ma'lum bo'lishicha, Farg'onada yashab turgan davrida Feruz uzoq vaqt arablarga bo'ysinmaydi. Keyin esa mustaqilligini saqlab turgan Tabariston viloyatiga kelgan va u yerda Sosoniylarning hokimiyatini tiklashga harakat qilgan (Bartold, 1971). Xitoy manbalarida yozilishicha, 662 yilda xitoy imperatori Feruzni Eron shohi deb e'lon qilgan. Shundan keyin Feruz Toxaristonda arablarga qarshi kurash olib borgan. Xitoy manbalarida u to'g'risidagi so'nggi ma'lumot Shyanxing yillari (670 – 673)ga tegishli va shu yillardan keyin vafot etganligi yoziladi. Xitoy manbalarida Yazdigardning Ners (Ni-xuan-shi) ismli nabirasi haqida ham xabar keltirilgan. Tabariyga(1987) ko'ra u 58/677-78 yilda Xitoy imperatorining saroyida yashagan, keyin esa Toxaristonda arablarga qarshi qo'zg'olonga boshchilik qilgan. Xitoy manbalarida bu voqea Tyavlu darining 1-yilida (679 yilda) yuz berganligi ta'kidlanadi.

Arablarning vodiya navbatdagi yurishi Xuroson voliysi ar-Rabi al-Horisiy tomonidan amalga oshirilgan. Tabariyda keltirilishicha ar-Rabi al-Horisiy 671/672 yilda Amudaryodan kechib o'tgan. O'zi bilan Farruh ismli qulini va Sharifa ismli cho'risini ham olib o'tgan. U yerda ar-Rabi o'lja qo'lga kiritib, o'zi omon qolgan va Farruhni qullikdan ozod etgan. Manbada Xuroson voliysining daryodan kechib o'tgach aynan qaysi hududlarga bosqin amalga

oshirganligi aytilmaydi. Yazdigard Marvda o'ldirilganidan keyin sosoniylar xonodoni vakillarini qidirish ishlari to'xtatilmagan edi. Shuning uchun ar-Rabi al-Horisiy ushbu yurishi mobaynida sosoniylarning avlodlarini qidirib Farg'onaga kelgan bo'lishi mumkin. Ibrat ham ar-Rabi al-Horisiyni 666 yilda Farg'onaga yurish qilganligi to'g'risidagi rivoyatni keltiradi (Tabariy, 1987)

61/680-81 g. Xuroson voliysi etib tayinlangan Salm ibn Ziyod katta qo'shin bilan Marvga keldi va Xurosonda o'rnashgan arablarni ham qo'shinga jalb qilib, Movarounnahrda yurish boshladi. Salm ibn Ziyod arab lashkarboshilaridan birinchi bo'lib 61/680-81 yilda Amudaryodan xotini bilan kechib o'tdi va Samarqandga yurish qildi. Salm Xo'jandga ham yurish qildi, lekin uni fath eta olmadi. Asklari orasida A'sho Hamdon ismli sarkarda bo'lib, u mag'lubiyati sabab she'r ham yozadi (Balozuriy, 2017).

Salm ibn Ziyodning Xo'jandga amalga oshirgan yurishi to'g'risida boshqa manbalarda ma'lumotlar saqlanmagan. Balazuriy(1919)da bu yurishdan maqsad nima ekanligi aytilmagan. Ammo manbalarda 60/679-80 yilda 'Ubaydulloh ibn Ziyod Salm ibn Ziyod bilan birga yana Movarounnahrda sug'diylar va turklarga yurish qildi. 'Ubaydulloh ibn Ziyod Samarqanddagi jangda bir ko'zidan ayrildi. Demak taxmin qilish mumkinki Salm ibn Ziyodning 680 yilda Xo'jandga amalga oshirilgan yurishi turklar va sug'diylar bilan yuz bergan to'qnashuv bilan bog'liq.

Xuroson voliysi Abdulloh ibn Xozim as-Sulamiy (64 – 72/683 – 692 yillarda hukm surgan) 70/689 – 90 yilda Farg'onada tamim qabilasiga mansub arablarni qirg'in qilgandan keyin bundan xalifaning g'azabi kelishiga aqli yetdi va o'zining taqdiriga xavf tug'ilganini sezdi. Marvga kelgandan keyin u o'g'li Musoga o'zining mol-mulkini topshirib, "Balx daryosidan kechib o't va Movarounnahrda biror podshohning saroyidan panoh top yoki u yerda biror mustahkam qal'a topib, o'sha yerda qol", – dedi, o'zi esa Nishopurga ketdi. Muso 220 ta askar bilan Marvdan yo'lga chiqdi va

Omurga keldi. Bu yerda unga bezori va daydilar qo'shilib, uning askarlarining soni 400 ga yetdi. Muso Omuldan Zammga yo'l oldi, yo'lda unga yana arablar kelib qo'shildi. Ular Zamm ahli bilan jang qilib, shaharni egalladilar va u yerda ko'p boyliklar qo'lga kiritdilar. Shundan keyin Muso qo'shin bilan daryodan kechib o'tdi (Balozuriy, 2017).

Yuqoridagi matnda Abdulloh ibn Xozim as-Sulamiy tomonidan Farg'onada tamim qabilasi vakillarini qirg'in qilinganligi to'g'risida hikoya qilinadi. Demak, bu arablarning vodiya 713-715 yilgacha bo'lgan vaqt oralig'idagi uchinchi yurishi hisoblanadi. Ammo Tabariy (1964)ning de Guye tomonidan tayyorlangan tanqidiy matnida va unga asoslanib ingliz tiliga tarjima qilingan nashrda Farg'ona so'zi o'rniga **فرتنا** – **Fartana** tarzida tarjima qilingan. Shuning uchun Abdulloh ibn Xozim as-Sulamiy boshchiligidagi arablarning Farg'onada bo'lganligi to'risidagi fikr yetarlicha asosga ega emas. Ehtimol, kotiblar tomonidan asar bir necha bor ko'chirilganda **فرغانه** o'rniga **فرتنا** tarzida yozilib, xatolikka yo'l qo'yildir. Ammo bu to'g'rida hali manbalar topilganicha yo'q. Yana shuni ta'kidlash kerakki Tabariy, Balozuriy va Bal'amiy o'z asarlarini arablarning Farg'onaga kirib kelganidan deyarli ikki asr o'tib yozishgan. Shuning uchun ular keltirgan ma'lumotlardan foydalanish davomida tanqidiy yondashish muhim hisoblanadi.

Arablarning Farg'onaga navbatdagi yurishi to'g'risida Balazuriy (1863) asaridan ma'lumot olishimiz mumkin. Unda qayd etilishicha, Qutayba noib bo'lgach, Movarounnahrda ukasi Solih boshchiligida qo'shin qoldiradi. Solih esa 86/705 yilda Koson va Urashtni egallaydi. Nasr ibn Sayyor ham uning qo'shinida u bilan birga edi. Nasr ibn Sayyor Farg'onadagi Bey'anhar qal'sini egallalaydi. Balozuriyning 1863 yilda nashr etilgan tanqidiy matnida Nasr ibn Sayyor egallagan qal'a Bey'anhar **سعر** ko'rinishida 1, 2 va 4 harflarning nuqtalari tushurib yozilgan. Balozuriyning (1987) turkcha va ruscha tajimalarida **سعر** – Bey'anhar hamda Bi'anhar ko'rinishida tadbil qilingan. Ammo bu joyning

qayerda joylashganligi to'g'risida aniq ma'lumotlar yo'q. Bizningcha Bey'anhar Farg'onaning shimoliy chegaralaridagi qal'alardan biri bo'lsa kerak.

Endi Solihning Farg'onaga yurishiga qaytsak. Boshqa arab tilida yozilgan manbalarda Solih ibn Muslimning Farg'onaga qilgan yurishi haqida ma'lumot uchramaydi. Tabariy(1964) qayd etishicha, Solih as-Sag'oniyyon va Voshjird o'rtasida joylashgan Bosoro nomli yerni fath etgan. Fikrimizcha, Solihning 705 yilda Farg'onaning ichkari tumanlariga bu qadar kirib borishi imkonsiz bo'lgan va shu sababli Balozuriyning yuqoridagi fikrlari bir oz jumboqlidir. Ehtimol, Balozuriy Solihning Farg'onaga yurishini yozishda o'zidan oldingi Madoiniyga tayangan bo'lishi mumkin. Ammo Madoiniy asarining bizning kunimizgacha yetib kelmaganligi va Balozuriy Farg'ona to'g'risida yozganda Madoiniyga xavolalar keltirmaganligi sababli bu fikr ham asossizdir.

Ibn A'sam al-Kufiy o'zining "Kitob al-futuh" nomli asarida Qutayba ibn Muslimning Farg'onaga yurishi to'g'risida hikoya qiladi. Unda keltirilishicha, arablar 715 yilda Boshak ismli Farg'ona hukmdori bilan jang qiladi. Boshakning Kazah deb atalgan qal'asi Qutayba tomonidan yetti oy qamal qilinadi. Qamal yakunida arablar Boshak bilan sulh tuzishadi.

Ularga ishongan Boshak qal'adan chiqqach, Qutayba buyrug'i bilan o'ldiriladi.

Natija

715 yilga qadar amalga oshirilgan bir necha harbiy yurishlar natijasida arablar Farg'ona vodiysining geografik holati, shaharlari, suv manbalari to'g'risida batafsil ma'lumotlarga ega bo'ldilar. Qutayba ibn Muslimning yurishlar davomida vodiya erkin harakat qilishi yuqoridagi fikrlarning isboti sifatida qabul qilishimiz mumkin. Bu yurishlarning ba'zilarida arablar g'alaba qozongan bo'lishsa, boshqalarida farg'onaliklar va xo'jandliklar tomonidan mag'lubiyatga uchratiladi.

Xulosa

Xulosa qilib shuni aytish mumkinki, arablarning 715 yilgacha ham Farg'onaga birnecha marta harbiy yurishlar tashkil etishgan. Ushbu harakatlardan asosiy maqsad Farg'onani egallash bo'lmasdan, balki uning siyosiy-harbiy holati to'g'risida ma'lumot to'plash edi. Bu yurishlarning ba'zilar yozma manbalarda eslatib o'tilsa, boshqalari xalq orasida rivoyatlar ko'rinishida saqlanib qolgan.

Amalga oshirilgan harbiy yurishlarni tadqiq etish orqali vodiya tarixining ko'pgina o'rganilmagan jihatlari o'rganiladi. Tarixshunosligimizdagi bir qancha yangilish fikrlarga muayyan tuzatish kiritiladi.

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Reflection of the status of women in medieval fergana valley society in historical sources

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Annotation *Based on historical sources and scholarly literature, this article examines the role and status of women in the socio-political life of the Fergana Valley during the Early Middle Ages. Particular attention is given to the queens of the Fergana state in the 640s and to the influence of women on political processes during the period of the Arab conquest. The study highlights the significance of women in governance and their contribution to the social and political development of the region.*

Keywords *Fergana, Arab Caliphate, Ashina Shuni, Ton Bahadur, Kibi, Alyaoson, Khumin, Malika Khatun, Xuanzang, Nasr ibn Sayyar, Nilan*

Kirishtarixiy manbalarda Farg'ona vodiysining o'rta asrlar jamiyatidagi ayollar mavqeining aks etishi

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Annotatsiya *Maqolada tarixiy manbalar va adabiyotlarga asoslangan holda Farg'ona vodiysining ilk o'rta asrlardagi ijtimoiy-siyosiy hayotida ayollarning o'rni va mavqei tarixi yoritilgan. Shuningdek, VII asrning 40-yillaridagi Farg'ona davlati malikalari, arablar bosqini davridagi siyosiy jarayonlarda ayollarning ta'siri yoritilgan.*

Kalit so'zlar *Farg'ona, Arab xalifaligi, Ashina shuni, To'n Baxodur, Kibi, Alyaoson, Xumin, Malika xotun, Syuan Szyan, Nasr ibn Sayyor, Nilan*

Отражение положения женщин в обществе ферганской долины средневековья в исторических источниках

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Аннотация *В статье на основе исторических источников и научной литературы освещается история положения и роли женщин в общественно-политической жизни Ферганской долины в раннем Средневековье. Особое внимание уделяется деятельности правительниц Ферганского государства в 40-х годах VII века, а также влиянию женщин на политические процессы в период арабского завоевания. Исследование раскрывает значение женщин в управлении государством и их участие в общественно-политической жизни региона.*

Ключевые слова Фергана, Арабский халифат, Ашина Шуни, Тон Бахадур, Киби, Аляосэнь, Хуминь, Малика-хатун, Сюань Цзан, Наср ибн Сайяр, Нилан

Kirish

Markaziy Osiyo tarixida Farg'ona vodiysi qadimdan siyosiy, iqtisodiy va madaniy markazlardan biri sifatida muhim o'rin egallagan. Ushbu hudud Buyuk Ipak yo'lining muhim chorrahasidan biri bo'lib, turli xalqlar, madaniyatlar va sivilizatsiyalar o'rtasidagi aloqalarning rivojlanishiga xizmat qilgan. Farg'ona vodiysining ijtimoiy-siyosiy hayotini o'rganishda jamiyatning turli qatlamlari bilan bir qatorda ayollarning tutgan o'рни va mavqeini tadqiq etish ham alohida ahamiyat kasb etadi. Chunki ayollar nafaqat oilaviy hayotda, balki davlat boshqaruvi, diplomatik munosabatlar, madaniy taraqqiyot va siyosiy jarayonlarda ham muhim rol o'ynagan.

Tarixiy manbalarining guvohlik berishicha, ilk o'rta asrlarda Farg'ona hududida hukmronlik qilgan sulolalar va siyosiy tuzilmalar faoliyatida ayollar muayyan mavqega ega bo'lgan. Xitoy yilnomalari, arab-fors tarixiy asarlari hamda mahalliy manbalarda Farg'ona malikalarining davlat boshqaruidagi ishtiroki, siyosiy qarorlar qabul qilishdagi ta'siri va xalqaro munosabatlardagi o'рни haqida qimmatli ma'lumotlar uchraydi. Ayniqsa, VII–VIII asrlarda Arab xalifaligining Movarounnahr hududlariga kirib kelishi davrida yuz bergan siyosiy voqealarda ayollarning faol ishtiroki kuzatiladi.

Bugungi kunda gender tarixi va ayollar tarixini o'rganish jahon tarixshunosligining dolzarb yo'nalishlaridan biri hisoblanadi. Shu nuqtai nazardan, Farg'ona vodiysi tarixida ayollarning ijtimoiy mavqei, huquqiy holati va siyosiy ta'sirini tarixiy manbalar asosida tahlil qilish nafaqat mintaqa tarixini chuqurroq anglash, balki o'rta asrlar jamiyatining ijtimoiy tuzilishini kompleks yoritish imkonini beradi.

Ilk o'rta asrlar Farg'ona vodiysi tarixining siyosiy va ijtimoiy hayotida ayollarning mavqei masalasi kam o'rganilgan jihatlaridan biri

hisoblanadi. Bu masalaga doir ma'lumotlar xitoy, sug'd va arab manbalarida bizgacha yetib kelgan. Ushbu manbalarda keltirilgan ma'lumotlar siyosiy va ijtimoiy hayotga doir materiallardan iborat.

Adabiyotlar tahlili va Metodlar

Tarixshunoslikda ilk o'rta asrlarda ayollarning jamiyatning o'рни tarixini o'rgangan olimlar qatoriga A.Ataxodjayev (2012), M. Xotamova (2014), M. Is'hoqov (1992), O. Smirnova (1970) va boshqalarni kiritishimiz mumkin. Farg'ona vodiysining eftaliylar va Turk xoqonligi tarixiga oid ular tomonidan yozilgan maqolalar hamda ko'plab asarlarda siyosiy masalar qatorida ijtimoiy muammolar ham yoritilgan. Ijtimoiy-iqtisodiy masalalar qatorida ayollarning jamiyatdagi siyosiy, ijtimoiy-iqtisodiy o'рни ham qisqa malumotlar asosida bayon etilgan. Ammo yuqoridagi tadqiqotchilarning asarlari aynan shu muammoga qaratilmagani sababli, ularda faqat manbalardagi ma'lumotlarni keltirish bilan cheklanishgan. Ma'lumotlar tahlili uchramaydi.

Natijalar va Muhokama

Farg'ona tarixining V-X asrlar davriga oid dastlabki asar "Suyshu" (Suy sulolasi tarixi) asari bo'lib, unda Farg'ona to'g'risida muhim ma'lumotlar bizgacha yetib kelgan. Suy va Tang imperiyalari Turk xoqonligi bilan jiddiy munosabatda bo'lganligi sababli asarda turklarga oid ma'lumotlar salmoqli o'rin tutadi (Xo'jayev, 2013). Asarning yana bir alohida diqqatga molik tomoni, unda xitoy manbalari orasi birinchi marta Farg'ona hukmdori saroyida ayollarning mavqei tasvirlanadi. Shuningdek, ushbu manbada Farg'ona davlati hukmdori, uning poytaxti va boshqa shunga o'xshash muhim ma'lumotlar uchraydi. Masalan: "Farg'ona davlatining poytaxti Pomir (Sungling)ning g'arbida 50 li narida joylashgan bo'lib, u qadimda Giashiyeu deb atalar edi.

Hukmdorning familiyasi Jabg'u (Chjav'u), ismi Alchi (Alich). Poytaxt devori aylanmasiga 4 li (2,304 km) keladi. Askarlarining soni bir necha ming kishidan iborat. Hukmdor oltin qo'chqor shaklidagi taxtda o'tiradi. Hukmdorning xotini oltin toj taqadi. Bu yerda qizil kum, oltin, temir ko'p" (Xo'jayev, 2013). Suy sulolasi tarixiga oid manbada keltirilgan ma'lumotlarni tahlil qiladigan bo'lsak undagi ma'lumotlar Farg'onaning shimoliy qismida hukmronlik qilgan turkiy sulolaga oiddir. Chunki oltin qo'chqor yoki arxar G'arbiy turk xoqonligining ramzi sanalgan (Tabariy, 1989). Turk-sug'd dunyosida ayollar doimo ardoqlangan. Shuning uchun Shimoliy Farg'ona hukmdori saroyida malika hukmdor bilan teng mavqeda bo'lgan. Manbada keltirilgan malikaning ismi qayd etilmagan. Bu odatiy xolat bo'lib, ilk o'rta asr tarixiy manbalarida uchraydigan *katbonu* – malikalar ismlar bilan emas Malika xotun, Malika shaklida qayd etilgan.

Arab manbalarida G'urak va Devashtich boshchiligidagi sug'diylar qo'zg'oloni vaqtida Farg'ona hukmdori Alutarning onasi Malika to'g'risida, Nasr ibn Sayyorning Farg'onaga qilgan yurishlarida vaqtida vodiyni idora qilgan Nilanning onasi Xotun to'g'risida muhim ma'lumotlar uchraydi (Tabariy, 1987).

Sug'diylar tomonidan ko'tarilgan qo'zg'olon qatnashchilari o'zaro kelishmovchiliklar natijasida, ular ikki guruhga ajralib ketadilar. 10 ming kishilik G'urak tarafdorlari Samarqandda qoldi. Ikkinchi guruh Ishtixon hokimi Korzanch, uning jiyani Chalanch boshchiligidagi hamda Kashshin, Boyorqat va Sobit kabi aslzodalar hamrohligida Xo'jand orqali Farg'onaga o'tishni maqsad qiladilar. Sug'diylar arablar bilan muzokaralarda Alutarning elchi bo'lishini hamda o'z shaharlaridan birida ularni vaqtincha himoya qilib turishlarni so'rab maktub yo'lladilar. Ammo Alutarning onasi sug'diylarni vodiya kiritilishiga qarshi chiqadi (Tabariy, 1987). Demak, Alutar yosh taxtga o'tirgan va boshqaruv amalda uning onasi qo'lida bo'lgan. Alutarning arablarga qarshi janglarda ishtirok etganligi hisobga olsak sug'diylar qo'zg'oloni

mahalida ancha ulg'aygan lekin baribir davlatni boshqarishda onasining ta'siri yuqoriligini ko'zga tashlanadi. Shu sababli qo'zg'olonchilarga yordam masalasida Farg'ona podshosining onasi qarorlarni qabul qilgan. Bu shundan dalolat beradiki ilk o'rta asrlarda Farg'onaning siyosiy hayotida ayollarning mavqei juda yuqori bo'lgan.

Xurosonga Nasr ibn Sayyor noib etib tayinlangandan keyin, uning dastlabki ishi Movarounnahrning amalda mustaqil bo'lgan hududlarini qaytadan bo'ysundirish bo'ldi. Chunki, xalifalikning sharqiy chegarasi bo'lgan Farg'onada Movarounnahrning boshqa hududlaridan farqli ravishda islom dinining mavqei mustahkam emas edi. Tarixiy manbalarning tahlili shuni ko'rsatmoqdaki, arablar Farg'onaga kirib kelgan davrdan to VIII asr oxirigacha bo'lgan vaqt davomida ham Farg'ona hukmdorlari islom dinini qabul qilmadi. Farg'ona hukmdorlarining islom dinini qabul qilmaganligi bu yerda arablarning ta'siri yuqori bo'lmaganligidan dalolat beradi. Shu sababli Nasr ibn Sayyor Xurosonda o'z mavqeini mustahkamlab olgach, Choch va Farg'ona hududlariga harbiy yurish tashkillashtiradi. Ibn al-Asirda keltirilishicha, Nasr ibn Sayyor farg'onaliklarga hujum qiladi va minglab farg'onaliklarni asir oladi. Ammo bu Nasr ibn Sayyorning Farg'onaga qilgan asosiy yurishi emas edi. Chunki, Nasr asosiy e'tiborni Chochdagi arablarga qarshi to'plangan kuchlarga qaratayotgan edi. Ehtimol Nasr Farg'onaning chegara hududlariga bosqinchilik yurishini uyushtirib ortga qaytgandir. Sababi manbalarda Nasrning hujumi paytida Farg'ona hukmdori yoki uning vorisi bilan to'qnashganligi qayd etilmagan (Ibnu'l Esir, 1986).

Nasrning Farg'onaga qilgan navbatdagi yurishi alohida ahamiyatga ega bo'lib, bunda arab qo'shinlari Quva shahrigacha yetib borishadi. Farg'ona hukmdorining vorisi Nilan (Balaz) bilan bo'lgan bir necha janglarda arablar g'alaba qozonadi. Farg'onaliklar Nasrga sulh tuzishni taklif qilishadi. Bunga javoban Nasr ularga tinchlik sulhini yuboradi. "Tarixi Tabariy"

va "Al-Komil fit-Tarix" kabi manbalarda Nasrning Farg'onaga bu yurishi batafsil tasvirlangan. Jumladan, farg'onaliklar Nasrning kelishini oldindan bilib, otlari va oziq-ovqatlarni yoqib yubordilar. Nasr Farg'ona hokimining valiahdiga qarshi yurish qilib, uni bir qal'ada qamal qiladi. Valiahd musulmonlarni g'aflatda qoldirib, to'satdan hujum qiladi va hayvonlarni qo'lga kiritadi. Nasr esa shundan keyin Temim o'g'illarini Muhammad al-Musanna boshchiligida bir guruh jangchilar bilan jo'natadi. Farg'onaliklar musulmonlarning otlarini o'lja olishgan edi. Musulmonlar qo'ldan boy berilgan otlarining bir qismini o'zlariga qaytarib olgandan so'ng, farg'onaliklarga qarshi hujumga o'tadi va ularni mag'lubiyatga uchratdilar. Arablar Farg'ona hukmdori vorisiga yordam bergan dehqonni qatl etadilar (Ibnu'l Esir, 1986). Dehqonning o'g'li bilan birgalikda ba'zi kishilarni asir oladilar. Nasr dehqonning o'g'lini ham qatl etishni buyuradi. Keyinchalik Sulayman b. Suluni maktub bilan sulh tuzishga Farg'ona hokimi huzuriga jo'natadi. Farg'ona hokimi xazinalarni ko'rish uchun Sulaymonni xazina qo'yilgan joyga yuborgan. Ayni shu voqealarda ham Farg'ona podshosi Nilanning onasi siyosiy jarayonlarda ishtirok etadi.

Farg'ona hokimi Sulaymon orqali sulh tuzish taklifi to'g'risida jo'natilgan Nasrning maktubini qabul etganligini bildirib, o'zining eng yaqin yordamchisi bo'lgan onasini Sulaymon bilan birgalikda jo'natadi. Malika (ayol) Nasr huzuriga kelgach, Nasr u bilan suhbatlashadi (Ibnu'l Esir, 1986).

Xotun shunday der edi: "Olti narsa egasi bo'lmagan hukmdor hech qanday hukmdor emasdir:

- O'zida bo'lgan narsalarni hukmdorning amriga topshirgan va hukmdorini muhokama qilib, nasihatiga quloq soladigan bir vazir;
- Ishtahasi bo'lmagan vaqtda ham hukmdorini ishtahasini uyg'ota oladigan narsalar topa oladigan vazir;
- G'amgin va xuzun holatda yoniga kirganda butun g'amlarni tarqata oladigan bir xotun (malika);

- Qo'rquv vaqtida (onida) sig'inilishi mumkin, dushmanga qarshi qo'yila oladigan bir qal'a (Xotun bular bilan yaxshi zotli otlarni nazarda tutgan);
- Jang qilgan vaqtda xiyonatdan (sinishi va kesmaydigan bo'lishidan) qo'rqmaydigan bir qilich;
- Yer yuzining qayeriga borsangiz ham hayotini davom ettira oladigan zahira (oziq-ovqat).

Keyinchalik Temim b. Nasr bir qancha odami bilan keladi. Xotun: "Bu kim?" deya so'radi, u yerdagilar: "Bu Xurosonning mard yigiti Temim b. Nasrdir" deb javob beradi. Xotun buni bilgach: "Unda na kattaning buyukligi, na kichikning totliligi (shirinligi) bor", dedi. Keyinchalik Hajjoj b. Qutayba keladi. Xotun bu kelgan shaxsning kimligini so'radi. U yerdagilar kelgan odamning Hajjoj b. Qutayba ekanligini aytdilar. Xotun unga salom berdi va shunday deydi: "Ey Arablar! Sizlar vafosiz odamsiz. Men ko'rgan narsalarni sizlar uchun qulaylashtirib, sizga bo'yin egdirgan Qutaybadir, bu esa uning o'g'li. Uni sendan quyi joyga o'tirg'izmoqdasan; holbuki sen uning o'rniga o'tib o'tirishing kerak" (Ibnu'l Esir, 1986).

Yuqorida manbadan olingan manbadan ko'rinib turibdiki VIII asrning birinchi yarmida hukmronlik qilgan Alutar va uning amakivachchasi, shu bilan birga vorisi ham sanalgan Nilanning davlatni idora etishida ayollar vazirlik darajasidagi mavqega ega bo'lishgan.

Yuqoridagilarning barchasi siyosiy hayotdagi ayollarning nufuzi to'g'risida bo'lsa, endi xitoy va sug'd manbalariga asoslangan holda ayollarning ijtimoiy hayotdagi holati to'g'risida fikr yuritamiz.

Sug'd manbalarida ilk o'rta asrlar O'rta Osiyo ijtimoiy hayotida ayollarning mavqei qadaiy bo'lganligi borasida ko'plab faktik materiallar bizgacha yetib kelgan. Ulardan eng asosiysi Nov 3 va Nov 4 hujjatlari bo'lib, hujjatlarda ilk o'rta asrlarda O'zbekiston xalqlarining oila-nikoh shu bilan bog'liq mulkchilik va boshqa ijtimoiy munosabatlar keltirilgan. Nov 3 hujjatida keltirilgan sug'd

ayoli va turk yigitining nikoh shartnomasi ilk o'rta asrlarda nikoh masalasi qanday bo'lganligi to'g'risidagi qimmatli manbadir. Turkklar va sug'dlar Farg'onada hamda O'rta Osiyoning turli viloyatlarida istiqomat qilgan. Ularning ijtimoiy hayot tarzi bir-biridan keskin farq qilmagan va turmush tarzi bir-biriga o'xshash bo'lgan. Shundan kelib chiqadigan bo'lsak Farg'onada ham oila-nikoh va boshqa ijtimoiy munosabatlar Nov 3 yuridik hujjatida keltirilgan holatdan keskin farq qilmagan. Ayollar va erkaklarning oiladagi mavqelari teng bo'lgan (Ishoqov, 1992).

Garchi bevosita V-X asrlar tarixiga oid bo'lmasa-da, lekin ilk o'rta asrlar arafasidagi Farg'ona vodiysi to'g'risida ma'lumot beruvchi xitoy manbasi "Jinshu"dir (Jin sulolalari tarixi). Ushbu manbada ilk o'rta asrlar arafasida Farg'onadagi ijtimoiy hayot, nikox, savdo-sotiq masalalariga doir ma'lumotlar keltirilgan. Arablar bosqiniga vadiyning ijtimoiy hayotida jiddiy o'zgarishlar ro'y bermaganligi hisobga oladigan bo'lsak, ushbu manbada keltirilgan ma'lumotlar orqali islomgacha bo'lgan davrdagi Farg'onaning ijtimoiy hayotini qiyosiy o'rganishimiz mumkin.

"Jinshu"da Farg'onaning ijtimoiy-iqtisodiy hayotiga doir quyidagi ma'lumotlarni olishimiz mumkin: Maxalliy xalq chukur ko'zli, sersoch, urf-odatlar bo'yicha [yigitlari]

uylanishdan oldin bo'lajak kelinga taqish uchun sovg'a sifatida yurak shaklidagi ikki ko'zli tilla uzuk, bilakuzuk yuboradi. Shuning bilan birga [bo'lajak kelinga] 3 nafar xizmatkor qiz yuborib, sinab ko'riladi. Zaif erkakning uylanish taklifi rad etiladi. Nikoxsiz tug'ilgan bolaning onasi nafratga maxkum etiladi. Birovlar otiga minib, yiqilib o'lgan odamning javobgarligi ot egasiga yuklanadi. [Mahalliy xalq] savdo ishlariga puxta, o'z xaqqini qo'ldan boy bermaydi.

Xulosa

Manbada keltirilgan ushbu faktlar orqali ilk o'rta asrlarda aniqrog'i arablar kirib kelgungacha bo'lgan davrda ijtimoiy hayotning o'ziga xos tomonlari va unda ayollarning o'rni masalalariga bir muncha aniqlik kiritiladi. Ularda keltirilgan ma'lumotlar orqali arablar bosqinidan so'ng vadiyda yuz bergan chuqur ijtimoiy-iqtisodiy o'zgarishlarni qiyosiy tahlil qilishimiz va jamiyatdagi o'zgarishlarning ijobiy yoki salbiy oqibatlarga olib kelganligiga aniqlik kiritamiz.

Xulosa qilib aytganda ilk o'rta asrlarda Farg'onaning ijtimoiy-siyosiy hayotida ayollar mavqei ancha yuqori bo'lgan. Tarixiy manbalarda keltirilgan davlat boshqaruvidagi ayollarning mavqei shunchaki tasodif bo'lmasdan balki, ijtimoiy hayotda ayollarga bo'lgan munosabatning natijasi edi deya olishimiz mumkin.

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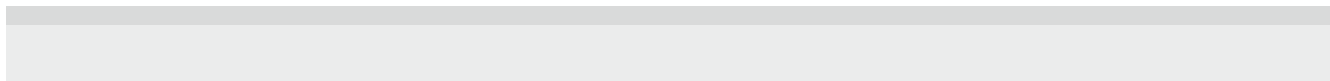
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